

The Significance of Yahusha's Resurrection

The resurrection of Yahusha is the cornerstone of a believer's Amunah (Faith). It is the event that confirmed Yahusha's divine nature and His victory over sin and death. However, the resurrection was not the end of His earthly mission. Yahusha's appearances after rising from the dead were essential for validating His resurrection to His followers and ensuring that His disciples understood their role in the establishment of the early assemblies.

After His resurrection, Yahusha didn't immediately ascend to Shamym (heaven). Instead, He spent forty (40) days interacting with His followers, offering proof that He was alive and in a glorified body, but still fully human and divine. This period was vital in shaping the disciples' understanding of their mission and the future of the Assembly.

Yahusha's Appearances After the Resurrection

Throughout the forty (40) days, the Gospels and the Book of Acts record various appearances of Yahusha to His disciples and other followers. Each appearance was an opportunity for Yahusha to encourage, instruct, and strengthen their Amunah (Faith).

Scripture is silent about most of the activities of Yahusha in the 40 days that he was seen on earth after his resurrection. However we do know that Mashiach had taken up a new body after his resurrection. **1 Corinthians 15:42-44** says "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." Yahusha would appear and disappear at will (**John 20:26; Luke 24**).

Yahusha was no longer subject to the physical limitations of the human body. There is scripture evidence that suggests that Yahusha did not immediately return to the Father until the Ascension recorded in **Acts 1**. He states this fact in his discourse with Mary Magdalene in **John 20:17** when he said to her "Touch me not; for I am not yet ascended to my Father."

Again we see Yahusha suddenly appear to his disciples in different locations. It appears that either his bodily image was far different from the one he bore before his death or that the disciples, having assumed that he had died and doubting his resurrection, had no inkling that he would appear to them in person.

As stated earlier, the Ascension account in **Acts 1:6-11** clearly demonstrates that Yahusha had not returned to the Father for the period described in Scripture of 40 days. It is a fact that Yahusha remained 40 days after resurrection but we don't know of his activities within those days except where he revealed himself to his disciples such as on the road to Emmaus (**Luke 24**) or when he appeared to the disciples at the seclusion and later at the seashore (**John 20-21**) and during the ascension (**Acts 1**)

As to where Yahusha was residing or other activities outside his noted appearances, Scripture is silent and it is best that we take it as it is and that we have no further information from Scripture.

There is a theological rule for scriptural interpretation which holds that we should not let Scripture speak out of silence nor muffle the voice of Scripture where it speaks.

During the forty (40) days between Yahusha's resurrection and His ascension into Shamym (heaven), several significant events and moments took place that shaped the foundation of early believers Amunah (Amunah (Faith)). These events were not just miraculous, but deeply instructional, meant to solidify the disciples Amunah (Faith), prepare them for their mission, and affirm the reality of Yahusha's resurrection. Here are some of the special things that happened during this period:

1. Multiple Appearances of the Resurrected Mashiach

Yahusha made several appearances to His disciples and followers after His resurrection, providing them with physical proof that He was alive. These appearances were critical in confirming the truth of the resurrection.

- **To Mary Magdalene and the women:** Yahusha first appeared to Mary Magdalene and other women who came to the tomb (**Matthew 28:9-10; John 20:11-18**). This was significant as women were the first to see the risen Master, a striking fact in a patriarchal society.
- **To the disciples on the road to Emmaus:** Two (2) disciples encountered Yahusha while walking to Emmaus (**Luke 24:13-35**). He explained the Scriptures to them, showing how the Mashiach's suffering was prophesied. They recognized Him when He broke bread.
- **To the disciples (without Thomas):** On the evening of the resurrection, Yahusha appeared to the disciples, showing them His hands and side, which bore the marks of crucifixion (**John 20:19-23**). This reassured them that He had truly risen.
- **To Thomas (a week later):** Thomas, who had doubted the resurrection, was invited to touch Yahusha's wounds, leading to his powerful declaration, "My Master and my Alahym!" (**John 20:24-29**). This moment highlights the importance of Amunah (Faith) and belief.
- **By the Sea of Galilee:** Yahusha appeared to seven (7) disciples by the Sea of Galilee, where He performed the miracle of the large catch of fish (**John 21:1-14**). He shared a meal with them, symbolizing fellowship and provision.
- **The Great Commission:** Perhaps the most significant of Yahusha's post-resurrection appearances is what is commonly known as the Great Commission, found in **Matthew 28:16-20**. In this appearance, Yahusha gathered His eleven (11) disciples on a mountain in Galilee and gave them a final command: to go and make disciples of all nations, baptizing them in the name of the Father, the Son, and the Ruach HaQodesh, and teaching them to obey all that He had commanded.

