

# From Resurrection to Ascension

During this set apart time known as the Feast of Weeks, **OWYAZL** (Yahusha) appeared multiple times during the Counting of the Omer, which began on First Fruits and continued over 40 days until his ascension to the right hand of the Father.

**OWYAZL** (Yahusha) resurrected the same day that the Hebrew people were commanded to bring their Omer of Barley to the Temple as a wave offering. This day is also known as Firstfruits! Firstfruits is a day to remember **AYAZL** (Yahuah) is our provider, so we give back to Him a portion of what He gives to us. It is also the day that **OWYAZL** (Yahusha) was resurrected, becoming the Firstfruits for all of us. **1 Corinthians 15:20**.

**OWYAZL** (Yahusha)'s resurrection was not meant to end **AYAZL** (Yahuah)'s work on earth., but on the contrary, the disciples who were taught by **OWYAZL** (Yahusha) for more than three (3) years, now embarked on a time of waiting and preparing after His death and resurrection before beginning their new assignments. They just didn't realize what **AYAZL** (Yahuah) was planning for them. During this time, the Hebrew people were also waiting for Shavuot (also known as Pentecost from the Greek word pente, meaning 50).

The Turah instructs us to count seven (7) weeks (49 days) from the time of the wave offering until the evening of the festival of Shavuot. "From the day after the Sabbath, the day you brought the sheaf [omer] of the wave offering, count off seven (7) full weeks [Sabbaths]." **Leviticus 23:15**



The Hebrew letter Zayin (above) is the 7<sup>th</sup> Hebrew Letter and has the numerical value of Seven (7) and means: Food, Nourish, Weapon, Cut Off.

## **SEVEN (7) FULL WEEKS, TOTALING FORTY NINE (49) DAYS**

Since the number Seven (sheba) in Scripture often represents wholeness, perfection, and completion, these Seven (7) weeks are significant.

Therefore, the counting of the Omer for Seven (7) weeks of Seven days (49 days) represents the expectation of something that will bring perfection and completion into the world.

## **THE DISCIPLES COUNT THE OMER**

Hebrew people don't literally count stalks of grain, but rather the days counting up from First fruits through Shavuot (Pentecost). Each night after sunset we symbolically count the Omer, the Yasharalites would recite a Barakah (Blessing). They would say something like:

"Baruk (Blessed) are You, **AYAZL** (Yahuah) our Alhym, King of the Universe, who has sanctified us with His Commandments, and Commanded us concerning counting the Omer. Today is the 35th day of the Omer."

It is during this time of counting that **OWYAZL** (Yahusha) resurrects and appears for 40 days, giving "many convincing proofs that he was alive and spoke about the Kingdom of **AYAZL** (Yahuah)" **Acts 1:3**.

Forty (40) is also a symbolic number, it represents preparation. The Hebrew people wandered in the desert for 40 years as **אֲיָהוּא** (Yahuah) prepared the next generation to enter the Promised Land. And **אֲיָהוּשָׁא** (Yahusha) Himself was tempted by HaSatan in the desert for 40 days.

Now, during these 40 days after His resurrection, **אֲיָהוּשָׁא** (Yahusha) set out to prepare His Disciples for something big! **Acts 1:3**

First (1st), He wanted to make sure that they knew He was alive. But they also needed to know that He was the prophesied Mashiach, their Adon (Master/Lord), and that they now had an important assignment to accomplish. So, He makes several appearances during His 40 days on Earth after His resurrection.

### **APPERANCES OF אֲיָהוּשָׁא (YAHUSHA)**

**אֲיָהוּשָׁא** (Yahusha) appears to Miriam (Mary) Magdalene at the tomb (**John 20:11-18, Mark 16:9-11**), other women (**Matthew 28:9**), and to his Disciples on the way to Emmaus. He even eats with those Disciples later that day **Luke 24:13-30**.

**אֲיָהוּשָׁא** (Yahusha) revealed himself to Miriam (Mary) Magdalene before any other person. Having just seen **אֲיָהוּשָׁא** (Yahusha)'s empty tomb, she remained in the garden weeping, when **אֲיָהוּשָׁא** (Yahusha) appeared to her. She mistook him to be the gardener, but when he called her by name, Miriam (Mary) recognized his voice.

The idea that a woman would be a valid witness may seem plausible in 21st Century western society, but it was unheard of in 1st Century Palestine. The testimony of women was not given the same weight as that of a man, either personally or in a court of law. That **אֲיָהוּשָׁא** (Yahusha) chose to reveal himself to Miriam (Mary) first (1st) was revolutionary. He then sent her to "go and tell" the other Disciples. Because of her great love for **אֲיָהוּשָׁא** (Yahusha), he chose to reveal himself to her, to give her comfort and He trusted her to tell his followers of his return.

