

## Kefa Learns of Yeshua's Resurrection

In my last post, we learned that **Kefa Denies His Knowledge of Yeshua** three times before the rooster crowd, as **Yeshua** had predicted. In this post, **Kefa Learns of Yeshua's Resurrection**.

*<sup>1</sup> Early on the first day of the week, while it was still dark, Miryam from Magdala went to the tomb and saw that the stone had been removed from the tomb. <sup>2</sup> So she came running to Shim' on Kefa and the other talmid, the one Yeshua loved, and said to them, "They've taken the Lord out of the tomb, and we don't know where they've put him!"*

Romans saw to it that those crucified were dead. Apart from a resurrection, which no one expected, **Miryam** could only imagine that the body had been stolen, that the authorities had confiscated it, or that owners of the site had moved it. It had also been dark when Miryam first reached the tomb. Still, they would, in any case, want to learn what happened to the body.

*<sup>3</sup> Then Kefa and the other talmid started for the tomb. <sup>4</sup> They both ran, but the other talmid outran Kefa and reached the tomb first. <sup>5</sup> Stooping down, he saw the linen burial-sheets lying there but did not go in.*

The stooping suggests a tomb with a low entrance leading to a lower pit; the lighting or the positioning of **Yeshua's** body would explain why the head veil was not visible before entering.

Yochanan *did not go in*, presumably in deference to **Kefa**, a leader among the Twelve.

*<sup>6</sup> Then, following him, Shim' on Kefa arrived, entered the tomb, and saw the burial-sheets lying there, <sup>7</sup> also the cloth that had been around his head, lying not with the sheets but in a separate place and still folded up.*

The burial clothes consisted of a shroud around the body and a head-cloth. **Yochanan's** description of their undisturbed location, especially the separate position of the still folded headcloth, tells us that **Yeshua's** body was miraculously loosed from the burial clothes so that they collapsed in place. Therefore, as we learn in verse 8, Yochanan *saw, and he trusted*.

*<sup>8</sup> Then the other talmid, who had arrived at the tomb first, also went in; he saw, and he trusted. <sup>9</sup> (They had not yet come to understand that the Tanakh teaches that the Messiah has to rise from the dead.)*

*The Tanakh teaches that the Messiah has to rise from the dead* at Isaiah 53:9-12 and Psalm 16:10.

The presence of two witnesses rendered the evidence admissible under Jewish law (see Deut. 17:6; 19:15). The **Yochanan** believed based on what he saw, not on an understanding from Scripture that **Yeshua must rise from the dead**. This lack of expectation of resurrection shows that the **talmidim** did not fabricate the resurrection story to fit their preconceived expectations. Instead, the resurrection shocked them and did not fit with what they understood from Scripture. As the saying goes, seeing is believing!

*<sup>10</sup> So the talmidim returned home.* ~ John 20:1-10 (CJB)

**Note:** Because **Kefa** is not personally mentioned in either of the **Upper Room** appearances of **Yeshua** that night or the following week to **Tomas**, I will skip over those accounts. However, I do not doubt that he was there!

In my next post, **Kefa Goes Fishing One More Time**.