

Life of Christ Part 19.

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Preacher: Wayne Thiessen

- [0 : 0 0] All right, good evening. Welcome back. The last session. And there's a few more people coming in, so...
- Maybe just give it a moment. Thank you.
- Thank you.
- Good evening. All right. We are in your notes.
- We're on page 25, the civil trial. And let's open in a word of prayer.
- [1 : 5 7] Lord, our Heavenly Father, we just thank you again for the opportunity to gather, to be in your word, to teach.
- And again, Father, we invite you to lead us into all truth. And as we finish the course tonight, that you would just provide the wisdom to do that.
- In Jesus' name, amen. Amen. Amen. Amen. Amen. Amen. Amen. Okay, so we had finished last week.
- We've gone through Jesus' teachings from Passover to the Garden that evening, John chapter 14 through 17, and the teaching on the Holy Spirit coming to take His place, the teaching on their reliance on the Holy Spirit to do ministry, and chapter 15, I am the vine, you are the branches, so on.
- And then we proceeded from there to the Garden, His prayer, His arrest, and then coming before the religious trials, first Annas, and then Caiaphas, and that's kind of where we ended.
- [3 : 3 4] The Sanhedrin has met as well, but basically those groups. That brings us to the next phase of that night, where now it's early morning, and so the religious trial among the Jewish leaders happened in the dark hours, and now early morning, first thing in the morning, likely 6 a.m., they bring Him to Pilate, the Roman governor, and that's where we're going to begin.
- And so let's turn to Matthew 27. Thank you. Thank you. Thank you. Thank you. Thank you.
- Okay, we'll read verse 2 and then verse 11 to 14.
- And when they had bound him, they led him away and delivered him to Pontius Pilate, the governor.
- Now Jesus stood before the governor, and the governor asked him, saying, Are you the king of the Jews? Jesus said to him, It is as you say. And while he was being accused by the chief priests and elders, he said nothing.
- [5 : 1 0] Then Pilate said to him, Do you not hear how many things they testify against you? But he answered them not one word, so that the governor marveled greatly.
- All right. That's the Matthew account. We have all four Gospels have a little bit to say here.

So the Sanhedrin has come to the conclusion he must die. There's no other option for us. And since it's illegal for us to put someone to death, we have to go through Rome.

And so they bring him to Pilate. And Pilate then stands before Jesus, or Jesus stands before him.

And here he asks, Are you the king of the Jews? And as the...

[6 : 14] They have many accusations, the chief priests, the elders, but nothing that sticks. And then finally, Pilate asks, Are you the king of the Jews?

And till then, Jesus has been quiet, just silence. The same as he was before Caiaphas. And now he's just silent. And at this point, he says, It is as you say.

And so that's... Pilate can't get anything out of him. So basically, Pilate comes to the conclusion, This man is innocent.

Pilate can't get anything out of him. There's nothing that you guys can bring for charges that would lead to him being put to death.

And so... Let's look at my notes here. It came to the point where...

[7 : 31] Pilate marveled at Jesus that he did not defend himself. He was like a lamb before the shearers.

Pilate... I think it's in the Gospel of John where... Where... Maybe let's turn there. That would be good.

John 18. John 18. 28 to 38.

And I'll just read the last part. Verse 33. Then Pilate entered the praetorium again, called Jesus and said to him, Are you the king of the Jews?

Jesus answered him, Are you speaking for yourself about this, or did others tell you this concerning me? Pilate answered, Am I a Jew?

[8 : 54] Your own nation and the chief priests have delivered you to me. What have you done? Jesus answered, My kingdom is not of this world. If my servants were of this world, my servants would fight, so that I should not be delivered to the Jews.

But now my kingdom is not from here. Pilate therefore said to him, Are you a king then? Jesus answered, You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth.

Everyone who is of the truth hears my word. Pilate said to him, What is truth? And when he had said this, he went out again to the Jews and said to them, I find no fault in this man.

And so this is actually the second time. We probably should have read this instead of Matthew. Because here Pilate has asked him, What accusation do you bring?

And they don't have one. They just say, If he were not an evildoer, we would not have brought him. And Pilate says, Well, then you take him and judge him.

[10 : 09] What have I to do with this? And then they say, Well, it's unlawful for us to put anyone to death. And then after this conversation, Pilate goes out to them again and says, I find no fault in this man.

Let's set him free. And so that's the, that's Pilate's first conclusion is that Jesus is innocent.

And so this is the first trial of the day. Yeah, early in the morning. The accusation, one of the false accusations that they have brought is that Jesus claims to be the king of the Jews.

And by doing that, they're actually trying to instigate Pilate's anger because he is king. And so he asked Jesus up front, Are you the king of the Jews?

And he asks him about his kingdom and so on. And Jesus says, My kingdom is not of this world. And so he takes the pressure off of Pilate.

[11 : 34] Pilate, Pilate has no, there's no competition here. Jesus has not done anything politically to, to go against Pilate, right?

And so Pilate comes to the conclusion, there's no concern about this man. And yet the Jews would have used that to try to plot Pilate's anger.

So that's, that's the first failed attempt before the civil trial. Pilate is not of this man. And then, when Pilate learns that, that Jesus is from Nazareth, or from Galilee, and he realizes that King Herod, who is the governor of, of Galilee, is in, in town, in, in Jerusalem, he sends them there.

And so that, only Luke records that. So Luke 23, 6 to 12.

When Pilate heard of Galilee, he asked if the men were a Galilean, or if the man were a Galilean. And, and as soon as he knew that, that he belonged to Herod's, Herod's jurisdiction, he sent him to Herod, who also, who was also in Jerusalem at the time.