His second (2nd) appearance was to the group of women who had been with Miriam (Mary) in the graveyard. On their way from having seen the Disciples, **אֲיָהוּשָׁא** (Yahusha) appeared to them, and "they came up and took hold of his feet and revered him." **Matthew 28:9**

### **THE TEN (10) DISCIPLES IN THE UPPER ROOM (without Thomas)**

He appears to Kepha (Peter) (**Luke 24:34; 1 Corinthians 15:5**) as well as the Disciples who are in a locked room without Thomas. He shows them His hands and feet and says, "Shalum (Peace) be with you! As the Father has sent Me, I am sending you." **John 20:19-23**

We all know the narrative of 'doubting Thomas'. He had not been with the Disciples when **אֲיָהוּשָׁא** (Yahusha) revealed himself, and did not believe the Disciples testimony, saying: "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe." **John 20:25**

In this encounter we see both the compassion and the challenge that **אֲיָהוּשָׁא** (Yahusha) brings. Rather than leaving Thomas without Amunah (Faith), **אֲיָהוּשָׁא** (Yahusha) "came and stood among them", offering Shalum (Peace) in order that he might believe, saying: "Stop doubting and believe." **John 20:27**

### **THE ELEVEN (11) DISCIPLES IN THE UPPER ROOM (with Thomas)**

Eight (8) days later, his Disciples were inside again, and Thomas was with them. Although the

doors were locked, **OWYʼAʼL** (Yahusha) came and stood among them and said, “Shalum (Peace) be with you.” **27** Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.” **28** Thomas answered him, “My Adon (Lord) and my Alhym (God)!” **29** **OWYʼAʼL** (Yahusha) said to him, “Have you believed because you have seen me? Baruk (Blessed) are those who have not seen and yet have believed.” (**Mark 16:14-18; John 20:26-29; 1 Corinthians 15:5**)

Later that very day two (2) of them (disciples) were going to a village named Emmaus, about seven (7) miles from Yarusalym (Jerusalem), **14** and they were talking with each other about all these things that had happened. **15** While they were talking and discussing together, **OWYʼAʼL** (Yahusha) himself drew near and went with them. **16** But their eyes were kept from recognizing him. **17** And he said to them, “What is this conversation that you are holding with each other as you walk?” And they stood still, looking sad. **18** Then one (1) of them, named Cleopas, answered him, “Are you the only visitor to Yarusalym (Jerusalem) who does not know the things that have happened there in these days?” **19** And he said to them, “What things?” And they said to him, “Concerning **OWYʼAʼL** (Yahusha) of Nazareth, a man who was a prophet mighty in deed and word before **ʼAYʼAʼL** (Yahuah) and all the people, **20** and how our chief priests and rulers delivered him up to be condemned to Death, and Crucified him. **21** But we had hoped that he was the one (1) to redeem Yasharal (Israel). Yes, and besides all this, it is now the third (3rd) day since these things happened. **22** Moreover, some women of our company amazed us. They were at the tomb early in the morning, **23** and when they did not find his body, they came back saying that they had even seen a vision of Malakym (Angels), who said that he was alive. **24** Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see.” **25** And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! **26** Was it not necessary that the Mashiach should suffer these things and enter into his glory?” **27** And beginning with Mushah (Moses) and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. **28** So they drew near to the village to which they were going. He acted as if he were going farther, **29** but they urged him strongly, saying, “Stay with us, for it is toward evening and the day is now far spent.” So he went in to stay with them. **30** When he was at table with them, he took the bread and Baruk (Blessed) and broke it and gave it to them. **31** And their eyes were opened, and they recognized him. And he vanished from their sight. **32** They said to each other, “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?” **33** And they rose that same hour and returned to Yarusalym (Jerusalem). And they found the eleven (11) and those who were with them gathered together, **34** saying, “**OWYʼAʼL** (Yahusha) has risen indeed, and has appeared to Simon!” **35** Then they told what had happened on the road, and how he was known to them in the breaking of the bread. **Luke 24:13-35.**

It was not until they recognized him that **OWYʼAʼL** (Yahusha) left. He did not abandon his Disciples when they did not see it was him, but remained with them until they realized that their hearts had been "burning within them while he talked with them".

