

BESURAS HAGEULAH ACCORDING TO LUKAS

us from the entrance of the kever?

[4] And having looked up they observe that the stone, which was extremely large, had already been rolled aside!

[5] And having entered into the kever, they saw a young man enrobed in white, sitting on the right side, and they were shocked with astonishment.

[6] But he says to them, Do not be alarmed. You seek Yehoshua/Yeshua from Natzeret, who has been made talui al HaEtz (being hanged on the Tree). He has been made to stand up alive. He is not here. Hinei the place where they laid him.

[7] But go tell his talmidim and Kefa that he goes before you into the Galil. There you will see him, just as he told you [*Mt* 26:32].

[8] And having gone out, they fled from the kever, and trembling and amazement seized them. And they told no one anything, for they were afraid.

The following verses are an integral portion of the inspired record delivered from early times to the Kehillah of Hashem and should be feared as the canonical, inspired and inerrant Word of G-d.

[9] And now after Rebbe, Melech HaMoshiach stood up alive early on Yom Rishon he appeared rishonah (first) to Miryam of Magdala, from whom he had cast out shiva shedim.

[10] She went out and announced to the ones who had been with Rebbe, Melech HaMoshiach while they were in avelut (mourning) and weeping.

[11] And those who heard that Rebbe, Melech HaMoshiach lives and he was seen by her, refused to have emunah.

[12] And after these things, Rebbe, Melech HaMoshiach appeared in another form to two of them walking along into the country.

[13] And those went and reported to the rest, but the rest did not have emunah either.

[14] But later Rebbe, Melech HaMoshiach appeared to the Achad Asar (The Eleven), themselves reclining at tish, and Rebbe, Melech HaMoshiach reproached them for their lack of emunah and the KESHI [stubbornness, hardness DEVARIM 9:27] of their levavot (hearts), because they had not believed those who saw Rebbe, Melech HaMoshiach after he had been made to stand up alive.

[15] And Rebbe, Melech HaMoshiach said to them, Go into kol haOlam (all the World), and proclaim the Besuras haGeulah to all HaBriah (the Creation).

[16] The one having had emunah (faith) and having submitted to a tevilah of teshuva (immersion of repentance) will be delivered in the Yeshuat Eloheinu (Salvation of our G-d), but the one not having emunah will come under the gezar din (verdict) of harshaah (condemnation as guilty).

[17] And these otot (signs) will accompany those that have emunah. BiShmi (In my Name) they will cast out shedim (demons); they will speak with leshonot chadashot (new tongues, Ac 2:4; 10:45-46);

[18] And with their hands they will pick up nechashim (snakes, Ac 28:3-5); and, if any deadly poison they drink, it will in no way harm them; upon [the] cholim (sick people) they will lay their hands and they will bring them refuah.

[19] And then Adoneinu Yehoshua, after speaking to them, was taken up into Shomayim and VYASHAV LIMIN HASHEM (sat down at the right hand of Hashem. {TEHILLIM 110:1})

[20] And those having gone forth preached the Hachrazah

(Proclamation, Kerygma) everywhere, [while] Adonoi was working with them, confirming the Besuras HaGeulah through the accompanying otot (signs). Omein.

1 Vi-bahlt (since) many Messianic Sofrim have attempted to compile a sefer, a historical narrative, about the momentous events that have been fulfilled among us, [2] Just as these [massoret haShluchim] have been handed down to us by those who from HaReshit [of the Besuras HaGeulah] were edei reiyah (eyewitnesses) and mesharetim [ministers] of the Dvar Hashem, [3] I thought it expedient also, having done an iyun (investigative research), accurately and carefully being meayen (engaged in research) in every source and making a medakdeke (pain-stakingly thorough) investigation of every aspect from HaReshit (the Beginning), to write for you and to mesader (arrange, place in succession) an orderly account, most noble Theophilus, [4] That you may have daas of HaEms regarding the Divrei Moshiach about which you took shiurim (lessons). [5] At the time of Herod king of Yehudah, there was a certain kohen by the name Zecharyah, who belonged to the Aviyah division. His isha was of the banot Aharon, name of Elisheva. [DIVREY HAYAMIM ALEF 24:10] [6] And they were both tzaddikim before Hashem, walking a derech tamim in all the mitzvot and chukkim of the Torah of Adoneinu. [BERESHIS 6:9; DEVARIM 5:33; MELACHIM ALEF 9:4] [7] But they had no ben, because Elisheva was barren, and they were