

From Christ's Burial to His Second Ascension

Session III studies the burial, resurrection, first ascension, the 40 day period between the ascensions, and second ascension. Chronology of the burial and timings of the resurrection and first ascension are fully developed, as is also the chronology of the visits to the tomb (first appendix). Relationships of these events to the clocks of Feasts and Generations are given. Preparation of the 11 apostles (and Matthias) during the 40 days preparation between the ascensions is outlined, including the role of this preparation for their Pentecostal ministry for the remainder of the Second Generation. The role of each ascension is discussed, including the manner of each, and the relationship of the second ascension to the sense in which Christ returns in the Third Generation to establish the eternal and Millennial kingdom

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I. Burial Of Christ

A. Preparation For Burial

1. Tomb of Joseph of Arimethaea

- a. Joseph of Arimethaea. Joseph was wealthy (Matt. 27:57) and an elect Jew (Matt. 27:57, Mark 15:43, Luke 23:50–52) and a member of the Sanhedrin (Mark 15:43, Luke 23:50–52) and secretive about his beliefs (John 19:38) for fear of the Sanhedrin. The title "counselor" not only indicates a member of the Sanhedrin, but possibly a member of the priesthood [Yoma, folios 2a, 8b] faction of Sanhedrin:

"Seven days before the Day of Atonement the high priest was removed from his house to the Chamber of the Assessors ... "

"R. Judah said, 'Was it the Chamber of Assessors [Parhedrin], was it not rather the Chamber of the Counselors [Bouletai]? Originally, indeed, it was the Chamber of the Counselors, but because money was paid for the purpose of obtaining the position of high priest and the [high priests] were changed every twelve months, like those counselors who are changed every twelve months, therefore it came to be called the Chamber of Assessors.'"

In fact, the actual chamber is known to be none other than the Hall of Hewn Stones [Soncino, Yoma, p. 1, footnote 1]. Also see [Lightfoot, Volume 2, pp. 474–475].

b. Usage of Joseph's Tomb.

- i. Christ was hanged as a criminal and would have been given a criminal's burial in a common grave by the Sanhedrin, a dishonorable burial.
 - 1) It was against the Law for a dead body not to be buried: Deut. 21:23.
 - 2) The rabbis decreed special burial grounds for executed criminals as stated in the Mishnah [Sanhedrin, folio 46a]:

"If he is left [hanging] overnight, a negative command is thereby transgressed, for it is written [Deut. 21:23], but thou shalt surely bury him the same day for he is hanged [because of] a curse against God. ... And they did not bury him in the ancestral tomb, but two burial places were prepared by the Beth din [Sanhedrin], one for those who were decapitated or strangles, and the other for those who were stoned [hanged] or burned."

The Gemara adds the further explanation/restriction [Sanhedrin, folio 47b], the wording of which is taken from Jer. 16:4:

"They shall not be lamented neither shall they be buried [in the ancestral tomb]."

This explains why the disciples and the eleven apostles and the women kept such a low profile during the burial period of Christ—not until the Sanhedrin was convinced He was truly dead were they safe.

- ii. Joseph bypasses the Sanhedrin and goes quickly and directly to Pilate to get the body for burial in his own, freshly hewn, unused grave: Matt. 27:57, Mark 15:43, Luke 23:50–52, John 19:38.
 - 1) Since the Sanhedrin executed Christ through Pilate and the Romans, Pilate had initial control of body.
 - 2) Joseph went so quickly (to circumvent the Sanhedrin) that Pilate had to check the Christ was in fact dead: Mark 15:42–45.
 - 3) Joseph begged the body from Pilate: Matt. 27:58, Mark 15:43, Luke 23:52, John 19:38. In fact, it was Joseph that took Christ from the pole.
2. Wrapping of body and head
 - a. Christ was hanged as a criminal and would have been given a criminal's burial preparation had the Sanhedrin retained control over the body. In particular, the discarded linens used to wrap the scrolls of the Law were used to wrap executed criminals, so that they were in some sense wrapped in the very Law they had violated to their death, making their disgrace complete. Such criminals were designated "dead of the precept" for they were buried in the worn out shrouds of the Law. See [Megillah, folio 26b]:

"Mar Zutra said, 'Wrappings of scrolls which are worn out may be used for making shrouds for a *meth-mizwah* [dead of the covenant]; and this act constitutes their disgrace / storing away."

(See also the translation of this Gemara in [Lightfoot, Volume 3, pp. 214–215].)
 - b. Joseph and Nicodemus wound the body of Christ in fresh, fine linens and all the appropriate spices (about 75 English pounds worth): Matt. 27:59, Mark 15:46, Luke 23:53, John 19:39–40. The women watch and note where Joseph's sepulchre is located so that they may return when Christ is officially dead (after three full solar days—see Subsection C below on chronology) and further anoint the body, perhaps the head: Matt. 27:61, Mark 15:47, Luke 23:55–56.
 - c. Manner of wrapping.
 - i. Body was wound, i.e. wrapped around. The usual portrayal, perhaps motivated by the debate over the Shroud of Turin, is simply inaccurate. The body was wrapped around with sufficient linen to accommodate a hundred Greek pounds of spices. See Matt. 27:61, Mark 15:47, Luke 23:55–56 and compare with the wrapping of Lazarus: John 11:44.
 - ii. The head was wound about with its own linen and spices, i.e. it was prepared separately from the rest of the body: John 11:44; 20:6–7.

B. Sanhedrin And Burial

1. Sanhedrin fears of resurrection: Matt. 27:62–64.
 - a. They know the Scriptures (e.g. Ps. 16:10) that Messiah rises from the dead, which shows that they were insincere at His trial before Sanhedrin (Mark 14:58).
 - b. They know that Christ is the Messiah if the Scriptures are taken with the normative hermeneutic—see TGF Conference 2003: Session I—and that His resurrection would be the crowning touch to His claim to be Messiah.
 - c. They know that they have no part in Christ's kingdom and are condemned.
 - d. They cannot afford to have the Scriptures be true by the normative hermeneutic and Christ be the Messiah, or even that there could be the appearance of either being the place—either way they lose their place and nation.
 - e. They have lost control of the body through the actions of Joseph and Nicodemus.
 - f. Therefore, they misrepresent the issue to Pilate on the first day of burial, namely the first day of Unleavened Bread: His disciples control the body and the tomb, and they could take the body away and claim Christ rose from the dead.
2. Sanhedral sealing of door-stone and use of Roman guard at tomb: Matt. 27:65–66.
 - a. Pilate grants them a **kustwdia** (*κυστωδία*), a four man squad of soldiers; in fact, the imperative verb is mistranslated—he tells them (scornfully).them to have a custodian.
 - b. The guard affixes the Roman seal on the door-stone, making it a criminal offence to anyone breaking it .
 - c. All these actions were ordained by God to make the resurrection absolutely clear, especially in connection with the length of burial time.

C. Chronological Issues Of Burial—Three Independent Proofs Of Three Full Solar Days

1. Burial as fulfillment of Feast of Unleavened Bread.
 - a. Slaying of Passover lamb corresponded precisely to death of Christ. Cf.
 - b. Unleavened Bread—Christ being the Bread of Life—corresponds to His burial.
 - c. Feast of Firstfruits corresponds to resurrection and first ascension of Christ—see II.A(1) below.
2. THREE INDEPENDENT PROOFS OF THREE FULL SOLAR DAYS. We present three independent proofs that Christ was in the grave *exactly three full days*. Further, the second two proofs also establish that He arose sundown at the close of the weekly sabbath, which yields the corollary that *Christ was crucified on Wednesday starting at noon and was placed in the grave by sundown*. The notion of Good Friday is of pagan origin and guarantees that Christ was buried one full solar day; and even by using rabbinical days and allowing for the resurrection during Saturday night, was only in the grave rabbinical days(!)—and $2 \neq 3$. Finally, Christ could not be in the grave more than 3 solar days since decomposition begins after three days and the Scriptures say, *For Thou wilt not leave My soul in hell, neither wilt Thou allow Thy Holy One to see decay* (Ps. 16:10, cf. Ps 49:15, Acts 2:31; 13:35). Together with the arguments now given, Christ was in the grave exactly three complete solar days.
 - a. "Three Evenings and Three Mornings" Proof.
 - i. Rabbinical days. An interval of time could be n rabbinical days if at least a part of the first day is included, $n - 2$ full days are included, and at least a part of the n th day is included.