Similarly, during his next appearance shortly afterwards, **OWYʼAʼL** (Yahusha) was not perturbed by his Disciples mistaking him for a ghost. Instead, he reassured them: "Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have." **Luke 24:39**

His life after the resurrection was of Scriptural prophecy. He drew his disciples away from supernatural speculation towards the Scriptural foundations of his resurrected body:

"This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Turah of Mushah (Moses), the Prophets and the Psalms" **Luke 24.44.**

**OWYʼʼL** (Yahusha)'s faithfulness is greater than ours. **OWYʼʼL** (Yahusha) saw Kepha (Peter)'s weakness, yet he also saw his love for him, and chose to stand by him. Though he saw Kepha (Peter)'s limitations, he did not define him by them.

“And behold, I am sending forth the promise of My Father upon you (his Ruch); but you are to stay in the city until you are clothed with power from on high.” **Luke 24:46–49**

At this meeting, He opened their minds to understand the prophecies of Scriptures, telling them how “Mashiach would suffer and rise again from the dead the third (3rd) day, and that repentance for forgiveness of Sins would be proclaimed in His name to all the nations, beginning from Yarusalym (Jerusalem). ...

### **TO THE SEVEN (7) DISCIPLES WHILE FISHING IN THE LAKE OF TIBERIAS (GALILEE)**

The Gospel of Yahukanon (John) then tells the story of **OWYʼʼL** (Yahusha)'s last recorded miracle, when he overwhelmed his disciples' fishing nets with a huge catch of fish. He then speaks privately with Kepha (Peter). Just as Kepha (Peter) had denied **OWYʼʼL** (Yahusha) three (3) times, **OWYʼʼL** (Yahusha) asks him three (3) times: "Do you love me?" It is here that Kepha (Peter) is restored, having denied his master in his hour of need, and is called to "feed my sheep" and "follow me". **John 21:1-23**

### **TO THE ELEVEN (11) DISCIPLES ON THE MOUNTAIN IN GALILEE**

Now the eleven (11) Disciples went to Galilee, to the mountain to which **OWYʼʼL** (Yahusha) had directed them. **17** And when they saw him they revered him, but some doubted. **18** And **OWYʼʼL** (Yahusha) came and said to them, “All authority in Shamym (Heavens) and on earth has been given to me. **19** Go therefore and make Disciples of all nations, Immersing (baptizing) them in the name of the Father and of the Son and of the Ruch AhQudesh, **20** teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” **Matthew 28:16-20**

### **TO THE DISCIPLES BEFORE HIS ASCENSION AT THE MOUNT OF OLIVES**

So then the Adon (lord/Master) **OWYʼʼL** (Yahusha), after he had spoken to them, was taken up into Shamym (Heavens) and sat down at the right hand of **ʼYʼʼL** (Yahuah). **20** And they went out and preached everywhere, while **OWYʼʼL** (Yahusha) worked with them and confirmed the message by accompanying signs (**Mark 16:19-20; Luke 24:50-5; Acts 1:3-11**)

He (**OWYʼʼL** (Yahusha)) presented himself alive to them after his suffering by many proofs, appearing to them during forty (40) days and speaking about the kingdom of **ʼYʼʼL** (Yahuah). **4** And while staying with them he ordered them not to depart from Yarusalym (Jerusalem), but to wait for the promise of the Father, which, he said, “you heard from me; **5** for John immersed (baptized) with water, but you will be immersed (baptized) with the Ruch Ah Qudesh (Holy Spirit) not many days from now.” **6** So when they had come together, they asked him, “Adon

(Lord), will you at this time restore the kingdom to Yasharal (Israel)?" 7 He said to them, "It is not for you to know times or seasons that the Father has fixed by his own authority. 8 But you will receive power when the Ruch Ah Qudesh (Holy Spirit) has come upon you, and you will be my witnesses in Yahrusalym (Jerusalem) and in all Yahudah (Judea) and Samaria, and to the end of the earth." 9 And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. 10 And while they were gazing into Shamym (Heavens) as he went, behold, two (2) men stood by them in white robes, 11 and said, "Men of Galilee, why do you stand looking into Shamym (Heavens)? This **OWYAZL** (Yahusha), who was taken up from you into Shamym (Heavens), will come in the same way as you saw him go into Shamym (Heavens)." **Acts 1:3-11**

### **TO MORE THAN FIVE HUNDRED (500)**

Meanwhile, **OWYAZL** (Yahusha) continues proving that He conquered death by appearing to 500 people at one (1) time (**1 Corinthians 15:6**) and to James, the half-brother of **OWYAZL** (Yahusha) **1 Corinthians 15:7**.

**Acts 1:2-3** mentions three (3) primary things **OWYAZL** (Yahusha) did during His 40 days:

#1. to give "Commandments to the Disciples (through the Ruch Ah Qudesh),"

#2. "to present Himself alive.... by many infallible proofs,"

#3. "to speak of things pertaining to the kingdom of **AYAZL** (Yahuah)."