[13 : 12] Now when Herod saw Jesus, he was exceedingly glad, for he had desired for a long time to see him, because he had heard many things about him, and hoped to see some miracle done by him.

Then he questioned him with many words, but he answered him nothing. And the chief priests and scribes stood, stood and vehemently accused him.

Then Herod, with his men of war, treated, treated him with contempt, and mocked him, arrayed him in a gorgeous robe, and sent him back to Pilate.

That, that very day, Pilate and Herod became friends with each other, for previously they had been at enemy, with each other.

Okay. So it's interesting that both Pilate and Herod have never, it sounds like, been in contact with Jesus during his three years of ministry.

[14 : 20] And yet he's been very public. And, and so, Jesus obviously did not mingle in the political circles. He had nothing to do with this world, the world system.

And so, Herod here, is glad to get the chance to, to see Jesus. He's been wanting to see Jesus.

And he's hoping to see a miracle. And always asking for a sign, right? And so, Herod here, who is very familiar with Jewish culture, is anticipating that.

And, it says, Herod was exceedingly glad, for he had desired for a long time to see him, because he had heard many things about him, and he hoped to see some miracle done by him.

And so he too questions him with many words, and Jesus answers, nothing. He's quiet. And the chief priests and the scribes says they vehemently accused him.

[15 : 34] So they've joined. When Pilate sent him over to, to Herod, the chief priests, elders, went along. And now they're accusing Jesus again before Herod.

And, and he is quiet. And then it says, Herod and his men of war treated him with contempt, mocked him, arrayed him in a gorgeous robe, sent him back to Pilate.

And so the very action of, of Herod here, sending him back to Pilate, not finding out anything, Herod has the same conclusion.

I might dislike this man, but I cannot find anything to accuse him of. So he's free. He's guilty. He's, he's not guilty. And so we have actually the second statement by his very actions that Jesus is not guilty.

And he goes back to Pilate. And so let's read, let's go to Matthew 27. 15 to 26.

[17 : 02] Now at that feast, the governor was wont to release unto the people a prisoner whom they would. And they had then a notable prisoner called Barabbas. Therefore, when they had gathered together, Pilate said unto them, Whom will ye that I release unto you?

Barabbas, or Jesus, which is called Christ. For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man?

For I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude, and they should ask Barabbas and destroy Jesus.

The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do them with Jesus, which is called Christ?

They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person.

[18 : 13] See ye to it. Then answered all the people and said, His blood be on us and on our children. Then released he Barabbas unto them. And when he had scourged Jesus, he delivered him to be crucified.

All right. So, second time before Pilate now. And Pilate now just seems, ceased to release him.

And, and the Jews do not stand for it. And so, he talks in one of the other Gospels about just chastising him and releasing him.

And, and Barabbas, a prisoner for, for murder and rebellion is the one that would get punished and, and the Jews ask for Barabbas.

Now, it's interesting. The, the Jews in their culture had a tradition that every year at this time a prisoner would get released.

[19 : 26] Would get set free. And I tried to find out the, the roots of that. And I, I haven't found anything. But apparently, like, and, and Pilate understands that in Jewish tradition that, that every year someone would get set free that was deserving of punishment.

and, uh, how long that practice has been, I don't know. But it was obviously something Pilate was aware of. And so, so here, Pilate then says, um, I'll release Jesus and, uh, or, or he asks, in Matthew he asks, whom do you want me to release, Barabbas or Jesus who is called the Christ?

And, uh, so he puts it out to the people. And, I can just imagine, uh, Pilate being a politician is in a very awkward, tight spot.

He wants to keep on the good side of the Jews and yet he clearly sees this man as innocent. So what do I do?

And, and he's in a hot seat and he's squirming. And, uh, it's not comfortable for him at all. His heart, he, he knows what to do but, at the same time, politically, I want to keep the Jews' favor, cultivate their favor.

[21 : 01] And then on top of it, his wife comes to him and says, have nothing to do with this just man. I have suffered much in a dream. So now, where did that come from?

Who would have given, given Pilate's wife a dream at this time? Uh, showing her, obviously, that, that, uh, this man is innocent.

I'm not sure what it means that she suffered much. Um, it was causing turmoil in her heart, I'm assuming. Uh, yeah, seeing the unjust, whatever.

Yeah, and so, so Pilate now has to weigh that through as well. And, uh, guess who wins? the voices that shout, crucify him, crucify him.

And, the most appalling part of this section of scripture is that the voice of the crowd got louder and louder and they end by saying, let his blood be on us and our children.

[22 : 15] Pilate, you're, you're not going to be held account. we are. We want him dead. At whatever cost. And, uh, I wonder, I wonder if the Jews think about that when they go through a holocaust or, uh, persecution.

You know, Jeremiah says that the Jews have suffered double for their sins. And, uh, those words, those words that, that they, the uprising, um, God heard them.

And he has held his people to account. And they have paid dearly for those words. Dearly.

And yet he loves them. And he still has a plan for them. And so, uh, that's, uh, and with that, Pilate wipes his hands and says, I am, I am innocent of this just man.

He knows Jesus is innocent. And yet to please the crowd, he allows him to be condemned. Does that sound any different than today's political system?

[23 : 43] or any day? Probably not. Pressure, pressure drives politics.

Rights and wrongs, not necessarily. Okay, let's read verses 27 to 30 in Matthew 27.

Verse 27. Then the soldiers of the governor took Jesus into the praetorium and gathered the whole Roman cohort around him.

They stripped him and put a scarlet robe on him. And after twisting together a crown of thorns, they put it on his head, saying, Hail, King of the Jews.

they spat on him and took the reed and began to beat him on the head. Okay. We have some mocking happening here.