- ii. Solar days. When full calendar or solar days are intended, i.e. 24 hours, then the usage "evening and morning", or the equivalent is used; and in every instance indicates a 24 hour day. See Gen. 1:1–2:2, I Sam. 30:12, Esther 4:16, Jonah 1:17[2:1 Hebrew]. Matt. 12:39–41, Luke 11:29–32, I Cor. 11:25.
 - iii. Christ declares that His burial matches exactly that of Jonah in the great creature, namely "three days and three nights", i.e. THREE SOLAR DAYS: Matt. 12:39–41, Luke 11:29–32.
 - iv. Traditionalists have Christ in the grave 1+ nights and 1 day and are therefore wrong. This is to be expected given that Good Friday is of pagan—hence demonic—origin.
- b. "Rabbinic Definition of Death" Proof
- i. Lazarus was four days in the grave (John 11:17,39).
 - ii. The rabbis teach that a person is not to be regarded as finally dead until the fourth day, when decomposition begins.

"They go to the sepulchres and visit the dead for three days." [Massecheth Semacoth, cap. 8, from Lightfoot, Volume 3, p. 367]

"It is a tradition of Ben Kaphra's: the very height of mourning is not till the third day. For three days the spirit wanders about the sepulchre, expecting if it may return into the body. But when it sees that the form or aspect of the face is changed, then it hovers no more, but leaves the body to itself." [Beresh. Rabba, folio 114c, from Lightfoot, Volume 3, p. 367]

"No evidence [of a man's death] may be tendered before his soul has departed. ... Evidence [of identification] may be tendered only within three days [after death]." "A man was once drowned at Karmi and after three days he was hauled up at Be Hedy, and R. Dimi of Nehardea allowed his wife to remarry." "Said R. Meir, 'It once happened that a man fell into a large cistern and rose to the surface after three days [after which his wife was allowed to remarry].'" [Yebamoth, folio 120a, 121b, 121b, quoted in that order]

"They do not certify of the dead 'but within the three days after his decease', for after three days his countenance is changed." [Yebamoth, folio 120a / Maimonides in Gerushin, cap. 13, from Lightfoot, Volume 3, p. 367].

It is absolutely clear in the above citations from the sages that *three full solar days are being mandated for one to be certified as dead*; otherwise, all is nonsense.

- iii. *The resurrection of Christ would only be credible to the Jews if He were at least three full solar days in the grave.* EVERYTHING about the death, burial, and resurrection is done to make things clear to the fair-minded (impossible without regeneration). Restated, if Christ rose before the completion of three full solar days, then the rabbis could rightfully claim that He merely revived, since in fact they knew of individuals who were thought dead and in fact revived. Restated again, Christ CANNOT be viewed as certifiably dead until the three full solar days criterion is satisfied!

- iv. The Sanhedrin clearly understand Christ to have claimed to rise after three full days, for the Greek text in Matthew 27:63 (**meta**) cannot be otherwise translated—**after three days**; i.e. they understood that Christ was claiming a real resurrection from a real death.
- v. The women came to finalize the burial with spices (Matt. 28:1, Mark 16:1, Luke 24:1, John 20:1) after THREE FULL DAYS, when the Sanhedrin would be satisfied He was truly dead, and it was *safe* for them to come—recall the Sanhedrin requested guards for THREE FULL DAYS (Matt. 27:64). This period included the observation of two sabbaths—the first day of Unleavened Bread and the weekly sabbath. Thus Christ was buried for THREE FULL DAYS. Since they came just before dawn of the first day of the week, i.e. before dawn of our Sunday, this implies that Christ was crucified on Wednesday during the afternoon.
- c. "Seven Days Make a Solar Week" Proof
 - i. Refer to the chronology of TGF Conference 2003: Session I: Section III.
 - ii. Day Five before Passover, the latter being the evening of the first day of Unleavened Bread, IS THE WEEKLY SABBATH.
 - iii. Let us count from 1 to 7 to get the next weekly sabbath, i.e. the weekly sabbath at the close of which Christ rises:
 - 1) 1, namely Day Four before Passover
 - 2) 2, namely Day Three before Passover
 - 3) 3, namely Day Two before Passover (this is the day on which the Final Conflict with the Sanhedrin comes to its climax)
 - 4) 4, namely Day One before Passover, namely the day of the crucifixion. At sundown of this day, Christ is put into the grave.
 - 5) 5, first day of Unleavened Bread, beginning with the evening of Passover and followed by daylight of this day. This is the first complete day in the grave. Some would claim that this is the weekly sabbath. BUT 5 DOES NOT EQUAL 7!! We count TWO more days to get to 7 since $7 = 5 + 2$.
 - 6) 6, second day of Unleavened Bread, beginning with evening, then morning. This is the second complete day in the grave.
 - 7) 7, third day of Unleavened Bread, beginning with evening, then morning. This is the third complete day in the grave. And NOW we have the next weekly sabbath.
 - 8) 8, fourth day of Unleavened Bread, the first day of the Semitic week, the day (pre-dawn) on which the women come to the tomb and find Christ resurrected.
 - iv. Thus Christ spent exactly three solar days in the grave, and since the first day of the week, i.e. the fourth day of Unleavened Bread is Sunday, we have that Christ was crucified on Wednesday during the afternoon.
- d. "Traditionalist" Rebuttal: Part I. To complete the Proverbs 26:4–5 template, we note that traditionalists point out that the evening and morning following the crucifixion is called a "sabbath" in the Gospels and that the women came the day after a "sabbath". And this is true. But it is also true that these are NOT the same sabbaths, both by the foregoing three proofs and by the following:

- i. The first day of Unleavened Bread was a special holyday (as was also the seventh day of the Festival) as a day of rest, and this holyday was NOT necessarily the weekly sabbath: Ex. 12:16, Lev. 23:7. Hence this day was a special sabbath apart from the weekly sabbath.
 - ii. The day preceding the first day of Unleavened Bread was the day of preparation (Matt. 27:62, Mark 15:42, Luke 23:54, John 19:32) in which the homes were purified of leaven and the Passover lamb was sacrificed in the afternoon for eating that immediately following evening (for Passover begins first day of Unleavened Bread).
 - iii. John designates the first day of Unleavened Bread as a HIGH or GREAT sabbath—the Greek says, **for that sabbath was the great day** (John 19:32)—following the day of preparation for Passover and Unleavened Bread precisely to distinguish the great sabbath from the weekly sabbath!
 - iv. The day after the first weekly sabbath after the beginning of Unleavened Bread was the Feast of Firstfruits: Lev. 23:9–14. It is on the day after THIS weekly sabbath that the women came to the tomb.
 - v. This agrees completely, and only, with a burial period of precisely three solar days.
- e. "Traditionalist" Rebuttal: Part II. To further complete the Proverbs 26:4–5 template, we note that traditionalists also point out that the Gospels use the syntax in many places that Christ would rise the third day (e.g. Matt. 16:21; 17:23; 20:19; 27:64, Mark 9:31 (TR); 10:34 (TR), Luke 9:22; 18:33; 24:7,46, Acts 10:40, I Cor. 15:4). But apart from the proofs given above, the following should also be noted:
- i. The Scriptures often parallel the **third day** syntax with other expressions that mandate the full three solar period, typically **after three days**. Some examples:
 - 1) Example Matt. 27:64 quotes the Sanhedrin asking for the tomb to be guard until **the third day**. But the Sanhedrin clearly understood Christ to have claimed to rise after three full days, for the Greek text in Matthew 27:63 (**meta**) cannot be otherwise translated except as **after three days**; i.e. they understood that Christ was claiming a real resurrection from a real death as certified by rabbinical law requiring three full calendar days.
 - 2) Example Mark 9:31; 10:34 in the Textus Receptus says **the third day**, but apparently the vast majority of all manuscripts and uncials say **after three days** (again with the unmistakable **meta**), which is also the reading of *all* the texts in Mark 8:31.
 - 3) Example Although Mark 8:27–31 and Luke 9:18–22 may not be the identical event (see the surrounding context), they are clearly parallel conversations to an exacting degree. But in Luke **the third day** occurs, while in Mark (as we have already seen) occurs **after three days**.
 - ii. The preceding examples and the normative hermeneutic establish that in the contexts dealing with extent of Christ's burial, **the third day = after three days**; and this is quite independent of the three independent proofs given above.
 - iii. But how are we think of the phrase **the third day**? What is the thinking behind its usage? The answer is easy, once we think in terms of Palestinian days—the solution comes courtesy of [CB, Appendix 148]: **the third day** refers to the daylight portion of the third calendar day, which according to Semitic thinking,

completed that calendar day. Thus we should more accurately translate these passages by **the (completed) third daylight**. To say that Christ is raised **the (completed) third daylight** means the same thing as **after three days** once we understand that the day begins with evening and ends with daylight according to the Biblical reckoning.