As for the "Commandments to the Disciples," I see three (3). I think most would agree that the primary "Commandment" He gave to the Disciples was what we call "The Great Commission." This is found in (**Matthew 28:18-20, Mark 16:15-16**) "Go into all the world and preach the gospel to every creature. Whoever believes and is baptized (water immersion) will be saved, but whoever does not believe will be condemned."

"All authority in Shamym (Heavens) and on earth has been given to Me. Therefore go and make Disciples of all nations, Immersing (Baptizing) them in the name of the Father, and of the Son, and of the Ruch Ah Qudesh (Holy Spirit), and teaching them to obey all that I have Commanded you. And surely I am with you always, to the very end of the age." **Matthew 28:18-20**

In these verses, **OWYAZL** (Yahusha) told them to do three (3) things:

#1. To "Make Disciples of all the nations."

#2. To "Immerse (Baptize) them in the name of the Father, Son, and Ruch Ah Qudesh."

#3. To "Teach them to observe all things that I have Commanded you." (These things also apply to us today.)

The fact that **OWYAZL** (Yahusha) appeared to all of the people listed above would certainly seem to fulfill #2.

In (**Acts 1:4-5, 8**) and (**Luke 24:49**), we see that **OWYAZL** (Yahusha) commanded them to wait in Yarusalym (Jerusalem) for the Ruch Ah Qudesh to come. This happened at Shavuot (Pentecost).

We also see in (**Acts 10:42**) that **OWYAZL** (Yahusha) Commanded the Disciples "to Preach... that He was ordained of **AYAZL** (Yahuah) to be the Judge of the Living and Dead."

Finally, **OWYʼAʼL** (Yahusha) ascended into Shamym (Heavens) ("The Ascension") (**Mark 16:19-20; Luke 24:50-51; Acts 1:2, 9-11**).

Now, let's look at a few other key things **OWYʼAʼL** (Yahusha) said and did during His 40 days.

He "expounded" on how things in the Tanakh (OT) pointed to Him (**Luke 24:27**), and how His Death and Resurrection fulfilled Tanakh (OT) prophecy **Luke 24:44-48**.

At this meeting, He opened their minds to understand the prophecies of Scriptures, telling them how "Mashiach would suffer and rise again from the dead the third (3rd) day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Yarusalym (Jerusalem). ...

Again **OWYʼAʼL** (Yahusha) said to them, "Shalum (Peace) be with you. As the Father has sent Me, so also I am sending you." **22** When He had said this, He breathed on them and said, "Receive the Ruch Ah Qudesh. **23** If you forgive anyone his Sins, they are forgiven; if you withhold forgiveness from anyone, it is withheld. **John 20:22**.

During the 40 days that **OWYʼAʼL** (Yahusha) was on the Earth after His resurrection, He was in a resurrected body. Who will transform our body of humiliation, conformed to the body of His honor, according to the working enabled Him even to subdue all things to Himself. **Philippians 3:21**. As such, it is interesting to see some of the things He did in His resurrected body. He was able to instantly appear (**Luke 24:36**) and disappear (**Luke 24:31**) from sight. He could pass through closed doors (**John 20:19,26**). He ate food (**Luke 24:42-43; John 21:12-15**). It is also worth noting that His resurrected body had the scars in His hands and side that He died with (**John 20:20,27; Luke 24:39-40**).

It is also interesting to note that when **OWYʼAʼL** (Yahusha) began His ministry, He spent 40 days in the wilderness (**Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13**), and at the end of His ministry, during His Resurrection, He was on Earth for 40 days.

The Gospel of Yahukanon (John) tells the story of **OWYʼAʼL** (Yahusha)'s last recorded miracle, when he overwhelmed his Disciples' fishing nets with a huge catch of fish. He then speaks privately with Kepha (Peter). Just as Kepha (Peter) had denied **OWYʼAʼL** (Yahusha) three (3) times, **OWYʼAʼL** (Yahusha) asks him three (3) times: "Do you love me?" It is here that Kepha (Peter) is restored, having denied his master in his hour of need, and is called to "feed my sheep" and "follow me". **John 21: 17, 19**

#### **ASCENSION DAY – DAY `FORTHY (40)**

**OWYʼAʼL** (Yahusha) ascends to Shamym (Heavens), leaving the disciples to continue waiting, praying, and counting the Omer without Him.

While Matthew and Mark's post-resurrection accounts are comparatively shorter than Luke and John's, all four (4) Gospels share details that enlighten us on **OWYʼAʼL** (Yahusha)'s life after Death and Resurrection, up to his final Ascension to the Right hand of his Father, **ʼAYʼAʼL** (Yahuah).

