

Notes: Shabbat – January 23, 2021

Start: 10 AM

**Order of service:**

1. Meet and greet
2. Introduction
3. Announcements
4. Liturgy – Ma to vu, Sh'ma, Avenu
5. Music
6. Message
7. Time of prayer
8. Aaronic Blessing
9. Kiddush
10. Oneg

Title: How Did She Know?

Last Shabbat when Jeri was sharing her drash entitled “Hope Is Not Canceled” incorporating the resurrection of El'azer and his sisters Miryam and Marta for whom she focused more on Marta, Jeri had shared the verses from Yochana's Gospel...

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

**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.

**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."

**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?"

**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."

I was immediately confronted with the question..."How did she know?"

How did she know about the resurrection?

She said ""I know that he will rise again at the Resurrection on the Last Day."

She wasn't concerned about not seeing her brother again, but rather not seeing him now. In other words losing time with him now. It is the same today for believers who believe in the resurrection. We still grieve for the loss of one we love even when we know they are also a believer in Yeshua and thus a believer in the resurrection.

Then we read of the Tz'dukim, the Sadducees, a sect within Judaism at the time of Yeshua who did not believe in the resurrection.

How did they know?

In order to not believe in something, you first must know about it in order to form a position.

**Mat 22:23** That same day, some Tz'dukim came to him. They are the ones who say there is no such thing as resurrection, so they put to him a sh'eilah:

They had posed a question to Yeshua pertaining to life at the time of the resurrection...

**Mat 22:24** "Rabbi, Moshe said, 'If a man dies childless, his brother must marry his widow and have children to preserve the man's family line.'

**Mat 22:25** There were seven brothers. The first one married and then died; and since he had no children, he left his widow to his brother.

**Mat 22:26** The same thing happened to the second brother, and the third, and finally to all seven.

**Mat 22:27** After them all, the woman died.

**Mat 22:28** Now in the Resurrection—of the seven, whose wife will she be? For they all married her."

Were they testing Yeshua or were they truly curious?

We already know their position, so why ask such a question in the first place?

Even when people don't believe something to be true, they must first understand what it is, in this case the resurrection in order to reject its validity.

Consider Yeshua's response to their question.

**Mat 22:29** Yeshua answered them, "The reason you go astray is that you are ignorant both of the Tanakh and of the power of God.

**Mat 22:30** For in the Resurrection, neither men nor women will marry; rather, they will be like angels in heaven.

**Mat 22:31** And as for whether the dead are resurrected, haven't you read what God said to you,

**Mat 22:32** 'I am the God of Avraham, the God of Yitz'chak and the God of Ya'akov'? He is God not of the dead but of the living!"

Yeshua thought their question did not hit the mark when they asked about the resurrection. They ask from a place of disbelief rather than the position of what is possible. In other words, regardless of the question, their minds are already made up, thus the question reflects their position.

Their question would be in the rehelm of when an atheist asks an absurd question about God for whom they have rejected. Such questions as "why do bad things happen to good people?" Keeping in mind even believers ask this question, yet they have not come to understand that which they are asking. And yet I don't fully believe Yeshua's response was only for the Tz'dukim who asked...consider verse 33...

**Mat 22:33** When the crowds heard how he taught, they were astounded;

The crowds who followed Yeshua heard the question and the answer.

Miryam and The Tz'dukim, already had a foundation in order to establish their position towards a belief, or disbelief in the resurrection. Keep in mind there is no book of Revelation, there is no first letter to the Thessalonians by Sh'aul whereby he writes...

**1Th 1:7** Thus you became a pattern for all the believers in Macedonia and Achaia;

**1Th 1:8** for the Lord's message sounded forth from you not only in Macedonia and Achaia, but everywhere your trust toward God became known. The result is that we don't need to say anything;

**1Th 1:9** since they themselves keep telling us about the welcome we received from you and how you turned to God from idols, to serve the true God, the one who is alive,

**1Th 1:10** and to wait for his Son Yeshua, whom he raised from the dead, to appear from heaven and rescue us from the impending fury of God's judgment.

Talking specifically of Yeshua's resurrection and thus their faith to serve the true God who had raised Yeshua from the dead.

For the Thessalonians concern was not about the validity of the resurrection, but rather of its imminence. Some, like the Tz'dukim wondered about those that had already died.

**1Th 4:11** Also, make it your ambition to live quietly, to mind your own business and to earn your living by your own efforts—just as we told you.

**1Th 4:12** Then your daily life will gain the respect of outsiders, and you will not be dependent on anyone.

**1Th 4:13** Now, brothers, we want you to know the truth about those who have died; otherwise, you might become sad the way other people

**1Th 4:14** do who have nothing to hope for. For since we believe that Yeshua died and rose again, we also believe that in the same way God, through Yeshua, will take with him those who have died.