D. Christ's Actions During Burial

1. Comforting Elect Israel and Righteous Gentiles in Abraham's Bosom: Luke 16:19–31; 23:39–40. But see (2) below.
2. Confronting condemned angels of the Nephilim in Tartarus: I Pet. 3:19–20, Gen. 6:1–9, II Pet. 2:4–5, Jude 6, Matt. 24:37–38, Luke 17:26–27, Zech. 6:1–8, Rev. 6:1–8.

II. **Resurrection And First Ascension Of Christ**

A. Nature of Resurrection

1. Christ's actual body was resurrected
 - a. Flesh and bones: Luke 24:38–39, John 20:14,27–29
 - b. Arms and Hands: Luke 24:30,41–43,50, John 20:27–29
 - c. Legs and Feet: Matt. 28:9, Luke 24:15–29,50, John 20:26
 - d. Mouth and Voice: Matt. 28:9,10,18–28, Mark 16:15–18, Luke 24:17,19,25–26,36,38–39,41,44, 46–49, John 20:15,17,19,21–23,26,27,29; 21:5,6,10,12,15–19,22, Acts 1:4–5,7–8
 - e. Jaws and Teeth: Luke 24:30,41–43, John 20:12–15, Acts 1:4 (jointly-salting together)
2. Christ's actual body was restored to function as a real human body at the resurrection: His brain processed, His heart pumped, His lungs breathed, His liver metabolized, His stomach and intestines digested, His muscles worked, His voice spoke. He was NOT glorified at His resurrection (this occurred at the second ascension).
 - a. Precedent examples of resurrection, including the specifically identified type of Jonah, were resurrection to truly restored function: Jonah 1:17–2:10, II Kings 4:8–37, Matt. 9:18–26, Mark 5:22–43, Luke 8:41–56, John 11.
 - b. Immediately before examples of resurrection were resurrection to truly restored function: Matt. 27:52,53.
 - c. Subsequent examples of resurrection in Christ's name were resurrection to truly restored function: Acts 9:36–43, 20:9.
 - d. Christ's humanity at the resurrection was not a divinely energized zombie and He was not in a glorified state yet. His body was restored and functioned as it did before the crucifixion, except the the crucifixion wounds no longer bled and (presumably) were scarred. We now refer to (1) above:
 - i. His voice spoke indicates that His lungs breathed, that the muscles of His mouth and neck functioned, that the speech center of His brain functioned without damage.
 - ii. His memory functioned: He recognized the apostles and the women and the disciples, He remembered the Scriptures, He recalled what He had said to them previously (e.g. John 21:44). This means His brain functioned without damage. This further implies His brain had a blood supply and therefore His heart worked normally.

- iii. He stood and walked, which means that the bones and muscles of His legs and hips and waist functioned and metabolized normally, which in turn implies that His heart (blood supply) and His liver (ATP molecules) functioned normally.
 - iv. He ate, which means—unless it was a dishonest, only-for-show trick—that His digestive system worked. This means that His stomach, intestines, intestinal bacteria, blood supply, heart, liver, pancreas, etc, all functioned normally.
 - v. Despite the horrible mutilation of His face, the fact that others recognized Him seems to imply a normal skin tone, which implies a normal blood supply.
3. Christ at His resurrection, and from the resurrection until the second ascension, serves as the antitype—model—of the kingdom saints who are reurrected into Millennium, but who are NOT glorified until "New" Jerusalem comes to earth from the heavens. See previous studies on Millennium (from the first Open Bible Fellowship conference).

B. Timings Of Resurrection and First Ascension

1. Timing of resurrection from burial chronology.
 - a. As repeatedly shown in I.C above, Christ was precisely three full, solar days in the grave, i.e. 72 hours in the tomb.
 - b. Christ was buried exactly at sundown marking the close of Day One before Passover / Unleavened Bread: Mark 15:42–47, Luke 23:50–56, John 19:38–42.
 - c. Three full solar days, 72 hours, brings us precisely to sundown at the close of the first weekly sabbath following the first day of Unleavened Bread.
2. Resurrection and first ascension as fulfillment of Feast of Firstfruits.
 - a. The resurrection occurred *precisely* at the time when (according to Moses), the first sheaf of grain (Josephus says it was barley) was harvested.
 - i. Mosaic Law dictated that the sheaf of firstfruits be waved on the first day following the first weekly sabbath following the first day of Unleavened Bread. The Pharisees, in forsaking Moses, said that it could be the first day following ANY sabbath following the initiation of Unleavened Bread, i.e. Firstfruits could (in their view) take place on the day following the high sabbath of the first day of Unleavened Bread. If Christ were to fulfill the Feast of Firstfruits by His resurrection and (first ascension), would He follow Moses or the Pharisees? HE WOULD FOLLOW MOSES: Ps. 119:97–99—*O how love I Thy law; it is my mediation all the day. ... I have more understanding than all the rabbis, for Thy testimonies are my mediation.* (Is it not ironic that the Pharisees are part of the root of the false burial chronology (perhaps a result of Eastern/Mithraic influence which gave us the Good Friday chronology)?)
 - ii. *At what time of day would the first sheaf be harvested?* This is a crucial point! Since Moses did not specify the time of day, the rabbis are free to rule here without contradicting the Law. So hear the sages as to the time of day [Menakhoth, folio 65a]:

"What was the procedure [for reaping the first sheaf]? The messengers of the Beth Din [Sanhedrin] used to go out in the day ... and tie the unreaped grain in bunches to make it easier to reap. All the inhabitants of the towns nearby assembled there, so that it might be reaped with much display. As soon as it became dark, he [the reaper] called out, 'Has the sun set?' and they [the onlookers] answered, 'Yes.' 'Has the sun set?' and they answered, 'Yes'. 'With

this sickle?' and they answered 'Yes'. 'With this sickle?' and they answered 'Yes'. 'Into this basket?' and they answered 'Yes'. 'Into this basket?' and they answered 'Yes'."

So the first sheaf should have been reaped beginning PRECISELY at sundown of the weekly sabbath (according to Moses!) following the first day of Unleavened Bread.

- iii. The reaping of the first sheaf should have been precisely 72 hours measured from sundown of the preparation day for Unleavened Bread, the day of the crucifixion. THUS CHRIST ROSE PRECISELY WHEN THEY SHOULD HAVE BEEN REAPING THE FIRST SHEAF.
 - iv. Harvest and resurrection were often linked in Semitic thinking. Cf. I Cor. 15:23,35–38.
- b. The first ascension occurred *precisely* at the time when (according to Moses), the first sheaf of grain should have been waved before Jehovah in the shrine of the Temple.
- i. The first sheaf should have been offered by the high priest during in the morning of the day following the weekly sabbath: Lev. 23:9–14. See (a) above.
 - ii. *At what time would the first sheaf be waved before the Lord?* At the time of the morning sacrifice (see Num. 28:3–8, Acts 2:15; 3:1), being the third hour of the day (around 9:00 a.m.) was this sheaf sacrificed. The sages say [Menakhoth, folio 66a, folio 67b]:

"They reaped it [the first sheaf of Firstfruits], put it into the baskets, and brought it to the Temple court [Court of the Priests?]; then they parched it with fire in order to fulfill the precept that it should be parched [Lev. 2:14]. ... They spread it out in the Temple court [Court of the Priests?] so that the wind might blow over it. Then they put it into a gristmill and took out of it a tenth [of an ephah of flour] which was sifted through thirteen sieves."