#### **DAY FIFTY (50) ARRIVES**

It is the day to remember **ʼAYʼAʼL** (Yahuah)'s unfailing love for the Hebrew people. Because seven (7) weeks have passed since the Feast of Firstfruits and when **OWYʼAʼL** (Yahusha)

resurrected and the waving of the Omer offering took place during the time called the Feast of Weeks to Shavuot (Pentecost). **Exodus 34:22**

Before they eat any of their own harvested wheat, the Hebrew people present a portion to **אֱלֹהִים** (Yahuah) this day. They also hold a sacred assembly. “Count off fifty (50) days up to the day after the seventh (7th) Sabbath, and then present an offering of new grain (Wheat) to **אֱלֹהִים** (Yahuah.” **Leviticus 23:15–16**

Meanwhile, the Disciples are still waiting and praying together in Yarusalym (Jerusalem) as **וְיֵשׁוּעַ** (Yahusha) instructed, when suddenly ... a sound like the blowing of a violent wind came from Shamym (Heavens) and filled the whole house where they were sitting. All of them were filled with the Ruch Ah Qudesh and began to speak in other tongues as the Ruch (Spirit) enabled them.” **Acts 2:1-4**

Receiving the Power on High from **אֱלֹהִים** (Yahuah)’s Ruch Ah Qudesh (the Holy Spirit) enabled the Disciples to speak the truth of the Ancient prophecies that **וְיֵשׁוּעַ** (Yahusha) had opened their minds to understand.

Receiving His Ruch (Spirit) also sealed them for service in the kingdom of **אֱלֹהִים** (Yahuah) and graduated them from students in training under Rabbi **וְיֵשׁוּעַ** (Yahusha), to teachers and ambassadors of the Most High, **אֱלֹהִים** (Yahuah).

And it seals us all as **אֱלֹהִים** (Yahuah) children, as **וְיֵשׁוּעַ** (Yahusha) said, “In Him, you also, after listening to the message of truth, the gospel of your Salvation, having also believed, you were sealed in Him with the Ruch Ah Qudesh (Holy Spirit) of promise.” **John 3:5**

We, too should count the Omer. It reminds us each day to call upon the Ruch Ah Qudesh (the Holy Spirit) to lead us and empower us as He did for the Disciples on Shavuot (Pentecost) over 2,000 years ago. Like the Disciples, we also have His work to do while here on earth. If we have been empowered by the Ruch Ah Qudesh, we are commissioned to do His work. We are on active duty. We are to go and fulfill his Great Commission.

While we work, we also wait and prepare ourselves for His return by becoming Qadosh (Holy) as He is Qadosh (Holy), imitating our risen Mashiach and Adon (Master/Lord).

## **BARLEY AND WHEAT**

Barley and Wheat are a very important symbols in Scripture. Barley is a grain that serves as food and was the first (1st) crop of the season to be harvested and is seen as a symbol for month of Abib.

Three (3) days after Pesach (Passover) is First Fruits (He chose to give us birth through the word of truth, that we would be a kind of firstfruits of His creation. **James 1:18**), which are given unto **אֱלֹהִים** (Yahuah) as an Omer offering during our daily counting of each of the 49 days leading up to Shavuot (Pentecost) on Fiftieth (50<sup>th</sup>) day. Commemorating the day the fire of **אֱלֹהִים** (Yahuah) came down on Mount Sinai and also on the believers in the upper room in Acts 2. This is also the time of the Wheat harvest.

**Leviticus 27:16** says that a homer of Barley-seed is worth fifty (50) shekels of silver. Fifty (50) represents both Shavuot (Pentecost) and the year of Jubilee. Shavuot (Pentecost) was to be celebrated on the fiftieth (50th) day. The year of Jubilee is the Fiftieth (50th) year. This gives us

more clues to the significance of Barley. Barley was much more widely cultivated than now and was the main food of the poor. It was always valued less than wheat (**II Kings 7:1; Revelation 6:6**).

Wheat is the most important of the "six (6) species of the land" **Deuteronomy 8:8** and valued as a divine provision for the people of **אֱלֹהִים** (Yahuah). The daily manifestation of this provision was bread, the best-known product of wheat, often synonymous with food. The representation of wheat is love and giving.

