

GOSPEL OF YOHANAN

Chapter 20

The Resurrection of the Messiah

If we were to take all the teachings of the Bible concerning man and all the chapters of the Bible as a base line, we could build a triangle. The top point of the triangle would be the resurrection itself, because all these teachings in the Scriptures converge toward this high point.

The resurrection does not only represent the summit of all biblical doctrines. It is the base of it all, as well, because all the promises and the prophecies contained in the Scriptures rest on the resurrection. From that great historical event that happened 2000 years ago, all the Scriptures concerning man find their *raison d'être*.

Without the resurrection, our faith and hope falls like a castle of cards, like a stack of dominoes. But it is in this divine act where the sons of Adam can finally find their reconciliation with God. It is when Yeshua rose from the dead that sin has found its final stop. The sin that entered the world with Adam and Eve, and separated us from our Creator, finds its end and judgment right in the empty tomb. It cannot go any further.

Satan himself was crushed at the resurrection, or at least his future was doomed.

The bruising of the *heel* of the Seed in **Genesis 3:15** was the **crucifixion** of the Messiah. But the bruising of the *head* of the serpent was at the **resurrection**. There lies the end of Satan.

The importance of the resurrection could never be overstated for the believers. There are well over three hundred verses in the Bible that are concerned with this subject. It is the one teaching that has been so strongly attacked from the beginning, right at the birth of the church.

Let me briefly bring you to that great chapter of the Bible which was entitled the chapter of the resurrection, **1Corinthians 15**, and see how the Spirit of God inspired Paul to write so passionately on this subject. Here, because some have come to disturb the faith of many by assaulting the resurrection, we read Paul saying:

1 Corinthians 15:14

And if Christ is not risen, then our preaching is empty and your faith is also empty.

Without the resurrection there is no Biblical Christianity. Without it, what we believe would then be mere philosophical rhetoric, taught by a man who was no better than a mere man. Thus we read that without the resurrection of Jesus our faith is empty. We come up eternally empty handed and in despair.

Furthermore we read in **1 Corinthians 15:17** that:

And if Christ is not risen, your faith is futile; you are still in your sins!

Without the resurrection, the whole Bible then falls and there would be no forgiveness of sin. We would all be heading to eternal *shame and everlasting contempt*, like Daniel says in **Daniel 12**. But thank God that the Bible does not stop at the crucifixion.

If there would **not** have been any resurrection, we are told in **1 Corinthians 15:18-19** that
..... *those who have fallen asleep in Christ have perished.*
If in this life only we have hope in Christ, we are of all men the most pitiable.

Without it there is no hope.... no future.... no eternal life. But let me tell you that the resurrection occurred as truly as you are presently reading my words, and our faith, our hope as well as our future are sealed in our Lord and Savior Yeshua!

What we are told here is that because the Messiah rose, when the believer dies, he will enter a new life with his Creator and spend eternity with Him. This is a promise of God and what **1 Corinthians 15: 22** teaches.
For as in Adam all die, even so in the Messiah all shall be made alive.

The empty tomb is not only the end of sin; it is the end of death. Concerning death, someone made an interesting observation. He said that it is a remarkable fact that, in the New Testament after Messiah's resurrection, it is never once said that a disciple died but rather that he *fell asleep*. The only time where the word "dead" is used is with qualification. For example, *the dead in Christ, the dead which die in the Lord*. Yeshua abolished death as well as the term *death*, for the believer.

Peter, speaking of his departure to heaven, says in **2 Peter 1:14**
"knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me."

Death for the believer is only a passage to a blessed life. This is what the resurrection accomplished.

I once read that, as a young man, D. L. Moody was called upon suddenly to preach a funeral sermon. He hunted all through the Four Gospels trying to find one of Christ's funeral sermons, but searched in vain. He found that the Messiah broke up every funeral He ever attended. Death could not exist where He was.

That is the good news for us today, as we are looking at this great doctrine. The knowledge and belief of the resurrection of Yeshua is so important for the believer, that it is directly linked with salvation. It is synonymous to believing in Yeshua. Remember **Romans 10:9**
that if you confess with your mouth the Lord Jesus and believe in your heart that God has – WHAT?– raised Him from the dead, –THEN WHAT?– you will be saved.

Your salvation is linked to your belief in the resurrection of the Messiah, because if He did not resurrect then He would be not better than Buddha or Mohamed or your local spiritual leader. The Bible would become a book like any other religious book.