"He [the high priest] then came to the tenth, out in oil and its frankincense, poured in the oil, mingled it, waved it, brought it near [to the altar], took from it the handful and burnt it, and the remainder was eaten by the priests."

This last Mishnah indicates that it was part of the morning sacrifice for that particular morning since the priests eat of it; and the priests ate from the daily (morning and afternoon) sacrifices.

- iii. It appears that Christ ascended to be waved before the Father at the time of the morning sacrifice of the first day after the weekly sabbath following Unleavened Bread, namely at the third hour (around 9:00 a.m.) in the morning.

3. Timings of resurrection and first ascension with respect to visits of women to tomb.
 - a. After the end of the weekly sabbath, in the pre-dawn darkness of the first day of the weeks used to count toward Pentecost (Lev. 23:15–17, cf. Matt. 28:1, Mark 16:1–2, Luke 24:1, John 20:1—first [day] of the **sabbatwn** (*σαββάτων*), the latter term referring to these weeks, and confirming our arguments above that Firstfruits and the resurrection and first ascension are on the day following the weekly sabbath, the same day used to count the fifty days until Pentecost, as Moses required)—began the women to come and further anoint Christ's body: Matt. 28:1, Mark 16:1–2, Luke 24:1, John 20:1 (these passages need a thorough correlation—see Appendix). First light would be reckoned the beginning of the first hour (around 6:00 a.m.).
 - b. The tomb is already empty, confirming the fact that Christ was risen at the preceding sundown, almost twelve hours earlier. The point of the angelic ministry here is to open the tomb so that the evidence for the resurrection can be seen by all despite the heaviness of the door, the Roman seal, and the Roman guard.
 - c. At the first visit by Mary Magdalene and the subsequent inspection by Peter and John, Mary Magdalene tries to touch Christ (see John 20:1–18 and Appendix). Christ's response (John 20:17) is that He had not yet ascended to the Father and so He could not be touched.
 - d. At the point of the visits by the Marys and Peter and John, Christ had not yet ascended, which fits perfectly that it not yet the first hour of the day, and hence not yet the third hour of the day when the first sheaf must be waved before God.
- C. Role Of First Ascension
 1. Fulfillment of Feast of Firstfruits: see B(2) above.
 2. Purpose of first ascension. As the Firstfruits, Christ belonged exclusively to the Father and was to be presented to the Father as the resurrected Sacrifice Who stood in the place of the Elects.
 - a. As He is being presented to the Father, the priest should be waving the first sheaf before the Lord.
 - b. He ascended in His resurrected, but "natural" state, not yet having body glorified. He returns to walk to Emmaus with the two disciples and engage in all the activities of the period between the two ascensions.
- D. Evidence of Resurrection
 1. *Rolled away stone*: Matt. 27:60; 28:2 (**apo**), cf. Mark 16:3–4 (**ana**), Luke 24:2 (**apo**), John 20:1 (**airw ek**). This incredibly heavy stone had to be rolled some distance up an inclined groove from the tomb entrance, despite its being sealed with the Roman seal and guarded by four Roman soldiers. Rationally, this requires a supernatural explanation.
 2. *Empty tomb*: Matt. 28:6, Mark 16:5, Luke 24:3, John 20:2. No one disputed that the tomb of Christ was empty, including the Sanhedrin—they believe it (Matt. 28:11–15) and never offer any rebuttal in any of their confrontations with the 12 or Paul in Acts. But the Sanhedrin had sealed and guarded the tomb with the soldiers; so they KNEW that the empty tomb meant that He arose from the dead. The empty tomb is an unimpeachable witness to Christ's resurrection.

3. *Presence of holy angels:* Matt. 28:1–8, Mark 16:1–8, Luke 24:1–7, John 20:11–12. Basically, Luke and John speak of two angels, while Matthew and Mark speak of only one angel; but the angel in Matthew and the angel in Mark are not the same. The angel in Matthew rolls away the door to a distance and sits on it; while the angel of Mark is sitting on the right hand side as one enters the tomb. Later both angels stand near the women and later move to where Christ had lain and are seen sitting, one at the foot of the bier and the other at the head of the bier. *This shows that Shekhinah, absent from the Sanhedrin, rested upon the tomb, giving validation of the highest kind.*
4. *Body and head wrappings:* Luke 24:12, John 20:3–8.
 - a. Recall fresh linens were wrapped around the body with some 75 Saxon pounds of spices, which would seem to imply a substantial amount of linen in which such a quantity of spices could be layered. Thus Christ's body was cocooned inside a very substantial wrapping.
 - b. It repeatedly states that Peter and John found this cocoon lying alone, using the Greek verb **keîmai** (κεῖμαι). Since the wrappings would obviously be lying down anyway, this repeated emphasis indicates that the wrappings had **flattened**, and a better translation would be **lying flattened**. This fits with the weight of the spices and linens *with no body to support them*. Peter and John noticed that the body was gone and the wrappings had partially collapsed as a result.
 - c. With the exception of the collapse of the wrappings due to the body being gone, the wrappings were otherwise *completely undisturbed*. The point is that the **ONLY** change to the linen wrappings was due to the absence of the body.
 - d. The head wrapping was found *separate* from the body wrapping and was **twirled**—**entulíssw** (ἐντυλίσσω).
 - i. The citations in [McDowell, *Evidence ...*, Volume I, pp. 228–231] repeatedly refer to the fact that in these tombs there was a small ledge serving as a pillow for the head of the dead.
 - 1) As long as the body was present, the body wrapping and the head wrapping are more-or-less together.
 - 2) When the body is gone, the body wrappings collapse, while the head wrapping remains on the pillow-shelf slightly above the level of the collapsed body wrappings.
 - ii. Since the head wrapping was not weighed down with 75 Saxon pounds of spices, it would retain its shape compared to the body wrappings.
 - e. *The importance of these body and head wrappings*, their individual conditions, and their positions relative to each other *cannot be overstated*: in the context of the empty tomb, they give a direct—they were in direct contact with his body—and incontrovertible—to the fair-minded—proof that Christ resurrected by a power and process that we know took place but for which we do not have a detailed explanation. He simply disappeared from the cocoons of the tomb and of his body and head wrappings.
5. *Testimony of the Roman guard:* Matt. 28:11. The very soldiers sent to guard the tomb testify that they were NOT derelict in their duty, yet the angels appeared, the tomb is empty, etc. They were eyewitnesses both to their own integrity—they did their job—and to what actually transpired.