The dividing of the wheat from the chaff. Each stem of wheat has an ear at the end. The ears contain seeds or grains. The outer layer on each seed is the bran. In whole-wheat flour, this bran, along with the germ, are left and ground into the flour. Chaff, which surrounds the grain, is useful for protecting the kernels, but must be removed for the grain to be usable. Therefore, chaff is worthless in relation to wheat; it is something which must be disposed of in order to gain the valuable portion of the grain. The definition even elaborates more, meaning "something comparatively worthless." Chaff had no value or worth in agriculture, so it was something to be disposed of, hence the "unquenchable fire" mentioned in the verse. Within the context of the story, those who are considered chaff are those who are corrupt and unfruitful in their labors. It says that the chaff will be burned with an "unquenchable fire."

Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. **John 12:24**

### **THE JOY OF **וְיָשׁוּעָא** (YAHUSHA)'S ASCENSION**

Some of the most difficult good-byes are those that are final in this life. When you know that you will not be seeing your loved one again this side of Shamym (Heaven), you are filled with sorrow at the parting. For this reason, it seems strange that the Disciples' response to **וְיָשׁוּעָא** (Yahusha)'s final parting from them, as He ascended into Shamym (Heavens) was not grief and sorrow, but rather great joy.

Luke began his gospel with the Malakym (Angels) announcing to the shepherds concerning **וְיָשׁוּעָא** (Yahusha)'s birth, "I bring you good news of great joy which will be for all the people" (**Luke 2:10**). Now Luke leaves his readers to ponder the thought, "Why did the Disciples have great joy when **וְיָשׁוּעָא** (Yahusha) ascended?" He wants us to ask ourselves, "Is our life filled with great joy because **וְיָשׁוּעָא** (Yahusha) is ascended? Am I continually Blessing **אֱלֹהִים** (Yahuah) because **וְיָשׁוּעָא** (Yahusha) ascended on high?"

Seeing **וְיָשׁוּעָא** (Yahusha) ascended on high should cause us to Reverence Him and Rejoice. Before we look at the implications of **וְיָשׁוּעָא** (Yahusha)'s ascension, we should be clear that it did not occur on the same day as the resurrection, as some teach. In **Acts 1:3-11**, Luke makes it plain that this event took place forty (40) days after His resurrection.

There are many reasons that **וְיָשׁוּעָא** (Yahusha)'s ascension should cause us to reverence Him and rejoice, because it signifies the completion of His earthly ministry. **וְיָשׁוּעָא** (Yahusha) did not leave this earth because He had been rejected and crucified by sinful men. He did not say, "If that's the way you're going to treat Me, then I'm out of here!" He didn't leave in defeat or frustration. He left because He had accomplished the work that the Father had sent Him to do (**John 17:4**). On the night before His death, **וְיָשׁוּעָא** (Yahusha) told His disciples, "I came forth from the Father and have come into the world; I am leaving the world again and going to



the Father” **John 16:28**.

What was the work that **OWYAZL** (Yahusha) came into this world to accomplish? We don’t have to speculate. The Malak (Angel) told Yoseph plainly, “He will save His people from their Sins” (**Matthew 1:21**). The rebellion of the human race separated us from **AYAZL** (Yahuah). Through Adam’s Sin, the entire human race was plunged into Sin and its penalty, Death (**Romans 5:12**). No amount of good works or penance can take away our Sins and reconcile us to the Qadosh (Holy) Alhym (God), our Heavenly Father. Thus we are lost and in need of a Savior. We cannot save ourselves. The mission of **OWYAZL** (Yahusha), as He states in **Luke 19:10**, was “to seek and to save that which was lost.”

By His Qadosh (Holy) life, he lived in dependence upon the Father, **OWYAZL** (Yahusha) showed us how men and women should live. By His sacrificial death on the stake, He paid the penalty for our sins. His bodily resurrection from the dead is proof that **AYAZL** (Yahuah) accepted His sacrifice and that **AYAZL** (Yahuah)’s full approval is upon **OWYAZL** (Yahusha), His anointed one. Thus now the risen Mashiach commissions His disciples to proclaim repentance for forgiveness of Sins in His name to all the nations, beginning in Yarusalym (Jerusalem) (**24:47**).

**OWYAZL** (Yahusha)’s ascension into Shamym (Heavens) was the fulfillment of the prophecy that He made to the Hebrew leaders during His trial, “But from now on the son of Man will be seated at the right hand of the power of **AYAZL** (Yahuah)” (**22:69**). There, having offered one sacrifice for Sins for all time, He awaits the time that the Father has ordained to make His enemies a footstool for His feet (**Psalms 110:1; 1 Corinthians 15:25; Hebrews 10:12-13**).

As **Hebrews 1:13** states, **AYAZL** (Yahuah) never told any of the Malakym (Angels) that they should sit at His right hand until He made their enemies a footstool for their feet. But of **OWYAZL** (Yahusha), the Son of **AYAZL** (Yahuah), He says, “Your throne, O Alhym, is forever and ever, and the righteous scepter is the scepter of Your kingdom” (**1:8**).