Of course we should not be surprised that this doctrine and the doctrine of the deity of Jesus are the most often attacked by the enemies of the Bible. This was so at the beginning, as it is today. The reason is that if they succeed in disproving the resurrection, which they could never do, they will succeed in destroying everything the Bible stands on. It is logical that the more fundamental and important the doctrine might be, the greater the attacks against it will be.

So we see that in the case of the Resurrection, many went out of their way to find fault with it. I am amazed at the large number of books and articles that are written to disprove the resurrection. It is one thing to receive denials of the resurrection from atheists and foreigners, but to hear this heresy from so called Christians is much worse.

The other night I was looking on the internet and found one Unitarian Church web site, which displayed the following:

The resurrection was likely the invention of early believers seeking adequate responses to their theological adversaries..... [and they add] the bodily resurrection of Jesus never happened.

Sad, isn't it? ... Yet they call themselves a Christian Church.

Not only in churches, but also in universities, many so called Christian scholars flatly deny the resurrection. For example, The University of Chicago Divinity School sets aside a special day each year for some great scholars to come and give a theological lecture to pastors. A few years ago, the noted German theologian, Dr. Paul Tillich, was invited to speak. Dr. Tillich spoke for 2 1/2 hours seeking to prove that the resurrection of Jesus never took place, yet he is still considered as a great protestant theologian.

The resurrection of the Messiah is a very precious fact. While for 2000 years many are struggling in vain to find fault in it, the resurrection remains the fundamental doctrine for the believers. In fact after His resurrection, Jesus no longer appeared to unbelievers. Why should He? The evidence of His resurrection would not have convinced them just as the miracles he had performed again and again had been ineffective.

Let's now continue our study of the **Gospel of John**, but we will begin with **Matthew**, where the history of the resurrection begins. Let's read the first verse of **Matthew 28**:
Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb.

Here, in the western world, when we read this passage we think of the early hours of Sunday morning. It is from this passage that we have the traditional Easter sunrise services. But the

Jewish people of the time of Yeshua had a different way of measuring the day.

The 24 hour day was not counted from midnight to midnight but from sundown to sundown, that is from about 6 PM to 6 PM. So the resurrection occurred Saturday night, not in the early hours of Sunday morning. When the text states, *late on the Sabbath day*, it means going toward sunset of Saturday night. So, on Saturday night, the women had started to go to the tomb.

Furthermore, you have the term *dawn* in this verse. *Dawn* is defined as daybreak, the first appearance of light in the sky, as the Sun rises at the beginning of a new day. But the word here is used as a verb. The literal reading is: *As the first day of the week was dawning*—that is it was coming; it was not there yet. The same word “*dawning*” is used in **Luke 23:54**: *the Sabbath drew near*— it was *dawning*. It was approaching.

At this dawning of the first day of the week, two women came to the tomb of Jesus. Both of their names were Miriam, as the Greek renders it. The two Miriams were Mary Magdalene and “the other Mary.” This other one is mentioned in **Matthew 27:56**; she is the mother of Zebedee’s sons. The first thing we notice is that there is no mention of the disciples. Where are the men?

Jesus did tell them that He was going to resurrect, however, even at this point, they did not believe in the resurrection. So they stayed at home. Here, we are told that the first people to come were two faithful women. Furthermore, we learn that our Lord’s first two resurrection appearances were also to believing women. Considering the fact that in those times women were not allowed to attend a Bible study, this was revolutionary. For one thing, this marked the beginning of a new era, where women are emancipated and brought back to the place as created in the image of God.

Dr. Fruchtenbaum had a clever remark on this point. He said that the presence of women indicates that this was not a fabricated Jewish story. If it were a fabrication, they would have chosen the first eyewitnesses of the resurrection to be men, because that would have been far more acceptable in the Jewish community.

In fact women played a big role in the history of Biblical Christianity, and in the building and maintaining of the congregations—and especially here at Beth Ariel.

But, let’s go further into the events of the resurrection. The next event brings some interesting information. Staying with **Matthew**, the second thing that occurred is seen in **Matthew 28:2-4**

And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it.

His countenance was like lightning, and his clothing as white as snow.

And the guards shook for fear of him, and became like dead men.

Here we see a second earthquake; the first was when Yeshua was on the cross and a second

when He resurrected, even while an angel came and rolled back the stone. The stone that was rolled from the tomb was a wheel of granite, eight feet in diameter and one foot thick weighing more than 4 tons. These two events, especially the appearance of the angel, brought so much fear on the guards that they froze and became like dead men.