- a. These Romans were professional soldiers, armed to the teeth: see the citations in [McDowell, *op. cit.*, p. 222].
- b. They were on assignment and cared nothing about Christ (cf. Matt. 27:35, Mark 15:24, Luke 23:34, John 19:23–24), gambling over his clothes.
- c. These Roman soldiers care only about the credibility of the Roman seal on the door and their assignment in that regard.
- d. They knew that sleeping while on duty was a capital offence. They would only have agreed to the Sanhedrin's request if they knew the Sanhedrin could protect them; and they would NEVER have made up such a story on their own, since it would result in their death.
- e. The testimony of the soldiers is true.
6. *Christ eating food*: Luke 24:41–43, John 21:9–15. (He was present at another meal, but the text does not specifically speak that he ate on that occasion: Mark 16:14.) This proves that the resurrection was physical.
7. *Appearances of Christ*: Christ appeared to some 500 people under various circumstances. He chose not to appear to the Sanhedrin or in the Temple in keeping with His pre-crucifixion promise: Matt. 23:39. Given their unregenerate hearts, it would not have mattered if He had appeared to the Sanhedrin, for they are no different than the unregenerate rich man in Luke 16:29–31. The post-resurrection appearances to specific individuals include the following:
 - a. Mary Magdalene: John 20:14, Mark 16:9
 - b. Women returning from sepulchre: Matt. 28:9,10
 - c. Peter: Luke 24:34, I Cor. 15:5
 - d. Emmaus disciples (including Cleopas, whose wife, Mary, was one of the women at the tomb): Luke 24:13–33
 - e. Eleven apostles, *sans* Thomas: Luke 24:36–43, John 20:19–24
 - f. Eleven apostles, with Thomas: John 20:26–29
 - g. Five apostles with two disciples at the Sea of Galilee: John 21:1–23
 - h. Five hundred believers (presumably) in Galilee: I Cor. 15:6, cf. Matt. 28:10, Mark 16:7.
 - i. James: I Cor. 15:7
 - j. Eleven before second ascension: Matt. 28:16–20, Mark:14–20, Luke 24:33–52, Acts 1:3.
 - k. Eleven (plus others?) at the second ascension: Acts 1:4–12.
 - l. Stephen: Acts 7:55
 - m. John on Patmos: Revelation 1:10–19
 - n. Saul (Paul) en route to Damascus: Acts 9:3–6, I Cor. 15:8
 - o. Paul in the Temple: Acts 22:17–21; 23:11
8. *Silence of Christ's enemies*: cf. Acts 2:23–37; 3:14–26; 4:10; 5:30–31; 26:8–10, etc. It is remarkable that in all of these contexts, the Sanhedrin or their representatives had ample opportunity to rebut the resurrection if such evidence had existed—e.g. produce a body, show evidence of intrusion at the tomb door (either of the major or minor stones), etc, but this never happened. The empty tomb stood in their day without rebuttal because rebuttal was simply not possible.

E. Sanhedral Reaction

1. Testimony of Roman guard: Matt. 28:11. See C.5 above.
2. Sanhedrin believed resurrection
 - a. They made no attempt to rebut.
 - b. They knew Christ was the Messiah from His miracles IF they would approach the Scriptures with the normative hermeneutic.
 - c. They knew the timing was right for His resurrection IF they would approach the Scriptures with the normative hermeneutic, both with respect to the Feasts of Moses and the and the Generations of Isaiah and the Sabbaticals of Daniel, for the death of Christ occurred after the 69th Sabbatical closed with Christ's first entry into Jerusalem; and they knew His crucifixion fulfilled Passover, His burial fulfilled Unleavened Bread, His resurrection fulfilled Firstfruits.
 - d. Their persecution of kingdom saints and of Paul, en lieu of a real rebuttal, shows that they believed the resurrection was in fact true and that they were doomed eternally unless they repented.
3. Hush money and coverup by Sanhedrin: Matt. 28:12–15.
 - a. Sanhedrin bribes the soldiers to say that which would normally condemn them before Roman law in order to protect the Sanhedrin's place and nation (John 11:48,50).
 - b. This cover-up by Second Generation Israel's leadership was carried over by their sons into the present dispensation. Justin Martyr (died circa 165 A.D.) [*Dialogue with Trypho the Jew*, p. 108] mentions the story, which the Sanhedrin instructed the soldiers to say, as current among the Jews of his time, the Jews having sent "chosen men" into all parts of the world to propagate it.

III. **Period Between The Two Ascensions** (See CB Appendix 166)

A. Forty Day Period

1. Christ was seen of the 12(11) forty days before the second ascension: Acts 1:3
2. Christ was seen of the 12 starting the late afternoon (from the ninth hour to sunset) of the day of the first ascension: John 20:19.
3. So the period of time from the first ascension to the second ascension is 40 days.
4. The number 40 indicates a time of testing, which includes a time of instruction.

B. Doctrinal Instruction Of 12(11)

1. Instruction concerning the nature of the resurrection: Luke 24:25–27,36–43,44–46, John 20:
2. Confirming the commission(s) of the 11(12) as the new Sanhedrin: Matt. 28:19–20, Mark 16:14–18, Luke 24:47–49, John 20:23. The commission to be the new Sanhedrin was prophesied in Is. 32:1 and stated in Matt. 18:18–20 and Matt. 19:28 and Luke 22:27–30; while Second Generation Sanhedrin was served notice they were finished—and that the kingdom would be given to a new Sanhedrin—in the Parable of the Vineyard recorded in Matt. 21:33–46, Mark 12:1–12, 20:9–19.
3. Confirming the commission of Peter as the Nasi of the new Sanhedrin: John 21:15–19. The commission of Peter as the Nasi of the new Sanhedrin was given in Matt. 16:17–19.

4. Forty days of intensive instruction concerning the nature of Israel's future kingdom: Acts 1:1–8; cf. Matt. 28, Mark 16, Luke 24, John 20–21. This instruction was probably in the rabbinical style of call and response (cf. Greek text of I Pet. 2:21).

a. Concerning one of the greatest grandsons of Hillel, R. Eliezer B. Hyrcanus, the following are said:

i. [Aboth, Chapter II, Mishnah 8]:

"Rabban Jokhanan B. Zakkai received [the oral tradition] from Hillel and Shammai. He used to say, 'If thou hast learnt much Torah, do not claim credit unto thyself, because for such wast thou created. Rabban Jokhanan B. Zakkai had five [pre-eminent] disciples and they were these: R. Eliezer B. Hyrcanus, ...'"

"He [Rabban Jokhanan B. Zakkai] used to account their [his pre-eminent] foremost qualities: 'R. Eliezer B. Hyrcanus is a plastered cistern which loses not a drop.'"

ii. [Aboth Rabbi Nathan I, Chapter XXIX]:

"a vessel lined with pitch that retains the wine."

iii. [Sukkah, folio 28a]:

"They said to him [R. Eliezer B. Hyrcanus]: 'Are all your words only reproductions of what you have heard?' He answered them, 'You wished to force me to say something which I have not heard from my teachers. During all my life, no man was earlier [arriving] in the college, I never slept or dozed in the college, nor did I ever leave a person in the college when I went out, nor did I ever utter profane speech, nor have I ever in my life said a thing which I did not hear from my teachers.'"

"They said concerning R. Jokhanan B. Zakkai [son of Hillel, father of R. Eliezer B. Hyrcanus] that during his whole life he never uttered profane talk, nor walked four cubits without [studying the] Torah or without tefillin, nor was any man earlier than he in the college, nor did he sleep or doze in the college, nor did he meditate in filthy alleyways, nor did he leave anyone in the college when he went out, nor did anyone ever find him sitting in silence, but only sitting and learning, and no one but himself ever opened the door to his disciples, he never in his life said anything which he had not heard from his teacher, and except on the eve of Passover and on the eve of the Day of Atonement, he never said, 'It is time to arise from the studies at the college'; and so did his disciple R. Eliezer conduct himself after him."

b. These statements concerning Eliezer B. Hyrcanus put me in mind of what I have read in the sages—though I cannot locate it at this time:

"A good student is like a cistern, capturing every drop of his master's wisdom."

- c. To sum up, Christ would have instructed them in a call-and-response fashion so that after 40 days of constant, intensive instruction, they were like kingdom cisterns, capturing every drop of the kingdom gospel, faithfully patterned after Christ's Messianic pattern (I Pet. 2:21).
- C. Relationship Of Period Between Ascensions To Pentecost (still under construction)
1. Israel's new Sanhedrin is being trained and tested for forty days, consistent with the meaning of forty as indicating training, testing, probation.
 2. Israel's new Sanhedrin is to declare Christ as the Messianic King and His earthly kingdom of elect Israel and the righteous Gentiles, beginning at Pentecost.
 3. Israel's new Sanhedrin is to finish out the 40 years of Israel's Second Generation which began with John the Baptist and Christ, to finish this great time of testing of Israel and the nations, to finish calling the elect of Israel and the righteous Gentiles from the Second Generation.
- D. Relationship Of Period Between Ascensions To Millennium (still under construction)
1. Peter's very well informed question as to the relationship of the Third Generation to the Second Generation—Acts 1:6–7—is intentionally left unresolved. Hence, it is not specified whether Israel's new Sanhedrin will minister to the elect of the Third Generation in person or eventually in resurrection.
 2. Christ in His personal human state is not gloried. He is resurrected but not yet glorified, even as the saints resurrected into the Millennium will be raised but not glorified. He is glorified at His second ascension and they at the end of the Millennium. Thus Christ in the period between the two ascensions typifies the Millennial saints between their resurrection (at the beginning of the Millennium) and their glorification (at the end of the Millennium).
- IV. **Second Ascension** (under construction)
- A. Manner Of Ascension
1. Ascends in Shekhinah—see Appendix VI
 2. His body undergoes glorification
 3. Takes captivity captive
 4. Takes His seat on Throne as the Incarnation of the Logos and Ancient of Days
- B. Relationship Of Second Ascension To Pentecost
1. Taking captivity captive and the charismatic gifts
 2. sdfasdf
- C. Prophetic Significance Of Second Ascension
1. Ascension from Mount Olives in Shekhinah
 2. Return of Christ in Shekhinah to Mount Olives—see Appendix VI.
 - a. Conclusion of Sixth Seal
 - b. Initiates Daniel's Seventieth Sabbatical
 - c. Splits Mount Olives
 - d. Sanctuary for 144k
 - e. Base from which 144k march out to finish claiming Abraham's inheritance