**OWYAZL** (Yahusha), took on human flesh for our Salvation. The fact that He is now ascended on high, seated at the right hand of the Father, shows us that He accomplished His mission on earth. And that should fill our hearts with reverence for Him and great joy. If **OWYAZL** (Yahusha) is truly risen and ascended into Shamym (Heavens), as they witnessed, then we can join them in adoration and great joy. It means that our Sins are forgiven in His name. We now enjoy reconciliation with **AYAZL** (Yahuah) through **OWYAZL** (Yahusha)’s blood atonement that sealed the new covenant. We now have hope both in this life and beyond the grave, because **OWYAZL** (Yahusha) is at the right hand of the Father on our behalf, waiting that day when He will come again in power and glory to receive us unto Himself. We can worship Him and rejoice because His earthly ministry is completed.

**OWYAZL** (Yahusha) is now at the right hand of **AYAZL** (Yahuah), where He intercedes for us (**Romans 8:34; Hebrews 7:25**). This intercession involves not only presenting our petitions and needs before the Father. Also, He presents His blood in the very presence of the Father as the atonement for our Sins (**Hebrews 9:24; 1 John 2:1, 2**). Therefore we have continual access to **AYAZL** (Yahuah) through **OWYAZL** (Yahusha) our Advocate.

The ascended **OWYAZL** (Yahusha) HaMashiach is our connection in the very presence of **AYAZL** (Yahuah)! Through Him we have access in the Ruch (Spirit) to the Father **Ephesians 2:18**.

He told His Disciples that He went to prepare a place for them and that He would come again

and receive them unto Himself, that where He is, there they also may be **John 14:1-3**.

**OWYAZL** (Yahusha) not only said that He would go, a reference to His ascension, but also that He would come again for us. So **OWYAZL** (Yahusha)'s ascension should fill us with great joy, because our future with Him is as secure as His word. He would be a liar if it were not true that He is coming again and that we will be with Him in Shamym (Heavens).

Kepha (Peter) tells us that **OWYAZL** (Yahusha) is now "at the right hand of **AYAZL** (Yahuah), having gone into Shamym (Heavens), the Malkym (Angels) and authorities and powers had been subjected to Him" **1 Peter 3:22**.

Shaul (Paul) says that **OWYAZL** (Yahusha) is seated at **AYAZL** (Yahuah)'s "right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come. And He put all things in subjection under His feet" (**Ephesians 1:20-22**). And, yet there is a sense in which all things are not yet subject to Him (**1 Corinthians 15:27-28; Psalm 110:1; Hebrews 10:13**). His kingdom is both present and yet future. Presently His enemies are not all yet subject to Him. But when He comes again in power and glory, He will conquer every foe and reign forever and ever.

**OWYAZL** (Yahusha) told the Disciples; but I, the truth say to you "To Bring together, so that I go away, for if not I go away the Helper (the called to ones aid) no not come to you, if now I go, I will send Him (Autos (846), self (emphatic), the same, she, it, he (him) used for the third person pronoun) to (for) you" **John 16:7**. *But I tell you the truth, it is for your benefit that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send Him to you.*

Through the Ruch Ah Qudesh (Holy Spirit), the Disciples were empowered to carry on the work of **OWYAZL** (Yahusha), extending the good news of Salvation to the ends of the earth. As Shaul (Paul) also teaches in **Ephesians 4:8**, "When He ascended on high, He led captive a host of captives, and He gave gifts to men." Thus the Ruch Ah Qudesh (Holy Spirit) gives spiritual gifts to the Assembly for the building up of the body of Mashiach (**Ephesians 4:11-16**). The Disciples could rejoice at **OWYAZL** (Yahusha)'s ascension because of His present heavenly ministry, which included the outpouring of the Ruch Ah Qudesh (Holy Spirit) on His people.

The statement "he led captivity captive" (**Ephesians 4:8**) is a prophecy of redemption. "All have Sinned, and fall short of the rsteem of **AYAZL** (Yahuah), being justified freely by his grace through the redemption that is in **OWYAZL** (Yahusha) Ha Mashiach" **Romans 3:23-24**.

**OWYAZL** (Yahusha) said, "For the Son of Man also came not to be served, but to serve, and to give his life as a ransom for many" (**Mark 10:45**). He paid the price to release people from captivity in Sin, and to purchase them as his own slaves to Righteousness. Thus "he led captivity captive".

So **OWYAZL** (Yahusha) "led captivity captive" (**Ephesians 4:8**) in that **AYAZL** (Yahuah) "rescued us from the domain of darkness, and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins" **Colossians 1:12-14**.

