

בְּיֹם הַבְּכוּרִים

YOM BIKKURIM – FIRST FRUITS



BARLEY HARVEST

TORAH – YAYIKRA (LEV) 23:9-14

B'RIT HADASHAH – ACTS 2:29-36

Ya'akov (James) 1

18 *Having made His decision, He gave birth to us through a Word that can be relied upon, in order that we should be a kind of firstfruits of all that He created.*

ACTS 2:29-36

29 *"Brothers, I know I can say to you frankly that the patriarch David died and was buried- his tomb is with us to this day.*

30 *Therefore, since he was a prophet and knew that G-d had sworn an oath to him that one of his descendants would sit on his throne,*

31 *he was speaking in advance about the resurrection of the Messiah, that it was he who was not abandoned in Sh'ol and whose flesh did not see decay.*

Acts 1

16 *"Brothers, the Ruach HaKodesh (Holy Spirit) spoke in advance through David about Y'hudah (Judas), and these words of the Tanakh had to be fulfilled. He was guide for those who arrested Yeshua-*

Tehillim (Psalm) 132

11 ADONAI swore an oath to David, an oath He will not break: "One of the sons from your own body I will set on your throne.

2 Sh'mu'el (Samuel) 7:12-13

12 When your days come to an end and you sleep with your ancestors, I will establish one of your descendants to succeed you, one of your own flesh and blood; and I will set up his rulership. 13 He will build a house for My name, and I will establish his royal throne forever.

Tehillim (Psalm) 16

10 for You will not abandon Me to Sh'ol, you will not let your faithful one see the Abyss.

32 G-d raised up this Yeshua! And we are all witnesses of it!

Why do the translations state "this Yeshua (This Jesus)" Also, why a need for witnesses?

Tehillim (Psalm) 118

16 ADONAI's right hand is raised in triumph! ADONAI's right hand struck powerfully!"
17 I will not die; no, I will live and proclaim the great deeds of Yah!

33 "Moreover, He has been exalted to the right hand of G-d; has received from the Father what he promised, namely, the Ruach HaKodesh (Holy Spirit); and has poured out this gift, which you are both seeing and hearing. 34 For David did not ascend into heaven. But he says, 35 'ADONAI said to my Lord, "Sit at My right hand until I make Your enemies a footstool for Your feet.'"

Tehillim (Ps) 110

1 A psalm of David: ADONAI says to my Lord, "Sit at My right hand, until I make Your enemies Your footstool."

Mattityahu (Matt) 22:41-46

41 Then, turning to the assembled P'rushim, Yeshua put a sh'eilah (question) to them:
42 "Tell me your view concerning the Messiah: whose son is He?" They said to Him, "David's." 43 "Then how is it," He asked them, "that David, inspired by the Spirit, calls Him 'Lord,' when he says, 44 'ADONAI said to my Lord, "Sit here at My right hand until I put Your enemies under Your feet"'? 45 If David thus calls Him 'Lord,' how is He His son?" 46 No one could think of anything to say in reply; and from that day on, no one dared put to him another sh'eilah (question).

Mattityahu (Matthew) 26

64 *Yeshua said to him, "The words are your own. But I tell you that one day you will see the Son of Man sitting at the right hand of HaG'vurah (The Power) and coming on the clouds of heaven." 65 At this, the cohen hagadol (High Priest) tore his robes. "Blasphemy!" he said.*

36 Therefore, let the whole house of Isra'el know beyond doubt that G-d has made Him both Lord and Messiah- *this Yeshua, whom you executed on a stake!*"

How can the Two-Covenant theory survive this climax to Kefa's (Peter's) sermon? The Two-Covenant theory says, in effect, that Jesus is for Gentiles and Moses is for Jews. But Kefa's (Peter's) central point is that all *Jews*, the whole house of Israel, should acknowledge Yeshua as Lord and Messiah because G-d has made Him fulfill those roles in Jewish life and human history.

G-d has made Him Lord and Messiah. From the viewpoint of G-d and eternity the Word became a human being (Yn 1:1, 14; Pp 2:5-11). Under the aspect of time, in Kefa's experience, Yeshua had just been revealed as who He really is. Non-Messianic Judaism objects that the New Testament says Yeshua, who is only a man, became a god. But the New Testament never says such a thing, not even here. What it says is that G-d had, from eternity, made Him who was already equal with G-d before the universe was created (Pp 2:6-8, Co 1:15-17, MJ 1:1-3), both Lord of all humanity and the promised Messiah, King of the Jewish people.

Jewish New Testament Commentary.

1 Kefa (Peter) 1

9 *And you are receiving what your trust is aiming at, namely, your deliverance.*

^{NAU} *obtaining as the outcome of your faith the salvation of your souls.*

10 *The prophets, who prophesied about this gift of deliverance that was meant for you, pondered and inquired diligently about it.*

11 *They were trying to find out the time and circumstances to which the Spirit of the Messiah in them was referring in predicting the Messiah's sufferings and the glorious things to follow.*

What knowledge can be gleaned from what Kefa (Peter) stated in the above three verses?