V. Appendix: Correlation Of Visits To Tomb

<u>Person(s)</u>	<u>Activity</u>	<u>Biblical Reference</u>
1. Angels	1. Descend and open tomb (not to let Christ out, but to let others see that He is risen). This was prior to 3–4 a.m.	1. Matt. 28:2–4
2. Mary Magdalene	2. Comes <i>alone</i> to the tomb about 3–4 a.m.—Greek text says she comes early morning it still being dark , i.e. between midnight and dawn. Sees the opened tomb.	2. John 20:1
3. Mary Magdalene	3. Leaves without further inspection, runs to where Peter and John are, and reports Christ's body as stolen.	3. John 20:2
4. Peter and John	4. Sprint to the tomb and carefully inspect and evaluate the empty tomb and all aspects of the body and head wrappings. John believes the resurrection; nothing is said about Peter's state of mind in John. They return home.	4. John 20:3–10
5. Mary Magdalene	5. Remains outside tomb while Peter and John inspect the evidence. After they leave, she looks into the tomb, turns around and sees Christ BEFORE first ascension.	5. John 20:11–17
6. Mary Magdalene	6. Returns to tell the disciples, who (as a group) are unconvinced by her report.	6. John 20:18, Mark 16:9–11
7. Mary Magdalene, Mary (mother of James), Salome, Joanna, and other women.	7. Come to tomb as sun is just rising, at dawn break.	7. Matt. 28:1, Mark 16:1–2, Luke 24:1

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|---|---|---|
| <p>8. Mary Magdalene, Mary (mother of James), Salome, Joanna, and other women.</p> | <p>8. Discuss with the two angels, instructed by the two angels.</p> | <p>8. Matt. 28:5–8, Mark 16:5–7, Luke 24:4–8</p> |
| <p>9. Mary Magdalene, Mary (mother of James), Salome, Joanna, and other women.</p> | <p>9. On their way to report to the disciples, they see Christ and literally grab,seize (Greek text) His feet. Clearly, this is AFTER the first ascension, apparently just after the third hour of the day (around 9:00 a.m.)</p> | <p>9. Matt. 28:9–10</p> |
| <p>10. Mary Magdalene, Mary (mother of James), Salome, Joanna, and other women.</p> | <p>10. Report to Peter, the eleven, and disciples, who remain skeptical.</p> | <p>10. Luke 24:9–11</p> |
| <p>11. Peter</p> | <p>11. Returns, running, to tomb <i>alone</i> for his <i>second</i> visit and re-inspects the empty tomb and body and head wrappings. Text says that he wondered- with- reverence-and- admiration at what had happened. It seems clear from this particular Greek verb that Peter believed the resurrection.</p> | <p>11. Luke 24:12. Sidenote: the manuscript evidence in every way is simply <i>overwhelming</i> for this verse. If any verse should be marked A+ for authenticity, this verse qualifies—the USBS rating of D is clearly in error and reflects their philosophical agenda.</p> |

VI. Appendix: The Second Coming Of Christ In Angelic Shekhinah

It is our purpose to study the notion of the Shekhinah and show that Christ returns for Israel's Messianic kingdom, NOT by putting His incarnate feet and humanity literally on the earth, but by manifesting Himself, in His incarnate humanity, via the Angelic Glory or Shekhinah. We first outline the notion of Shekhinah and then correlate this notion with the passages describing the Second Coming of Christ to establish the eternal, earthly, Jewish empire. Sequens, all references to Talmud are to the Soncino Press edition, and all references to the Targums are to the two-volume set of the Pentateuch by J. W. Etheridge (Ktav Press).

PART I. The Doctrine Of Shekhinah.

- A. Definition. The term "Shekhinah" is an Aramaic, rabbinical term literally meaning **the abiding**. It came to mean **the abiding of God**, the **Divine Presence**, the **Glory of God**, and by extension, any **supernatural manifestation of God ON EARTH**. See the Glossaries in Talmud and the evidence cited below. Spellings can vary: Shechinah, Shekinah, etc.
- B. Usage In the Targums. The earliest written usage of Shekhinah I can find is in the Targums. Since "Shekhinah" is inseparably linked with "manifestation", as are the Hebrew and Greek words for glory, we might expect "Shekhinah" to approximately equal the Hebrew and Greek phrases translated by "the glory of the Lord". Also in the Targums is Shekhinah dwelling with Israel put for the Hebrew statements that God dwells with them, i.e. God is with Israel in the sense that His Shekhinah or glory is among them. This Shekhinah in every context is associated with, and often equal to, the Cloud (of Glory), which we have proved (e.g. in [DS7] and II.A below) is precisely the hosts of Jehovah's attending angels, His tallith with which He wraps Himself. Some examples from the Law:

<u>Onkelos' Targum</u>	<u>Palestine Targum</u>	<u>Jerusalem Targum</u>	<u>Hebrew Text</u>
		Ex. 15:1. The Lord in the glory of His Shekinah is He Who worketh victory for your arms.	Ex. 14:24 / 15:1. The Lord looked through ... the Cloud / He hath triumphed gloriously: the horse and the rider hath He thrown into the sea. (Cf. 14:19).
Ex. 15:17. Mountain of Thine inheritance, in the place which Thou hast ordained for the house of Thy Shekina, the sanctuary ...	Ex. 15:17. Mountain of Thy sanctuary, the place which Thou hast provided before the Throne of Thy glory, the house of Thy holy Shekinah.	Ex. 15:17. Mountain of Thy inheritance, the dwelling of the glory of Thy holiness, the sanctuary ...	Ex. 15:17. Mountain of Thy inheritance, the place, O Lord, Thou hast made for Thee to dwell in, the sanctuary ...
Ex. 20:24. In every place where I may cause my Shekinah to dwell, thither will I send my blessing.	Ex. 20:24. And in every place where My Shekinah shall dwell, and thou worship before me, there will I send My blessing upon thee.	Ex. 20:24. In every place in which ye shall memorialize My holy Name, My Memra shall be revealed to you.	Ex. 20:24. In all places where I record My name, I will come unto thee.
Ex. 33:3,5,9,14,15,16. My Shekinah shall not go up / My Shekinah go up among thee / column of the Cloud / My Shekinah / Thy Shekinah / Thy Shekinah.	Ex. 33:3,5,9,14,15, 16. The Shekinah of My Glory cannot go up / The glory of My Shekinah to go up / column of the Cloud of Glory / Face of My displeasure / Thy Wrath / Thy Shekinah.		Ex. 33:3,5,9,14,15,16. I will not go up / I will come up / cloudy pillar / My presence / Thy presence / Thou.

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Ex. 33:20,22-3; 34:5-6,9. The Face of My Shekinah / My Glory ... and I will take away the word of My Glory, and Thou shalt see that which is after Me, but My Aspect shall not be seen. / And the Lord was revealed in the Cloud ... and the Lord made His Shekinah pass before his face / let the Shekinah of the Lord.