[24 : 49] Kind of interesting. The scarlet robe is mentioned, right? They stripped him and put a scarlet robe on him.

What's a scarlet robe? Yeah, symbolized royalty. King. King of the Jews.

But they're doing it mockingly, right? And interesting. What else do they do? They twist a crown of thorns.

So who wears a crown? A king. King. So mockingly, they make a crown from thorns, jam that on his head.

And he's hurried in a gorgeous robe for a king. And not only that, they put a reed in his right hand. And it's like symbolizing the staff of a king or his rod that he would rule with.

[25 : 58] And with that in hand, they bow the knee and they mock him. Hail, King of the Jews. So all in pretense. And so Jesus is having to endure this mockery.

And one of the other gospels mentions that just prior to this, they scourged him. And scourging generally meant that he would receive 40 stripes minus one with the whip.

And so scourging was they would tie him to a post and then whip him. And the number 40 was generally considered the maximum that a human could endure.

To exceed 40 was likely that they would die. And so he would have probably received 39 strikes. And then they do this to him yet.

In that condition. And so that's a mockery. And yet Jesus endures it silently. I find it appalling that we are his creation.

[27 : 24] Made in his image. And when he came to save us, to visit us, that's how we treated him. As mankind. And he died for all of us.

And so in a sense, our hearts were on that whip too. I don't know if you would agree with that or not.

I think the fallen heart, all of us have the capacity to do that without Jesus. Okay. So that's, he is now condemned.

Let's read on. 31 to 34 in Matthew 27. And after they mocked him, they took his robe off and put his garments on him.

And led him away to crucify him. And as they were coming out, they found a man of Cyrene named Simon, whom they pressed into service to bear his cross.

[28 : 34] And when they had come to a place called Golgotha, which means place of a skull, they gave him wine to drink, mingled with gall. And after tasting it, he was unwilling to drink.

Okay. Okay. So then after that, Jesus, and it was normal for the prisoners to carry their cross to Calvary.

And Jesus in his condition was unable. And so they asked this other fellow to help, Simon. And I'm not sure how good we're going to see this.

But if this, this is the old city of Jerusalem. So the walls, the 30, 40 foot high walls are right around.

And this is the Mount of Olives on this side. This is the temple. And it's on this side here where Golgotha is. It's, it's not marked on the map, but it's over here somewhere.

[29 : 45] And we, we were there physically when we were in Jerusalem, in Israel. So, and, so the temple, and I think Herod's temple, Herod's palace is here.

So the, the judgment hall, the trials would have happened on this side of the city. And, and he would have gone up into Golgotha, down through the valley.

I think there's a valley there as well. So that would have been the route that he would have taken. All right, let's turn to Luke for the next session of that.

Just, just another thought here before we do that. As they've, they've led him to the cross, to, to, or to the Golgotha. And it says, they gave him sour wine with Golgotha drink.

And, and that is, that is considered a narcotic. To, to numb their senses. So when they crucify them, when they dry the nails, that it's not quite so sharp.

[31 : 01] And so that's the purpose of giving him that drink. Sour wine and, and the New King James is sour wine and Golgotha. It would, it would serve as a narcotic to, to, to numb the pain.

It says when Jesus had tasted it, he refused. Okay, so then let's turn to Luke. Luke 23.

Luke 23. 34 to 43. But Jesus was saying, Father, forgive them, for they do not know what they are doing.

And they cast lots, dividing up his garments among themselves. And the people stood by, looking on. And even the rulers were sneering at him, saying, He saved others. Let him save himself, if this is the Christ of God, his chosen one.

The soldiers also mocked him, coming up to him, offering him sour wine, and saying, If you are the king of the Jews, save yourself. Now there was also an inscription above him, This is the king of the Jews.

[32 : 18] One of the criminals who were hanging there was hurling abuse at him, saying, Are you not the Christ? Save yourself and us. But the other answered and rebuked him, said, Do you not even fear God, since you are under the same sentence of condemnation?

And we indeed are suffering justly, for we are receiving what we deserve for our deeds. But this man has done nothing wrong. And he was saying, Jesus, remember me when you come into your kingdom.

And he said to him, Truly I say to you, today you shall be with me in paradise. Okay, thank you. So verse 33 says, And when they had come to a place called Calvary, there they crucified him and the criminals, one on the right hand and the other on the left.

And so the cross would have been on the ground, laying flat, and the soldiers would have stretched the criminals or Jesus on the cross and then driven the nails and then lifted up the cross and let it fall into the hole, where it would stand, right?

And so the torture of just hanging by nails and on your feet and hands and then having the pole slide in would have made it so much worse.

[33 : 45] Some historians write that on the cross there would usually be a peg out in the middle where he could kind of sit on.

And that prolonged the agony that would support your body, allowing you to breathe longer. But that's not verified by Scripture or I'm not sure if that was how they did it or not.

But some criminals have been known to hang there for three days before they finally died. That's why they marveled that Jesus was so soon dead.

So it was for Rome that was the most torturous way of killing someone, was the cross. And no wonder that Galatians says, Cursed is anyone hanging on a tree, referring to the cross, right?

It's cursed. It is definitely a curse. So as they've nailed him to the cross, they crucify him. And right after Jesus says, Father, forgive them.

[35 : 01] He's looking at the soldiers now, his crucifiers. Forgive them, for they do not know what they do. And are those words human?

They're not. No, Jesus is operating as the Son of God now. Yeah. Yeah. That he would choose to forgive the very people who are kneeling in there.

Yeah. He's in a fleshly body that's suffering, but mentally he was able to rise above. Yeah. Okay.

They divided garments. They cast lots for the garments. They're mocking him. They're sneering at him. He saved others. Let himself, let him save himself.

