

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA



HARMONY OF THE GOSPELS.

WITH REFERENCE TO PROPHECY AND THE GREEK PERFECT TENSE

VOLUME 25

THE RESURRECTION OF JESUS CHRIST

by

DR PETER MOSES AND DR JOHN MCEWAN

[BOOK 74-25]

REVISED 2021

WHO IS JESUS CHRIST?

Professor Simon Greenleaf was one of the most eminent lawyers of all time. His "Laws of Evidence" for many years were accepted by all States in the United States as the standard methodology for evaluating cases. He was teaching law at a university in the United States when one of his students asked Professor Greenleaf if he would apply his "Laws of Evidence" to evaluate an historical figure. When Greenleaf agreed to the project he asked the student who was to be the subject of the review. The student replied that the person to be examined would be Jesus Christ. Professor Greenleaf agreed to undertake the examination of Jesus Christ and as a result, when he had finished the review, Simon Greenleaf personally accepted the Lord Jesus Christ as his Saviour.

Professor Greenleaf then sent an open letter to all jurists in the United States jurists saying in part "I personally have investigated one called Jesus Christ. I have found the evidence concerning him to be historically accurate. I have also discovered that Jesus Christ is more than a human being, he is either God or nothing and having examined the evidence it is impossible to conclude other than he is God. Having concluded that he is God I have accepted him as my personal Saviour. I urge all members of the legal profession to use the "Laws of Evidence" to investigate the person of the Lord Jesus Christ and if you find that he is wrong expose him as a faker but if not consider him as your Saviour and Lord"

HOW CAN I BE SAVED?**Salvation is available for all members of the human race.**

Salvation is the most important undertaking in all of God's universe. The salvation of sinners is never on the basis of God's merely passing over or closing His eyes to sin. God saves sinners on a completely righteous basis consistent with the divine holiness of His character. This is called grace. It relies on God so man cannot work for salvation it neither can he deserve it. We need to realise that the creation of this vast unmeasured universe was far less an undertaking than the working out of God's plan to save sinners.

However the acceptance of God's salvation by the sinner is the most simple thing in all of life. One need not be rich, nor wise nor educated. Age is no barrier nor the colour of one's skin. The reception of the enormous benefits of God's redemption is based upon the simplest of terms so that there is no one in all this wide universe who need be turned away.

How do I become a Christian?

There is but one simple step divided into three parts. First of all I have to recognise that I am a sinner (Romans 3:23; 6:23; Ezekiel 18:4; John 5:24).

Secondly realising that if I want a relationship with Almighty God who is perfect, and recognising that I am not perfect, I need to look to the Lord Jesus Christ as the only Saviour (I Corinthians 15:3; 1 Peter 2:24; Isaiah 53:6; John 3:16).

Thirdly, by the exercise of my own free will I personally receive the Lord Jesus Christ as my Saviour, believing that He died personally for me and that He is what He claims to be in an individual, personal and living way (John 1:12; 3:36; Acts 16:31; 4:12).

The results of Salvation

The results of this are unbelievably wonderful.
 My sins are taken away (John 1:29)
 I possess eternal life now (I John 5:11,12),
 I become a new creature in Christ [2 Corinthians 5:17),
 The Holy Spirit takes up His residence in my life (I Corinthians 6:19)
 And I will never perish (John 10:28-30).

This truthfully is life's greatest transaction. This is the goal of all people; this is the ultimate of our existence. We invite and exhort any reader who has not become a Christian by trusting in the Lord Jesus Christ to follow these simple instructions and be born again eternally into God's family (Matthew 11:28; John 1:12; Acts 4:12; 16:31).

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Many other Christian resources are available freely from our internet web site: www.ebcwa.org.au and www.orakeibaptist.co.nz for weekly messages.

For further information contact Dr Peter Moses at pjmoses@bigpond.com.au

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PREFACE TO THE EBCWA HARMONY OF THE GOSPELS PROJECT 2021

We decided early in 2021 to upgrade the Harmony of the Gospels series, which was originally published in a series of volumes almost 20 years ago with volume 1 appearing in July 2002. These volumes were revised some 10 years ago. The complete Harmony is currently published in 27 volumes as seen below. The numbering of the books for this major upgrade will remain the same.

The completion of the Greek Perfect Tense project in 2018-2019, where around 1200 individual occurrences of the Perfect Tense verbs were reviewed, now allows us to incorporate additional value into this revision of the Harmony of the Gospels. This was published in 21 volumes including a series of parallel workbooks

The Perfect Tense project uncovered 8 categories, [1] Unbeliever, [2] Believer, [3] God the Father, [4] God the Son, [5] God the Holy Spirit, [6] The Church, [7] Israel and [8] People and Places, and covered the whole New Testament. The spread of these categories of perfect tense verbs, both in the New Testament as a whole, and the Gospel, is as follows.

Category	Unbeliever	Believer	Father	Son	Spirit	Church	Israel	Others
NT	41	158	112	274	109	241	108	151
Gospels	9	16	42	195	46	34	60	64

The predominance of the perfect tense verbs relating to the Lord Jesus Christ in both of the categories is noted with the percentage of the Son increasing from 22.9% within the entire New Testament, to 41.8% when the Gospels are taken as a separate group.

The focus in the Gospels is therefore on the Lord Jesus Christ, the Author and Finisher of our faith.

The new revision of the Harmony of the Gospels will also contain Prophecies fulfilled at the First Advent demonstrated in the Gospels, showing how there is an interweaving of different facets of God's Eternal Plan as a reality to encourage us all.

LIST OF VOLUMES IN THE 2021 HARMONY OF THE GOSPELS

BOOK NO	TITLE
74-1	THE COMING OF CHRIST
74-2	JOHN THE BAPTIST AND NICODEMUS
74-3	EARLY MINISTRY OF CHRIST IN GALILEE
74-4	HEALING AND THE SABBATH
74-5	THE SERMON ON THE MOUNT
74-6	CHRIST'S MINISTRY IN GALILEE
74-7	OPPOSITION FROM THE PHARISEES
74-8	PARABLES AND THE KINGDOM OF HEAVEN
74-9	MIRACLES
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74-11	THE BREAD OF LIFE
74-12	MOUNT OF TRANSFIGURATION
74-13	THE LAST JOURNEY
74-14	FEAST OF DEDICATION
74-15	MINISTRY IN PEREA
74-16	RAISING OF LAZARUS
74-17	THE RICH YOUNG RULER
74-18	PRESENTATION OF THE KING
74-19	CONFLICT WITH AUTHORITY
74-20	THE OLIVET DISCOURSE
74-21	THE LAST PASSOVER
74-22	PREVIEW OF THE CHURCH AGE
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INTRODUCTION

Within the Bible there are many parallels giving different aspects of the same thing. The four Biblical Gospels of course have the same focus, that is, on the person and work of the Lord Jesus Christ. The different authors have a different emphasis on aspects of the story, but have a common story.

As one approaches a harmony of the Gospels the concept adopted is that all Scripture is God Breathed and as the Holy Spirit has put all the books together there is a harmony amongst them all. This can be seen in prophecies in the Old Testament being fulfilled literally centuries later and reported on in the New Testament

By comparing events in the four Gospels simultaneously a more complete picture of the life and work of the Lord Jesus Christ is obtained so that we may more fully appreciate what He has done for us and the magnificence of the Plan of God. That is the focus of this Harmony of the Gospels.

The analysis of the four Gospels will be on a verse by verse basis, examining the key words, background, application and doctrines together with a harmonised version of the King James Version, as well as examining problem areas of so called contradictions. The basic structure of the harmony will be based on that found in the Bible Topic Book which may be modified from time to time after evaluation of parallel texts.

The background notes on the Gospel of John and introduction are adapted from the Diploma in Theology notes in Volumes 8 to 10 of the Diploma Course of the Evangelical Bible College of Western Australia by Dr John McEwan. Our first finding in our review of the Harmony has been to suggest to all our contacts to pray about using the Harmony of the Gospels as part of the Diploma of Theology, rather than just the 110 hours of lectures on the Gospel of John alone. Save that for post-diploma work.

NEW EDITION OF THE HARMONY OF THE GOSPELS WITH PERFECT AND PROPHETIC REVIEW

The 26 volume Harmony of the Gospels was completed in 2004 to 2005 and subsequently reviewed in 2017.

Since 2017 a study of all of the Greek Perfect Tenses in the New Testament has been completed and published.

In addition work has been undertaken where Old Testament Bible Prophecies fulfilled by the Lord Jesus Christ has been examined and divided into two groups, those recorded in the Gospels and those in the rest of the New Testament.

It has been decided that elements of both the Perfect Tense and Prophecy should now be incorporated into the Harmony of the Gospels as it again reinforces the complete validity of the Scriptures as the only complete source of the truth.

The Perfect Tense project has been published in 21 volumes including workbooks, which allow a person not using the KJV to complement and publish the work using their own version.

The upgraded work will be issued in an e-book format as they are completed to form a complete package for Church, group or individual use. We encourage sharing them freely with others as you are led.

We are greatly encouraged as we prepare the contents of the final books already completed as they encourage complete confidence in God's Eternal Plan and joy in the midst of current global events concentrating on the Lord Jesus Christ the Author and Finisher of our Faith. As Christians we are in a unique place of security and can encourage others to consider and accept eternal salvation by faith in Christ.

PERFECT TENSE

We examine the effect of the Perfect Tense in this project. There are nearly 1500 Perfect Greek Tenses in the New Testament.

1. God knows everything from beginning to end, and has in the Scriptures provided the information for humanity to have a permanent relationship with Him in His Eternal Plan, through His work for mankind on the Cross.
2. The basic meaning of the Greek Perfect Tense is that something happens at a point in time, with results that go on forever.

As God knows what goes on forever He has authored the Scriptures for mankind to individually express their volition regarding divine revelation, and so make decisions for their eternal destiny.

3. Everybody born physically exists for ever. We are born physically alive but spiritually dead. We therefore have to accept that we need to be born spiritually; being “born again”. **John 3:6-18, 36.**

4. Being “born again” in Grace through Faith in Christ provides a permanent relationship with God.

5. Those who reject the way of Grace remain alive physically, but by rejecting the staggering grace of the gift of the Cross, God’s perfect grace provision, they must accept that they select the wrath of God to live forever under, rather than grace, and are condemned to having no permanent relationship with God. **John 3:36.**

6. God is totally Just and will always provide sufficient information for all to establish relationship with Him, and does so through the ministries of the Holy Spirit, so that each person can have the grace based relationship with Him; so refusal to accept the way of Grace is rebellion against God, and a direct insult to His provision of the Cross, and His plan.

GOSPELS: MATTHEW, MARK, LUKE, JOHN

1. The four Canonical Gospels are Matthew, Mark, Luke and John. Many false “gospels” were written in the third century but were rejected as the fakes they clearly are. They can be read still today, and fragments of these heretical “gospels” turn up at times, like the so called “gospel of judas” recently. They are nonsense, and rightly rejected by people who seek the “ring of truth”, which is what we find in the Four proven Gospels before us.

2. All were written under the inspiration of the Holy Spirit. (**2 Timothy 3:16**), but each writer saw things from a different perspective, and therefore have variations in the things they wrote about.

3. All the Gospels are compatible but the emphasis of the writers is on different characteristics of Jesus Christ.

- | | | |
|------------|------------------------|-----------------------|
| a) Matthew | Christ the King | Written to the Jews |
| b) Mark | Christ the Servant | Written to the Romans |
| c) Luke | Christ the Perfect Man | Written to the Greeks |
| d) John | Christ the Son of God | Written to everybody |

4. The Gospels have equivalents in the four wing creatures in (**Revelation 4:7**) - the living creatures. (cf. **Ezekiel 1:10**)

- | | | |
|------------|---------|------------------|
| a) Matthew | King | Head of a Lion |
| b) Mark | Servant | Head of an Ox |
| c) Luke | Man | Head of a Man |
| d) John | God | Head of an Eagle |

5. The Gospels have equivalents in the four colours of the material of the entrance into the tabernacle. (**Exodus 26:36**)

- | | | |
|------------|---------|----------------------|
| a) Matthew | King | Purple of Royalty |
| b) Mark | Servant | Scarlet of Sacrifice |
| c) Luke | Man | White of Purity |
| d) John | God | Blue of Deity |

e) It should be noted that the colours of the robe of the ephod of the High Priest were purple, scarlet, white and blue.

6. The Gospels have equivalents in the Branch.

- | | |
|------------|--|
| a) Matthew | Branch of David (Isaiah 11:1, Jeremiah 23:5, 33:15) |
| b) Mark | Servant the Branch (Zechariah 3:8) |
| c) Luke | Man whose name is the branch (Zechariah 6:12,13) |
| d) John | Branch of Jehovah (Isaiah 4:2) |

167 AND 168 VISIT OF THE WOMEN AND CHRIST'S APPEARANCE

MATTHEW 28:1-10

Matthew 28:1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 And for fear of him the keepers did shake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye: for **I know** that ye seek Jesus, which **was crucified**. 6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. 8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. 9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. 10 Then said Jesus unto them, Be not afraid: go tell my brethren that they are to go into Galilee and there they will see me.