Sha'ul had already established a foundation in teaching of Yeshua's return, yet as with any subject matter, further instruction may be required. Some got it right away while others required extra instruction. Consider this cross section of the community:

*Some in Thessalonica expected the return of Yeshua and the end of history so imminently that they had stopped working (1Th 4:11)-just like the cults that appear from time to time announcing that Yeshua is coming back on such-and-such a date: "Sell all your goods! Head for the hills!"*

*Others in Thessalonica seemed to be unsure of the fate of believers in Yeshua who had died. Sha'ul was well aware that such uncertainty could wreak havoc with Messianic faith-*

*Still others may have been diverted by some false teaching...*

**1Th 2:1** You yourselves know, brothers, that our visit to you was not fruitless.

**1Th 2:2** On the contrary, although we had already suffered and been outraged in Philippi, as you know, we had the courage, united with our God, to tell you the Good News even under great pressure.

**1Th 2:3** For the appeal we make does not flow from error or from impure motives, neither do we try to trick people.

*Hence the need for this interesting revelation by Sha'ul in his letter to the Thessalonians:*

**1Th 4:13** Now, brothers, we want you to know the truth about those who have died; otherwise, you might become sad the way other people

**1Th 4:14** do who have nothing to hope for. For since we believe that Yeshua died and rose again, we also believe that in the same way God, through Yeshua, will take with him those who have died.

**1Th 4:15** When we say this, we base it on the Lord's own word: we who remain alive when the Lord comes will certainly not take precedence over those who have died.

Not our words, but the Words of Yeshua. Yet as I have shared with you on Rosh Hashanah pertaining to the signs of Yeshua's return, they were not based solely on what He said, but on what was written. Here to Sha'ul's foundation is based on what is written and what Yeshua had said. Think of the Tanakh as our text book and Yeshua are teacher who directs us in the text.

**1Th 4:16** For the Lord himself will come down from heaven with a rousing cry, with a call from one of the ruling angels, and with God's shofar; those who died united with the Messiah will be the first to rise;

**1Th 4:17** then we who are left still alive will be caught up with them in the clouds to meet the Lord in the air; and thus we will always be with the Lord.

**1Th 4:18** So encourage each other with these words.

Thus, this is Sha'ul talking of the resurrection of the dead, which occurs at the time of Yeshua's return, not before and most certainly not after.

So, you have the words of Sha'ul, you have the teaching of Yeshua why do you need anything more?

The answer is because not everyone believes in the words of Yeshua, yet they believe in the Words in the Tanakh. Specifically, I am speaking of the Jewish people. Yeshua says you are to be His witness...

**Luk 24:44** Yeshua said to them, "This is what I meant when I was still with you and told you that everything written about me in the Torah of Moshe, the Prophets and the Psalms had to be fulfilled."

**Luk 24:45** Then he opened their minds, so that they could understand the Tanakh,

**Luk 24:46** telling them, "Here is what it says: the Messiah is to suffer and to rise from the dead on the third day;

**Luk 24:47** and in his name repentance leading to forgiveness of sins is to be proclaimed to people from all nations, starting with Yerushalayim.

**Luk 24:48** You are witnesses of these things.

How convincing would you be if you only knew the words of Sha'ul and the Words of Yeshua. A Jewish person who's eyes have not been opened would disregard them. Yet, if you share in a manner by which they will listen, a door has been opened. Thus when you are able to use their own source material, you have just opened the door of the ears further to listening.

There are several other passages in the same part of tractate Sanhedrin which derive resurrection from the *Tanakh*. One example:

*"Our rabbis taught: 'It is written, "I kill, and I make alive" (Deu\_32:39). I could understand: I kill one person and give life to a different one, as the world goes on [some die, others are born]. This is why Scripture says [immediately afterwards, in the same verse], "I wound, and I heal." Just as the wounding and healing [clearly] refer to the same person, likewise putting to death and bringing to life refer to the same person. This refutes those who claim that resurrection is not implied by the Torah.' "* (Sanhedrin 91b)

Deep within this Psalm of Moshe is found this verse...

**Deu 32:39** See now that I, yes, I, am he; and there is no god beside me. I put to death, and I make alive; I wound, and I heal; no one saves anyone from my hand!

Thus alluding to, providing a hint, a *remez* to the resurrection.

*Remez* ("hint")-wherein a word, phrase or other element in the text hints at a truth not conveyed by the *p'shat*. The implied presupposition is that God can hint at things of which the Bible writers themselves were unaware.

There are *remez* all throughout the Tanakh pointing towards the resurrection and thus the Kingdom of Adonai. Many are subtle while others such as Daniel 12 is more direct...

**Dan 12:1** "When that time comes, Mikha'el, the great prince who champions your people, will stand up; and there will be a time of distress unparalleled between the time they became a nation and that moment. At that time, your people will be delivered, everyone whose name is found written in the book.

**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.

Those that are sleeping, we have seen throughout Scripture. The Hebrew word is:

**shâkab** - שָׁכַב

A primitive root; to *lie* down, decease or any other purpose): - X at all, cast down, ([over-]) lay (self) (down), (make to) lie (down, down to sleep, still, with), lodge, ravish, take rest, sleep, stay.

And is used here to represent the death of Moshe. Adonai tells Moshe that he will lie down and that death for him is merely a time of sleep.