Yahusha's Ascension into Shamym (Heaven)

Forty (40) days after His resurrection, Yahusha led His disciples to the Mount of Olives, near Bethany, where He would ascend into Shamym (heaven) (**Luke 24:50-53; Acts 1:9-11**). His ascension marked the end of His physical presence on Earth but the beginning of the disciples work in spreading His message. Before ascending, Yahusha promised the coming of the Ruach HaQodesh, who would empower them to be His witnesses "in Yarusalym (Jerusalem), and in all Yahudah (Judea) and Samaria, and to the ends of the earth" (**Acts 1:8**).

The ascension itself is filled with symbolic meaning. It represents Yahusha returning to the Father, having completed His work of redemption. It also signifies the passing of responsibility to the disciples and, by extension, to the Assebmly. Yahusha's physical departure also prepares the way for the coming of the Ruach HaQodesh at Shavuot (Pentecost), which would mark the official beginning of the Assembly's mission in the world.

Theological and Spiritual Implications

The forty (40) days between Yahusha's resurrection and ascension are rich with theological meaning. During this time, Yahusha reassured His followers that He had truly risen from the dead, fulfilling His promises and the prophecies of the Tanakh (Old Testament). He provided them with spiritual and practical guidance, preparing them for the next phase of His mission: the spread of the gospel to all nations.

Several key themes emerge from this period:

- **The reality of the resurrection:** Yahusha's physical appearances reinforced the reality of His resurrection, which became a central element of the apostles' preaching.
- **The transition of leadership:** Yahusha prepared His disciples for His physical departure, entrusting them with the leadership of the Assembly and the task of spreading the gospel.
- **The promise of the Ruach HaQodesh:** Yahusha's promise that the Ruach HaQodesh would come empowered the disciples to carry out

their mission, demonstrating the ongoing presence of Alahym with them even after His ascension.

These appearances were not only meant to prove Yahusha's physical resurrection but also to strengthen the Amunah (Faith) of His followers and prepare them for the work ahead.

2. Restoration of Kepha (Peter)

One of the most poignant moments during this period was Yahusha's restoration of Kepha (Peter), which took place by the Sea of Galilee (**John 21:15-19**). Kepha (Peter) had denied Yahusha three (3) times during the trial before the crucifixion, and this event provided a moment of forgiveness and reinstatement.

Yahusha asked Kepha (Peter) three (3) times, "Do you love me?"—mirroring Kepha (Peter)'s three (3) denials. Each time Kepha (Peter) affirmed his love, Yahusha responded with a command: "Feed my lambs," "Take care of my sheep," and "Feed my sheep." This was Yahusha commissioning Kepha (Peter) to lead and care for the early fold. It marked Kepha (Peter)'s transformation from a fearful denier to a bold leader of the Assembly.

3. The Great Commission

Before His ascension, Yahusha gave His disciples what is known as the **Great Commission**, a command to spread His teachings to the entire world (**Matthew 28:16-20**). On a mountain in Galilee, Yahusha said to the eleven (11) disciples:

"Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Ruach HaQodesh, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

This moment was critical because it clarified the mission of the disciples—to evangelize, teach, and baptize people from all nations. The

Great Commission is still considered the foundational mission for believers today.