KEY WORDS

In the end of	Opse	After the close of
Sabbath	Sabbaton	Sabbath
Began to dawn	Epiphosko	Begin to dawn [Present Active Participle]
Toward	Eis	Into
First	Mia	First
Day	-	Not found in the original
Week	Sabbaton	Sabbath, Week
Came	Erchomai	Come [Aorist Active Indicative]
Other	Allos	Other of the same kind
See	Theoreo	See [Aorist Active Infinitive]
Sepulchre	Taphos	Tomb
Behold	Idou	Behold, Lo
Was	Ginomai	Come into being [Aorist Middle Indicative]
Great	Megas	Great
Earthquake	Seismos	Earthquake
Angel	Aggelos	Angel, Messenger
Lord	Kurios	Lord
Descended	Katabaino	Descend [Aorist Active Participle]
Heaven	Ouranos	Heaven
Came	Proserchomai	Come near [Aorist Active Participle]
Rolled back	Apokulio	Roll back [Aorist Active Indicative]
Stone	Lithos	Stone
Door	Thura	Door
Sat upon	Kathemai	Sit [Imperfect Middle Indicative]
Upon	Epano	Upon, On
Countenance	Idea	Sight, Appearance
Was	Eimi	Keep on being [Imperfect Active Indicative]
Like	Hos	Like
Lightning	Astrape	Lightning, Bright shining
Raiment	Enduma	Apparel
White as	Leukos	White
As	Hosei	As if, Like
Snow	Chion	Snow
Fear	Phobos	Fear
Keepers	Tereo	Keep, Guard [Present Active Participle]
Shake	Seio	Shake, Quake [Aorist Passive Indicative]
Became	Ginomai	To become [Aorist Passive Indicative]
Dead	Nekros	Dead
Men	-	Not found in the original

Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Women	Gune	Woman
Fear	Phobeo	Fear [Present Middle Imperative]
Know	Eido	Know, Perceive [Perfect Active Indicative]
Seek	Zeteo	Seek [Present Active Indicative]
Was crucified	Stauroo	Crucify [Perfect Passive Participle]
Is	Himi	Keep on being [Present Active Indicative]
Here	Hode	This place
Is risen	Egeiro	Rise up [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Come	Deute	Come here, Follow
See	Eido	See, Know, Perceive [Aorist Active Imperative]
Place	Topos	Place
Lay	Keimai	Lay [Imperfect Middle Indicative]
Go	Poreuomai	Go, Depart [Aorist Passive Participle]
Quickly	Tachu	Quickly, Speedily
Tell	Epo	Say, Tell [Aorist Active Imperative]
Disciples	Mathetes	Disciple
Is risen	Egeiro	Rise up [Aorist Passive Indicative]
Dead	Nekros	Dead
Goeth before	Proago	Go before [Present Active Indicative]
Shall see	Optomai	See [Future Middle Indicative]
Have told	Epo	Tell, Say [Aorist Active Indicative]
Departed	Exerchomai	Depart, Go from [Aorist Active Participle]
Joy	Chara	Joy
Did Run	Dremo	Run [Aorist Active Indicative]
Bring word	Apaggello	Report [Aorist Active Infinitive]
Went	Poreuomai	Go, Depart [Aorist Active Indicative]
Tell	Apaggello	Report
Met	Apantao	Meet, Encounter [Aorist Active Indicative]
Saying	Lego	Say [Present Active Indicative]
All hail	Chairo	Greetings [Present Active Imperative]
Came	Proserchomai	Come to [Aorist Active Participle]
Held	Krateo	Hold, Seize [Aorist Active Indicative]
Feet	Pous	Feet
Worshipped	Proskuneo	Worship, Do homage [Aorist Active Indicative]
Said	Lego	Say [Present Active Indicative]
Be Afraid	Phobeo	Fear [Present Middle Imperative]
Go	Hupago	Go [Present Active Imperative]
Tell	Apaggello	Report [Aorist Active Imperative]
Brethren	Adelphos	Brother
Go into	Aperchomai	Go into [Aorist Active Subjunctive]
Shall see	Optomai	See [Future Middle Indicative]

PERFECT TENSE VERBS

OIDA, EIDO – TO KNOW – Occurs 251 times in the Perfect Tense in the New Testament and is by far the largest with Grapho next at 96 occurrences. Because of the mixture of “knows” and “don’t knows” and different characters ranging from the Trinity, through the Disciples of Christ, Religious Leaders, and even to demons the review of this verb is given each time it occurs in the text.

STAUROO – CRUCIFY - Occurs 46 times in the New Testament with 5 times in the Perfect Tense, all in the Passive Voice showing that Jesus Christ received crucifixion **Matthew 28:5**, Mark 16:6, 1 Corinthians 1:23, Galatians 3:1 and Galatians 6:14. The verses all show that the effect of the crucifixion of Christ goes on eternally with permanent benefits.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 1. In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

In Gentile time dawn is the start of the day, whereas in Jewish time as the day started at 6 o'clock in the evening, the time of day had to be modified by the fact that it was at dawn. Here we see a number of women heading off toward the tomb to anoint the body of Jesus with spices.

The verb "came" is in the aorist active form, which indicated decisiveness on the part of the women. They decided that they would be there at the grave as soon as the first light illuminated the area. This indicates their devotion to our Lord. It is of note that they were not accompanied by any of the disciples.

Verse 2. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3. His countenance was like lightning, and his raiment white as snow: 4. And for fear of him the keepers did shake, and became as dead men.

In the account in Mark we see that the women were concerned about how access was going to be given to the tomb because of the great stone covering the mouth of the sepulchre. They do not apparently know about the sealing and the guard, for the temple guard are under religious obligation to let the women in to complete the anointing of the body. They would also be the only ones authorized to break the seal and check that the body was still there. The angel renders their "help" unnecessary.

In verse 2 we see God's provision. The word for the angel "sitting" on the stone is in the imperfect tense showing that he kept on sitting on the stone waiting for the women to arrive. The stone was rolled back to allow the women and later Peter and John in, and not to allow Jesus out, as the resurrection body having a different molecular structure is able to pass through objects such as closed doors or rock tombs.

As the angel had been seated for a while, by implication the word "was" regarding the earthquake could be rendered "had been" a great earthquake, and as the women arrived at the tomb with access available all the action in verse 2 can be placed before their arrival. In the Scriptures the combination of angels and earthquakes are often seen.

Verse 3 is one of the few descriptions of the general appearance of angels being male in appearance, dressed in translucent white clothing, and their bodies apparently composed of light. The common response on seeing the real thing is fear and awe – it is immediately clear that they are from another dimension. They can however at times transform into a human form as seen in the Scriptures. In this case the angel's appearance was exactly like lightning with his raiment as white as snow.

Because of the arrival of the angel, and the earthquake, the guard physically shook with fear and fainted, or became unconscious. They had no further part in the proceedings early on resurrection morning, but awoke later to find the circular tomb rock door rolled away, seals gone, and the body of the Lord gone.

They say when they report back to the chief priests later in the morning, that while they were sleeping the disciples came and stole the body as is discussed below.

Verse 5. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 6. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. 7. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

The angel commands the women not to fear, which indicates that they were in an understandable state of anxiety. Such a state is quite very understandable given both the earthquake and the supernatural creature speaking to them, and the angel attempts to calm their fears. The command is in the middle voice, which shows that if they do stop being frightened, it will be to their benefit.

The name Jesus in the Hebrew was Joshua, and a very common name in Judah at that time, so the angel qualifies his remarks that Jesus is risen by saying, "Jesus which was crucified". We would say Jesus who was crucified. We note that Jesus is the title of the humanity of Christ, and therefore the angel is very accurate as deity cannot die. Deity is unchangeable, omnipresent, eternal life, and sovereign, so cannot die.

The word crucify is in the perfect passive participle, showing that Jesus received crucifixion in the past, with the results of it going on forever. The participle can be translated, "having been crucified he is now risen". The phrase "is not here" is in the present tense, which means that Jesus "keeps on being not there", in other words, He has not been there for some time.

The word 'risen' is in the passive voice showing that Jesus received resurrection. This is confirmed in **Romans 8:11** where it is shown that the Holy Spirit raised up Christ from the dead. He gave up His spirit of His own freewill at the cross, and received from God a resurrection body. This is the physical bodily resurrection of Jesus Christ, and He is the forerunner, for each of us as believers will receive a body like this.

The angel now invited the women to see where the Lord's body had laid previously.

He now commands them to go quickly and tell his disciples. Again we see the participle form preceding the main verb, thus, "having gone quickly tell his disciples". He has risen from the ultimate source of the dead and defeated death itself in the process. **1 Corinthians 15:51-57**.

He tells the women to tell the disciples to go to Galilee where the Lord will meet them.

Verse 8. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. 9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. 10. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

They followed instructions, having looked into the tomb, as seen in other Gospel accounts, and run from the tomb to various places to tell the disciples what has happened.

We note, according to Mark, the first resurrection appearance was to Mary Magdalene. On the way some of the women, therefore excluding Mary Magdalene, are met by the Lord who again encourages them as they have left the tomb with a mixture of fear and great joy. Jesus again reinforced the need to tell the disciples about going to Galilee to meet the Lord there. The disciples will not do that immediately, and so the Lord meets them first in Jerusalem and then they head north and He meets them again in the Galilee.

Unlike to women, who because of their devotion to the Lord, made a short walk to the tomb and back, the majority of the disciples are going on a 150 kilometre trek to see the Lord. If they believe they will go and each will see him, some in Jerusalem, some in the Galilee, and some in both places because they put themselves in the right places. Some like doubting Thomas, did not meet the Lord until afterwards because of unbelief. Unbelief robs us of joy and opportunities.

MARK 16:1-11

Mark 16:1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. 2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great. 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. 6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. 7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. 8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid. 9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. 10 And she went and told them that had been with him, as they mourned and wept. 11 And they, when they had heard that he was alive, and had been seen of her, believed not.

KEY WORDS

Sabbath	Sabbaton	Sabbath
Was Past	Diaginomai	Be spent, Be past [Aorist Middle Participle]

Mother	-	Not found in the original
Brought	Agorazo	Buy in a market [Aorist Active Indicative]
Sweet Spices	Aroma	Spice
Might come	Erchomai	Come [Aorist Active Participle]
Anoint	Aleipho	Anoint [Aorist Active Subjunctive]
Very	Lian	Exceedingly
Early in the morning	Proi	Early in the morning
First	Mia	First
Day	-	Not found in the original
Week	Sabbaton	Sabbath, Week
Came	Erchomai	Come [Present Middle Indicative]
Sepulchre	Mnemeion	Grave, Tomb
Rising	Anatello	Rise up, Spring up [Aorist Active Participle]
Sun	Helios	Sun
Said	Lego	Say [Imperfect Active Indicative]
Among	Pros	Among
Themselves	Heautou	Themselves
Shall roll	Apokulio	Roll back [Future Active Indicative]
Stone	Lithos	Stone
Door	Thura	Door
Looked	Anablepo	Look up [Aorist Active Participle]
Saw	Theoreo	See [Present Active Indicative]
Rolled away	Apokulio	Roll back [Perfect Passive Indicative]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Very great	Sphodra	Exceedingly
Great	Megas	Great
Entering in	Eiserchomai	Enter in [Aorist Active Participle]
Saw	Eido	See, Perceive [Aorist Active Indicative]
Young man	Neaniskos	Young man under forty
Sitting	Kathemai	Sitting [Present Middle Participle]
Right side	Dexios	Right hand side
Clothed	Periballo	Clothed [Perfect Middle Participle]
Long Garment	Stole	Robe, Long garment
White	Leukos	White
Were affrighted	Ekthambeo	Amazed, Utterly astonished [Aorist Passive Indicative]
Saith	Lego	Say [Present Active Indicative]
Be not	Me	No, Not
Affrighted	Ekthambeo	Fear [Present Passive Imperative]
Seek	Zeteo	Seek [Present Active Indicative]
Crucified	Stauroo	Crucify [Perfect Passive Participle]
Is risen	Egeiro	Rise up [Aorist Passive Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Here	Hode	This place
Behold	Idou	Lo Behold
Place	Topos	Place
Laid	Tithemi	Lay [Aorist Active Indicative]
Go your way	Hupago	Go away [Present Active Imperative]
Tell	Epo	Tell [Aorist Active Imperative]
Disciples	Mathetes	Disciple
Goeth before	Proago	Go before [Present Active Indicative]
Shall see	Optomai	See [Future Middle Indicative]
Said	Epo	Say [Aorist Active Indicative]
Went out	Exerchomai	Go out [Aorist Active Participle]
Quickly	Tachu	Quickly, Speedily
Fled	Phuego	Flee [Aorist Active Indicative]
Trembled	Tromos Echo	Keep on having shaking [Imperfect Active Indicative]
Were amazed	Ekstasis	Be Amazed
Said	Epo	Say [Aorist Active Indicative]
Anything	Oudeis	Anything, Anyone
Any	Oudeis	Anyone, Anything
Man	-	Not found in the original
Were afraid	Phobeo	Afraid [Imperfect Middle Indicative]

Was risen	Anistemi	Rise up [Aorist Active Participle]
Early	Proi	Dawn
First day	Protos	First
Week	Sabbaton,	Week, Sabbath
Appeared	Phaino	Appear [Aorist Passive Indicative]
First	Proton	First
Cast	Ekballo	Cast out of [Pluperfect Active Indicative]
Seven	Hepta	Seven
Devils	Daimonion	Devil
Went	Poreuomai	Go, Depart [Aorist Passive Participle]
Told	Apaggello	Report [Aorist Active Indicative]
Had been with	Ginomai	To come to pass [Aorist Middle Participle]
With	Meta	With
Him	Autos	Him
Mourned	Pentheo	Mourn, Grieve [Present Active Participle]
Wept	Klaio	Weep [Present Active Participle]
Had heard	Akouo	Hear [Aorist Active Participle]
Was alive	Zao	Be Alive [Present Active Indicative]
Been seen	Theaomai	Seen [Aorist Passive Indicative]
Believed not	Apisteo	Disbelieve, Believe not [Aorist Active Indicative]

PERFECT TENSE VERBS

APOKULIO – ROLL AWAY, ROLL BACK – The verb occurs 4 times in the New Testament, with two of the four being in the Perfect Tense. In **Mark 16:4** and Luke 24:2 the stone had been permanently rolled away. In Matthew 28:2 the verb “Apokulio” is in the Aorist Active Indicative, as Matthew reports an Angel of the Lord descended from heaven and rolled back the stone from the door and sat on it. The verb “Airo” in the Perfect Tense in John 20:1 is translated to permanently “take away” the stone. [see above]

EGEIRO – RISE UP - Occurs 139 times in the New Testament, with only 9 times in the Perfect Tense. They are all in the Passive Voice, and mainly Indicative Moods, expressing reality. Four of the verses **Mark 16:14**, 1 Corinthians 15:4, 20 and 2 Timothy 2:8 deal with the Lord Jesus Christ having risen permanently from the dead while in the three verses in 1 Corinthians 15:12-14. Paul discusses the futility in not considering and accepting what the Lord Jesus Christ did rising permanently from the dead.

PERIBALLO – CLOTHED - Occurs 32 times in the New Testament, with 11 appearances in the Perfect Tense, with apart from twice in the Gospel of Mark, most occurring in the Revelation. In all cases it is in the Middle Voice and Participle mood. The Middle Participle showing that there is benefit is designating the status of the wearer. In Mark 14:51 a young man clothed in a linen cloth is seen. The use of the perfect tense is interesting here as in a skirmish, he loses his cloth, and departs naked from the scene. In **Mark 16:5** another young man, in this case an angel is clothed in a white robe in the tomb of Jesus who tells them that He is risen.