Ex. 33:20/22-3; 34:5-6,9. Visage of My Face / the glory of My Shekinah ... And I will cause the host of angels who stand and minister before Me to pass by, and thou shalt see the handborder of the tephilla of My glorious Shekinah; but the face of the glory of My Shekinah thou canst not be able to see. / And the Lord revealed Himself in the Cloud of the Glory of His Shekinah ... and the Lord made His Shekinah to pass before his face / let the Shekinah of the Glory of the Lord.

Ex. 33:22-3; 34:6. And I will cause the host of angels who stand and minister before Me to pass by, and will make known the oracle; for the glory of My Shekinah thou art not able to behold / And the glory of the Shekinah of the Lord passed by before him.

Ex. 33:20,22-3; 34:5-6,9. My Face / My glory ... thou shalt see My back parts: but My Face shall not be seen / And the Lord descended in the Cloud ... And the Lord passed by before him / let my Lord.

Num. 14:10,14. And the Glory of the Lord was revealed at the tabernacle / Thou, O Lord, dost dwell in Thy Shekinah among this people, whose eyes behold the glorious Shekinah of the Lord, and that Thy Cloud overshadoweth them ...

Num. 14:10,14. And the glorious Shekinah of the Lord was revealed in bright clouds at the tabernacle. / Thou art the Lord, Whose Shekinah dwelleth among this people, in whose eyes, O Lord, the Glory of Thy Shekinah appeared on the mountain of Sinai, and over whom Thy Cloud hath shadowed.

Num. 14:10,14. And the glory of the Lord appeared in the tabernacle ... / Thou Lord art among this people, that Thou Lord art seen face to face, and that thy Cloud standeth over them.

C. Usage In Talmud. The meanings of "Shekhinah" in Talmud are basically the same as those cited above in Targums. We summarize (we do not quote) some representative examples.

1. Tractate Shabbath.

- a. 298 [Folio 63a]: God departing from Israel = Shechinah departing from Israel.
- b. 319 [Folio 67a]: The fire at the burning bush was the Shechinah resting upon it.
- c. 411-2 [Folio 87a]: It was the Shechinah which rested upon Mount Sinai at the giving of the Law (hence Shekhinah = Cloud); and it was the Shekhinah which spoke to Moses and Israel.

2. Tractate Pesachim.

- a. 599 [Folio 117a]: David wrote the Psalms by the inspiration which comes through the Shechinah resting upon him.
- b. 600 [Folio 117a]: continuing on from 599, Elisha sang his prophecies by the inspiration which comes through the Shechinah resting upon him as the music began to play (II Kings 3:15) (which implies that "Shekhinah" = "hand of the Lord").

3. Tractate Yoma.

- a. [Folio 3b]: Shechinah = Cloud, sanctuary = the camp of the Shechinah.
- b. 421 [Folio 85a]: God departs from Israel in the sense that Shechinah departs from Israel.

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4. Tractate Sukkah
 - a. 15 [Folio 5a]: It was Shechinah which descended upon Mount Sinai, and implicitly in context the rabbis interpret the same of Zech. 14:4, i.e. "And His feet shall stand upon the Mount of Olives" is understood as the Shekhinah descending and resting upon the Mount of Olives. In discussing Elijah going up in the whirlwind, the rabbis equate the Shechinah with the Cloud.
 - b. 210 [Folio 45b]: Sons of heaven refer to those who see the Shekhinah in the coming kingdom. Generally the context equates seeing God with seeing Shechinah.
5. Tractate Megillah.
 - a. 131-2 [Folio 21b]: Shechinah = Holy of Holies
 - b. 157 [Folio 26a]: Shechinah = Holy of Holies.
 - c. 175-6 [Folio 29a]: God with Israel = Shechinah with Israel. When Israel went into exile, Shechinah went with her. Shechinah indicated by the presence of the attending angels.
6. Tractate Moed Katan.
 - a. 48 [Folio 9a]: Shechinah indicated by the blessing of David and Israel.
 - b. 156 [Folio 25a]: Shechinah indicated by the ark and its attendant blessings.
 - c. 192 [Folio 29a]: To appear before God in Zion = being in the presence of the Shechinah.
7. Tractate Hagigah.
 - a. 98 [Folio 15b]: The Holy One gives utterance through the Shechinah.
8. Tractate Sanhedrin.
 - a. 27 [Folio 7a]: Shechinah is present when truth is preached in perfection.
 - b. 46 [Folio 11a]: Shechinah rests upon the teachers (hence inspiration comes through Shekhinah).
 - c. 83 [Folio 17a]: The power of the Holy Spirit is given through, or indicated by, the Shekhinah.
 - d. 121 [Folio 22a]: God is present when His Shechinah is present.
 - e. 230 [Folio 36b]: Charismatic empowerment comes through the Shechinah.
 - f. 249-50 [Folio 39a]: Shechinah is the radiance of God.
 - g. 271 [Folio 42a]: Shechinah is any manifestation of God, even in nature.
 - h. 304 [Folio 46a]: God speaks through the Shechinah.
 - i. 652 [Folio 96b]: the conversion of Gentiles is called bringing them under the Wings of the Shechinah. Implicitly the ministering angels are viewed as part of these Wings.
 - j. 659-60 [Folio 97b]: to look upon God means to look upon the Shechinah. The sons of heaven are those in the future kingdom who see Shechinah.
 - k. 664 [Folio 98a]: the Voice of God speaks through Shechinah.
 - l. 700 [Folio 103a]: God is among His saints in the sense that His Shechinah is present.
 - m. 702 [Folio 103b]: in the sight of the Lord means in the presence of Shechinah.
 - n. 705-6 [Folio 104a]: even the false prophets are viewed as having power from Shechinah (hence even demons are associated with Shekhinah, emphasizing that Shekhinah = the Angelic Cloud).
 - o. 720 [Folio 105b]: Shechinah rested upon Elijah and doubly so upon Elisha (and hence = Angelic Ministry).
 - p. 733 [Folio 107a]: David wrote by the power of Shechinah resting upon him; his prayer in Ps. 51:9 was for a restoration of Shechinah.
 - q. 755-6 [Folio 110a]: to speak evil of a teacher or prophet is to speak evil against Shechinah, and to speak evil against Shechinah is to speak evil against God Himself. Cf. II Pet. 2:10, Jude 8 where the Greek text condemns speaking evil of the "Glories", i.e. Angelic Shekhinah; but the demons, until their judgment, are part of the Glories (as the context in Jude 8 makes clear)---cf. Sanhedrin 705-6 above---yet Paul freely curses demons (Gal. 1:8-9). This proves how thoroughly identified with Israel's future kingdom the non-Pauline New Testament is, and how thoroughly un-Jewish are Paul's Scriptures. See [DS7] for a thorough discussion of how in eternity Peter is under angels and Paul is over angels (also II.C(4)).

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D. Biblical doctrine of Shekhinah. Although Shekhinah is strictly speaking not a Biblical word, it derives from the Aramaic cognate of the primitive Hebrew verb **shakhan** (to abide, dwell, inhabit, etc), and this Hebrew verb and its derivatives occur throughout Scripture (including **Shekhanjah**---**Jah has dwelt**, apparently a cognate of Shekhinah); it is appropriate to consider a few examples. We then show that if Shekhinah be taken in the sense of the Angelic Cloud, Glory, or Tallith of Jehovah, then the Doctrine of Shekhinah as set forth in the Targums and (for the most part) in Talmud is a most Biblical doctrine: the Word/Memra of God dwells in Israel by means of His Shekhinah, NOT by leaving His Throne in Heaven. (We again remind the reader that the Cloud being the angelic hosts is proven in [DS7], II.A, etc.)

1. Examples of **shakhan** in reference to God dwelling with His people (perhaps the most common usage). We consider essentially ALL such usages.

a. Usage in the pivotal book of Exodus. The complete concordance of **shakhan**: Ex. 24:16;25:8;29:45-6;40:35.

Ex. 25:8, 29:45-6. Jehovah dwells among Israel by dwelling in the sanctuary. Cf. this with (ii) below.