**OWYAZL** (Yahusha) led a host of captives (his Body) through the agency of the Ruch Ah Qudesh (Holy Spirit) who gifted certain men with divine inspiration. Thus empowered, they could preach to all slaves of Sin the true message of liberty.

**OWYAZL** (Yahusha)' ascension should cause us to reverence Him and rejoice because it signifies

the commencement of our ministry as His earthly representatives.

One (1) main reason **OWYAZL** (Yahusha) stayed on earth for 40 days after His resurrection, instead of ascending immediately into Shamym (Heavens), was to demonstrate to His followers that He truly was alive. After all, they knew the Roman authorities had put **OWYAZL** (Yahusha) to death, and that His body had been taken down from the stake and sealed in a tomb. And when that happened, they were filled with despair and fear; many even went into hiding. They had believed **OWYAZL** (Yahusha) was the promised Mashiach and now their hopes were shattered. They had forgotten His promise that He would return from the grave, and they felt they had no future.

But when **OWYAZL** (Yahusha) appeared among them after the resurrection, their lives were changed. The greatest miracle in all history had just taken place: **OWYAZL** (Yahusha) HaMashiach was alive! During those 40 days, He appeared to various groups of Disciples, proving beyond doubt to them that he had been raised from the dead by the power of **AYAZL** (Yahuah). Later, Shaul (Paul) wrote that “he appeared to more than five hundred (500) of the brothers at the same time, most of whom are still living” **1 Corinthians 15:6**.

Another reason, however, why **OWYAZL** (Yahusha) stayed on earth was to teach His Disciples, and prepare them for the task of telling the world about him. Is your Amunah (Faith) in the risen Mashiach, and are you seeking to share His message of Salvation with others?

One of the most significant periods of the calendar, and least celebrated or noted, is the forty (40) days after **OWYAZL** (Yahusha) rose from the dead. He walked and talked in places where His ministry had been; He was seen in His restored body by thousands; He healed many; He continued to preach, He continued to love. And then He ascended to Shamym (Heavens), taken up into the Shamym (Heavens), which also was witnessed by others.

We really should think more about these forty (40) days, and the significance of the Ascension. **OWYAZL** (Yahusha)'s birth happened as was recorded in Scripture. His miracles had shown His power. His preaching had taught the world wisdom. His persecution and death had fulfilled prophecies. Conquered death was an astonishing miracle. But His ascension to Shamym (Heavens), His bodily rise to be with the Father at the Throne, the mystery of rejoining the Father and his Son, more than any detail of these other manifestations, confirms the Divinity of **OWYAZL** (Yahusha) HaMashiach.

Forty (40) days **OWYAZL** (Yahusha) showed the world that He lived again. The Sanhedrin had called **OWYAZL** (Yahusha) a blasphemer, and others claimed His miracles were of the HaSatan (the Devil)... but His forty (40) days in Yarusalym (Jerusalem) and surrounding areas, being seen by multitudes, was scarcely disputed. The contemporary Hebrew historian Josephus referred to it, as did other writers. Two (2) generations later, the writer Eusebius interviewed many people who had known people who saw **OWYAZL** (Yahusha) during these days, told of miracles, even cited sermons and letters of the risen **OWYAZL** (Yahusha).

The number Forty (40) appears 146 times in Scripture, a number of **AYAZL** (Yahuah)'s significance. We think of Noah, of the years in the wilderness, of the days Mushah (Moses) was on the Mount, of Yonah (Jonah) and Nineveh, and, in **OWYAZL** (Yahusha)'s case, the number of days He was tempted of HaSatan (the devil)... and the number of days between the Resurrection and the Ascension.

Usually this number signifies testing, trials, probation, or a provision of prosperity. The last verse of the gospel's (**John 21:25**) tells us, "**OWYʼAʼL** (Yahusha) also did many other things. If they were all written down, I suppose the whole world could not contain the books that would be written."

Why didn't **OWYʼAʼL** (Yahusha) take His followers with Him into Shamym (Heavens) when He ascended? He left them here because He still had work for them to do in His name. Their mission (and ours) is to proclaim Repentance for Forgiveness of Sins to all the nations, beginning from Yarusalym (Jerusalem) (**24:47**). As we have seen from this study, it is essential that we follow the leading of **OWYʼAʼL** (Yahusha)'s examples and that we are clothed with the power of the Ruch Ah Qudesh (Holy Spirit), if we want to succeed in the mission of bringing the Salvation message to the lost sheep of Yasharal (Israel) and he Commanded before his Ascension into the Shamym (Heavens).