STAUROO – CRUCIFY - Occurs 46 times in the New Testament, with 5 times in the Perfect Tense, all in the Passive Voice, showing that Jesus Christ received crucifixion. Matthew 28:5, **Mark 16:6**, 1 Corinthians 1:23, Galatians 3:1 and Galatians 6:14. The verses all show that the effect of the crucifixion of Christ goes on eternally with permanent benefits to us all.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 1. And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. 2. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. 3. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4. And when they looked, they saw that the stone was rolled away: for it was very great.

Early on the Sunday morning the two Mary’s and Salome come to the tomb to embalm the body of Jesus with spices. They knew it would not be easy. A huge stone had been rolled across the mouth of the tomb.

The perfect tense for the stone being “rolled” indicates the permanent nature of the placing of that stone – the women know they cannot move it. Note that Mary, the Lord’s mother is not mentioned here.

They knew also about the High Priest’s seal, and the temple’s soldiers were guarding the tomb. They queried how the stone would be moved, and were surprised when they looked up and found that it was already done. In addition the guard seemed to be sleeping, so they approached the sepulchre.

Verse 5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. 6. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

Entering the opened tomb they saw an angel with the appearance of a young man clothed (perfect tense – lasting impact of his appearance) in dazzling white. They were frightened. What had happened to the body of the Lord Jesus Christ? The angel quickly dispelled their fears however with the announcement that Jesus of Nazareth who had been crucified (perfect tense – with lasting results) was no longer here, He was risen.

The tomb was empty and the angel invited them to inspect the place where the body of Jesus had been laid.

Verse 7. But go your way, tell his disciples, and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you.

The angel now commissioned them to tell others about the resurrection. They were to tell His disciples and Peter (special mention of Peter, indicating the need to personally encourage him that the Lord is asking after him – no fear of not being forgiven for the denials) that Jesus would meet them in Galilee.

Peter and John wont wait, and run to the tomb within minutes of hearing the news.

We also see that Peter, the disciple who had denied his lord was singled out for special mention. Christ had not disowned him, but still loved him and longed to see Him again. A special work of restoration needed to be done and the Lord will do it personally. **2 Timothy 1:12, 2:11-13.**

Verse 8. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

The women fled from the tomb, with a mixture of shock and panic. They were too afraid to tell anyone on the way what had happened. This is not surprising.

The wonder is that they had been so brave and loyal and devoted up to now, but they are overwrought – and that psychologically makes sense – they came to anoint a body – and have ben shown evidence there is no body, experienced an earthquake and seen and angel, and its not yet 7am.....

Verse 9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. 10. And she went and told them that had been with him, as they mourned and wept. 11. And they, when they had heard that he was alive, and had been seen of her, believed not.

The Saviour’s first appearance was to Mary Magdalene. The first time she had met Jesus He had cast seven demons out of her. From then on, she had served Him lovingly with her possessions. She witnessed the crucifixion and had seen where His body was buried.

She with Salome, John and James mother had stayed until the two Sanhedrin men had left, and most likely went back to Salome’s house, where Peter and John were also staying.

From the Gospel of John we learn that after finding the tomb empty she ran and told Peter and John. Coming back with her they found the sepulchre empty as she had told them. The disciples returned to their home, (more below), but she stayed at the empty tomb. It was then that Jesus appeared to her personally.

Again she went back to the city to share the good news with the rest of the sorrowing disciples. For them it was too good to be true. They did not believe her testimony, nor that of the older women.

LUKE 24:1-12

Luke 24:1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. **2** And they found the stone **rolled away** from the sepulchre. **3** And they entered in, and found not the body of the Lord Jesus. **4** And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: **5** And as they were afraid, and bowed down their faces to the earth, they said unto them, **Why seek ye the living among the dead?** **6** He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, **7** Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. **8** And they remembered his words, **9** And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. **10** It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. **11** And their words seemed to them as idle tales, and they believed them not. **12** Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was **come to pass**.

KEY WORDS

First day	Mia	First
Day	-	Not found in the original
Week	Sabbaton	Sabbath, Week
Very early in morning	Bathus Orthros	Profoundly early in the morning
Came	Erchomai	Come [Aorist Active Indicative]
Sepulchre	Mnema	Grave, Tomb
Bringing	Phero	Carry Present Active Participle]
Spices	Aroma	Spice
Had prepared	Hetoimazo	Prepare [Aorist Active Indicative]
Certain	Tis	Certain, Some
Others	-	Not found in the original
Found	Heurisko	Find [Aorist Active Indicative]
Stone	Lithos	Stone
Rolled away	Apokulio	Roll away [Perfect Passive Participle]
Entered in	Eiserchomai	Enter in [Aorist Active Participle]
Found	Heurisko	Find [Aorist Active Indicative]
Body	Soma	Body
Lord	Kurios	Lord
Came to pass	Ginomai	Come to pass [Aorist Middle Indicative]
Were Much	Diaporeo	Thoroughly nonplussed [Present Middle Infinitive]
Perplexed		
Behold	Idou	Behold
Two	Duo	Two
Men	Aner	Man, Nobleman
Stood by	Ephistemi	Be present [Aorist Active Indicative]
Shining	Astrapto	Shine
Garments	Esthesis	Garment
Were	Ginomai	To become [Aorist Middle Participle]
Afraid	Emphobos	In fear
Bowed	Klino	Bow [Present Active Participle]
Faces	Prosopon	Face
Earth	Ge	Earth
Said	Epo	Say [Aorist Active Indicative]
Seek	Zeteo	Seek [Present Active Indicative]
Living	Zao	Living [Present Active Indicative]
Dead	Nekros	Dead
Is	Eimi	Keep on being [Present Active Indicative]
Risen	Egeiro	Rise [Aorist Passive Indicative]
Remember	Mnaomai	Remember [Aorist Passive Imperative]
Spake	Laleo	Speak [Aorist Active Indicative]
Was	Eimi	Keep on being [Present Active Participle]
Saying	Lego	Say [Present Active Participle]

Son	Uihos	Son
Man	Anthropos	Man
Must	Dei	Must, It is necessary [Present Active Indicative]
Delivered	Paradidomi	Deliver [Aorist Passive Infinitive]
Hands	Cheir	Hand
Sinful	Hamartolos	Sinful
Men	Aner	Man
Crucified	Stauroo	Crucify [Aorist Passive Infinitive]
Third	Tritos	Third
Day	Hemera	Day
Rise	Anistemi	Rise again [Aorist Active Infinitive]
Remembered	Mnaomai	Remember [Aorist Passive Indicative]
Words	Rhema	Word, Saying
Returned	Hupostrepho	Turn again [Aorist Active Participle]
Told	Apaggello	Report [Aorist Active Indicative]
All	Pas	All
These things	Tauta	Things
Eleven	Hendeka	Eleven
Rest	Loipoi	Rest, Remnant
Was	Eimi	Keep on being [Imperfect Active Indicative]
Mother	-	Not found in the original
Women	-	Not found in the original
Were	-	Not found in the original
Told	Lego	Say, Tell [Imperfect Active Indicative]
Apostles	Apostolos	Apostle
Words	Rhema	Word, Saying
Seemed	Phaino	Seem to be [Aorist Passive Indicative]
Idle Tales	Leros	Twaddle, Nonsense
Believed not	Apisteo	Believe not, Disbelieve [Imperfect Active Indicative]
Arose	Anistemi	Arise, Stand up [Aorist Active Participle]
Ran	Dremo	Run [Aorist Active Indicative]
Stooping down	Parakupto	Stoop down to peer in [Aorist Active Participle]
Beheld	Blepo	Glance, See [Present Active Indicative]
Linen clothes	Othonion	Linen bandages or clothes
Laid	Keimai	Lay [Aorist Active Indicative]
By themselves	Monos	Alone
Departed	Aperchomai	Depart, Leave [Aorist Active Indicative]
Wondering	Thaumazo	Wondering [Present Active Participle]
Was come to pass	Ginomai	Come into being [Perfect Active Participle]

PERFECT TENSE VERBS

APOKULIO – ROLL AWAY, ROLL BACK – The verb occurs 4 times in the New Testament, with two of the four being in the Perfect Tense. In Mark 16:4 and **Luke 24:2** the stone had been permanently rolled away. In Matthew 28:2 the verb “Apokulio” is in the Aorist Active Indicative as Matthew reports the Angel of the Lord descended from heaven and rolled back the stone from the door and sat on it. The verb “Airo” in the Perfect Tense in John 20:1 is translated to permanently “take away” the stone.

GINOMAI – TO CAUSE TO BE, MADE, TO COME INTO BEING - Occurs 647 times in the New Testament with 65 times in the Perfect Tense. It is the third most common verb to be in the Perfect Tense after Oida and Grapho. It occurs in this form in 17 different New Testament books and is almost always in the Active voice. Ginomai often is said to become something or change something from one situation to another. The Perfect Tense should therefore in many cases permanently change situations to demonstrate God’s power or modification of His plan. In Luke’s Gospel there are seven verses.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
167-8	Psalm 17:15	The resurrection predicted	Luke 24:6
	Psalm 118:17-18	Messiah’s resurrection assured	Luke 24:5-7

REFLECTION

The first people to learn of the Resurrection of Jesus were the women who had been faithful in following Him. They found out about the Resurrection first because of their devotion to Him. After His death on the first of the week they brought spices for his burial, while the men slept in, or sat desolate back at home.

Verse 1. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

Bodies were normally anointed with oil and then rinsed with water before burial but because Jesus had died just before the Sabbath began, this anointing had been postponed.

Men were allowed to dress only men for burial, but women could dress men or women. Spices may not have been used for everyone but were often used for the bodies of special persons such as Herod. The spices reduced the immediate stench of rapid decomposition in hot Mediterranean days.

After a couple of days the women would expect the body of Jesus already to smell, but as Jerusalem is over 2000ft. above sea level and is cool in March and April, it is probable that in a sealed tomb the body would have still been approachable. They were not expecting a resurrection – they came to honour and anoint a decaying dead body and all their focus was upon that, but all is changed utterly.

Verse 2. And they found the stone rolled away from the sepulchre. 3. And they entered in, and found not the body of the Lord Jesus.

The disk shaped stone was rolled in a groove across the entrance to the tomb. A number of strong men would be needed to roll it back. Tombs were normally opened only for secondary burial of bones a year later or for subsequent deceased family members to be buried there. The verb “rolled” is in the perfect tense reminding us that such a stone’s movement was permanent – the evidence is “out there”.

Verse 4. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5. And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 6. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7. Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8. And they remembered his words,

Angels often appeared as human beings in the Old Testament **Joshua 5:13** and also often appeared in radiant garments or bodies. **2 Kings 6:17, Daniel 10:5-6.**

In verse 7 we see the purpose of it all in a series of infinitive moods which indicate purpose. He was delivered, “Paradidomi”, into the hands of sinful man, for the purpose to receive crucifixion, “Stauroo”, and death, and on the third day, for the purpose of rising again, “Anistemi”, from the dead.

God was not taken by surprise; it was all part of His preordained plan, but the people are all taken by surprise, for even though the Lord had spoken of it, none had believed it possible after they saw Him die.

Verse 9. And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. 10. It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. 11. And their words seemed to them as idle tales, and they believed them not. 12. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

Part of the reason for the apostle’s unbelief is that a resurrection of this nature contradicted their Messianic expectations. Another reason may have been that Jewish officials considered the witness of women mainly worthless because they regarded women as unstable and undependable.

Peter ran to the tomb and found what Mary Magdalene had described, but still he did not understand what had happened, until the Lord personally appeared to him. What had come to pass, perfect tense, had permanent results for them all.

JOHN 20:1-18

John 20:1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone **taken away** from the sepulchre. 2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the LORD out of the sepulchre, and **we know not** where they have laid him. 3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7 And the napkin, that was about his head, not lying with the linen clothes, **but wrapped together** in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 Then the disciples went away again unto their own home. 11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my LORD, and I **know not** where they have laid him. 14 And when she had thus said, she turned herself back, and saw Jesus **standing**, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17 Jesus 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. 18 Mary Magdalene came and told the disciples that she **had seen** the LORD, and that he had spoken these things unto her.