He is the Christ, the chosen of God. The soldiers mock him. And if you are the king of the Jews, come down and save yourself. And so use your power.

[36 : 13] And it's almost like Satan tempting Jesus in the wilderness, right? Show your power. And, but Jesus had committed himself to this path in the garden already.

And he says, Father, not my will, but your will. So Jesus is not going to come down. And so that's, their mocking is for naught.

And so then they wrote on, on a sign above the cross, this is the king of the Jews, much to the Jews' delight. And, and then we have the, the account that's very famous of the two criminals, one of them blaspheming him, making fun of Jesus as well, cursing, and the other saying, saying, we have, our just due with this crucifixion, but this man between us has done nothing.

He is, he is innocent. So one of the two criminals is, is able to process what's going on here. And he turns to Jesus and says, Lord, remember me when you come into your kingdom.

And, and what's Jesus' response? Yeah. Today you'll be with me in paradise. In other words, we're both going to die, but you're going to be in paradise with me.

[38 : 00] And so, what all, was there more discussion on the cross? We're not told. But what passed between those two men? But this criminal had a heart change hanging on the cross in agony.

And he recognized Jesus as the Savior of the world. And Jesus recognized the heart change. And, and so we have confidence that that criminal is in glory today.

yeah yeah that's very powerful that's the very purpose right why he's dying yeah and there's the first first convert yeah this whole this whole crucifixion trial Barabbas a notorious criminal being set free you know the whole thing vibrates of the first Passover or even back before that when Abraham offered up Isaac and God provided a substitutionary lamb and Barabbas was set free and Jesus took his place and Barabbas represents me and you yeah so substitutionary death so that's the first three hours on the cross where this happens with the with the criminals one blaspheming him and the other one coming to faith and also in John let's quickly turn to

John the 19 verse 26 25 now there stood by the cross of Jesus his mother and his mother sister Mary the wife of Clopas and Mary Magdalene and when Jesus therefore saw his mother and the disciple whom he loved standing by he said to his mother woman behold your son and then he said to the disciple behold your mother and from that hour that disciple took her to his own home and so that's another another event here that happened probably in the first three hours so why did the disciple whom Jesus loved is who John

John so why did Jesus assign John custody of his mom to take care of her did Jesus not have brothers and sisters publicly on the cross he paid attention to his mom he's in the deepest agony he's taking care of his mother we don't understand fully why as far as we know none of his siblings believed in him yet and and John the apostle John by the way the apostle John is the only one of the twelve that did not either forsake him he was with him during the trial the whole time Peter fell at a distance and denied him but John was present all the others fled kind of interesting tidbit and

[42 : 35] John is the only apostle that died of old age all the rest were martyred I don't know if there's any connections but yeah but here he assigned his mother to John take care of obviously his father Joseph is dead right died already we're not told but we're assuming there's no mention of him okay the second three hours let's turn back to Matthew 27 45 to 50 now from the sixth hour darkness fell upon all the land until the ninth hour about the ninth hour

Jesus cried out with a loud voice saying Eli Eli lama sabachthani that is my God my God why have you forsaken me and some of those who were standing there when they heard it began saying this man is calling for Elijah immediately one of them ran and taking a sponge he filled it with sour wine and put it on a reed and gave him a drink but the rest of them said let us see whether Elijah will come to save him and Jesus cried out again with a loud voice and yielded up his spirit and so that is so that is the sixth hour in the Jewish day that's noon twelve o'clock yeah so from the sixth to the ninth so from twelve to three in the afternoon it's dark in the land as

Jesus is hanging there and so that that in itself would get everybody's eyebrows up like what's going on who has power to make it dark during the day what's what's happening right and and so that that should that should give a heads up to everyone and then closer to the ninth hour it says Jesus calls out my God my God why have you forsaken me and remember last last week we talked about the cup and and that what's in the cup and that's actually the essence of the cup is spiritual death and spiritual death by definition is separation from God and in here Jesus is experiencing spiritual death where he is separated from his father for the first time ever and he cries out my God my God why have you forsaken me why have you torn yourself away from me and for the first time in his life

Jesus feels utterly alone forsaken sorry yeah and so so those this is this is a three o'clock in the afternoon he cries out and so this is the this is the time where Jesus takes on the sin of the whole world of all sin upon himself he becomes sin for us and God has to tear himself away and he feels the immensity of being separated from God and a few other things that happened then between the four gospels he says I thirst and they give him again vinegar to drink and and then his words it is finished and his words father into your hands I commit my spirit so it's interesting

Jesus chose the time of his soul departing from him the cross did not end his life but it is finished and then he yielded up his soul he had he has he has the ability to give up his life and to take it again John 11 tells us that so here we have that demonstrated yeah yeah right yeah we often hear stories of where people have to or deal with something and then they're free to go yeah yeah but here

[48 : 25] Jesus had this all had to take place first and then it was he says it's finished and then he was free and he says he gave up his spirit okay okay okay Matthew 27 51 to 56 the accompanying signs and behold the veil of the temple was rent in twain from the top to bottom and the earth did quake and the rocks rent and the graves were opened and many bodies of the saints which slept arose and came out of the graves after his resurrection and went into the holy city and appeared unto many now when the centurion and they were with him watching Jesus saw the earthquake and those things that were done they feared greatly saying truly this was the son of God and many women were there beholding afar off which followed

