

BODY DOWN-BODY UP!



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Acts 2:25-28 Acts 2:30-35-Redemption by the blood was not complete until the drowning of Pharaoh's army in the Yam Suf on this day the 21st of Aviv. In like manner the Lamb's blood is not vicarious without the resurrection of Yahshua on the weekly Shabbat of the week of Pesach. The 7th day of Aviv is key as is the resurrection! Psalm 110:1, Psalm 16:8-11. "Testimonium Flavianum," by Josephus declares:

About this time there lived Yahshua, a wise man, if indeed one ought to call him a man. For he . . . wrought surprising feats. . . He was the Moshiach. When Pilate . . .condemned him to be crucified, those who had . . . come to love him did not give up their affection for him. **On the third day he appeared . . . restored to life.** . . . And the tribe of Christians . . . has . . . not disappeared. [\[17\]](#) Josephus, *Antiquities* 18.63-64,

Mattitayahu 28:1-In the evening of the Shabbat, as it began to dawn, **towards** the first of the week, came Miryam of Magdala and the other Miryam to see the tomb.

Strong's Greek # 4521 can mean a full 7-day week. **Thus mia sabbaton in this case means "one week," (meaning "full," not "partial") or one of the full weeks during the omer count. It can also mean one of the weekly Shabbats. Putting the two meanings together, we get the following timing for His resurrection: After Shabbat at around 6-7PM, being officially on**

the first of the week, at the end of the first weekly Shabbat of the seven weekly Shabbats, in between firstfruits and the Feast of Weeks.

Even though the bible teaches us that Yahshua rose from the dead in the same body that He died in and that His resurrected body was a glorified body, people still resist accepting this truth -- to their detriment. Various objections are raised against such biblical support as...

- Yochanan 2:19-22 19 יהושע answered and said to them, *Destroy this Beit HaMikdash, and in three days I will raise it up.*
20 Then said the Yahudim, Forty-six years this Beit HaMikdash was being built, and will You raise it up in three days?
21 But He spoke of the Beit HaMikdash of His body.
22 When therefore He was risen from the dead, His talmidim remembered that He had said this to them; and they believed the Keetvay HaKadosh, and the word which יהושע had said.
- Yochanan 20: 19 Then the same day at evening, being Yom Rishon, when the doors were shut where the talmidim were assembled for fear of the unbelieving Yahudim, came יהושע and stood in their midst, and said to them, *Shalom aleichem.*
20 And when He had said this, He showed them His hands and His side. Then were the talmidim in gilah, when they saw יהושע.
21 Then said יהושע to them again, *Shalom aleichem: as My Abba has sent Me, even so I send you.*

Luka 24:38 And He said to them, Why are you troubled? And why do thoughts arise in your levim?
39 See My hands and My feet, that it is I Myself: handle Me and understand, and see; for a ruach has no flesh and bones, as you see I have.
40 And when He had spoken this, He showed them His hands and His feet.

Objection 1: Yahshua was put to death physically but was raised spiritually according to 1 Pet. 3:18.

1 Pet. 3:18 is often used as a counter Yochanan/John 2:19-21. Instead of harmonizing the Scriptures, some people use one scripture to "refute" another or to justify their interpretations, which seem to favor their positions. Such is the case with 1 Pet. 3:18-19: 18 For Moshiach also has once suffered for sins, the tzadik for the unjust, that He might bring us to יהוה, being put to death in the flesh, **but quickened by the Ruach**: 19 Through which He also went and proclaimed to the ruachim in prison;

Tartaros: is a special place for the imprisoned spirits at the time of the flood (Genesis 6).

The point that they try to make in this verse is that Yahshua did not rise in the flesh, but "in the spirit." Some even say that Yahshua ceased to exist and then was made alive" in the spirit. However, because Yahshua is the Word made flesh (Yochanan/John 1:1,14), His spirit is immortal and does not need to be made alive. Nevertheless, they assert that Yahshua was not speaking literally in Yochanan/John 2:19-21, otherwise it would contradict their doctrine that Yahshua did not rise

physically. Of course, they are incorrect. Here is why.

It says Yahshua was in the spirit when He went and made proclamation. But what does that mean? Did Yahshua, between the time of his death and resurrection, go and make a proclamation to spirits in prison, or was it after His resurrection? It was not a message of salvation to those spirits in prison. Also, who are the spirits, angels or men? In the spirit realm, angels are said to be in prison (Rev. 20:7; 2 Pet. 2:4), but never people. What was the proclamation? Most probably, it was the proclamation of Moshiach's victory at the tree, according to scripture, which was proclaimed to spirits of old who were disobedient in the time of Noah and who were being held in bonds (2 Pet. 2:4-5).

Yahshua went and made a proclamation of His victory on the tree to those fallen angels who were being held in prison. But since there is no definitive answer on this, I am open to further discussion on it.

Verse 18 does not require the interpretation that Yahshua did not rise physically. In fact, logically speaking, if we held to the "spirit only" idea of His resurrection, we would have a contradiction with other verses in the Bible.