KEY WORDS

First	Mia	First
Day	-	Not found in the original
Week	Sabbaton	Week, Sabbath
Cometh	Erchomai	Come [Present Middle Indicative]
Early	Proi	At day break
Was	Eimi	Keep on being
Dark	Skotia	Darkness
Sepulchre	Mnemeion	Grave, Tomb
Seeth	Blepo	Glance, See [Present Active Indicative]
Stone	Lithos	Stone
Taken away	Airo	Take away [Perfect Passive Participle]
Runneth	Trecho	Run [Present Active Indicative]
Cometh	Erchomai	Come [Present Middle Indicative]
Other	Allos	Other
Disciple	Mathetes	Disciple
Loved	Phileo	Brotherly Love [Imperfect Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Have taken away	Airo	Take away [Aorist Active Indicative]
Lord	Kurios	Lord, Master
Out	Ek	Out
Know	Eido	Know, Perceive [Perfect Active Indicative]
Laid	Tithemi	Lay [Aorist Active Indicative]
Went forth	Exerchomai	Go out [Aorist Active Indicative]
Came	Erchomai	Come [Imperfect Middle Indicative]
Ran	Trecho	Run [Imperfect Active Indicative]
Both	Duo	Two, Both
Did outrun	Prodremo Tachion	Outrun quickly [Aorist Active Indicative]
Came	Erchomai	Come [Aorist Active Indicative]
First	Protos	First
Stooping down	Parakupto	Stoop down [Aorist Active Participle]
Looking in	-	Not found in the original
Saw	Blepo	Glance, See [Present Active Indicative]
Linen clothes	Othonion	Linen clothes or bandage
Lying	Keimai	Lie [Present Middle Participle]

Went in	Eiserchomai	Go in [Aorist Active Indicative]
Cometh	Erchomai	Come [Present Middle Indicative]
Following	Akoloutheo	Follow [Present Active Participle]
Went into	Eiserchomai	Go in [Aorist Active Indicative]
Seeth	Theoreo	See [Present Active Indicative]
Lie	Keimai	Lie [Present Middle Participle]
Napkin	Saudarion	Sweat cloth, Napkin, Handkerchief
Was About	Eimi Epi	Be about
Head	Kephale	Head
Lying	Keimai	Lie [Present Middle Participle]
Wrapped together	Entulisso	Entwine, Wrap together [Perfect Passive Participle]
Place	Topos	Place, Location
By itself	Choris	Separately
Went in	Eiserchomai	Go in [Aorist Active Indicative]
Came	Erchomai	Come [Aorist Active Participle]
Saw	Eido	See [Aorist Active Indicative]
Believed	Pisteuo	Believe [Aorist Active Indicative]
As yet	Oudepo	Not even yet
Knew	Eido	Know [Pluperfect Active Indicative]
Scripture	Graphe	Writings, Scripture
Must	Dei	Must [Present Active Indicative]
Rise	Anistemi	Rise up [Aorist Active Infinitive]
From	Ex	From
Dead	Nekros	Nekros
Went away	Aperchomai	Depart [Aorist Active Indicative]
Home	Heautou	Home
Stood without	Histemi exo	Stand outside [Pluperfect Active Indicative]
Weeping	Klaio	Weep [Present Active Participle]
Wept	Klaio	Weep [Imperfect Active Indicative]
Stooped down	Parakupto	Stoop down [Aorist Active Indicative]
Looked into	-	Not found in the original
Seeth	Theoreo	See [Present Active Indicative]
Two	Duo	Two
Angels	Aggelos	Angel, Messenger
White	Leukos	White
Sitting	Kathezomai	Sit down [Present Middle Participle]
One	Heis	One
Other	Heis	One
Feet	Pous	Feet
Body	Soma	Body
Had lain	Keimai	Lay [Imperfect Middle Indicative]
Say	Lego	Say [Present Active Indicative]
Woman	Gune	Woman
Weapest	Klaio	Weep [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Because	Hoti	Because
Have Taken away	Airo	Take away [Aorist Active Indicative]
Know	Eido	Know, Perceive [Perfect Active Indicative]
Laid	Keimai	Lay [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Participle]
Turned back	Strepho Opiso	Turn back [Aorist Passive Indicative]
Saw	Theoreo	See [Present Active Indicative]
Standing	Histemi	Stand [Perfect Active Participle]
Knew	Eido	Know [Pluperfect Active Indicative]
Was	Eimi	Keep on being [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Weapest	Klaio	Weep [Present Active Indicative]
Seekest	Zeteo	Seek [Present Active Indicative]
Supposing	Dokeo	Think, Suppose [Present Active Participle]
Be	Eimi	Keep on being [Present Active Indicative]
Gardener	Kepouros	Gardener
Saith	Lego	Say [Present Active Indicative]

Sir	Kurios	Lord, Sir
Have borne	Bastazo	Carry [Aorist Active Indicative]
Tell	Epo	Tell, Say [Aorist Active Imperative]
Laid	Tithemi	Lay, Place
Take away	Airo	Take away [Future Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Turned	Strepho	Turn [Aorist Passive Participle]
Saith	Lego	Say [Present Active Indicative]
Rabboni	Rhabboni	Lord
Is to say	Hos lego	That to say [Present Passive Indicative]
Master	Didaskalos	Teacher
Saith	Lego	Say [Present Active Indicative]
Touch	Haptomai	Cling to [Present Middle Imperative]
Am not yet	Oupo	Not yet
Ascended	Anabaino	Go up, Ascend [Perfect Active Indicative]
Father	Pater	Father
Go to	Poreuomai	Go [Present Middle Imperative]
Brethren	Adelphos	Brethren
Say	Epo	Say [Aorist Active Imperative]
Ascend	Anabaino	Go up, Ascend [Present Active Indicative]
God	Theos	God
Came	Erchomai	Come [Present Middle Indicative]
Told	Apaggello	Report [Present Active Participle]
Seen	Horao	See [Perfect Active Indicative]
Spoken	Epo	Say [Aorist Active Indicative]
These Things	Tauta	These

PERFECT TENSE VERBS

AIRO – TO TAKE AWAY - Occurs 103 times in the New Testament but only twice in the Perfect Tense. The Perfect Tense in **John 20:1** indicates that Death was permanently removed at the tomb with the empty tomb open for all to see. A very important conclusion from the Perfect Tense in **Colossians 2:14** is that All Sins, past present and future for all humanity were paid for in full at the Cross.

OIDA, EIDO – TO KNOW – Occurs 251 times in the Perfect Tense in the New Testament and is by far the largest with Grapho next at 96 occurrences. Because of the mixture of “knows” and “don’t knows” and different characters ranging from the Trinity, through the Disciples of Christ, Religious Leaders, and even to demons the review of this verb is given in a segregated form.

ENTULISSO – ROLL, WRAP - Occurs twice in the New Testament and is one of 5 Greek verbs translated in that way. In **John 20:7** Peter notices that the face cloth used on the dead had been removed and wrapped by itself in a particular place. It had been permanently set aside as it was no longer of any use!

ANABAINO – TO ASCEND, GO UP - Occurs 81 times in the New Testament with twice in the Perfect Tense. In both John 3:13 and **John 20:17** the permanent Ascension of the Lord Jesus is in focus. In John 3:13 the Lord Jesus Christ makes it clear came down from heaven whereas after resurrection in His resurrection body He is the First human to do so pre-empting the Church’s resurrection at the Rapture.

In **John 20:17** the Lord Jesus Christ in His resurrection body ascended into heaven after meeting with Mary Magdalene and the others.

HISTEMI – STAND - Occurs 156 times in the New Testament, with 62 times in the Perfect Tense. Most of the occurrences are in the Gospels, Acts and the Revelation. As would be expected the verb is always in the Active Voice Examination of these verses show little activity other than people waiting apart from the 14 times Histemi in the Perfect Tense that it appears in the Revelation.

HORAO – TO SEE – Occurs 115 times in the New Testament, with 31 times in the Perfect Tense. It is one of 10 Greek verbs translated “to see” and with “Blepo” means to physically see. John the Apostle dominates the use of “Horao” with 25 of the occasions in his Gospel and Letters. Horao is wholly in the Active Voice and in the Indicative Mood in all but two cases. In **John 14:7** Jesus talks about the Holy Spirit who they cannot See and follows two times in **John 14:9** that soon the world will not See Him but the disciples will See Him.

OIDA, EIDO – TO KNOW – Occurs 251 times in the Perfect Tense in the New Testament and is by far the largest with Grapho next at 96 occurrences. Because of the mixture of “knows” and “don’t knows” and different characters ranging from the Trinity, through the Disciples of Christ, Religious Leaders, and even to demons the review of this verb is given in each verse it occurs.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
167-8	Psalm 16:9-11	Messiah was to rise from the dead	John 20:9
	Psalm 22:22	His Resurrection declared	John 20:17

REFLECTION

John introduces in these last two chapters the appearances of the Lord that the other disciples do not mention in their Gospel accounts. Remember that John's purpose is supplementary. This is also a very personal account and so John starts by telling how he came to know for sure of the Lord's resurrection.

Verse 1. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. 2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the LORD out of the sepulchre, and we know not where they have laid him.

Mary Magdalene came with the other women to the tomb just before dawn on the Sunday morning. Note in verse 2 she uses the word 'we', indicating there were at least three of them. They came as soon as they could see their way in the dark of the dawn.

John centres on Mary's account, as she was the one who felt the most gratitude for what the Lord had done for her. Note the time also; John records it as 'early', which under the Roman watch system was around 6am.

The women come ready to complete the task of anointing the body of the Lord. They know the two men have done the major part but they wish to bring their testimony of love also. They find the stone already rolled back as the dawn breaks. The tomb is already empty. The angel announces the Lord is risen. Turn to Matthew for the rest of the story.

Matthew notes the earthquake, the angel's announcement and Mary Magdalene's hasty return to the house of Peter and John to tell the others that the Lord has, as far as she knows, be 'taken'. The body is missing. She is in a highly charged emotional state, but young and very fit.

She is going to run back with John and Peter and keep up with them both. The stone is “taken away” (perfect tense) and she is baffled at the whereabouts of the body! We “do not know” (perfect tense) where He is...

Verse 3. Peter therefore went forth, and that other disciple, and came to the sepulchre. 4. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

Mary's report does not give any other details other than that the tomb is empty. She has not looked carefully inside, she was too over-wrought at the time, and the evidence must sink in slowly with her this day. She has heard the angel, yet she has not really heard the angel; it is all too good to be true, in her confused state, she sticks with her suspicions rather than the words of the angel. Her interpretation at this point is that 'they have taken him'. Who are 'they'? Possibly the chief priests and their troops, or possibly the angels had 'taken him'.

Peter is obviously staying with John and his family in the city, and the language of this verse tells us that they both set out running immediately for the tomb. John is younger and fitter and gets there first, with Peter a little bit behind running step by step with Mary Magdalene.

Verse 5. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

John pauses at the door of the tomb and looks around, in caution, but also to take in the scene so he can work out what has happened. He looks in and sees the stone shelf on which the body had lain, which now has the mound of bandages upon it, but he does not go in, through shock and wonder. What has gone on? Peter however, true to his nature rushes straight in and really stares at the mound of grave clothes.

The Greek word used for John's first look in is 'blepo' which means to glance at, but the word for Peter's looking is 'theoreo', meaning to really look and think about. As they both have looked now they also see the cloth that covered the head neatly folded and placed in a separate place. The perfect tense of the verb that describes the napkin is instructive, for John sees the unique way that is folded, and it has eternal significance to him; only Jesus folded a napkin like this!

Now they see the full picture; the bandages, still in the shape of a body have collapsed under the weight of the spices as if the body has vaporised through them. The grave clothes are in the shape of an Egyptian mummy but there is no body within them. The appearance of the scene is unlike anything that has ever occurred before or since – it is a unique event, and so we need to be cautious about how we think these men ought to have responded, for there is nothing to draw on here - this is the first!

Verse 8. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9. For as yet they knew not the scripture, that he must rise again from the dead.

John now enters the tomb itself, and he notes simply that he 'saw and believed'. The verb for see here is the ancient verb, 'eido', which means to see with absolute surety and understanding. John saw the arrangement of the grave clothes and knew absolutely that the only explanation was that the Lord had risen supernaturally from the dead.

John notes that even though they were now sure he had risen, they didn't fully understand the implications, nor see all the scriptures that pointed to it, nor see why it had happened and what it meant for them. Once again we see the hallmark of truth here. They will have to understand things slowly; there is no flash of light and they know everything - that is mythic, and this is truth!

Marsh comments, "By this he means his readers to understand that this was the point at which the beloved disciple really came to believe in Jesus as the Christ, the Son of God. That the one who could thus be free from death must be what he had been claiming to be, the very Son of God."

John knew that no human hands could have got the body out of those grave clothes leaving them intact as they were. Only God could have done this; it was therefore as the angel had announced to Mary. They left the scene with more questions than answers, for He was risen, but where had He gone, and where would He go next? They had been told to head for the Galilee but wont do that yet; they gather together where they were last together – possibly thinking this will be where He will come if He does! The authorities are no threat now and wont be for weeks – they have their hands full!

Verse 10. Then the disciples went away again unto their own home.

The two men return to John's house, knowing that this was the site of, or close to the house of the Last Supper, and that if the Lord was going to find them He would go there, and that the others may be at the Upper Room staying. Mary waits by the tomb, still wondering what has happened, and sadly the men don't tell her their conclusions!!! Each of them is lost in their own world and facing their own questions, and they are not sharing their insights as they should have, and yet this is psychologically exactly what we would expect! Mary's love for the Lord is second to none, and so she stays there waiting for something to happen, or someone to tell her more. Her love has its reward, and it is to her that the Lord appears first!

Verse 11. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 12. And seeth two angels in white sitting, the one at the head,

and the other at the feet, where the body of Jesus had lain. 13. And they say unto her, Woman, why weepst thou? She saith unto them, Because they have taken away my LORD, and I know not where they have laid him. 14. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Mary still thinks the Lord has been taken away by someone, be they angelic or human she is going to sit here until someone gives her some answers. She hasn't even looked into the tomb again yet, but now the men have gone she looks in and sees two angels, who she asks to give her the information she seeks. In effect she says to them, "where is He?" The fact that the angels are sitting where He had been laid should have told her something, but she has eyes for the Lord alone and these angels had better tell her something useful.....

She could care less for angels; she wants to find her Lord! They ask her, 'why are you still weeping?' Note that, they indicate that she hasn't been listening. There is no need to weep at this point, for the Lord has risen. She doesn't even wait for them to answer, for she sees a man out of the corner of her eye walking in the garden. She leaves the angels and approaches the man, who asks her the same question that the angels have done. She "doesn't know" (perfect tense) and wants to know, and when she sees the Lord "standing" (perfect tense) she seeks the answer from Him, and the results will go on forever...

Verse 15. Jesus saith unto her, Woman, why weepst thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 16. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17. Jesus 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. 18. Mary Magdalene came and told the disciples that she had seen the LORD, and that he had spoken these things unto her.

For the second time she is asked. 'Why are you still crying?' But then the Lord asks her the next question, 'who are you looking for?' She is still completely focused on the Lord and where His body is. Women were not highly regarded in the ancient world; they were second class citizens and their testimony was not asked for in a court. From a practical and legal viewpoint there was no point in the Lord appearing to Mary for her testimony would not be regarded by the majority of the people. The Lord appears to her, and to the others not on the advice of publicity experts, nor with an eye to convincing a crowd, for the Lord knows that those who reject Moses and the Prophets will not hear a man raised from the dead either. **Luke 16:19-31.**

He appears to Mary because of her love for Him. There is an important principle here. The Lord seeks those who will love Him above all else. The Lord is the most real to those who love Him most! Mary is a standing rebuke to us all, for she shows the sort of love and devotion we need to have towards our Lord. We often complain about the lack of reality we feel in our Christian life, and in Mary we see how to remedy the problem; increase our loving devotion to the Lord and we will experience the increasing reality of our walk with Him.

Mary doesn't recognise the Lord when he first speaks. The reason is physical; it is just after dawn and the shadows are long on the ground, she has been crying and isn't looking or thinking with 100% clarity either. Notice she doesn't even use the Lord's name, just says, 'Him' - 'where have you taken Him?' She is so occupied with thoughts of the Lord that she expects everyone to know who she is talking about. She isn't even looking at the man she thinks is the gardener as He speaks, but when she hears her name said, as only the Lord said it, she spins around.