Jesus from Galilee ministering unto them among which was Mary Magdalene and Mary the mother of James and Joses the mother of Zebedee Zebedee's children all right thank you so we have a number of signs that accompany his death so first we've had three hours of complete darkness over the land and the next one it's the one that we all know about the veil of the temple is ripped in two from top to bottom and a 40 foot high curtain this be 20 feet Bill this ceiling something like that so double that in height and a very thick curtain and as the priests would be ministering in the temple all of a sudden this curtain starts to rip from top to bottom and they were always forbidden to look into the holy of holies right and so as it started to rip there must have been a major fear and fright what's going to happen to us as we can see past the curtain and so symbolizing that access to God through the veil the veil representing the body of Christ access to God is now opened through the veil through Christ and so today we can come to the throne boldly through

Jesus Christ that was the second sign all major things for the Jews so it's it's dark the veil rips and then there's a huge earthquake the earthquake rocks were split not only that graves were opened and many bodies of the saints who had fallen asleep were raised coming out of the graves after his resurrection so Friday afternoon graves are opened Sunday morning they come out saints it says believers are resurrected and they come and go into Jerusalem and appear to their loved ones so all kinds of signs here right and no wonder the centurion marveled and said surely this must have been the son of God or this is the son of

God he came to that conclusion does God ever do anything quietly in a secret he lets us know what he's doing right and here with salvation the plan of salvation being done it was no secret and anybody that has a brain and can think would know God is at work here true or false right we sometimes refuse to engage our brain because we don't want it to be true but anybody that has the ability to think rationally would come to the conclusion God has worked here well some will have well it sets the stage

Jesus' teachings his signs and wonders this and then and then 40 days later the first message of Pentecost or 50 days and 3,000 people are baptized they've been prepped they've watched this and so at Peter's first message they are just ready convinced they know and so that didn't happen those people didn't make up their mind right there and then they already saw all of this they think thought it through already and but at Pentecost they were ready to receive the Holy Spirit and from there Jesus is buried interesting we're not going to bother reading it but the chief priest asks for permission to speed up the death of the three because they don't want them hanging on the cross on the

[54 : 58] Sabbath which starts at sundown and so it's probably three or four in the afternoon by this time and they want them off of there by six and so we're going to go break their legs so that they can't push up on their legs and so they'll suffocate so they'll be dead in minutes that's what happens when your legs are broken and so they break the first criminal's legs and the second one and they come to the middle to Jesus and they find that he's dead already and they marvel because they never die that fast and then to check that he's dead they thrust a spear into his side and water and blood gush out which is also symbolic of a someone that's heart is no longer pumping and so that too is of God that he had given up his life and so with that they take him down and

Joseph a wealthy man he asked for permission to take care of the body and I think it's in John as well where Nicodemus the same guy that came by night also helps to embalm him with spices and they put him in the grave put him in the rock tomb so it was a tomb hewn out of rock into the mountain side or to the hillside chipped out so that's where Jesus was laid that leads us up to resurrection morning alright so number 12 in your notes the resurrection of the Messiah and let's turn to Matthew 28 and let's read 1 to 4 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 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 the guards shook for fear of him and became like dead men but the angel answered and said to the woman do not be afraid for I know that you seek Jesus who is crucified he is not here for he is risen as he said come and see the place where the Lord lay and go quickly and tell his disciples that he is risen from the dead and indeed he is going before you into Galilee there you will see him behold I have told you so they went out quickly from the tomb with fear and great joy and ran to bring his disciples word okay thank you so on the Sabbath so we have Friday he died three days that

Jesus was dead so Friday is part of a day the Sabbath is a full day and then the third day was first day of the week when he rose so Jesus was actually not dead a full 48 72 hours but overlapping three day periods and the Jewish day was from from even from the sundown marked the beginning of the day so he died before sundown so he was already counted dead on Friday because he died before sundown and then Friday night to Saturday night and then Saturday night to Sunday night and so Sunday would be the third day and he arose halfway through the day in the morning that's kind of the explanation for that so on the

Sabbath these women have gathered spices they're further going to embalm him the body of Christ and it says after the Sabbath the first day of the week Mary Magdalene and the other Mary came to the tomb putting all the gospels together there's a few more women yet that accompany that all go to the tomb but two are mentioned in Matthew and as they're going they're pondering how we're going to roll away the stone it's huge and not only that there's guards there protecting and because they've asked the chief priests have asked for a guard saying this deceiver said that in three days he would rise again and let's make sure that the disciples don't have opportunity to steal them away so they ask

[60 : 21] Pilate for permission and he actually gives them a guard to watch over the grave for those three days and to seal it and so these women come with spices but have no idea how they're going to move that stone number one the stone is far too big for them to do physically and number two the guards are there and so God in Matthew is the only one that mentions it God brought about another earthquake and the stone rolled away and that was done and so behold there was an earthquake an angel of the Lord descends from heaven and came and rolled back the stone from the door and so some of the gospels report there's two angels that the women encountered but

Matthew only mentions the one that sat on the stone continents was like lightning his clothing is white as snow and it's a similar description as the mount of transfiguration where Jesus is transfigured before them so we know these are angels the guards shake for fear of him and they become like dead men they just I can just picture they would fall down just in dread woe is me kind of scenario and they probably saw the stone roll away as well the synoptic gospels the gospels together on the resurrection account there's a lot of varying details from one to the other and critics have tried to use that to say that the bible isn't true because the conflicts one mentions one angel and the other one is two and so on the explanation that we simply apply is that

Matthew chose to talk about one he doesn't say that there wasn't two but he mentions one Luke says there is two and so it's not necessarily conflicting but there's different details that each one of them brings out so that's probably the most appropriate way to understand that as we look at the resurrection okay and then the interaction with the angels so the women the angel answered and said to the woman do not be afraid for I know that you seek Jesus who is crucified he is not here for he is risen as he said come and see where the Lord lay so the first interaction and go quickly and tell his disciples that he is risen from the dead indeed he is going before you into