That fact became such a big problem for the religious leaders! They thought that they were done with Yeshua, but little did they know that True Christianity was only beginning and was about to change the world.

In fact we have seen in our last study that their world began to change. The Talmud reports that things in the Temple began to change by themselves. The light of the candlestick would be put out by itself, the humongous doors of the Temple would close and shut by themselves, and the ribbon around the Azazel stopped turning white. The religious leaders themselves (the whole Sanhedrin), again according to the Talmud, were removed from the Temple ground—just like the vendors of the Temple were chased away by Yeshua. At the crucifixion and resurrection of Yeshua, the world began to change.

Therefore the door of the tomb was rolled away to show that Yeshua rose and was not there anymore. This was a problem for them; one for which they had to find a solution. They had to come up with a solution fast! Instead of realizing that these things were the doings of God, they devised a lie.

Matthew 28:11-15:

Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened.

When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers,

saying, "Tell them, 'His disciples came at night and stole Him away while we slept.'

"And if this comes to the governor's ears, we will appease him and make you secure."

So they took the money and did as they were instructed; and this saying is commonly reported among the Judeans until this day.

In order to deal with this great miracle, they came up with this lie. That is all one can produce to deny the truth. We read that this lie still persisted at the time of the writing of this Gospel, as we see it in **verse 15** as it states: *and this saying is commonly reported among the Judeans until this day*. It was not only until the day of argument against the resurrection had passed.

So they began spreading the most common and oldest theory about the resurrection: the stolen body theory. Today this is known as *the swoon theory*. To swoon means to faint, to lose consciousness. So this view says that Christ did not die when He was taken from the cross and placed in the tomb. Therefore, he was not raised from the dead.

But this lie eventually works against those who use it. We know that people will sometimes die for what they believe to be true, but have you ever heard of someone who died for what they know to be a lie? Where is the interest there?

Let me tell you what happened to some of the disciples, how they all died for what they knew was true.

-According to **Acts 12:2**, **James** was put to death “*with the sword*” by King Herod, a likely reference to beheading, just like **John the Baptist**.

-**Matthew** suffered martyrdom and was finally killed by the sword, according to tradition.

-**Bartholomew, also known as Nathanael**, was a missionary to Asia. He witnessed in present-day Turkey and was martyred for his preaching in Armenia, when he was flayed to death by a whip.

-**Andrew** was crucified on an x-shaped cross in Greece, after being whipped severely by seven soldiers.

-Tradition further says that **Thomas** was stabbed with a spear in India during one of his missionary trips to establish the church there.

-**Matthias**, the apostle chosen to replace Judas Iscariot, was stoned and then beheaded.

-**Peter**, we are told, was crucified upside down.

-The Apostle **Paul** was tortured and then beheaded by the evil Emperor Nero at Rome in 67AD.

-**James, the brother of Jesus**, the leader of the church in Jerusalem, was thrown over a hundred feet down from the southeast pinnacle of the Temple when he refused to deny his faith in Christ. When they discovered that he survived the fall, his enemies beat James to death with a club. This was the same pinnacle where Satan had taken Jesus during the temptation.

Do you think that these people would have gone through those horrible deaths just for a lie?

They saw Jesus alive. They spoke to Him. They knew it was true. This is why none of them denied Yeshua, but accepted to be killed; because they also knew the importance of the resurrection. Their lives testify that they died for what they understood to be true.

The eventual death of many of the disciples of Yeshua is not the only thing that indicates that the Resurrection is true. Consider also how transformed the disciples were after the resurrection and after the Spirit of God came to them.

Right after Jesus’ death his apostles were scared, scattered, and skeptical.
We read in **John 20:19**

Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be with you."

But a few days later these same people were fearlessly and openly proclaiming the resurrection of the Messiah. The book of **Acts** testifies of their boldness; how Peter so courageously spoke to the whole Sanhedrin and how the others, as well as, Paul were so bold in their preaching. After Peter and John were taken to confront the very people they were afraid of, a few weeks before, they boldly confronted these bullies and said:

Acts 4:19

Whether it is right in the sight of God to listen to you more than to God, you judge.

Their transformation is one of the most impressive arguments for the genuineness of the resurrection. It is, as well, a transformation that we witness in many of those who became believers.

What about the miracles that Jesus performed?

I am not talking about those miracles that are recorded in the Gospels, but the miracle of change that Biblical Christianity has brought to the world, since the time of the resurrection. Wherever the Scriptures were brought and whenever the believers went, there were great changes. This is verifiable!