From the Lord's words in verse 17, I suspect she was airborne as soon as she heard her name and she just clung to the Lord as tight as she could. The best picture of this would be for parents who have been away from their children and then come home, and the little ones just throw themselves at their parent, and cling to them. Jesus has to say, 'stop clinging to me!'

He has not ascended back to heaven yet, the job isn't done, and He is not to be hugged now, although from this comment I take it that in heaven there is lots of hugging, for Mary is given the impression that she will be able to hug Him then!

Her title for the Lord is the respectful 'Rabboni', meaning, 'My Rabbi/teacher'. Mary is obviously used to hugging the Lord when she sees Him. The Lord has to tell her that now there is a new relationship, He is ascending to heaven and she won't be hugging Him again on the earth, she will be now at a distance in

worship. The Lord is getting her used to the fact that the greatest change in the spiritual history of the world has occurred, and more great events are about to happen.

He will be absent from them from the ascension onwards, and they won't be hugging Him on earth again, they will be worshipping Him. Mary is given the job now to announce the resurrection fully and completely. She was the first to announce the empty tomb, now she is to be the one to announce the resurrection, that the Lord has risen in a new body unlike anything they have ever known before. She will not be believed.

APPLICATION

SIGNIFICANCE OF THE RESURRECTION

Without the Resurrection it would be impossible for Christ to be glorified. Jesus Christ has to have a body for His glorification. His deity could not and would not die.

Human beings are said to be less than the angels, yet with a resurrection body we become superior to them.

Without the resurrection there would have been no giving of the Holy Spirit **John 7:39** - The spirit was not yet given because Christ had not been glorified. When the Holy Spirit came His work was to glorify Christ. **John 14:16**.

Resurrection means never to die again. He went to heaven as a member of the human race. The seating at the right hand of the Father is as a man in a resurrection body.

Resurrection is the guarantee of ultimate sanctification. **Philippians 3:21, 1 Corinthians 15:20-23**

Without resurrection there is no priesthood. Jesus Christ is going to be a priest, and as He has an eternal priesthood, He must have a human body, and that body is a resurrection body, fitted for the purposes of eternity. **Hebrews 7:4-5, 10:5, 10:10-14**

Without resurrection there is no mediatorship. A mediator has equality with both parties therefore the God man must have a human body.

Without resurrection there is no fulfilment of the Davidic and Palestinian covenants. David was promised in 1 Samuel 7 the provision of a king descended from him who would reign forever. As seen in Matthew 1 and Luke 3, Jesus Christ was descended from David. He as King of the Jews will reign forever only if he has a resurrection body.

Therefore without a physical, bodily resurrection there would have been no Christianity.

The Greek, Roman and Jewish beliefs were similar, as to the fate of the dead. They all shared a belief in an after-life, either as a place of non-existence, or as a place of the 'shades', the ghosts of people, existing in a shadowy place. The beliefs of mankind today remains split into the two camps, or schools of thought. Christianity with its emphasis upon the resurrection message had a direct appeal to those who believed in some form of after-life, but was rejected totally by the philosophers who believed in extinction. This is demonstrated best at Athens and the philosophical discussions of the various schools of thought there.

This is the event that made the early church; the certainty of this was the heart and message of their preaching. They preached the physical, bodily resurrection of the Lord Jesus Christ from the dead. They were transformed by it and they transformed the world as they lived and preached in the power of it. They taught the "good news" that sin and death were defeated on the cross, and that power was available for all who would heed the work of God upon them and surrender to him as Saviour and Lord over their lives, now and forever.

They were a people with the message of the resurrection on their minds and lips at all times, and with heaven in their hearts. The reality of this message meant they would calmly go to their deaths as martyrs.

There were so many witnesses to the resurrection in the early years of the church that the Jewish authorities had to resort to vigorous persecution to try to stamp the faith out. Remember to be careful of language here; it was not 'the Jews' who killed Jesus! It was the leadership and their unbelieving followers.

All the Lord's followers were also Jews, and the common people from amongst the Jews, 'heard Him gladly'. Don't let the message of the cross sound anti-Semitic, for it is not. He died as the 'King of the Jews', as their Messiah, and he will return again to rule them. Jews are not 'Christ killers', they are, like all other peoples, either saved or lost, and both groups exist within them, right through until today.

This is one of the proofs of the veracity of the resurrection accounts. These people didn't really expect a physical bodily resurrection, they thought that He was dead, and that if the body was gone from the tomb, it was to be found somewhere in Palestine! In the post-trauma of the cross they have all forgotten that He said He would rise from the dead. The irony of this is that the chief priests remember when the disciples don't!

PROPHECY

RESURRECTION

PROPHECY

Psalms 16:10 (1000 BC): For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

FULFILMENTS

Matthew 28: 5 -7 (32 AD) And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

Acts 2: 25 - 31 (32 AD): For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Acts 13: 35 - 37 (32 AD): Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. 36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: 37 But he, whom God raised again, saw no corruption.

1. The resurrection of the Lord Jesus Christ was prophesied by David. That the prophecy dealt with Jesus Christ and not David is shown in Acts 2 and 13, where David and Christ are contrasted.

2. Having conquered death, the Lord rose from the dead and was seen on numerous occasions before he ascended into heaven. They include:

- (a) Mary Magdalene (John 20:14-18).
- (b) Women returning from the tomb (Matthew 28:8-10).
- (c) Couple on the road to Emmaus (Luke 24:13-31).
- (d) Peter (Luke 24:34).
- (e) Ten disciples (Luke 24:36-43).
- [f] Disciples including Thomas (John 20:24-29).

- (g) Lake Tiberius appearance (John 21:1-23).
- (h) To the 500 (1 Corinthians 15:6).
- (i) To James (1 Corinthians 15:7).
- [j] Disciples at the ascension (Acts 1:3-12).
- (k) Stephen (Acts 7:55).
- (l) Paul on the Damascus road (Acts 9:3-6).
- (m) Paul in the Temple (Acts 22:17-21).
- (n) Paul at night (Acts 23:1-11).
- (o) John on Patmos (Revelation 1:10-19).

3. In addition to the eyewitness reports other proof of the resurrection includes:

- (a) An empty tomb (Matthew 28).
- (b) Changes to the disciples after the resurrection.
- (c) The giving of the Holy Spirit at Pentecost.
- (d) The observance of the first day of the week as a worship day.
- (e) The existence of the Church.

Without the resurrection it was impossible for Jesus Christ to be glorified. In the resurrection body Jesus Christ as a member of the human race, became superior to angels.

DOCTRINES

RESURRECTION

1. The resurrection of Christ is central to the gospel. **(1 Corinthians 15:3-4)**
 - a) Had there been no resurrection then we would all still be in our sins. **(1 Corinthians 15:17)**.
 - b) Resurrection indicates completion of justification. **(Romans 4:25, 2 Corinthians 5:21)**
 - c) Resurrection is a guarantee of ultimate sanctification. **(1 Corinthians 15:20-23)**
 - d) The resurrection is the Father's seal on Christ's completed work, and the public declaration of its acceptance.
 - e) Without the resurrection it is impossible for Christ to be glorified. The humanity of Christ is glorified higher than the angels. **(John 7:39, John 16:14)**
2. Historical proof of the resurrection:
 - a) The empty tomb. **(Matthew 28)**
 - b) Many of witnesses died rather than change their testimony.
 - c) Subsequent changes and confidence of the disciples after the resurrection.
 - d) The day of Pentecost. The reality of the resurrection was so well known that when Peter preached the first two sermons in Jerusalem over 8000 people were saved. **(Acts 2:41, Acts 4:3-4)**
 - e) The observance of the first day of the week as the worship day. **(Acts 20:7, 1 Corinthians 16:2, Revelation 1:10)**
 - f) The historic existence of the church. The church worships a literal risen Saviour, and not merely the memory of a dead martyr. **(Romans 5:12, 14, 17, 6:3-9, 8:2, 1 Corinthians 15:26,54-55, Hebrews 2:14)**
3. Baptism is a sign of the new resurrection life. **(Romans 6:3-11, Colossians 2:12)**.
4. The Lord's Supper is a reminder of the expected return of the risen Lord. **(1 Corinthians 11:23-26)**
5. Order of the resurrections:-
 - a) The first for believers only including Jesus Christ which is divided into four parts.
 - i) The resurrection of Christ. **(1 Corinthians 15:23, Romans 1:4, 1 Thessalonians 1:10, 1 Peter 1:3)**
 - ii) The Rapture of the church **(1 Corinthians 15:51-57, 1 Thessalonians 4:16-18)**
 - iii) The Old Testament saints and tribulation martyrs at the end of the Tribulation. **(Daniel 12:13, Isaiah 26-19-20, Revelation 20:4)**
 - iv) The Millennial saints and those who survive the Tribulation to enter the Millennium in their physical bodies.

- b) The second resurrection occurs at the end of the Millennium and is for unbelievers only. They are judged and cast into the lake of fire forever. **(1 John 5:28, 29, Revelation 20:12-15, 2 Peter 3:7, Matthew 25:41)**
- c) Jesus, who must be the first eternally resurrected human, was not raised until three days after the crucifixion.
- d) People in the Old Testament who were "raised from the dead" were merely resuscitated, and later died.
- e) **Matthew 27:52-53** is a transfer scene not a resurrection scene. The transfer is one of saints from paradise to the third heaven **(Ephesians 4:8)**. Some were given resuscitated bodies to witness to the Jews.

6. The sequence of events at the Lord's resurrection is as follows:-

- a) Mary Magdalene, Salome and Mary the mother of James and Joses head towards the tomb followed by other women carrying embalming spices.
- b) The three find the stone rolled away. Mary Magdalene goes back to tell the disciples. **(Luke 23:55-24:9, John 20:1-2)**
- c) Mary the mother of James and Joses draws near to the tomb and sees the angel. **(Matthew 28:2)**
- d) She goes back to the women carrying the spices.
- e) Peter and John who have been advised by Mary Magdalene arrive, look inside the empty tomb and go away. **(John 20:3-10)**
- f) Mary Magdalene returns weeping, sees two angels and then Jesus. **(John 20:11-18)**
- g) As instructed by the Lord she goes to tell the disciples.
- h) Mary the mother of James and Joses meets the women with the spices and returning with them they see the two angels. **(Luke 24:4-5, Mark 16:5)**
- i) They also receive advice from the angels and, going to seek the disciples, are met by Jesus. **(Matthew 28:8-10)**

7. Recorded appearances after his resurrection.

- a) Mary Magdalene **(John 20:14-18)**
- b) Women returning from the tomb **(Matthew 28:8-10)**
- c) Emmaus couple **(Luke 24:13-31)**
- d) Peter **(Luke 24:34)**
- e) Ten disciples **(Luke 24:36-43)**
- f) Disciples including Thomas **(John 20:24-29)**
- g) Lake Tiberias appearance **(John 21:1-23)**
- h) To the 500 **(1 Corinthians 15:6)**
- i) James **(1 Corinthians 15:7)**
- j) Disciples at the ascension **(Acts 1:3-12)**
- k) Stephen **(Acts 7:55)**
- l) Paul on Damascus Road **(Acts 9:3-6)**
- m) Paul in the Temple **(Acts 22:17-21)**
- n) Paul at night **(Acts 23:11)**
- o) John on Patmos **(Revelation 1:10-19)**

8. The resurrection body of Jesus Christ -

- a) Retained the nail prints in the hands and feet. **(Psalm 22:16, Zechariah 12:10, John 20:25-29)**
- b) Retained the wound scar in the side. **(John 20:25-29)**
- c) Christ was recognised on 15 appearances by his disciples as the one who died and rose again.
- d) Resurrection body of Christ could eat. **(Luke 24:42-43)**
- e) It had substance; it could be touched and felt. **(Matthew 28:9, Luke 24:39, John 20:17)**
- f) His body could breathe. **(John 20:22)**
- g) His body possessed flesh and bones. **(Luke 24:39-40)**
- h) Could walk through closed doors. **(Luke 24:36, John 20:19)**
- i) Appears and disappears suddenly. **(Luke 24:31, 36)**
- j) Could move vertically or horizontally. **(Acts 1:9, 10)**
- k) Our body will be just like His without the nail prints or wound in the side.

CHRIST – MEDIATORSHIP

1. Greek word is mesites which has as its root meaning, to have a neutral group/nation to stand between two warring nations to arbitrate and judge between them. The two concepts are judgement and peacemaking.
2. The mediator had to be equal to both parties and acceptable to each.

3. Old Testament usage of this concept is found in **Job 9:9, 32, 33**. Job calls for an umpire between man and God.
4. The Hypostatic Union of the Lord Jesus Christ qualifies the Lord to be the mediator between man and God as he alone is equal with both parties. **1 Timothy 2:5**.
5. The Lord's work on the cross forms the basis of his mediatorship as he removes the sin barrier between man and God. **Hebrews 9:12 1-5**.
6. The Mosaic Law pre-figured the Lord's mediatorship. **Hebrews 8:6, 12:24, Galatians 3:19, 20**.

CHRIST: PROPHET, PRIEST AND KING

JESUS THE PROPHET

1. Moses predicted the coming of a perfect prophet, fulfilled in Jesus (**Deuteronomy 18:15-19, Acts 3:20-23**)
2. Jesus claimed he was a prophet. (**John 7:16, 8:28, 12:49-50**)
3. Fulfilled predictions
 - a) His death and resurrection (**Matthew 16:21, John 2:19**)
 - b) The destruction of Jerusalem (**Matthew 24:1-2, Luke 19:41-44**)
 - c) The Gentile domination of Israel (**Luke 21:20-24**)
 - d) The Jewish dispersion (**Matthew 24:34**)
 - e) That the scriptures would survive (**Matthew 24:35**)

JESUS THE PRIEST

1. A priest is a man who represents other men before God, so that sinful man can have relationship with a holy God (**Hebrews 5:1**). The priest made propitiation for the sins of the people. (**Hebrews 2:17, Hebrews 10:12**) and also made intercession for the people
2. As a high priest, Christ offered a perfect sacrifice to God to remove sin for all time - His own body (**Hebrews 9:26**).
3. He also offers intercessory prayer for us (**Hebrews 7:23-25**) at the right hand of the Father.
4. Characteristics:-
 - a) He was divinely appointed (**Hebrews 5:4-10**)
 - b) He is perfect (**Hebrews 7:26-28**)
 - c) He is merciful and faithful (**Hebrews 2:17**)
 - d) He is sympathetic (**Hebrews 4:14-16**)
 - e) He is everlasting (**Hebrews 7:23-25**)
 - f) He is our advocate (**1 John 2:1**)

5. Because of our union in the Body of Christ, every believer is a priest (**1 Peter 2:9**). We have direct access to God the Father (**Matthew 27:51, Hebrews 4:16**). Therefore, our lives are to be a living sacrifice (**Romans 12:1**) of praise (**Hebrews 13:15**), giving (**Hebrews 13:16**) and obedience (**Hebrews 13:17**).