Galilee there you will see him behold I have told and so yeah this is a pivotal morning where much fear and sadness is turned into joy at first unbelief it's too good to be true and we we've been taught when it's too good to be true it probably isn't true right we've probably experienced that too and humanly that's usually the way it is and but we can't look at salvation that way when it's God offering it's too good to be true it is true the gift of salvation okay let's turn to

John 20 probably get a different perspective here and let's read 1 to 1 to 1 to 10 first now the first day of the week Mary Magdalene went to the tomb early while it was still dark and saw that the stone had been taken away from the tomb 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 Peter therefore went out and the other disciples and the other disciple and were going to the tomb so they both ran together and the other disciple outran

[66 : 11] Peter and came to the tomb first and he stooping down and looking in saw the linen cloth lying there yet he did not go in then Simon Peter came following him and went into the tomb and he saw the linen cloth lying there and the handkerchief that had been around his head not laying with linen cloth but folded together in a place by itself then the other disciple who came to the tomb first went in also and he saw and believed for as yet they did not know the scripture that he must rise again from the dead then the disciples went away again to their own homes okay so John records that Mary Magdalene was one of the ladies that came to the tomb and when her interaction with the angel seeing the stone roll away she went and ran and told

Simon Peter and John the other disciple and so John and Peter have a race and John is the faster one and for once Peter wasn't first right but John gets there he peeks in and he sees the tomb is empty and he backs away and then Peter he doesn't peek in he goes in I want to see and then John follows in and then they see the linen cloths so they would have been I think strips of cloth wrapped around with spices around his body and so those strips of cloth are lying there but his handkerchief his head covering for burial was folded up and put off to one side if he had been stolen would that have been the case there would be nothing neat there right and so even here there's order orderliness to the resurrection and it says

John when he went in and he looked and he saw fully and then it says he believed and so the first two I think Peter probably as well the first two disciples that now understood Jesus was alive okay in John here it says as of yet they did not know the scripture that he must rise from the dead Jesus had told them repeatedly but their minds or their hearts were blocked they did not understand it and now it's starting to open they're realizing it so let's read on in John 11 to 18 but Mary stood weeping outside the tomb and as she wept she stooped to look into the tomb and she saw two angels in white sitting over the body of

Jesus had laid one at the head and one at the feet they said to her woman why are you weeping she said to them they have taken my lord and I do not know where they laid him having said this she turned around and saw Jesus standing but she did not know that it was Jesus Jesus said to her woman why are you weeping who are you seeking supposing him to be the gardener she 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 in

Aramaic Rabbuni which means teacher Jesus said to her do not cling to me for I have not yet ascended to the father but go to my brothers and say to them I am ascending to my father and your father to my God and your God Mary Magdalene went and announced to the disciples I have seen the Lord and that he had said these things to her okay thank you we have Mary Magdalene who was very close to Jesus and had followed Jesus through his ministry in fact she's the lady out of whom Jesus had cast out seven demons right and so she was very committed devoted to Christ and here she is weeping after

[72:18] Peter and John realize he's risen but Mary doesn't clue in yet and she is weeping and then when she turns around and she sees a man there she supposes it's the gardener doesn't even recognize Jesus and why are you weeping whom are you seeking and then sir if you have carried him away tell me where you've laid him and I will take him away you know it was often the practice that for criminals not to waste graveyard space but to actually throw them in the valley of Hinnom into the fires there and to destroy the bodies that way and it may have been in Mary's mind that Jesus was crucified as a criminal that they have taken him away to do that to him and she says tell me where he's been put so

I can take him away I will take care of him so her mind is not not at all thinking he's alive in fact it's hopeless he's dead and yet she would have witnessed Lazarus being brought to life all the other miracles right and yet humanly she is just being weak here and then when Jesus turns to her and says Mary and that voice and then she realizes it's the Lord okay don't cling to me but go tell go to my brother and say to them and then interesting I'm ascending to my father and your father and to my God and your God Jesus saying he is my God and he is your God my father and your father and in him we are one and then she goes to the disciples and lets them know let's turn to

Matthew 28 I'm going to try to finish off here and we'll read we'll skip F we'll read G so 11 to 15 while they were going behold some of the guard went into the city and told the chief priests all that had taken place and when they had assembled with the elders and taken counsel they gave sufficient sum of money to the soldiers and said tell people his disciples came by night and stole him away while we were asleep and if this comes to the governor's ears we will satisfy him and keep you out of trouble so they took the money and did as they were directed and this story had been spread among the Jews to this day okay talk about deception it's these same people that back in

Jesus' ministry after they ascribed to him after he healed a mute and blind person and they said you're doing this by the power of Satan Beelzebub and Jesus of course refutes that but then they ask for a sign show us a sign if you're not working for Satan and then he says one more sign is left that's the sign of Jonah and that as Jonah was in the belly of the whale so I will be in the grave and when I resurrect out of that like Jonah came out of the whale when I come out of the grave that will be your sign now when they killed Jesus crucify him crucify him and when he was dead they said we don't trust his disciples let's secure the tomb and let's put let's put in and the guards in place let's seal it with wax nobody is going to deceive us and when the guards come back to the city on

Sunday morning and tell them what's happened there was an earthquake and the stone rolled away and there was two angels there and Jesus is gone that's what they came and said and they have a meeting the chief priests and the elders have a meeting what are we going to do and they pay the guards to go spread the story that we were we fell asleep on the job the disciples came and stole the body we cannot have him alive he's dead and that deception to this day hangs over the Jews as they believe that Jesus was a prophet that died and stayed dead the sign of