**Deu 31:16** Adonai said to Moshe, "You are about to sleep with your ancestors. But this people will get up and offer themselves as prostitutes to the foreign gods of the land where they are going. When they are with those gods, they will abandon me and break my covenant which I have made with them.

Yet, in Daniel a different word is used...

**yâshên** - יָשַׁן

From **H3462**; *sleepy*: - asleep, (one out of) sleep (-eth, -ing), slept.

Also referring to sleep.

Thus everyone who has died will awake from their sleep. Some will awake to everlasting life, that is the Kingdom while other will awake to shame and abhorrence, that is eternal separation from the Kingdom and its King.

Consider again, Yeshua's response to the Tz'dukim...

**Mat 22:32** 'I am the God of Avraham, the God of Yitz'chak and the God of Ya`akov'? He is God not of the dead but of the living!"

Yeshua further conveys that Adonai is a God of the living, not the dead. This statement in combination with that which has been revealed to Daniel, further establish a connection. Those that are asleep and awake to shame and abhorrence are not Yeshua's and thus not Adonai's. They have been rejected, they have been judged for their rejection of Adonai. There is no faith, no trust in them pertaining to the promises of Adonai.

Adonai never speaks of His relation to Avraham, Yitz'chak or Ya'akov in the past tense. It is always in the present thus providing a remez, a hint in Yeshua's response to the Tz'dukim.

The Prophet Yeshayahu alludes to this very concept of the resurrection...

**Isa 26:19** Your dead will live, my corpse will rise; awake and sing, you who dwell in the dust; for your dew is like the morning dew, and the earth will bring the ghosts to life.

**Isa 26:20** Come, my people, enter your rooms, and shut your doors behind you. Hide yourselves for a little while until the wrath is past.

**Isa 26:21** For see! Adonai emerges from his place to punish those on earth for their sin. Then the earth will reveal the blood shed on it and no longer conceal its slain.

David hints at the resurrection. We read of the child conceived between David and Bat-Sheva:

**2Sa 12:15** Then Natan returned to his house. Adonai struck the child that Uriyah's wife had borne to David, and it became very ill.

**2Sa 12:16** David prayed to God on behalf of the child; David fasted, then came and lay all night on the ground.

**2Sa 12:17** The court officials got up and stood next to him trying to get him off the ground, but he refused, and he wouldn't eat food with them.

**2Sa 12:18** On the seventh day, the child died. The servants of David were afraid to tell him that the child was dead, because they said, "While the child was still alive, we spoke to him, and he didn't listen to us; if we tell him now that the child is dead, he may do himself some harm."

**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.

**2Sa 12:21** His servants asked him, "What are you doing? You fasted and wept for the child while it was alive; but now that the child is dead, you get up and eat food!"

**2Sa 12:22** He answered, "While the child was still alive, I fasted and wept; because I thought, 'Maybe Adonai will show his grace to me and let the child live.'

David is in constant prayer and fasting for his child while he was still alive yet upon his death, went on with his life...and thus the hint, the remez conveyed by David...

**2Sa 12:23** But now that he's dead, why should I fast? Can I bring him back again? I will go to him, but he will not return to me."

Consider these words conveyed by Adonai to Daniel immediately after verse two where Adonai reveals the fate of those who are sleeping...

**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.

**Dan 12:4** "But you, Dani'el, keep these words secret, and seal up the book until the time of the end. Many will rush here and there as knowledge increases."

Adonai did not permit Daniel to reveal everything He shared with him. Some was for a later time and thus we have Yeshua's revelation to Yochanan thus conveying the full picture of not just the resurrection but all that will happen immediately before and also immediately after Yeshua's return.

We are living at a time where we have the benefit of not only the remez of the resurrection throughout the Tanakh and further revelation in the Brith Hadoshah. Yet, not all will accept the revelations of the Brith Hadoshah. For this reason, I am going to sound like your grade school math teacher.

"You need to show your work"

What I mean by this, is don't solely rely on a person accepting the Words of Yeshua, even though we as believers have come to trust what He says. Not everyone is where you are at, so, you will need to show your work. You will need to be able to present the support for your belief in Yeshua's Words, in Sha'ul's words...

Miryam had a foundation of the Tanakh that when confronted by Yeshua, she was not puzzled, but had a resolute belief. Her words were not hesitant or laced with doubt...

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

She had a firm foundation in the Tanakh and all its remez pertaining to the resurrection.

Going back to my math teacher allusion...

Consider the Brith Hadoshah to be the answer key and the Tanakh the source where you find the answers to your questions. Just as a math teacher wanted to see your work and thus view how you arrived at your answer, so to there will be people who have not yet come to believe in Yeshua and the promises made by Adonai referring to Him. They want to see your work.

When you show your work, you become more firm in what you believe because you have support for what you believe. A math answer is validated by its supporting work. So to, the Words of Yeshua are validated by its supporting work – the Tanakh. This is the foundation by which we as believers are to live.

Is your foundation as firm as Miryam's?