JESUS THE KING

1. At the second advent Jesus Christ will come as King, as King of Kings and Lord of Lords. (**1 Timothy 6:15**)
 - a) His Kingdom - On earth (**Jeremiah 23:5, Revelation 19:11-16**). His kingdom is called the kingdom of heaven, because of its heavenly character, but it is clearly on earth.
 - b) His Capital - Jerusalem (**Psalms 2:6**)
 - c) Its Extent - The whole world. (**Psalms 72:6-11, Isaiah 2:2-3, Daniel 7:13-14, Zechariah 8:20-23**)
 - d) When - He will regather believing Israel after the Great Tribulation and will reign on earth for 1,000 years. (**Revelation 19:11-16, Zechariah 14:1-4, 9. Revelation 20:4-6**)

2. Characteristics of the Kingdom:

- a) Universal Peace (**Isaiah 2:4, Micah 4:2-3**)
- b) Universal Prosperity (**Micah 4:4-7**)
- c) Righteous and Just rule (**Psalms 72:2-7, Isaiah 11:9**)
- d) Worldwide in extent (**Psalms 72:6-8**)
- e) Glorious (**Psalms 72:17-19**)
- f) Everlasting (**Daniel 7:13-14, Luke 1:32-33, Revelation 11:15**)
- g) Uplifting of the under privileged (**Psalms 72:2-4, 12-14**)

3. Christ's rule on earth will terminate with the Great White Throne Judgement (**Revelation 20:11-15**). He delivers the kingdom to the Father, (**1 Corinthians 15:24**) thus commencing the eternal rule of Christ. (**1 Corinthians 15:28**)

COVENANT – DAVIDIC COVENANT

1. Israel will have a king forever 2 Samuel 7:8-17.

- a) A descendant of David in the Davidic line (v 12)
- b) He will have a kingdom to rule over (v 12)
- c) God will provide a throne (v 13)
- d) The throne will be forever (vs 13,16)
- e) The Davidic Covenant is restated in (v 16)

2. The covenant has one condition - disobedience will be rewarded with discipline but will not cause the cancellation of the covenant. (2 Samuel 7:15; Psalm 89:20-37)

3. Discipline came with the division of the kingdom under Rehoboam. (1 Kings 12:16-20)

4. Discipline continued with the captivity of Samaria in 721 BC and Judah in 586 BC.

5. Since then the only King of David crowned in Jerusalem has been crowned with a crown of thorns. (Matthew 27:29).

6. The Davidic Covenant was confirmed to Mary. (Luke 1:31-33; Acts 2:29-31).

7. The Davidic Covenant will be fulfilled at the Second Advent of Christ when He will commence His everlasting rule with the 1,000 year reign of the Millennium. ((Luke 1:32, Acts 2:29-30, Revelation 20:4-6)

GOD: PLAN OF GOD

1. In eternity past, God designed a plan for every believer, which takes into account every event and decision in human history.

2. The plan centres around the person of Jesus Christ. (**1 John 3:23, Ephesians 1:4-6**)

3. Entrance into the plan is based on the principle of grace. (**Ephesians 2:8, 9**) where the sovereignty of God and the free will of Man meet at the cross. God brings salvation which is complete, Man brings his faith.

4. God's plan was so designed so as to include all events and actions. (**1 Peter 1:2**)

5. Under his plan God has decreed to do some things directly and some through agencies, Israel, the Church.

6. Without interfering with human free will in any way God has designed a plan so perfect that it includes cause and effect, as well as provision, preservation and function.

7. There are many functions in the Plan of God. They all constitute one whole comprehensive plan which is perfect, eternal and unchangeable.

8. The plan of God is consistent with human freedom and does not limit or coerce human free will. Distinction should be made between what God causes and what God permits. God causes the Cross but permits sin. God is neither the author of sin nor sponsors sin.
9. His plan portrays that man has free will. God never condones sin in the human race. Man started in perfect environment and innocence. Man sinned of his own free will. Man will sin in the perfect environment of the Millennium.
10. Distinction should be made between the divine plans which are related to the plan of God and divine laws which regulate human conduct on the earth. Divine laws occur in time, divine plans occur in eternity.
11. God's plans derive from His foreknowledge. He recognised in eternity past those things which are certain. The foreknowledge of God makes no things certain, but only perceives in eternity past those things that are certain.
12. There is a difference between foreknowledge and fore ordination. Fore ordination establishes certainty but does not provide for the certainty which is established. It is the plan that provides. (**Romans 8:29, Acts 2:23, 1 Peter 1:2**)
13. Therefore the elect are foreknown and the foreknown are elect. God knew in eternity past what way each free will would go for each particular problem in life. God does not coerce human free will but he does know what way each freewill will choose at any given time. As free will decides so God provides.
14. Since God cannot contradict his own character he plans the best for the believer. God is perfect, his plan and provisions are therefore perfect.
15. The cross was planned in eternity past but the human free will of Christ decided for the cross at Gethsemane. (**Matthew 26:39-42**) God has provided salvation through the cross and it is a free will decision as to whether one accepts it or not.
16. No plan in itself opposes human freedom but once a choice is made from the free will then the plan limits your human freedom. At the same time it gives you the freedom to love and appreciate God. God lays down the means of living the Christian life.

MARY: SEVEN DIFFERENT WOMEN

Seven women with the name of Mary are mentioned in the New Testament.

1. Mary - Mother of Jesus (**Matthew 1:16-20**). She was the mother of the humanity of Jesus Christ, fulfilling the prophecy of (**Genesis 3:15**). She had the central role in the development of the young Jesus and followed him through to His death on the cross. So as not to confuse the human race with the heresy of being mother of God, Jesus always addressed her as 'woman'.
2. Mary Magdalene (**Luke 8:2**). A former demon-possessed prostitute who was set free by Jesus, she became, perhaps, the most astute of the followers of Jesus and had the privilege of being shown that Jesus had risen from the dead. (**John 20:1-18**). Mary shows that no matter how low you have been, all things are made new in Christ.
3. Mary, mother of James and John (**Matthew 27:56; 28:1**). This Mary represents the person who has children who have a central role to play in the Christian life. She had her sons' progress very much in mind and was a very caring mother.
4. Mary and Martha (**Luke 10:39-42. John 11:1;12:3**). This Mary, whom Jesus praised, listened quietly and attentively to Jesus rather than being ultra-busy. Mary shows that in order to function in the Christian life it is not essential to be visibly working all the time.
5. Mary, mother of John Mark (**Acts 12:12**). Mary opened her home to an all-night prayer meeting for Peter who was in prison. Peter was miraculously released in answer to fervent prayer. God honours prayer.

6. Mary of Rome (**Romans 16:6**). This woman undertook the menial jobs for Paul in Rome. She was a helper who assisted in his ministry by hard work. Those who do menial work are just as essential on the Christian walk as those who are apparently on centre stage.

7. Mary the wife of Cleophas (**John 19:25**). All we know about this Mary is that she stood by the cross. This Mary represents all the believers whose work for the Lord is known only to God. They also serve who only stand and wait.

8. All the Mary's had one thing in common, however. They had all accepted Jesus Christ as Saviour.

WEEPING

1. Weeping is an expression of unbelief, e.g. the weeping of **Numbers 14:1** and **Hebrews 3:19**.

2. Sinful type weeping

a) David's tears of failure. (**2 Samuel 18:33, 19:1-4**)

b) Breakdown of the mentality in catastrophe. (**1 Samuel 30:4, Psalm 42:3**)

c) Weeping of the frustration and bitterness of old timers at the dedication of the second temple. (**Ezra 3:12, 13**)

d) The crying of the drunkards in national disaster. (**Joel 1:5**)

e) The weeping of fear because of the giants in the land. (**Numbers 14:1**)

f) The weeping of unbelievers at judgement. (**Matthew 8:12, 25:30, Luke 13:28**)

3. Bona-fide areas of weeping.

a) Jesus wept at the tomb of Lazarus (**John 11:35**). Weeping is therefore bona-fide at bereavement.

b) Jesus wept over the city of Jerusalem (**Luke 19:41**) Weeping of patriotism.

c) Jesus wept on the cross (**Hebrews 5:7**)

d) As a mourner (**1 Thessalonians 4:13**)

e) An expression of happiness and faith

f) A reaction to pain.

4. There comes a time when all weeping is going to cease (**Isaiah 30:19, Revelation 21:4**) after death.

HARMONISATION

If people cite contradictions in the gospels it is usually these passages that are given. There are a number of places where there are apparent contradictions.

RESURRECTION MORNING

SCRIPTURES - MATTHEW 28:1-10, MARK 16:1-11, LUKE 24:1-12, JOHN 20:1-18

INTRODUCTION

In order to get clarification certain facts need to be established.

There are a number of women involved and they receive the news that Christ is risen from the Lord Himself and from angels

The eleven apostles with additional believers are recipients of the good news but they do not believe what the women say.

It is highly likely that the apostles plus others are scattered throughout Jerusalem.

We know that Peter and John were together and were apparently the only apostles to visit the tomb.

It appears that they were closer to the tomb than the others as Mary Magdalene returns to the tomb and after their departure from the tomb meets the risen Lord.

She is the first to see Jesus.

Some commentators say that the young man in white is Mark but if Mary is the first to see Jesus it would appear that the young man is an angelic being in the form of a man.

All angels from a scriptural viewpoint are seen to be male.

The earthquake that occurred when the mighty angel came to the tomb predated the original arrival of the women at the sepulchre.

SEQUENCE OF EVENTS

[1] WOMEN GO TO THE TOMB

Mary Magdalene with a number of women head for the tomb very early on Sunday. The fact that she was not alone is seen in John 20 verse 2 where she uses the plural we when reporting to Peter and John.

They start their journey in the dark and are concerned how they will access the tomb but on arrival find that the stone has been rolled away

As Mary Magdalene is the first one to see the Lord we note that John in his gospel mentions only Mary coming to the tomb but this does not exclude the rest of the women being there as stated in the other accounts.

It is equivalent to attending a function where the Queen is present. One may say the Queen was there but this does not mean that she was there alone.

MATTHEW 28:1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

MARK 16:1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. 2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great.

LUKE 24:1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. 2 And they found the stone rolled away from the sepulchre.

JOHN 20:1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

HARMONY

THE WOMEN GO TO THE SEPULCHRE TO ANOINT THE BODY OF JESUS WITH SPICES

Early of the first day of the week cometh Mary Magdalene and Mary the mother of James, and Salome and others, starting while it was yet dark, unto the sepulchre, bringing the spices which they had prepared, that they might come and anoint him they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And they found on arrival the stone rolled away from the sepulchre.

[2] METHOD OF OPENING THE TOMB HAD BEEN A GREAT EARTHQUAKE

The Angel who was involved with moving the stone is said to have kept on sitting on the stone – Imperfect tense of kathemai. He was waiting to tell the women about the resurrection of the Lord.

As he was sitting and the rock had already moved the earthquake reported in Matthew had occurred before the arrival of the women.

It is noted that it had caused the guard to faint with fear. It is also noted that the guard did not challenge the women showing that they were unconscious during the time of their visit and the subsequent visit of Peter and John.

This ties in with their excuse later in Matthew where they said the disciples stole the body while they slept. Matthew 28:13 **Saying, Say ye, His disciples came by night, and stole him away while we slept.**

THE EARTHQUAKE THE ANGEL AND THE GUARD

MATTHEW 28: 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 And for fear of him the keepers did shake, and became as dead men.

THE ANGEL WHO MOVED THE STONE TELLS THEM

MATTHEW 28:5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

HARMONY

THE EARTHQUAKE THE ANGEL AND THE GUARD

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men.

THE ANGEL INVITES THE WOMEN TO SEE INTO THE TOMB

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[3] MESSENGERS IN THE TOMB

MARK 16:5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. 6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. 7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

LUKE 24:3 And they entered in, and found not the body of the Lord Jesus. 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words,

HARMONY

THE MESSAGE FROM THE TOMB

And entering into the sepulchre and found not the body of the Lord Jesus, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words

[4] THE WOMEN LEAVE THE TOMB

Here the women in a state of excitement leave the tomb and hurry off to tell the eleven apostles and all the rest. On the way they did not stop to tell anyone as they were totally focussed on telling the brethren.

MARK 16:8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

LUKE 24:9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

HARMONY**THE WOMEN LEAVE THE TOMB**

And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid and told all these things unto the eleven, and to all the rest.

[5] MARY MAGDALENE GOES TO PETER AND JOHN WHO VISIT THE TOMB, SEE NO BODY AND RETURN HOME

LUKE 24:12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

JOHN 20: 2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the LORD out of the sepulchre, and we know not where they have laid him. 3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 Then the disciples went away again unto their own home.

HARMONY**PETER AND JOHN VISIT THE TOMB**

Then Mary Magdalene runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the LORD out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre.

So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

Then cometh Simon Peter following him, and went into the sepulchre, and stooping down seeth the linen clothes laid by themselves and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself and departed, wondering in himself at that which was come to pass.

Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

[6] MARY MAGDALENE MEETS JESUS

Here we see Mary Magdalene having followed Peter and John back to the tomb now amid weeping looks into the tomb. She still does not understand that the Lord is risen but is now the first one to see the risen Lord.

We note also that Christ rose of the first day of the week, on the Sunday.

MARK 16:9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

JOHN 20:11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my LORD, and I know not where they have laid him. 14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17 Jesus 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.

HARMONY

JESUS APPEARS TO MARY MAGDALENE

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

After the departure of Peter and John, Mary stood without the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my LORD, and I know not where they have laid him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus 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.

[7] MARY MAGDALENE GOES BACK TO THE DISCIPLES AGAIN

Mary Magdalene now returns to tell the disciples who are still mourning and weeping that she has seen Jesus alive but they do not believe her.