Reverend Morse, Jedediah was a pioneer American educator and geographer. Called the "Father of American Geography," his son was Samuel F.B. Morse, the inventor of the telegraph and the Morse code. In an "Election Sermon" given at Charleston, Massachusetts, April 25, 1799, Jedediah Morse said something very true about the influence of Biblical Christianity in the world. This is what he said:

"To the kindly influence of Christianity we owe that degree of civil freedom, and political and social happiness which mankind now enjoys. In proportion as the genuine effects of Christianity are diminished in any nation, either through unbelief, or the corruption of its doctrines, or the neglect of its institutions; in the same proportion will the people of that nation recede from the blessings of genuine freedom, and approximate the miseries of complete despotism."

I hold this to be a truth confirmed by experience. If so, it follows, that all efforts to destroy the foundations of our holy religion, ultimately tend to the subversion also of our political freedom and happiness.

Whenever the pillars of Christianity shall be overthrown, our present republican forms of government, and all the blessings which flow from them, must fall with them."

This is true, and the influence of Christianity on the western society is one of the most convincing proofs of the divine character of the Scriptures and of the basic trustworthiness of Christianity itself.

I also read the other day about an executive proclamation from the governor of the state of **Hawaii**, declaring February 12–22, 1994 “Christian Heritage week.” The Governor’s name was John Waihee; his words are very weighty. This is what he said:

“The influence of Christianity helped to bring about medical aid, public health policies, public education, law and order, political stability and the principles of democracy to the Hawaiian Kingdom.”

And this is true of not only the Hawaiian state but of the western world that was founded on the values of the Scriptures. History testifies of that, and it is sad that today many are trying to pull down these foundations, which our society is presently built on. Yet there is enough evidence for any sincere heart to come and examine the evidence that Yeshua truly resurrected.

Here is a story of a lawyer examining Biblical Christianity:

Some 70 years ago, a lawyer by the name of Frank Morison wrote a book with the title *Who Moved The Stone?* He set out with the purpose of disproving the resurrection, of proving that Christ did not really rise from the grave.

But the book turned out to be entirely different. It is a searching study of the scriptural story of the Messiah’s crucifixion, death and resurrection.

He makes the point that the resurrection is a historical fact. Lawyer-like, he disposes, one after another, of the dozens of theories invented to account for the removal of the body from the tomb.

For example, that the gardener took away Christ’s body so that the curious would not trample his flowers, that Joseph of Arimathea did it, because he regretted giving his grave to an acknowledged criminal, that Jesus recovered from a death-like faint on the cross and pushed the stone away Himself.

This is the second lawyer we have mentioned that came to believe, after examining the facts. The first one was from the late 1800’s. His name is Simon Greenleaf who wrote the “Testimony of the Evangelists”. Both of these books are still on sale.

Let’s now go to the **Gospel of John** and see how he so beautifully brings the resurrection of Yeshua to us. Unlike the other writers of the Gospels, John is very selective in the details that he brings. He surely must have known that others were writing about these things, and he chooses to concentrate on particular people. So the story he brings us revolves around particular lives of people. He, more than others, ties the lives of people to important events. He always did that throughout his Gospel. He brought out some great truths via individuals such as Nathanael, Nicodemus, the woman at the well, the adulterous woman, the healed blind man, and even the officer that struck Yeshua. That is why the **Gospel of John** is one that speaks to the heart, as we see that every single individual—whoever they are—are so important to God.

Since every Word of God is inspired, we see in here that God equates such an important event as the resurrection with the lives of every individual. This is true love, as shown in the last two chapters of **John**.

At the beginning of Chapter 20, The Spirit of God concentrates on one woman, Mary Magdalene. Even if she was with someone else, as **Mark** and **Matthew** tell us, **John** concentrates on her without disregarding the presence of the other Mary. He allows plural pronouns to be used by **Mary Magdalene**, as we see in **verse 2**, when she says: *we do not know where they have laid Him."*

Another individual is **Thomas**. John relates that one of Yeshua's appearances was specifically for Thomas, in order to strengthen him in his faith. The other person is **Peter**, whose last chapter is almost wholly concentrated on him. Peter was about to lead the Body of the Messiah.

Through **Mary Magdalene**, one cannot but be amazed at the great love she had for the Messiah. We see that despite the commotions, which the death of the Messiah triggered in Jerusalem and despite the dangers, she courageously went to the tomb and waited there. Love was her drive.

