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There Is Nothing New Under The [Sun](hachama.html)

By Rabbi Dr. Hillel ben David (Greg Killian)

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In this [study](study.html) I would like to learn about new things and things that have been before. I will start with my paradigm:

***Kohelet (Ecclesiates) 1:9*** *The thing that hath been, it [is that] which shall be; and that which is done [is] that which shall be done: and [there is] no new[thing] under the* [*sun*](hachama.html)*.*

Was the [resurrected](techiyat.html) [body](body.html) of [Yeshua](yeshua.html) a new [creation](bara.html)? My premise is that it was NOT a new thing.

My logic is this: Was the [body](body.html) of [Adam HaRishon](adam.html) (the [first](one.html) [Adam](adam.html)) designed to [live forever](eternal.html)? I think that we can find the answer to this in the Torah:

***Bereshit (Genesis) 2:16-17*** *And* [*HaShem*](hashem.html) *God commanded the man, saying, Of every tree of the* [*garden*](eden.html) *thou mayest freely* [*eat*](eating.html)*: But of the* [*tree of the knowledge of good and evil*](knowledge.html)*, thou shalt not* [*eat*](eating.html) *of it: for in the day that thou eatest thereof thou shalt surely die.*

The implication of Bereshit 2:17, is that [Adam](adam.html) HaRishon would not die *if* he did not [eat](eating.html) from the tree of the [knowledge](knowledge.html) of good and evil. Therefore, I would conclude that [Adam](adam.html)’s [body](body.html) was designed to [live forever](eternal.html). It appears that the only additional requirement is:

***Bereshit (Genesis) 3:22*** *And* [*HaShem*](hashem.html) *God said, Behold, the man is become as* [*one*](one.html) *of us, to* [*know*](daat.html) *good and evil: and now, lest he put forth his* [*hand*](fourteen.html)*, and take also of the* [*tree of life*](eternal.html)*, and* [*eat*](eating.html)*, and* [*live for ever*](eternal.html)*:*

The implications of this conclusion are:

* The [body](body.html) of [Yeshua](yeshua.html), after His [resurrection](techiyat.html), was not a new thing.
* The [body](body.html) of [Yeshua](yeshua.html), after His [resurrection](techiyat.html), was a restoration of the [type](types.html) of [body](body.html) that [Adam](adam.html) HaRishon was given, before his [sin](sin.html).
* The [body](body.html) of [Yeshua](yeshua.html), after His [resurrection](techiyat.html), represents a picture of the [type](types.html) of [body](body.html) that will be given to the righteous in the [resurrection](techiyat.html).

Lets take a look at what this [body](body.html) could do:

* + It could pass through stone to leave the grave without rolling back the stone. Matityahu (Matthew) 28:2.
  + It still bore the marks and damage from life. Yochanan (John) 20:25.
  + It could enter a room without opening the door. Yochanan (John) 20:26.
  + He was not confined by gravity. Luqas ([Luke](luke.html)) 24:51.

Why did [Yeshua](yeshua.html) forbid his mother from touching Him? I believe that He was obeying Torah. Lets start by looking at this [event](feasts.html):

***Yochanan (John) 20:17***[*Yeshua*](yeshua.html) *saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and [to] my God, and your God.*

Note that He has *not yet* ascended. Why has He not yet ascended? What is He waiting for? I can derive some [insight](insights.html) by noting that He allowed Thomas to touch Him a week later:

***Yochanan (John) 20:26-27*** *And after* [*eight*](eight.html) *days again his disciples were within, and Thomas with them: [then] came* [*Yeshua*](yeshua.html)*, the doors being shut, and stood inthe midst, and said, Peace [be] unto you. Then saith he to Thomas, Reach hither thy finger, and behold my* [*hands*](fourteen.html)*; and reach hither thy* [*hand*](fourteen.html)*, and thrust [it] into my side: and be not faithless, but believing.*

Note that [Yeshua](yeshua.html) permitted Himself to be touched [eight](eight.html) days later. This suggests that He may be obeying Torah:

***Bamidbar (***[***Numbers***](nchart.html)***) 19:16-19*** *And whosoever toucheth* [*one*](one.html) *that is slain with a sword in the open fields, or a dead* [*body*](body.html)*, or a bone of a man, or a grave, shall be unclean* [*seven*](seven.html) *days. And for an unclean [person] they shall take of the ashes of the burnt* [*heifer*](heifer.html) *of purification for* [*sin*](sin.html)*, and running water shall be put thereto in a vessel: And a* [*clean*](purity.html) *person shall take hyssop, and dip [it] in the water, and sprinkle [it] upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or* [*one*](one.html) *slain, or* [*one*](one.html) *dead, or a grave: And the* [*clean*](purity.html) *[person] shall sprinkle upon the unclean on the* [*third*](three.html) *day, and on the* [*seventh*](seven.html) *day: and on the* [*seventh*](seven.html) *day he shall* [*purify*](purity.html) *himself, and wash his clothes, and* [*bathe himself in water*](forty.html)*, and shall be* [*clean*](purity.html) *at even.*

In Bamidbar ([Numbers](nchart.html)) 19:16, we learn that [one](one.html) who touches a dead [body](body.html) or a grave, will be unclean for [seven](seven.html) days. Surely you must say that [Yeshua](yeshua.html) touched a dead [body](body.html) and that he touched a grave. Torah is clear; [one](one.html) who does these things must be sprinkled by the ashes of the [red cow](heifer.html) on the 3rd and the 7th days. He will be [clean](purity.html) at sundown.

I propose that [Yeshua](yeshua.html) had not yet ascended because he needed [seven](seven.html) days for His purification. It seems clear that He WAS unclean according to Torah.

This [study](study.html) was written by

Rabbi Dr. Hillel ben David

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: [gkilli@aol.com](mailto:gkilli@aol.com)

Web page: <http://www.betemunah.org/>

(360) 918-2905

Return to [The WATCHMAN](http://www.betemunah.org) home page

Send comments to Greg Killian at his email address: [gkilli@aol.com](mailto:gkilli@aol.com)