MARK 16:10 And she went and told them that had been with him, as they mourned and wept. 11 And they, when they had heard that he was alive, and had been seen of her, believed not.

JOHN 20:18 Mary Magdalene came and told the disciples that she had seen the LORD, and that he had spoken these things unto her.

HARMONY**MARY MAGDALENE VISITS THE DISCIPLES AGAIN**

Mary Magdalene came as the disciples mourned and wept and told them that she had seen the LORD, that she had been with him and that he had spoken these things unto her. And they, when they had heard that he was alive, and had been seen of her, believed not.

[8] THE LORD APPEARS TO THE OTHER WOMEN

As the Lord appeared to the women and it is noted that Mary Magdalene was the first one to see the risen Lord it is concluded that the Mary had left the other women who were running to see another group of believers and had had enough time to tell Peter and John, followed them to the Tomb and remained after the Apostles had left.

From this it is clear the other women had considerably further to travel before they reached the other believers and that the place where John and Peter were staying was near the tomb.

MATTHEW 28:8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. 9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. 10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

HARMONY**THE LORD APPEARS TO THE OTHER WOMEN**

And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

[9] SUMMARY OF THE APOSTLES UNBELIEF

MARK 16:10 It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. 11 And their words seemed to them as idle tales, and they believed them not.

HARMONY**SUMMARY OF THE APOSTLES UNBELIEF**

It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not.

COMPOSITE HARMONY FROM THE ABOVE**THE WOMEN GO TO THE SEPULCHRE TO ANOINT THE BODY OF JESUS WITH SPICES**

Early of the first day of the week cometh Mary Magdalene and Mary the mother of James, and Salome and others, starting while it was yet dark, unto the sepulchre, bringing the spices which they had prepared, that they might come and anoint him they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And they found on arrival the stone rolled away from the sepulchre.

THE EARTHQUAKE THE ANGEL AND THE GUARD

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men.

THE ANGEL INVITES THE WOMEN TO SEE INTO THE TOMB

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

THE MESSAGE FROM THE TOMB

And entering into the sepulchre and found not the body of the Lord Jesus, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words

THE WOMEN LEAVE THE TOMB

And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid and told all these things unto the eleven, and to all the rest.

PETER AND JOHN VISIT THE TOMB

Then Mary Magdalene runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the LORD out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre.

So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

Then cometh Simon Peter following him, and went into the sepulchre, and stooping down seeth the linen clothes laid by themselves and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself and departed, wondering in himself at that which was come to pass.

Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

JESUS APPEARS TO MARY MAGDALENE

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

After the departure of Peter and John Mary stood without the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my LORD, and I know not where they have laid him.

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Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus 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.

MARY MAGDALENE VISITS THE DISCIPLES AGAIN

Mary Magdalene came as the disciples mourned and wept and told them that she had seen the LORD, that she had been with him and that he had spoken these things unto her. And they, when they had heard that he was alive, and had been seen of her, believed not.

THE LORD APPEARS TO THE OTHER WOMEN

And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

SUMMARY OF THE APOSTLES UNBELIEF

It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not.

169 REPORT OF THE WATCH**MATTHEW 28:11-15**

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. **12** And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, **13** Saying, Say ye, His disciples came by night, and stole him away while we slept. **14** And if this come to the governor's ears, we will persuade him, and secure you. **15** So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

KEY WORDS

Were going	Poreuomai	Go, Depart [Present Middle Participle]
Behold	Idou	Lo, Behold
Watch	Koustodia	Watch, Guard from which we get the word custody
Came	Erchomai	Come [Aorist Active Participle]
Into	Eis	Into
City	Polis	City
Shewed	Apaggello	Report to [Aorist Active Indicative]
Chief Priests	Archiereus	Chief priest
All	Hapas	Every one
Things had been done	Ginomai	Come into being [Aorist Middle Participle]
Assembled	Sunago	Assemble together [Aorist Passive Participle]
Elders	Presbuteros	Elder
Had taken	Lambano	Take [Aorist Active Participle]
Counsel	Sumboulion	Counsel, Consultation
Gave	Didomi	Give [Aorist Active Indicative]
Large	Hikanos	Large, Ample
Money	Argurion	Money, Piece of Silver
Soldiers	Stratiotes	Soldier
Saying	Lego	Say, Tell [Present Active Participle]
Say	Epo	Say [Aorist Active Imperative]
Disciples	Mathetes	Disciple
Came	Erchomai	Come [Aorist Active Participle]
Night	Nux	Night
Stole	Klepto	Steal [Aorist Active Indicative]
While we	Hemon	We
Slept	Koimao	Sleep [Present Middle Participle]
Come to ears	Akouo epi	Hear about [Aorist Passive Subjunctive]
Governors	Hegemon	Leader, Ruler
Persuade	Peitho	Persuade, Assure [Future Active Indicative]
Secure	Poieo Amerimnos	Make without anxiety [Future Active Indicative]
Took	Lambano	Take [Aorist Active Participle]
Money	Argurion	Money, Piece of Silver
Did	Poieo	Do [Aorist Active Indicative]
Were taught	Didasko	Teach [Aorist Passive Indicative]
Saying	Logos	Word
Commonly reported	Diaphemizo	Widely reported [Aorist Passive Indicative]
Among	Para	Among, Side by side
Until	Mechris	Up to, Until
This day	Semeron	Now

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 11. Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

The women have information regarding the resurrection and will use it properly. The guards will also have information but use it improperly. Some of the guard “came into Jerusalem” which shows that the tomb was outside the city walls of that day. These guards went straight to the palace of the chief priest, from where they had been briefed and “detailed off” for this task three days before.

The word shewed is the word Apaggello, which means to give a report to rather than show. They presumably told them about the earthquake (which all would have felt), the angel, the fact that they became unconscious and when they awoke the stone had been moved and the tomb was empty. The religious “Mafia” now face their worst nightmare, and they not only have to cope with the missing body, but also many people back from the dead, and the fact that Pilate wants calm, and their deal with him was to keep things quiet!!!

Verse 12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13. Saying, Say ye, His disciples came by night, and stole him away while we slept. 14. And if this come to the governor's ears, we will persuade him, and secure you.

The rump Sanhedrin of the Chief Priest's cronies now meets, and decided after consulting together, that they would bribe the soldiers to tell a story that would be compatible with the facts, and achieve their goals of hiding the truth, and say that the disciples must have stolen the body after the earthquake “knocked out” the guards. The word large in verse 12 means “ample” so that they were bribed with an ample sum of money.

They were told to tell the story that while they slept, or were unconscious, the disciples came and stole Him away. Death was the penalty of sleeping on watch for Romans, but these men are Jewish Temple Guards. The Temple Guard are not under Roman authority, but would still be subject to such a penalty, as a later group will discover. **Acts 12:18-19.** The money is to shut them up and assist them to spread their lies, and by using the earthquake, they can probably “squeak” out of the death penalty, because Pilate wants this whole thing to “go away” also.

The truth however will soon be out on the streets, for the authorities would be very busy on that Sunday, with a significant number of the dead raised and walking around looking for relatives to stay with.... Jesus was the least of their worries on that day! Those among them that had any logic working would have been starting to fear God, but the majority are determined to hold to their lies! Pause and reflect on this, for no amount of evidence will move people who are determined to remain pagans – because it suits them.

If this comes to the governor's ears the corrupt leaders says that they will make the soldiers secure by persuading him about what has happened. The chief priests say that they will take the responsibility for it and protect them, and the liars all will band together against the truth. Jesus words come back to us as we reflect on this! **John 8:42-59.**

Verse 15. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

We notice in this verse that the soldiers are taught what to say, with the passive voice of Didasko, showing that they received instruction as to what their story should be. Because the people who heard it were prejudiced, when they heard it they accepted it, without checking the logic of it. If the soldiers were asleep how could they know who had stolen the body? If you are “knocked out by the earthquake”, you can be excused perhaps, but unconscious people are not reliable witnesses as to what went on....

This false story was still in circulation at the time of the writing of Matthew's Gospel, and in many quarters is still in circulation and accepted today.

APPLICATION

People who are prejudiced will accept lies, but lies which are compatible with their wishes and agenda. We need to be objective and review the Scriptures intelligently, as to what they say, rather than acting on the basis of emotions and prejudice.

Satan always has a counterfeit argument or story to deflect attention from the truth. He is the “angel of false light” remember, and will always provide an entertaining distraction to the truth – its what he does best!

If the body of Jesus was stolen there would only be two groups interested in stealing the body; firstly His friends and secondly His enemies. A neutral person would hardly venture to break the Romans seal and be executed for no apparent reason.

Considering the two options: -

[1] If the body was stolen by His disciples.

It appears almost impossible to believe that the disciples would be willing to die a terrible death for something they knew was a lie. All of the true disciples other than John, died martyr's deaths, often cruelly. Peter was killed by crucifixion, a couple of other disciples we know from ancient history were skinned alive or flayed. As they were still living they were tied against the ground and their skin was peeled off their body.

In every case prior to their execution they were given the option to give up, and deny the truth of their preaching or not. Would they humanly speaking be willing to suffer such terrible deaths for something they knew was a lie? It doesn't make sense then that any body was stolen by his friends.

[2] If the body was taken by His enemies.

In Acts, when the apostles began preaching the resurrection of Christ, the easiest way for their enemies to immediately put a stop to it would be to produce a body, any body that even resembled His.... The fact that they were incapable of producing the body shows the enemies were not guilty of stealing it either.

It takes a lot more faith to believe the stolen body theory than in the written text which teaches resurrection.

DOCTRINES

RELIGION

1. Satan's religion is a humanly acceptable one: no sin, no judgement, no Saviour and no Hell. Satan appears as an angel of light. (**2 Corinthians 11:13-19, 26**)
2. Many pastors in the churches are servants of Satan's policy, knowingly or unknowingly. (**Isaiah 30:12, Jeremiah 2:8, 2 Peter 2:1-10**)
3. Satan's strategy towards unbelievers is to keep them blinded to the gospel. (**2 Corinthians 4:3-4, Colossians 2:8, 2 Thessalonians 2:9-10**)
4. Satan's strategy towards believers is:-
 - a) To confuse by false teaching. (**Matthew 7:15, Romans 16:18**)
 - b) To appeal to pride. (**2 Corinthians 10:12**)
 - c) To promote idolatry. (**Habakkuk 2:18, 19**)
 - d) To promote legalism. (**1 Timothy 1:7-8**)
5. Satan's policy calls for counterfeit faith:-
 - a) Counterfeit gospel. (**2 Corinthians 11:3-4**)
 - b) Counterfeit pastors. (**2 Corinthians 11:13-15**)
 - c) Counterfeit communion. (**1 Corinthians 10:19-21**)
 - d) Counterfeit doctrine. (**2 Timothy 4:1**)
 - e) Counterfeit righteousness. (**Matthew 19:16-28**)
 - f) Counterfeit way of life. (**Matthew 23**)
 - g) Counterfeit power. (**2 Thessalonians 2:8-10**)
 - h) Counterfeit gods. (**2 Thessalonians 2:3-4**)

HARMONY

REPORT OF THE TEMPLE GUARD

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

170 INTERVIEW WITH TWO DISCIPLES NEAR JERUSALEM**MARK 16:12-13**

12 After that he appeared in another form unto two of them, as they walked, and went into the country. 13 And they went and told it unto the residue: neither believed they them.

KEY WORDS

Appeared	Phaneroo	Appear [Aorist Passive Indicative]
Another	Heteros	Another of a different kind
Form	Morphe	Form
Two	Duo	Two
Walked	Peripateo	Walk [Present Active Participle]
Went into	Poreuomai	Go, Depart [Present Middle Participle]
Country	Agros	Country
Went	Aperchomai	Go off [Aorist Active Participle]
Told	Apaggello	Report to [Aorist Active Indicative]
Residue	Loipoi	Remnant, Rest
Believed	Pisteuo	Believe [Aorist Active Indicative]

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 12. After that he appeared in another form unto two of them, as they walked, and went into the country. 13. And they went and told it unto the residue: neither believed they them.

This very short account is expanded greatly in Luke 24. Here we read that He appeared in another form to two disciples on the road to Emmaus. To Mary he had appeared as a gardener. Now he seemed like a fellow traveller, but it was Jesus in His glorified body. The words “two of them” indicate that they were part of the wider group who had disbelieved Mary’s report. It means that Mary did her job, not only speaking to the eleven, but the wider group, or the 70, and possibly others. There will be 120 in the room on the Day of Pentecost, so Mary is a good mentor again – she obeys the Lord’s command and preaches the truth.

We note that he was in another form, which probably means that He appeared to them in a form different to one in which they had previously recognised Him as Jesus. His resurrection body is capable of feats that we cannot even think about doing, and we need also to remember that the people He meets are not expecting Him, and even for us when we meet an old friend unexpectedly, we often take a few seconds to recognize them.

When the two disciples return to Jerusalem and reported their fellowship with the risen Saviour they met the same disbelief that Mary had encountered. Apparently despite testimony to the resurrected Christ the disciples seemed initially to regard these appearances as apparitions, seen by vulnerable and unreliable people. Everyone is still looking for natural explanations, and psychologically this is understandable, for this is a unique event, and no-one has any frame of reference for this.

LUKE 24:13-35

Luke 24:13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. 14 And they talked together of all these things **which had happened**. 15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? 18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. 22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre; 23 And when they found not his body, they came, saying, that **they had also seen** a vision of angels, which said that he was alive. 24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. 25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 29 But they constrained him, saying, Abide with us: for it is toward evening, and the day **is far spent**. And he went in to tarry with them. 30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? 33 And they rose up the same hour, and returned to Jerusalem, and found the eleven **gathered together**, and them that were with them, 34 Saying, The Lord is risen indeed, and hath appeared to Simon. 35 And they told what things were done in the way, and how he was known of them in breaking of bread.