Concerning **Peter**, as well as **John**, we see that they were not expecting anything. They did not go to the tomb like Mary Magdalene. Furthermore, once they went there, we learn that they went back home. They did not have much hope, but hope is a driving force for the believer. Yet, a great hope was given to them by Yeshua, when He appeared to them.

Concerning **Thomas**, his problem was faith. He doubted. Consequently, at one point, Jesus comes specifically for him and gives him faith.

So we see, in these two last chapters, Love, Hope and Faith. These three things, that are fundamental to the faith of the believer, are the last message of the **Gospel of John** for the believers. The same three virtues that the Spirit of God brings back in **I Corinthians 13:13**, where we read: *And now abide faith, hope, love, these three;*

After Paul spoke of the gift of "prophecy", "tongues," and "knowledge," he said that now these three—Faith, Hope and Love—supersede the preceding ones. These are three important virtues of the believer. These three will never fail. The opposite of these three are unbelief, despair, and hatred. But when the believer becomes a new creature, these are slowly transformed into Faith, Hope and Love. I find it a beautiful thing for the Spirit of God to end His Gospel with His concern for the believer.

We will now take a look at Mary Magdalene. Who was **Mary Magdalene**?

There are so many legends that are written about this woman, but the Scriptures portray her as a loving and dedicated woman. She is the one from whom Jesus cast out seven demons.

Many have associated her with the "woman in the city who was a sinner" (Luke 7:37) who washed Jesus' feet. But there is no scriptural basis for this because, in the Talmud, the city

of Magdala had a reputation for prostitution. This information, coupled with the fact that Luke first mentions Mary Magdalene immediately following his account of the sinful woman (Luke 7:36–50), has led some to equate the two women. From there, a multitude of stories were invented. Mary Magdalene is also linked with the adulterous woman in **John 8**. Again, this has no biblical support.

The only thing that the Scriptures report is that Mary Magdalene was one of those who “has been healed of evil spirits and infirmities” (**Luke 8:2-3**). She was one of the first to go to the tomb. Her love for the Lord brought her to pioneer the great event of the resurrection. Not only that, she also was the first one to whom the Lord manifested Himself after the resurrection.

Let’s begin by reading **John 20:2**

Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."

Here we learn that after she noticed that the stone was rolled away, she ran to report to the leaders—Peter and John. However, after they came, they left but she stayed.

John 20:11

But Mary stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb.

Here we see her love for the Lord! She decided to stay and we read that she stood outside, weeping – that is love! Because she waited, something extraordinary happened. It is then that she found herself, not only in presence of angels, but also of the Lord Himself. After she showed patience and love, she saw great things.

We read from **John 20:12**

And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain.

Then they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."

Notice how she calls Him “my Lord,” not “the Lord.” She loved Him; He was Her Lord.

John 20:14

Now when she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus.

Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" She, supposing Him to be the gardener, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away."

Jesus said to her, "Mary!" She turned and said to Him, "Rabboni!" (which is to say, Teacher).

What an experience that must have been; an experience that Peter and John missed out on. But this woman was rewarded for the love and patience she had for the Lord. Imagine when

she recognized the voice of Yeshua, when he called her *Miriam*. She turned to Him and said *Rabboni*. She recognized Him. What a thrill that must have been!

What is impressive in here is the space, which the Spirit of God allows, to report this encounter, especially when the last verse of this Gospel tells us that space is scarce in that many other signs that Jesus did were not reported. Yet, this is important to God as He rewards the love of this great believer here.

Twice she is asked "*why are you weeping?*" Once was by the angels and the other by Jesus Himself. It was as though to remind her that her weeping is only for a moment for she was in front of beings which are from another world; a world where all believers will be in, one day. As we read in **Revelation 21:4**, it will be a world where...
...God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."

Why are you weeping Mary? Why are we weeping, when we have such a great future awaiting us?

As David says in **Psalms 27:14**

Wait on the LORD; Be of good courage, And He shall strengthen your heart; Wait, I say, on the LORD!

Mary waited at the tomb, and she was rewarded. Notice that this happened in a garden, not a cemetery. It was in a garden that Eve and Adam first fell. It was also in a garden that the Lord was buried and rose from the dead to put an end to sin.

What happens next is very interesting.

John 20:17

Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and to My God and your God.'"

Why did Jesus say to her "*do not cling to Me?*"

The word *cling* here means fasten one's self to, or hold onto somebody or something, tightly. It seems that she did not want to let go of Jesus, as she was so happy to see Him again. It is then that Jesus tells her:

I have not yet ascended to My Father.

