

Notes: November 4, 2017

Start: 10 AM

### Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Faith Requires Belief

From Jeri's Drash, let's expand upon what she shared with you earlier.

She conveyed...

If you ask most people, they'll tell you that faith and belief are the same thing.

They are interrelated, which makes them very close in meaning. So close, in fact, that many modern Bible translations don't always differentiate clearly between the two. And that leads to even more confusion.

To explain the difference, let's start with belief. What does it mean?

Here's a good working definition: **Belief** – An opinion or judgment in which a person is fully persuaded.

So our beliefs are things that we are thoroughly convinced of. Usually (but not always) they are ideas, concepts that we gather through acquiring information and experience.

One such example of what Jeri shared with you is Toma...

**Joh 20:24** Now T'oma (the name means "twin"), one of the Twelve, was not with them when Yeshua came.

The first time Yeshua appeared to them, a week earlier. A point is made that T'oma was not there. For which I believe is for our benefit...

**Joh 20:19** In the evening that same day, the first day of the week, when the talmidim were gathered together behind locked doors out of fear of the Judeans, Yeshua came, stood in the middle and said, "Shalom aleikhem!"

**Joh 20:20** Having greeted them, he showed them his hands and his side. The talmidim were overjoyed to see the Lord.

**Joh 20:21** "Shalom aleikhem!" Yeshua repeated. "Just as the Father sent me, I myself am also sending you."

**Joh 20:22** Having said this, he breathed on them and said to them, "Receive the Ruach HaKodesh!"

**Joh 20:23** If you forgive someone's sins, their sins are forgiven; if you hold them, they are held."

Yeshua's talmadim were gathered together, in a locked room, after Yeshua's death, not yet having experienced the power of the resurrection.

What potential emotions could have been running through the room, both before and after Yeshua appears...

Prior, they are in a locked room, in fear that they will be found by the Judeans, who in essence sanctioned Yeshua's death. They were likely thinking, guilt by association. They will likely come after us also. They accused Yeshua of blasphemy, and "we in essence were promoters of what He said"

His first words to His talmadim upon His appearance in this locked room...

Shalom aleikhem! Peace be upon you

Saying it not once, but twice...to get their attention.

I would imagine the first time He said it, there was stunned silence.

"We saw Him die." "We just buried Him a few days ago."

**Belief** – An opinion or judgment in which a person is fully persuaded.

*How is faith different? To me, this is an easier way to understand it.*

***Faith = ( Belief + Action + Confidence )***

I would say, the first time they saw someone being resurrected from the dead, they were not fully persuaded. If they were, their response to Yeshua would have likely been much different.

What was their first experience?

**Joh 11:1** There was a man who had fallen sick. His name was El`azar, and he came from Beit-Anyah, the village where Miryam and her sister Marta lived.

**Joh 11:2** (This Miryam, whose brother El`azar had become sick, is the one who poured perfume on the Lord and wiped his feet with her hair.)

**Joh 11:3** So the sisters sent a message to Yeshua, "Lord, the man you love is sick."

**Joh 11:4** On hearing it, he said, "**This sickness will not end in death. No, it is for God's glory, so that the Son of God may receive glory through it.**"

We tend to view death as a finality, yet when Yeshua stated that El'azar's sickness would not end in death, the assumption is that he would not die. Yet, from Yeshua's perspective, death may occur, but it would not be the final outcome. Their mindset was conditioned to accept death as a final outcome, in that it has always been final, yet with a few exceptions. (more later)

**Joh 11:5** Yeshua loved Marta and her sister and El`azar;

**Joh 11:6** so when he heard he was sick, first he stayed where he was two more days;

**Joh 11:7** then, after this, he said to the talmidim, "Let's go back to Y`hudah."

**Joh 11:8** The talmidim replied, "Rabbi! Just a short while ago the Judeans were out to stone you — and you want to go back there?"

**Joh 11:9** Yeshua answered, "Aren't there twelve hours of daylight? If a person walks during daylight, he doesn't stumble; because he sees the light of this world.

**Joh 11:10** But if a person walks at night, he does stumble; because he has no light with him."

**Joh 11:11** Yeshua said these things, and afterwards he said to the talmidim, "Our friend El`azar has gone to sleep; but I am going in order to wake him up."

**Joh 11:12** The talmidim said to him, "Lord, if he has gone to sleep, he will get better."

**Joh 11:13** Now Yeshua had used the phrase to speak about El`azar's death, but they thought he had been talking literally about sleep.

**Joh 11:14** So Yeshua told them in plain language, "El`azar has died.

**Joh 11:15** And for your sakes, I am glad that I wasn't there, so that you may come to trust. But let's go to him."

**Joh 11:16** **Then T'oma (the name means "twin") said to his fellow talmidim, "Yes, we should go, so that we can die with him!"**

This **T'oma** is the famous "doubting Thomas," and his pessimism here already foreshadows the events of Joh 20:24-29 which give him his nickname.