[78 : 10] Jonah happened and they refused to see it their own people came back reported Jesus came out of the grave we can't have that and they paid a large sum of money whatever that means and they said if Pilate hears about this we'll pay him money too so that he won't he will let you guys go for sleeping on the job and so human deception when we deny God that's what's happening here very critical part here on the human end of it okay and then for further appearances H there the appearance of the two on the road to Emmaus I'm just going to paraphrase that save a few minutes here so that afternoon first day of the week two disciples not of the twelve but two followers of

Christ Cleopas is the name of one of them we know and they have been with the disciples they have heard from the women and from Peter and John that the tomb is empty and they're going back to Emmaus which is about seven miles away it's two hours of a fast walk it's a Sabbath day journey basically and they're walking and they're discussing what's all the events they're all riled up and then behold a stranger catches up with him and starts walking with him and he asks what are you guys talking about and they say are you the only one in Jerusalem that doesn't know like this everybody knows and then they say we're talking about Jesus of Nazareth he was a prophet mighty in deed and word before God so these two men this is what they think of

Jesus our rulers delivered him to death and they crucified him but we were hoping he would redeem Israel and this is the third day since these things happened and now this morning certain women astonished us by saying they received a vision of angels who said Jesus was alive they communicated with angels and then certain of those who were with us went to the tomb to verify Peter and John and so they're telling Jesus our hopes were built and built and built and then they were dashed as Jesus was killed and now this morning they astonished us by saying the tomb is empty but here we are not believing and then Jesus says oh foolish of heart and slow to believe and then he explains the

Bible to them ought not the Christ to have suffered these things and they still don't know that it's Jesus walking with him these two men and then as they get to Emmaus they invite him to their home hospitality and as they sit down for an evening meal Jesus breaks bread with them and as he breaks the bread their eyes are opened and Jesus vanishes and so these two men had a lesson they got some Bible training from Jesus and their hearts were burning in them the whole time they were walking there Jesus was with them here they're talking about him in unbelief and so they learned a lesson so what do they do it's evening now these two men they get up and I think it would have been against the law the

Jewish law but they walk back to Jerusalem the seven miles and we got to tell the disciples what happened and they come they come to the room where the disciples are the upper room and they're locked up in there and they tell them what's what happened so there's there's twice that Jesus meets all of them first the ten and then and then the eleven and let's turn to John the gospel of John John 20 verse 19 19 to 25 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

[83 : 38] Jews came Jesus and stood in the midst and saith unto them peace be unto you and when he had so said he shewed them unto his hands and his side then were the disciples glad when they saw the Lord then said Jesus to them again peace be unto you as my father hath sent me even so send I you and when he had said this he breathed on them and saith unto them receive you the holy ghost whosoever sins ye remit they are remitted unto them and whosoever sins ye retain they are retained but Thomas one of the twelve called Didymus was not with them when Jesus came the other disciples therefore said unto him we have seen the Lord but he said unto them except I shall see in his hands the print of the nails and put my finger into the print of the nails and thrust my hand into his side I will not believe okay so that Sunday night the day of the resurrection they're assembled the

Thomas for some reason isn't there but in fear they're gathered in fear of the Jews so they're fearing they too will be put to death still and so they're a bit careful where they walk and so they're behind closed doors and the two from Emmaus have already reported to them so it's later on the evening and then all of a sudden Jesus is in their midst peace be with you and just imagine at first probably fear how did he get in here is this a ghost doors are locked very likely the walls are brick or cement and so Jesus shows them his hands and his side and shows them that

I am human and he takes effort to make sure one of the other gospels I think it's probably Luke says that he asked for some food so that he is to show them he's physical they can touch him in his new resurrection body so that that leaves us with many thoughts and questions on what our bodies will be like Jesus on several occasions ate and yet he was free to go and come gravity and any other force had no hold on him and so he's just transparent that way and so when when Thomas hears that Jesus has been there he says

I refuse to believe till I see for myself and Thomas has heard from the women then he's heard from Peter and John and then he's heard from the ten and he says I will not believe and so the next time eight days later they're again gathered and that's where Thomas meets Jesus again they're in that room locked up and Jesus is in their midst and there there Jesus turns to Thomas and says Thomas I want you to touch me I want you to see and to feel and then Thomas says my Lord my God and Thomas you believe because you saw blessed are those who have not seen and yet believe because faith seeing is not faith faith is putting our trust in something we haven't seen so

Jesus was kind and gentle with Thomas he did not harshly rebuke him for his unbelief but restored him in that way and taught him a lesson and often he does that to us as well right where we're quick to judge and to be a bit harsh with each other Jesus isn't he deals with us gently restoring us so that's the first two appearances to the groups there we want to read one more that's the appearance to the seven disciples by the sea of Galilee John 21 and we're going to go a little bit over time to finish off John 21 and let's read

[88 : 59] I'm going to paraphrase the first part and then we're going to read the second part so Jesus shows himself by the sea of Tiberias the sea of Galilee the same place and it says Simon Peter Thomas the twin Nathaniel of Cana Nathaniel is mentioned in John 1 right so he has another name I think it's Bartholomew maybe he's one of the twelve anyway the sons of Zebedee and two others so there's seven of them and Simon Peter had said to the group I'm going fishing so they're waiting they're waiting for further instruction from Jesus and so naturally go back to what we used to do Peter says I'm going fishing and they fish all night you shouldn't fish at night should you they caught nothing well with moonlight often it is the best time to fish they say and they caught nothing and when it's morning they see someone on the shore it's

Jesus and he says to them children and he addresses them children have you any food and they said no well cast your net on the right side of the boat and they obey and they were not able to pull in the net there was too many fish in there and then Peter says it's the Lord and he dives into the water and swims ashore while the others drag the net to the shore and later they count 153 fish in the net they fished all night and they caught nothing and then Jesus serves them breakfast and after breakfast verse 15 let's read from there onward 15 to 17 so when so when they had eaten breakfast