How can we understand why He said that? Was Mary that powerful to be able to stop Jesus from ascending to the Father?

I don't think so!

Also, it surely does not mean that she could not touch Him before His ascension, because we

read of other women touching Jesus in **Matthew 28:1-10**. Furthermore, the word here is not *touch* but *cling*. I believe that Yeshua was gently demonstrating here that His love for His own is as important as His ascension itself. No, she could not stop the decrees of God, but His gentle answer uplifts Mary to the level of a friend and a partner with Him. It is as though now she was co-heir with Him. Yeshua addresses her as if she was one of His equal. So He does not rebuke her but gently makes us part of His need to go to the next level.

She must have held to Him so tightly that maybe Jesus could not move. These words have great truths attached to them, because the ascension was a very important event to cover. We can see this well described for us in **Psalm 68:18**. Speaking of the ascension of the Messiah, we read here:

You have ascended on high, You have led captivity captive; You have received gifts among men, Even from the rebellious, That the LORD God might dwell there.

Paul quotes this text in **Ephesians 4:8** and he applies it to His ascending to the heavens. When we read “led captivity captive,” it means exactly what Yeshua achieved through His resurrection. That is, He put “death” to death; He has done away with death.

When it is written that He received gifts among men, this indicates the recognition or homage that all men ought to give to the Messiah, as we see at the end of **Psalm 2**
Pay homage to the Son, lest He be angry, And you perish in the way, When His wrath is kindled but a little. Blessed are all those who put their trust in Him.

I will conclude with some passages from Hebrews, where we see the necessity of the ascension of the Messiah in heaven. Here we learn something very deep. We learn that it was necessary for the heavenly sanctuary to be cleansed with blood.

Hebrews 9:11, 12

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

Hebrews 9:24

For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us;

Hebrews 10:12

But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,

We remember that the tabernacle which Moses made on earth was a copy of a tabernacle already in existence in heaven. To Moses and David, God gave them a pattern to follow. David later gave that pattern to Solomon. But why did the heavenly tabernacle need the cleansing of blood?

It is because Satan was once there, and this place needed cleansing.

Ezekiel 28:14

*You were the anointed cherub who covers; I established you; You were on the holy mountain of God; You walked back and forth in the midst of fiery stones.
You were perfect in your ways from the day you were created, Till iniquity was found in you.*

Satan was in heaven; he was perfect then, until sin was found in him and he was put out. But it was for little time that he was there in heaven with sin. Yet, that time had to be redeemed, and it was by the blood of the Messiah.

At this point in the history of the resurrection, Yeshua did ascend to heaven and sprinkled the heavenly sanctuary, thereby cleansing it. Just as the earthly priest could not be touched until his Day of Atonement sacrifice was completed, even so Jesus could not be touched until the heavenly sanctuary was cleansed.

The meeting between Jesus and Mary Magdalene occurred just before He ascended into heaven to cleanse the heavenly tabernacle.

The following is a story entitled “**The Empty Tomb**”

Little Philip, born with Down’s syndrome, attended a third-grade Sunday School class with several eight-year-old boys and girls. Typical of that age, the children did not readily accept Philip with his differences, according to an article in leadership magazine. But because of a creative teacher, they began to care about Philip and accept him as part of the group, though not fully.

The Sunday after Easter the teacher brought Leggs pantyhose containers, the kinds that look like large eggs. Each receiving one, the children were told to go outside on that lovely spring day, find some symbol for new life, and put it in the egg-like container. Back in the classroom, they would share their new-life symbols, opening the containers one by one in surprise fashion. After running about the church property in wild confusion, the students returned to the classroom and placed the containers on the table. Surrounded by the children, the teacher began to open them one by one. After each one was revealed, whether a flower, butterfly, or leaf, the class would ooh and ahh. Then one was opened, revealing nothing inside. The children exclaimed, “That’s stupid. That’s not fair. Somebody didn’t do their assignment.”

Philip spoke up, “That’s mine.”

“Philip, you don’t ever do things right!” the student retorted. “There’s nothing there!” I did so do it,” Philip insisted. “I did do it. It’s empty. The tomb was empty!”

Silence followed. From then on Philip became a full member of the class. He died not long afterward from an infection most normal children would have shrugged off. At the funeral this class of eight-year-olds marched up to the altar not with flowers, but with their Sunday school teacher, each to lay on it an empty pantyhose egg.