Would you not call T'oma a "glass half empty" type of person?

**Joh 11:17** On arrival, Yeshua found that El`azar had already been in the tomb for four days.

***El'azar had already been in the tomb for four days** and had already begun to decay (Joh 11:39). Yeshua raised others from the dead-Ya'ir's daughter (Luk 8:41-42, Luk 8:49-56) and the son of the widow in Na'im (Luk 7:11-17). The Tanakh reports that Elijah and Elisha had raised people from the dead (1Ki 17:17-24, 2Ki 4:17-37). And indeed doctors today bring back people who have been "clinically dead" for many minutes, perhaps hours. But nowhere in biblical or secular history is there an instance of anyone medically dead for four days-to the point where there would be an odor-being physically raised from the dead.*

*The incident is reported in such a way that no one misses its significance: Yeshua has physically brought back to life a four-days-dead, cold, stinking corpse; and this miracle crowns Yeshua's career prior to his own death and resurrection. This is what produced the profound reaction among the populace and authorities reported in the rest of this and the following chapter.*

*According to midrashic tradition, the soul hovers over the body for three (Genesis Rabbah 100:7 and Leviticus Rabbah 18:1) or seven (Pirke de Rabbi Eliezer, chapter 34) days after death. The human soul is somewhat lost and confused between death and before burial, and it stays in the general vicinity of the body, until the body is interred. The shomrim sit and read aloud comforting psalms during the time that they are watching the body. This serves as a comfort for both the spirit of the departed who is in transition and the shomer or shomeret.*

**Shemira** (Hebrew: שמירה, lit. "watching" or "guarding") refers to the Jewish religious ritual of watching over the body of a deceased person from the time of death until burial.

<https://en.wikipedia.org/wiki/Shemira>

It was at this time, that such views were part of Jewish thought, having not yet been transcribed and canonized into the Talmud, none the less, these views were foundational.

So, the delay was intentional. Not only did Yeshua wait for El'azar to be dead four days, but it was also after the body had been buried, thus the duty of the shomer was complete. Further substantiating Yeshua's authoritative power, in this case over death and ultimately minimizing naysayers who would state the view of the spirit hovering over the body for three days, and thus diminishing what Yeshua had done.

**Joh 11:18** Now Beit-Anyah was about two miles from Yerushalayim,

**Joh 11:19** and many of the Judeans had come to Marta and Miryam in order to comfort them at the loss of their brother.

**Joh 11:20** So when Marta heard that Yeshua was coming, she went out to meet him; but Miryam continued sitting shiv'ah in the house.

**Miryam continued sitting shiv'ah in the house.** The word "shiv'ah" means "seven," and the phrase, "sitting shiv'ah," refers to the Jewish custom of sitting in mourning for seven days following the death of a deceased parent, spouse, sibling or child. The Greek here says only "sitting," which is an unusual word if all that is meant is that Miryam stayed in the house when Marta went out.

*"The Orthodox Jewish mourner sits unshod on the floor or on a low stool in the home of the deceased or his near relative and abstains from all ordinary work and diversions and even from required synagogue prayers, while friends visit him to comfort and pray with him. Both sisters observed the practice, which was not significantly*

different then from now; but Marta, who evidently had digested Yeshua's counsel at [Luk 10:41-42](#), was now the one willing to set custom aside and leave **the house** in order to meet him.

**Joh 11:21** Marta said to Yeshua, "Lord, if you had been here, my brother would not have died.

**Joh 11:22** Even now I know that whatever you ask of God, God will give you."

**Joh 11:23** Yeshua said to her, "Your brother will rise again."

**Joh 11:24** Marta said, "I know that he will rise again at the Resurrection on the Last Day."

How did she know this? From the *Tanakh*, which teaches it at [Dan 12:2](#). This was standard doctrine among the *P'rushim* (but not the *Tz'dukim*...

**Dan 12:2** Many of those sleeping in the dust of the earth will awaken, some to everlasting life and some to everlasting shame and abhorrence.

**Dan 12:3** But those who can discern will shine like the brightness of heaven's dome, and those who turn many to righteousness like the stars forever and ever.

Scripture does talk about resurrection. We saw it also with David and his child who had died.

**2Sa 12:19** But when David saw his servants whispering to each other, he suspected that the child was dead. David asked his servants, "Is the child dead?" and they answered, "He is dead."

**2Sa 12:20** Then David got up off the ground, washed, anointed himself and changed his clothes. He went into the house of Adonai and worshipped; then he went to his own palace; and when he asked for food, they served it to him; and he ate.

**Joh 11:25** Yeshua said to her, "I AM the Resurrection and the Life! Whoever puts his trust in me will live, even if he dies;

**Joh 11:26** and everyone living and trusting in me will never die. Do you believe this?"

There is that word again..."Do you believe this?"