4. Yahusha's Teaching on the Kingdom of Yahuah

During the forty (40) days, Yahusha also spent time teaching His disciples about the Kingdom of Yahuah (**Acts 1:3**). While scripture doesn't record all of these teachings in detail, the emphasis on the Kingdom suggests that Yahusha was preparing His followers for their role in spreading the message of salvation and living according to the principles of the Kingdom of Yahuah.

These teachings likely built on what Yahusha had already taught during His ministry but were given in the context of His resurrection, which confirmed His authority and the truth of His message. Yahusha's focus on the Kingdom would help the disciples understand the scope of their mission and the spiritual reality they were called to live in and promote.

5. The Promise of the Ruach HaQodesh

Yahusha promised that the Ruach HaQodesh would come upon His disciples after He ascended to empower them for their mission (**Luke 24:49; Acts 1:4-5**). He instructed them to remain in Yarusalym (Jerusalem) until they received this "gift" from the Father.

This promise was fulfilled on the Day of Shavuot (Pentecost), but during the forty (40) days, Yahusha's mention of the Ruach HaQodesh was meant to assure the disciples that they would not be alone in their task. The Ruach HaQodesh would guide them, give them boldness, and enable them to perform signs and wonders, continuing Yahusha's work on earth.

6. The Ascension of Yahusha

The final event of this forty (40) day period was Yahusha's ascension into Shamym (heaven) (**Acts 1:9-11; Luke 24:50-53**). This took place on the Mount of Olives, near Bethany. Yahusha Baruk (blessed) His disciples and then ascended into Shamym (heaven) before their eyes.

Two (2) Malakym (angels) appeared to the disciples, telling them that Yahusha would return in the same way He had ascended. The ascension marks the completion of Yahusha's earthly ministry and the beginning of His reign in Shamym (heaven), seated at the right hand of the Father. It also signifies the transfer of responsibility to the disciples, who were now tasked with spreading the gospel.

The ascension holds several theological meanings:

- **Yahusha's exaltation:** He returned to the Father in glory, signifying the completion of His mission of salvation.
- **The inauguration of the Assemblies mission:** Yahusha's physical departure allowed the Assembly to begin its global mission, empowered by the Ruach HaQodesh.
- **The promise of His return:** The Malakym (angels)' words confirmed that Yahusha would one day return, giving hope to the early believers.

The Importance of the Forty Days

The forty (40) days between Yahusha's resurrection and ascension were a time of preparation, teaching, and empowerment. During this period, Yahusha appeared to His followers, confirming His resurrection, restoring relationships, and commissioning His disciples to continue His work.

Interesting fact: Forty weeks the average length of pregnancy, or gestation, is counted at 40 weeks, i.e. from 'darkness until light'

40 Days of Preparation Unto Transition

In Scripture, "40" is the number that signifies two (2) things: 1) preparation, and 2) transition. Mosha spent 40 years in the wilderness being prepared to lead the Yasharalites (Israelites) out of Mystrym (Egypt) and through the wilderness. The end of the 40 years marked a critical transition in his life from being a shepherd leader overseeing a flock of sheep to a shepherding leader who oversaw the people of Yahuah. We also see AliYahu (Elijah) being prepared for his transition and new assignment as a prophet of

Alahym, during the 40 days that he made his way to Mount Horeb (**1 Kings 19:8**). And even Yahusha HaMashiach Himself, spent 40 days in the wilderness for His preparation and transition into the start of His earthly ministry.

These events laid the foundation for the early Assembly and its mission, while also emphasizing key theological truths such as the resurrection, forgiveness, the Great Commission, and the promise of the Ruach HaQodesh. For believers today, this period remains a source of inspiration and instruction, reminding believers of their call to spread the message of Yahusha and live in the power of His resurrection.