

## HAVE YOU HEARD THE BESURAS HAGEULAH?

On the day after the rest day (the rest day was Pesach, Nisan 15, 3790 on the Jewish Calendar), Moshiach, as a matter of eye-witnessed historical fact, stood up from the dead ones. This happened Nisan 16, 3790. It was also "the Third Day." Moshiach died three days before Nisan 16, shedding his blood on Nisan 14. 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 (Leviticus/Vayikra 23:11).

באחד בשבת המשׁיח הוקם מן-המתים ביום השלישי  
לראשית הישנים לרצונכם כפי הכתובים  
(בראשית 13, 11:1 ויקרא 23:11)

On Yom HaRishon, Nisan 16, 3790 (30 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 Genesis 1:11-13, which states that Elohim said, Let the land produce bikkurim and "there was evening and there was morning, Yom Shlishi (the Third Day)." Hashem, You will not allow your Chassid (Moshiach Ben Dovid) to see corruption--Psalm 16:10, as it says, On Yom HaShilishi (the Third Day) He will raise us up that we may live in His Presence--Hosea 6:2. On Pesach, 3790 (30 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 Hazeah 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 (Ezekiel 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 times/festivals) of Hashem, including the Korban Pesach Nisan 14, 3790, and the Korban Omer HaBikkurim Nisan 16, 3790, *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 Second Temple era Messianic Judaism.

בשם האל האמתי של קדושה משולשת

In the Name of HaEl HaEmiti Shel Kedusha Meshuleshet  
(In the Name of the One True G-d of Threefold Holiness)

A..Are you born again according to Yochanan 3:3-7 (OJBC)?

B. Have you experienced believer's immersion (mikveh) in water according to Mt. 28:19?

C. Have you been empowered and filled with the Ruach Hakodesh according to Acts 2:4 and Mk 16:17 (see OJBC)? If not, do you believe the Biblical data regarding this post-regeneration empowerment and are you a "seeker" as far as this is concerned?

D. Do you accept the doctrines of the kehillah of Moshiach, to be governed thereby and do you promise to conduct yourself in a reverent manner, abstaining from worldly conversation, while in the sacred precinct of the Beis Hashem?

E. Do you promise to regularly attend the services of Moshiach's kehillah where the Scriptures are faithfully taught and to respect the holy office of the Messianic Ro'eh called to be the Overseer (Mashgiach Ruchani) thereof? (MJ 10:25; 13:7)

F. Will you help to keep Moshiach's kehillah (congregation) pure, by refraining from gossip, backbiting and evil speaking against the Messianic Ro'eh, Messianic Shammashim, messianic congregational members or anyone, according to the Word of Hashem? (Ps.15:1-5; 2 C 12.20)

G. Will it be your intention to regularly support all work of this congregation by ma'aser and trumot?

1. WE BELIEVE in the Holy Scriptures (Kitvei HaKodesh) as the inspired and inerrant Word of Hashem (Psa 19:7(8); Yn 17:17; Ps.119:151; 2Ti 3:15-16)
2. In Adonoi Echad (one G-d), the Elohim Emes shel Kedusha HaMeshulleshet (the One True G-d of threefold Holiness, HaAv, HaBen and Ruach Hakodesh (Deut 6:4; Gen 2:24; Isa.64:8 (7); Mal.3:1; Zech 6:5; Isa.63:11; Mt.28:19; Mk 12:29; 2C 13:13)
3. In the Rebbe Melech HaMoshiach's supernatural birth of HaAlmah as the Zera HaIsha and the substitutionary and propitiatory aspect of His death, and His resurrection and ascension to Shomayim (Isa.7:14; Sg of S 6:8; Est.2:13-14; Ro 8:34; Ac 1:9-11; 1C 15:3-8)
4. In salvation by unmerited Chen v'Chesed Hashem, not Mitzvot, Choiv (debt) or Zechus (Merit), even salvation through the saving kapparah (blood atonement) of Moshiach Koheneinu L'Olam who alone ransoms or redeems us from sin, death, and the eternal spiritual ruin of Gehinnom (Hell) (Gen.22:8-13; Isa.53; 66:24; Dan.12:2; 1 Yn 2:2; Ro.10:13-15; 1 Ti.2:5-6; 1 K 1:18-19 Psa.110:4)
5. In immersion (messianic mikveh) in water according to Matthew 28:19
6. In divine healing and deliverance through the Passover Exodus Redemption of King Messiah our Lamb on the accursed tree (Isa.53:4)
7. In being filled with the Ruach Hakodesh (Holy Spirit) with evidence of speaking in "leshonot chadashot" (Ac 2:4; 10:44-46; 15:8-9 Mk 16:17)
8. In the power of the Ruach Hakodesh to sanctify and to help each of the ma'aminim hameshichiyim to live a life of kedushah (holiness) (MJ 12:14; 1K 1:15-16)

9. In the Parousia of Yehoshua/  
Yeshua HaMoshiach Adoneinu  
(MJ 9:28)

10. In G-d's gift of the Admat HaKodesh to the Jewish  
people and in G-d's making non-Jews sons of Abraham by faith  
in the Messiah. (Zech. 2:12[16]; Amos 9:15; Ga 3:7-14)

(go to the homepage and click on Membership and pray the  
prayer of faith)

<http://www.afii.org>