Jesus said to Simon Peter Simon son of Jonah do you love me more than thee and he said to him yes Lord you know I love you and he said to him feed my lambs and he said to him again a second time Simon son of Jonah do you love me and he said to him yes Lord you know that I love you and he said to him then tend my sheep and he said to him the third time Simon son of Jonah do you love me and Peter was grieved because he said to him the third time do you not love me and he said to him Lord you know all things you know that I love you and Jesus said to him feed my sheep most assuredly I say to you when you were younger

I girded you you girded yourself and walked where you wished but when you are old you will stretch out your hands and another will gird you and carry you where you do not wish read one more he spoke significantly signifying by what by what death he would glorify God and when he had spoken this he said to him follow me okay so after breakfast Jesus turns deliberately to Peter and says Simon Peter do you love me more than these and he uses the word agape here a selfish or selfless love sacrificial love love more than these more than the disciples the other ones

I don't think it's more than the fish or the it's he's saying Simon do you love me more than you love your brethren love love and and Peter says yes Lord you know that I not agape phileo love you must remember English it's all love one word but in Greek they use different words here so Peter responds you know Lord that I phileo you which is a friendship type of love I have a deep affection for you so Peter says so Peter has denied him on the cross not on the cross Peter's denied him before the cross and when the rooster crowed he went out and wept bitterly now 1 Corinthians 15 tells us that

[94 : 39] Peter was the second person to see Jesus so somewhere there's another meeting between Peter and Jesus that the others don't record and and somewhere I think Peter and Jesus has had a talk where Peter has apologized or fessed up that I denied you he had to deal with it even though he went out and wept bitterly when he would have met Jesus I have to talk this through I have to get this off of my heart and at this time I think that's happened already but here Jesus is publicly restoring Peter back to ministry in front of the others and he says when Peter says I have a deep affection for you then Jesus says feed my lambs and then

Jesus turns to him a second time Simon son of Jonah do you agape me and Peter says yes Lord I phileo you I have an affectionate love for you and Jesus says tend my sheep and then a third time Simon son of Jonah do you and now Jesus used the words phileo do you have a deep affection for me and Peter was grieved because he said to him a third time do you love me and he said to him Lord you know all things you know that I love you a deep affection again and Jesus said to him feed my sheep and so the recognition that that

Peter as a human cannot operate on the same love level as Jesus can agape at this point at least he can't as the Holy Spirit has not been poured out yet but he restores him as a shepherd feed my sheep look after my sheep and and so Peter is kind of kind of in a sense restored here that that he is to be an under shepherd for Christ and and then Jesus makes the statement most assuredly I say to you when you were younger you girded yourself you could clothe yourself you walk where you wished but when you are old you will stretch out your hands another will gird you so Peter you're going to get old you're going to need help getting dressed and then they will carry you where you do not wish signifying by what death he would glorify

God so Peter you're going to have a full life of ministry but at the end they will kill you so Peter knows here already that he's going to die for the Lord he understood that and and then he said to him follow me and then Peter turns to John and says Lord who is no says Lord how about this man referring to John and and and Jesus says to him if I will that he remains till I come what is that to you follow me Peter don't worry about John you're the one that struggled with denial

John didn't follow me that's what's what's Peter focus on Christ don't worry about John and of course with that there went a saying saying that John would never die but Peter Jesus didn't say that he would never die he said what's it to you if he were to live till I came and so but that's Peter restored back to ministry and and Jesus loves to do that when we fall he is tender with us and yet firm to put us back on our feet and to keep us going he doesn't want us to dive out but rather to restore us and if our hearts are right with

[99 : 57] Jesus then he will restore us and our ministry won't end okay and then after that we have basically the ascension the great commission in Matthew 28 where he says all authority has been given to me and he saying I am endowing you with that power go and preach the gospel go make disciples of all the nations baptizing them and teaching them and the word that you've been entrusted with is powerful Mark 16 the last verses tell us that the disciples will be empowered with the ability to do miracles and let's just read that

Matthew 16 not Matthew yeah Mark Mark 16 the great commission in verse 15 of 16 and he said to them go to all the world and preach the gospel to every creature he who believes and is baptized will be saved but he who does not believe will be condemned and these signs will follow those who believe in my name they will cast out demons they will speak with new tongues they will take up serpents and if they drink anything deadly it will by no means hurt them they will lay hands on the sick and they will recover and so in the book of Acts this is verified that the disciples did many miracles and the early believers as well and it was that apostolic generation that was endowed with that power to spread the gospel and that's how we interpret the scripture today we do not not hear ever of of anyone being gifted with tongues languages free or the ability to go around healing anyone that that's your ministry you just go around and whoever you lay hands on is healed

Paul did that Peter did that others so it was signs that God allowed for the early church so that there would be rapid growth and so God still uses individuals today to use that but he doesn't give the gifts in that this is your ministry and so in a different sense so it was God back then as well but he actually gifted them to be able to do that and so it says with Paul and Peter that people just thronged to touch their handkerchief and if they could just touch that they would be healed so it was God revealing himself and then the great commission and then he led the disciples out to the Mount of Olives towards Bethany and then there he was taken up and the life of

Christ on earth came to an end in the book it said on earth and then he continued to live through us and physically he's coming back when to continue soon soon all right any questions we're 15 minutes over yeah John they're all on recording right yeah so we can always go back yeah there's just so much there to grasp but

I trust that as we continue to read and study that things click more and more together so all right thank you for being faithful and coming and showing your support that way and your interest and it's God that gives the glory or gets the glory and as his kingdom will be built as all of us are his servants so all right we are dismissed thank you thank you