Yahshua was "made alive **by the Spirit** not in the spirit without the physical resurrection where YHWH raised Yahshua (1 Thess. 1:10), the Father raised Yahshua (Gal. 1:1), and Yahshua raised Himself (Yochanan/John 2:19-21), and the Holy Spirit was also involved in His resurrection (Rom. 8:11). It is also accurate to say that Yahshua was raised in the spirit in that His spiritual body, which is His physical glorified body, was quickened, made alive, became real as the bikur of all creation (1 Cor. 15:20).

Finally, it is our bodies that are redeemed as well, not just our spirits. *"And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body,"* (Rom. 9:23). The body here spoken of is the physical one, not a "spiritual" non-flesh body.

Yahshua was raised in an imperishable body. This is what 1 Cor. 15:35-45 says when it refers to the body as being sown perishable, but raised imperishable; sown in dishonor and raised in glory; sown a natural body and raised a spiritual body, etc. **Yahshua was the "Last Adam" a life giving spirit. Not that He was raised a spirit! All Nazarene Yisraelites obedient to Torah and the testimony of Yahshua will be raised in physical bodies. It was the same with Yahshua.**

Objection 2: The Bible says that "flesh and blood cannot inherit the kingdom of YHWH" (1 Cor. 15:50), therefore, Yahshua could not have been raised from the dead in the same body He died in.

37 But they were confused and frightened, and thought that they had seen a ruach.

38 And He said to them, *Why are you troubled? And why do thoughts arise in your levim?*

39 *See My hands and My feet, that it is I Myself: handle Me and understand, and see; for a ruach has no flesh and bones, as you see I have.*

40 And when He had spoken this, He showed them His hands and His feet.

Luke 24:39, not "flesh and blood." This is not simply a play on words. Every word

in the Bible is inspired and this phrase was used by Yahshua on purpose.

Yahshua had shed His blood on the tree. It quite literally had drained out of His body. We see that when Yahshua rose from the dead, He still had the holes in His hands and feet (Luka/Luke 24:39). Since He retained the characteristics of His bodily ordeal, it is logical to state that His blood, which was literally drained from His body, was likewise still shed. Therefore, His body could be raised and the blood remained shed as the thing that "makes atonement": *"For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement,"* (Lev. 17:11).

That is why after the resurrection, to prove that He had risen in the same body He died in, Yahshua told people to touch His hands and feet because it was the hands and feet that had the holes in them. What more proof do you need to but see and touch the very same hands and feet that had the holes in them from the nails on the tree! Furthermore, in the same statement Yahshua said that He possessed flesh and bones, not flesh and blood. He had risen!

Objection 3: The sacrificial offering was the body of Moshiach; therefore, it could not rise lest the sacrifice be made invalid by "being taken back."

The answer to this objection is similar to the one above.

Yahshua' resurrection is the proof that His sacrifice was accepted by the Father who had promised, *"For Thou wilt not abandon my soul to Sheol; neither wilt Thou allow Thy Holy One to undergo decay,"* (Psalm 16:10).

Because Yahshua offered a perfect sacrifice for sin, He was guaranteed a physical resurrection. You see, physical death is the result of sin. But, Yahshua successfully took care of the sin problem and, in the process, conquered death, which is the result of sin (Rom. 5:12; 1 Cor. 15:56). The proof is found in the fact that He rose from the dead in the same body He died in.

Furthermore, the truth is that Yahshua bore our sins in His body on the tree (1 Pet. 2:24) and took our place (2 Cor. 5:21). His body was used as the means to shed the blood that cleanses of sin.

- *"For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement,"* (Lev. 17:11).

So, the blood of Moshiach is what removes our sin and the physical resurrection of Moshiach is proof that the sacrifice was accepted by the Father.

Objection 4: Yahshua manifested different physical forms in order to convince the disciples that He had been raised.

This is faulty for several reasons. First, it would mean that Yahshua was tricking His disciples into believing that His body had been raised when it hadn't. **Second, it disregards the clear teaching of Yahshua Himself who said His very body would be raised: "Destroy this temple, and in three days I will raise it up."**
²⁰**Then the Jews said, "It has taken forty-six years to build this temple, and**

will You raise it up in three days?" ²¹But He was speaking of the temple of His body," (Yochanan/John 2:19-21). Yahshua said that His body would be raised. Third, 1 Tim. 2:5 says, "*For there is one mediator between YHWH and man, the man Moshiach Yahshua.*" Yahshua is said to be a man. If He was not raised physically, then how could he be a man without a body of flesh and bones?

Objection 5: The Father raised Yahshua; He didn't do it Himself, therefore Yochanan/John 2:19-21 cannot be literal because Yahshua didn't raise Himself.

All the manifestations/parts of YHWH were involved in the resurrection.

- **Abba-Father** - (Galutyah/Gal. 1:1).
- **Ben-Son** - "*Destroy this temple, and in three days I will raise it up.*" (Yochanan/John 2:19-21).
- **Ruach HaKadosh-The Holy Spirit** - (Rom. 8:11).

When looking at the whole of scripture we see no contradiction dealing with Yahshua' resurrection. Instead, we see an affirmation of the truth that Yahshua did, in fact, raise His body just as He said He would in Yochanan/John 2:19-21.