

and Ya'akov" (Dt.9:4-5). Here we see that Redemption is the work of Hashem and not something man can boast of. Salvation is not something earned by self-achieved righteousness. Moshe warns not to even think that in exchange for "my tzedakah (righteousness) Hashem hath brought me in to possess this land." Redemption from bondage in Egypt and the gift of Eretz Yisroel did not come about on the basis of human merits or deserts. So there is no room for human boasting in the message of salvation that Moshe proclaims. By grace are ye saved through faith, and this salvation is not of yourselves—it doesn't derive from your goodness or your merit or your righteousness. It is a gift of Hashem. It must be humbly received as a gift by faith. It cannot be proudly acquired or earned by man who is essentially a rebel (Num17:10). This is the Besuras HaGeulah according to Moshe Rabbeinu. Have you heard the Besuras HaGeulah? On the day after the rest day (the rest day was Pesach, Nisan 15, 3793 on the Jewish Calendar), Moshiach, as a matter of eye-witnessed historical fact, stood up from the dead ones. This happened Nisan 16, 3793. It was also "The Third Day." Moshiach died three days before Nisan 16, shedding his blood on Nisan 14, at the time that the lambs were being slaughtered (see Dt 16:5-6 and cf Yn 19:14). Here we see that Moshiach himself is the Korban Pesach of our Redemption (Isa 53:7). When Moshiach stood up alive on Nisan 16, Moshiach did so as the "First-fruits" of the ones having fallen asleep [in death]. He was raised for your acceptance [with Hashem]

according to the Scriptures (Lv 23:11). On Yom HaRishon, Nisan 16, 3793 (33 C.E.), Moshiach had his Techiyah (Resurrection) from the Mesim (Dead ones) on Yom HaShlishi as the Bikkurim (First-fruits) of the ones having fallen asleep in death. See Gn 1:11-13, which states that Elohim said, Let the land produce bikkurim and "there was evening and there was morning, Yom Shelishi (the Third Day)." Hashem, You will not allow your Chassid (Moshiach Ben Dovid) to see corruption—Ps 16:10, as it says, On Yom HaShelishi (the Third Day) He will raise us up that we may live in His Presence—Hos 6:2. On Pesach, 3793 (33 C.E.) Moshiach was led as our Korban Pesach "lamb to the slaughter" (Isaiah 53:7, Sanhedrin 98b) that we might have an Exodus from the Olam Hazehe and for the Olam HaBah purchased by the redemption payment of his covenant blood ("He was excluded out of the land of the living [he died, in other words] for the transgression of my people" (Isaiah 53:8). Moshiach died for our sins according to this Scripture. His covenant blood was sprinkled (Isaiah 52:15) to make us tahor (clean) in order that we might be raised spiritually and (in the Olam HaBah, bodily) in Moshiach with a lev chadash and a ruach chadasha (Ezek 36:26) by emunah (faith) in the Kitvei Hakodesh (the Holy Scriptures). Thus Moshiach Our Kohen Forever (Psalm 110:4) fulfilled the Mo'adim (Appointed time, Festivals) of Hashem, including the Korban Pesach Nisan 14, 3793, and the Korban Omer HaBikkurim Nisan 16, 3793, for our acceptance with Hashem

according to Leviticus 23:11. At the end of the Y'mei HaSefirah (Days of the Counting [of the Omer]) came Shavuot and the Tevilah of the Ruach HaKodesh given to Moshiach's Talmidim to empower them to proclaim the Besuras HaGeulah (the Good News of Redemption) everywhere, to the Jewish people first, of course, but also the non-Jew. This is true Spirit-filled Second Temple era Messianic Judaism. Look at MJ 10:25; 13:17. As we see in Dt. 12:13-14 Moshe also taught the importance of faithfulness in a community of ma'aminim (believers). "Take heed to thyself that thou offer not thy olot in every place that thou seest; But in the place which Hashem shall choose in one of thy shevatim, there thou shalt offer thy olot, and there thou shalt do all that I command thee." Notice also Dt.14:23, "And thou shalt eat before Hashem Eloheicha, in the place which He shall choose to place Shmo there, the ma'aser (tithe) of thy dagan (grain), of thy tirosh (new wine), and of thine yitzhar (fresh oil), and the bechorot (firstlings) of thy herds and of thy flocks; that thou mayest learn to stand in awe of Hashem Eloheicha always." The person who insists that he or she can worship G-d in the park or under a beautiful tree, and that no other venue is needed, does not follow what Moshe is teaching. Moshe instructs that G-d wants the kohen and the kohen's teaching and the Scriptures and the avodas kodesh worship involved and specifically warns against the worshiper choosing any place he likes (see Dt 12:13). On the kohen as a teacher see