***I AM the Resurrection and the Life.*** In addition to Yeshua's absolute "I AM" statements (see [Joh 4:26](#)) Yochanan reports seven predicated "I AM" statements: I AM the bread of life ([Joh 6:35](#)), the light of the world ([Joh 8:12](#), [Joh 9:5](#)), the gate ([Joh 10:7](#)), the good shepherd ([Joh 10:11](#), [Joh 10:14](#)), the resurrection and the life (here), the way and the truth and the life ([Joh 14:6](#)), and the real vine ([Joh 15:1](#)). The book of Revelation adds that Yeshua similarly spoke of himself after the resurrection as the "A" and the "Z" ([Rev 1:8](#)) and as the first and the last ([Rev 1:17](#)).

**Joh 11:27** She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world."

**Joh 11:28** After saying this, she went off and secretly called Miryam, her sister: "The Rabbi is here and is calling for you."

**Joh 11:29** When she heard this, she jumped up and went to him.

**Joh 11:30** Yeshua had not yet come into the village but was still where Marta had met him;

**Joh 11:31** so when the Judeans who had been with Miryam in the house comforting her saw her get up quickly and go out, they followed her, thinking she was going to the tomb to mourn there.

**Joh 11:32** When Miryam came to where Yeshua was and saw him, she fell at his feet and said to him, "Lord, if you had been here, my brother would not have died."

**Joh 11:33** When Yeshua saw her crying, and also the Judeans who came with her crying, he was deeply moved and also troubled.

**Joh 11:34** He said, "Where have you buried him?" They said, "Lord, come and see."

**Joh 11:35** Yeshua cried;

**Joh 11:36** so the Judeans there said, "See how he loved him!"

**Joh 11:37** But some of them said, "He opened the blind man's eyes. Couldn't he have kept this one from dying?"

**Joh 11:38** Yeshua, again deeply moved, came to the tomb. It was a cave, and a stone was lying in front of the entrance.

**Joh 11:39** Yeshua said, "Take the stone away!" Marta, the sister of the dead man, said to Yeshua, "By now his body must smell, for it has been four days since he died!"

**Joh 11:40** Yeshua said to her, "Didn't I tell you that if you keep trusting, you will see the glory of God?"

Here believe is implied, in that belief requires trust.

**Joh 11:41** So they removed the stone. Yeshua looked upward and said, "Father, I thank you that you have heard me.

**Joh 11:42** I myself know that you always hear me, but I say this because of the crowd standing around, so that they may believe that you have sent me."

**Joh 11:43** Having said this, he shouted, "El`azar! Come out!"

**Joh 11:44** The man who had been dead came out, his hands and feet wrapped in strips of linen and his face covered with a cloth. Yeshua said to them, "Unwrap him, and let him go!"

**Joh 11:45** At this, many of the Judeans who had come to visit Miryam, and had seen what Yeshua had done, trusted in him.

This experience that Yeshua shared with His talmidim should have been there way for understanding what would happen. Yet, I think the disconnection was do to Yeshua being the one who performed these resurrections in general and El`azar specifically.

They connected the resurrection with Yeshua, but ultimately believed the power resided with Him. Considering some of the things that were said during His execution....

**Luk 23:36** The soldiers too ridiculed him; they came up, offered him vinegar

**Luk 23:37** and said, "If you are the king of the Jews, save yourself!"

If he had the power to save Himself, why didn't He? Might have been one thought that went through their minds. Seeing Him in disbelief.

So, back to T'oma...and his condition for believing in the report that he heard and was not present to witness himself.

**Joh 20:25** When the other talmidim told him, "We have seen the Lord," he replied, "Unless I see the nail marks in his hands, put my finger into the place where the nails were and put my hand into his side, I refuse to believe it."

It wouldn't be until a week later that T'oma, who was with Yeshua when news came that El`azar had died, ultimately conveying...

**Joh 11:16** Then T'oma (the name means "twin") said to his fellow talmidim, "Yes, we should go, so that we can die with him!"

And was present for El`azar's resurrection, doubting anything would transpire actually witnessed the power of the resurrection. Yet, he witnessed it by being there and seeing it.

**Joh 20:26** A week later his talmidim were once more in the room, and this time T'oma was with them. Although the doors were locked, Yeshua came, stood among them and said, "Shalom aleikhem!"

**Joh 20:27** Then he said to T'oma, "Put your finger here, look at my hands, take your hand and put it into my side. Don't be lacking in trust, but have trust!"

**Joh 20:28** T'oma answered him, "My Lord and my God!"

**Joh 20:29** Yeshua said to him, "Have you trusted because you have seen me? How blessed are those who do not see, but trust anyway!"

Faith includes our beliefs, but it is bigger than that. Faith requires action. If it doesn't move us to do something or say something – actually take some kind of action – it's not really faith at all.