Ex. 40:35. But the Angelic Cloud dwelt in the sanctuary. Indeed, just when Moses finished the tabernacle (Ex. 40:33), the Angelic Cloud/Shekhinah filled the tabernacle day and night as Ex. 40:34-38 repeatedly emphasizes. Cf. Num. 9:15-22.

b. Usage in connection with Solomon's Temple: I Kings 6:13;8:12, II Chron. 6:1.

These passages all state that Jehovah would dwell in the Temple; it was His House or Habitation.

Verses in these very passages (I Kings 8:27, II Chron 6:18, cf. Ps. 68:4) state clearly that Jehovah cannot dwell in the Temple in the usual human sense of the word---even the Third Heaven, the Heaven of the Heaven, is not an adequate dwelling for Him.

How God dwelt in the Temple is explicitly described for us in I Kings 8:10-2, II Chron. 5:13-4;7:1-2---the Angelic Cloud/Shekhinah dwelt in the Temple.

c. Usage in connection with the Millennial Kingdom: Ezek. 43:7,9, Zech. 2:10(14),11(15);8:3.

The Ezekiel passage, 43:1-7, proves many things: that the Glory of the Lord is the means by which the Lord will dwell in Israel in the future, that the place of His dwelling is Ezekiel's Temple (which is also the ceremonial aspect of the Throne of the Memra---see our outline on The Thrones of God ... [TTG]), and that this Glory constitutes HIS FEET in terms of His manifestation and dwelling in Israel.

Ezekiel in 43:1-7 states that this is the Glory he had seen earlier, which he earlier described as: the Cloud (1:4;10:3-4), and the Angelic Wrapping of the Throne (1:4-28;10). Thus Jehovah is seated in the Third Heaven far above all, but His Angelic Tallith, which begins with the inner veil of the three ranks of the cherubim (seraphim, zoa, ophanim), cascades down through the Seven Archangels, the Holy Watchers/Elders, and the folds extend down through the hosts of billions upon billions of angels to the fringes of His border in the sanctuary of Ezekiel's Temple, so enveloping His "angelic" feet. Thus the bottom of the Shekhinah/Cloud is the soles of Jehovah's feet, in keeping with 43:7. So earth = footstool: Is. 66:1, Matt. 5:34-5.

The context of Zech. 2:10-3 makes it clear that there will be the dwelling on earth in Zion AND the habitation of the Lord (in heaven). Now Ezekiel is the earlier book, and old should interpret the new, so why not apply Ezekiel's solution here as well---Jehovah will dwell in Zion via the sanctuary being filled with the Angelic Glory of His Shekhinah. Furthermore, the Zech. 8:3 passage describes Jehovah's dwelling as a RETURN. Thus Jehovah will dwell in the future as He did in the past, i.e. as He did in the tabernacle and in Solomon's Temple, namely through His Angelic Shekhinah (as proved in (a,b) above.

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Zech. 14:4 forces the interpretation given above. If the Ancient of Days literally stands with His feet on the Mount of Olives, does He do the "splits" when the mountain cleaves? So He must stand via His Angelic Cloud, under the Glory of which the mountain cleaves: the Cloud is constantly presented as resting upon the Mount of God (whether Sinai, Zion, or Olives), see Ex. 19:16;24:15-6;34:5, etc; and the cherubic glory is expressly said to stand on the mountain in Ezek. 11:23.

- d. Other usages of **shakhan** in reference to God's dwelling in Israel include: Num. 5:3;35:34, Ps. 135:21, Joel 3:17(4:17),21(4:21), etc. All these fit nicely with the view of Shekhinah expressed above.
2. Derivates of **shakhan**. The only one of real interest is **Shekhanjah**, the apparent cognate of the Aramaic Shekhinah. The occurrences are all proper names: I Chron. 3:21-2;24:11, II Chron. 31:15, Ezra 8:3,5;10:2, Neh. 3:29;6:18;12:3. And all these men divide into three classes: priests in the time of David, a certain descendent of David and Solomon, and priests and Levites who helped build and serve in Zerubbabel's Temple, i.e. with one exception, all these were men serving the Lord before His Shekhinah!!
3. The doctrine that God may be viewed as dwelling on earth even though His Personal manifestation as the Ancient of Days remains in the Third Heaven is supported elsewhere in the Law and the Prophets. One of the most striking passages is Gen. 28:10-22, especially the comparison of Verses 13 and 16: the Lord, i.e. the Memra or Logos, was ABOVE THE ANGELIC LADDER, yet Jacob reckoned him as ON EARTH AT THE VERY PLACE OF THE DREAM. This essentially forces the teaching that God is on a place on earth if His Angelic Shekhinah touches that place; indeed in this passage it is Shekhinah that reaches from the Ancient of Days to the place of Jacob's dream.

Part II. Application to the Second Coming of Christ for the Messianic Kingdom

It is our contention that the Second Coming of Christ for Israel MUST be understood in terms of His coming in Shekhinah, i.e. He does NOT touch His incarnate feet on the Mount of Olives and live on earth with His earthly people.

A. Passages Plainly Stating that Christ Returns in Shekhinah, i.e. in the Angelic Cloud.

Shekhinah Cloud

Daniel 7:13, Matt. 24:30, Mark 14:62, Luke 21:25-8, Rev. 1:7.

Also Luke 24:51, Acts 1:9.

Angelic Hosts

Matt. 16:27;25:31, Mark 8:38, Luke 9:26, II Thess. 1:7-8.

Also Ps. 91:11-2, Matt. 4:6, Luke 4:10-1.

We should note that Acts 1:9 is an obvious reference to Zech. 14:4, and hence we must conclude that it is the Second Person of Jehovah, the Memra, Who dwells with His people Israel, and that Christ does this AS DESCRIBED IN THE OLDER REVELATION, i.e. via Shekhinah. The interesting connection between Jacob's ladder and Christ (Gen. 28:10-22, John 1:51) should be also noted.

B. Passages Plainly Stating that Christ is Personally Seated on the Throne of the Father in the Third Heaven far above Earth and the Lower Heavens.

Eph. 1:20-1;2:6;4:10, Rev. 3:21;5:6;7:17, also II Cor. 12:2 (vis-a-vis Gal. 1:2,12,24), Phil. 3:20 (in the Greek---for our [Body's, NOT Israel's] seat of authority is in the heavens, from which seat we look for the Savior).

We point out that ancient Israel always understood that it was the Second Person or the Memra that was visibly seated on the Throne in the Third Heaven (see details in [TTG] and our study "The Identity of the Ancient of Days" [IAD]).

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C. Absurdities in the Traditional View

1. If Christ's humanity actually comes to Jerusalem, then how can every Jewish eye, even in Diaspora, see Him Whom they have pierced, for Zech. 12:10-4 and Rev. 1:7 together imply precisely that. Do they take a number?? But the texts imply this is simultaneous. But if He remains high above, and is seen and magnified by His Shekhinah which comes all the way down, then these texts make sense. And this is the manner of His coming which alone is consistent with both the way the O. T. teaches and the way John's contemporaries thought.
2. If Christ's humanity actually comes to Jerusalem, then how can every Jewish eye see the wounds in His hands (Zech. 13:6), even those in Diaspora. See (1) above.
3. If Christ's humanity actually comes to Jerusalem, then He must do the "splits" on Mount Olives. See I.A.(1)(c)(iv) and (1) above.
4. If Christ's humanity actually comes to Jerusalem, then His non-Jewish, non-Gentile, non-ritualistic, non-earthly, above-angels, extended humanity or Body comes with Him, in complete contradiction to the plain statements that Christ and His Body are seated high above on the Throne in the Third Heaven (see B above). See [DS7] and other studies detailing the Hope of the Body of Christ described in Paul's epistles alone.

D. Other Comments.

1. Since Revelation is specifically written to future Elect Israel in Diaspora (see [EWB] or our Revelation notes for detailed proofs), we can take passages like Rev. 21:3,22-3;22:3-4 in their natural Jewish sense: Messiah dwells on earth via Shekhinah while He sits on the Father's Throne in the Third Heaven.
2. I do not know of a single passage that states that Christ's humanity born of Mary will physically touch the earth. All passages of which I am aware are like those discussed in A above: He returns in the Angelic Shekhinah.