KEY WORDS

Behold	Idou	Behold, Lo
Two	Duo	Two
Went	Eimi Poreuomai	Keep on [Imperfect Active Indicative], Go [Present Middle Participle]
Same	Autos	Same
Day	Hemera	Day
Village	Kome	Village, Hamlet
Called	Onoma	Name
Was	Apecho	Be distant [Present Active Participle]
About	-	Not found in the original
Threescore	Hexekonta	Sixty
Furlongs	Stadion	Furlong [one eighth of a mile]
Talked	Homileo	Talk together, Commune [Imperfect Active Indicative]
Together	Pros	Face to face
All	Pas	All
Had happened	Sumbaino	Happen [Perfect Active Participle]
Came to pass	Ginomai	Come into being [Aorist Middle Indicative]
Communed	Homileo	Talk together, Commune [Present Active Infinitive]
Reasoned	Suzeteo	Discuss [Present Active Infinitive]
Himself	Autos	Himself
Drew near	Eggizo	Approach [Aorist Active Participle]
Went	Sumporeuomai	Go with [Imperfect Middle Indicative]
Eyes	Ophthalmos	Eye
Holden	Krateo	Keep [Imperfect Passive Indicative]
They should not	Me	No, Not
Know	Epiginosko	A full knowledge [Aorist Active Infinitive]
Said	Epo	Say [Aorist Active Indicative]
What manner of	Tis	What

Communication	Logos	Word
Are	-	Not found in the original
Have	Antiballos	Bandy around [Present Active Indicative]
One to another	Allelon	One another
Walk	Peripateo	Walk about [Present Active Participle]
Are	Eimi	Keep on being [Aorist Passive Indicative]
Sad	Skuthropos	Of sad countenance, Looking sad
One	Heis	One
Answering	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Only	Monos	Only
Stranger	Paroikeo	Be a Stranger
Hast known	Ginosko	Know [Aorist Active Indicative]
Are come to pass	Ginomai	Come into being [Aorist Passive Participle]
Days	Hemera	Day
Said	Epo	Say [Aorist Active Indicative]
What things	Poios	What sort of
Said	Epo	Say [Aorist Active Indicative]
Concerning	Peri	About
Was	Ginomai	Come into being [Aorist Middle Indicative]
Prophet	Prophetes	Prophet
Mighty	Dunatos	Power, Capable, Able
In deed	Ergon	Deed
Word	Logos	Word
Before	Enantion	In the presence of
God	Theos	God
People	Laos	People
Chief priests	Archiereus	Chief priest
Rulers	Archon	Ruler
Delivered	Paradidomi	Deliver up [Aorist Active Indicative]
Condemned	Krima	Condemned
Death	Thanatos	Death
Have crucified	Stauroo	Crucify [Aorist Active Indicative]
Trusted	Elpizo	Trust [Imperfect Active Indicative]
Had been	Eimi	Keep on being [Present Active Indicative]
Should have	Mello	Should [Present Active Participle]
Redeemed	Lutroo	Redeem, Ransom [Present Middle Infinitive]
Beside	Sun	Beside
Today	Semeron	Today
Third	Tritos	Third
Were done	Ginomai	Came into being [Aorist Middle Indicative]
Certain	Tis	Some
Women	Gune	Woman
Company	Hemon	Of us
Made astonished	Existemi	Make amazed
Were	Ginomai	Came to be
Early	Orthrios	Early, At dawn
Sepulchre	Mnemeion	Sepulchre, Tomb
Found	Heurisko	Find [Aorist Active Participle]
Body	Soma	Body
Came	Erchomai	Come [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Had seen	Horao	See [Perfect Active Indicative]
Vision	Optasia	Vision
Angels	Aggelos	Angel, Messenger
Said	Lego	Say [Present Active Indicative]
Was alive	Zao	Be alive [Present Active Infinitive]
Which were with	Sun	Together
Went	Aperchomai	Depart [Aorist Active Indicative]
Found	Heurisko	Find [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Saw	Eido	Perceive, See [Aorist Active Indicative]

Said	Epo	Say [Aorist Active Indicative]
Fools	Anoetos	Unintelligent, Fools, Unwise
Slow	Bradus	Slow, Dull
Heart	Kardia	Heart
Believe	Pisteuo	Believe [Present Active Infinitive]
Spoken	Laleo	Speak [Aorist Active Indicative]
Ought	Dei	Should [Imperfect Active Indicative]
Christ	Christos	Christ, Messiah
Suffered	Pascho	Suffer [Aorist Active Infinitive]
Enter in	Eiserchomai	Enter in [Aorist Active Infinitive]
Glory	Doxa	Glory
Beginning	Archomai	Begin [Aorist Middle Participle]
Expounded	Diemeneuo	Expound, Interpret [Aorist Active Indicative]
Scriptures	Graphe	Writings
Concerning	Peri	About
Himself	Heautou	Himself
Drew nigh	Eggizo	Draw near, Approach [Aorist Active Indicative]
Went	Poreuomai	Travel, Go [Imperfect Middle Infinitive]
Made as though	Prospondeomai	Pretend, Make as if [Aorist Middle Indicative]
Would have gone	Poreuomai	Travel, Go
Further	Porrhotero	Further, A greater distance
Constrained	Parabiazomai	Constrain, Compel [Aorist Middle Indicative]
Saying	Lego	Say [Present Active Participle]
Abide	Meno	Tarry, Abide [Aorist Active Imperative]
For it is	Eimi	Keep on being [Present Active Indicative]
Toward evening	Pros Hespera	Toward, Approaching evening
Far spent	Klino	Wear away, Spend [Perfect Active Indicative]
Went in	Eiserchomai	Go in [Aorist Active Indicative]
Tarry	Meno	Tarry, Abide [Aorist Active Infinitive]
Came to pass	Ginomai	Came to be [Aorist Middle Indicative]
Sat at meat	Kataklineo	Recline at a meal [Aorist Passive Infinitive]
Took	Lambano	Take [Aorist Active Participle]
Bread	Artos	Bread
Blessed	Eulogeo	Bless [Aorist Active Indicative]
Break	Klao	Break [Aorist Active Participle]
Gave to	Epididomi	Give to, Deliver to [Imperfect Active Indicative]
Opened	Dianoigo	Open [Aorist Passive Indicative]
Knew	Epiginosko	Full knowledge [Aorist Active Indicative]
Vanished	Ginomai Aphantos	Become invisible [Aorist Middle Indicative]
Out of their sight	Apo autos	From them
Said	Epo	Say [Aorist Active Indicative]
Another	Allelon	Another
Heart	Kardia	Heart
Burn	Kaio	Burn [Present Passive Participle]
Talked	Laleo	Talk [Imperfect Active Indicative]
Way	Hodos	Way
Opened	Dianoigo	Expound [Imperfect Active Indicative]
Rose up	Anistemi	Rise up, Arise [Aorist Active Participle]
Same hour	Autos Hora	Same hour
Returned	Hupostrepho	Turn again, Return [Aorist Active Indicative]
Found	Heurisko	Find [Aorist Active Indicative]
Eleven	Hendeka	Eleven
Gathered together	Sunathroizo	Gather together, [Perfect Passive Participle]
Were with	Sun	With
Saying	Lego	Say [Present Active Participle]
Lord	Kurios	Lord
Risen	Egeiro	Rise up [Aorist Passive Indicative]
Indeed	Ontos	Of a truth
Appeared	Optomai	Appear [Aorist Passive Indicative]
Told	Exegeomai	Tell [Imperfect Middle Indicative]
What things were done	Ho	That

Made known	Ginomai	To come to be [Aorist Passive Indicative]
Breaking	Klasis	Breaking

PERFECT TENSE VERBS

SUMBAINO – TO HAPPEN - Occurs 8 times in the New Testament. In **Luke 24:14** two believers on the road to Emmaus They were talking about the things that had happened, that is the report that Jesus had been resurrected. When Jesus joined them they did not recognize Him. The resurrection was now a fact that had eternal consequences for all mankind, for he is approved Saviour, or certain Judge.

HORAO – TO SEE – Occurs 115 times in the New Testament with 31 times in the Perfect Tense. It is one of 10 Greek verbs translated “to see” and with “Blepo” means to physically see. John the Apostle dominates the use of “Horao” with 25 of the occasions in his Gospel and Letters. Horao is wholly in the Active Voice and in the Indicative Mood in all but two cases.

KLINO – FAR SPENT - Occurs 7 times in the New Testament with six different translations. It occurs once in the Perfect Tense in **Luke 24:29** where, as the daylight declined, the people on the road to Emmaus said to the Lord Jesus Christ that daylight had permanently gone for the day.

SUNATHROIZO – GATHER TOGETHER - Occurs 3 times in the New Testament, being twice in the Perfect Tense. In **Luke 24:33** it was not until after Jesus had broken bread with them that their eyes were opened and they recognized him. Their experience with Jesus caused them to hurry back to Jerusalem and affirm the resurrection to the eleven and others who were meeting together. The “eleven” here is a general term to indicate the remainder of the twelve disciples but as we learn from John 20:24 not all were present. It therefore means they reported back to a group of the original disciples. The two men now acknowledged the truth of the reports about Jesus’ resurrection for they had recognised him themselves. The disciples who were meeting together now had at least three reports of the resurrection Mary Magdalene, the women and Cleophas and his companion. But they still did not understand.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 13. And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. 14. And they talked together of all these things which had happened. 15. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. 16. But their eyes were holden that they should not know him.

Two of Jesus’ followers are walking to Emmaus, which is about eleven km northwest from Jerusalem. It was at Emmaus in 165 BC that Judah Maccabee in two stages had defeated the Syrian army under Gorgias.

They were talking about the things that had happened, (perfect tense reminds us that the events have eternal significance – but they cannot get their heads around what has happened) that is, the report that Jesus had been resurrected. When Jesus joined them they did not recognise Him.

Jewish travellers would not consider it unusual for a stranger who is also a fellow Jew to join a small company walking for some distance especially if they assume him to be a Passover pilgrim on his way home.

Verse 17. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? 18. And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? 19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 20. And how the chief priests and our rulers delivered him to be condemned to death, and

have crucified him. 21. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. 22. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; 23. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

When Jesus asked them to tell him what they were discussing the men related to the news about Jesus that most the nation believed at that time. The men, one of whom was Cleopas, said that they were talking about Jesus of Nazareth. Cleopas commented that their fellow companion must be the only one living in all of Jerusalem who did not know what had happened.

By this question Luke indicates the fact that His ministry and death were known to everyone in the city and in most of the nation. The entire nation was responsible to accept the Messiah, and the response of all is to be judged by God, for there was enough evidence for all to come to the right conclusion. **Acts 26:26.**

The two men added that, “the chief priests and our rulers”, handed over Him over to death. Along with many others these two men thought that Jesus was the One who is going to redeem Israel, that is, be the Messiah and bring in the kingdom. Their expectation was for “Messiah Ben David”, the one who would rule right there and they would be part of that great political victory! They even related that they heard a report of the Resurrection directly from some women, but discounted the women’s testimony. But despite all this their faces were downcast, as they did not believe it, and felt Jesus had let them down in His death.

Cleopas’ words reflect the confusion all of Jesus’ followers must have felt. If Jesus was truly a prophet like Moses, as in the Old Testament, or if He was maybe the Messiah, then the religious leaders of the nation, and all the people should have embraced and followed Jesus, and yet they had all rejected Him. They are baffled at the unbelief of the leadership, and yet they are guilty of unbelief themselves, for they know the women “have seen” (perfect tense – with lasting results) a vision of angels, and yet they ignore them – for they are “just women”...

Jesus is going to rebuke these men soundly for their sexist and stupid and unfaithful responses, to women who they ought to have known were reliable. And, by the way, these women have been financially and in many ways supporting the entire ministry, that these men have been part of. Attitudes need to change, and they will, but the Lord’s rebuke will be strong to them for the evil of their unbelief! **Hebrews 3:12.**

Verse 25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26. Ought not Christ to have suffered these things, and to enter into his glory? 27. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

Jesus rebuked them for not understanding and not believing women they ought to have known were true and reliable. He explained from Moses and the prophets what had been said about Him; that He was not just the “Son of David” and that He had not come this time to rule.... He implied that these disciples should have understood from the prophetic words of the Old Testament what had happened.

This statement shows that Jesus applied biblical prophetic principles to his Messiahship from throughout the Old Testament. He would surely have included references from **Deuteronomy 18:15-18, Isaiah 9, 11 and 53**, but the implications is that Jesus went through principles derived from the whole of the Old Testament.

It was a wonderful Bible study and how we would have loved to have been with Him then, but its just the start of the learning that these men need to accept – all their old traditions need to shift.

Verse 28. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 29. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. 30. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31. And their eyes were opened, and they knew him; and he vanished out of their sight. 32. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? 33. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34. Saying, The Lord is risen indeed, and hath appeared to Simon. 35. And they told what things were done in the way, and how he was known of them in breaking of bread.

It was the custom of the day for any traveller who had joined a group to not impose on that group for evening meal and accommodation, and so Jesus acted as if He would go on, unless they invited Him to stay with them. Such behaviour could also test a person's hospitality as in **Genesis 19:2**, but here Jesus tests their volition. The evening is drawing on, but the opportunity for Israel is also setting – the sun is setting over the land itself, and their readiness to invite the Messiah to stay is vital for them to survive events to come.

Hospitality for a true Rabbi who has blessed them in his teaching demanded no less than the lodging these disciples offered Jesus, especially because it is now approaching sundown. Night travel particularly as one got further from the city of Jerusalem would be dangerous due to robbers. Jewish people throughout the ancient world welcomed fellow Jews who were travelling, to spend the night and insistence was part of the hospitality. **Judges 19:5-9, 1 Samuel 28:23**.

It was also part of hospitality to offer bread to a guest no matter how late in the evening it was. After a long walk these disciples would be hungry anyway. But by giving thanks, and giving bread to them, Jesus takes the role usually held by the head of the household, which He had exercised among His disciples.

It was not until after Jesus had broken bread with them that their eyes were opened and they recognised Him, and then He disappears. Their experience with Jesus caused them to hurry back to Jerusalem, ignoring any dangers on the road, for they know God directs their feet back to the city, and they affirm the resurrection to the eleven, and others who were still meeting together there (perfect tense – with lasting results). It reminds us, that at all times we need to seek the company of those we will spend eternity with; that it is mature Christian Company that will keep us safe in dangerous days.

The “eleven” here is a general term to indicate the remainder of the twelve disciples, but as we learn from **John 20:24** not all were present. It therefore means they reported back to a group of the original disciples.

The two men now acknowledged the truth of the reports about Jesus' resurrection that the women had reported, for they had recognised Him themselves. The disciples who were meeting together now had at least three or four reports of the resurrection; Mary Magdalene, the other women, Peter and John, and now Cleopas and his companion. But the majority still did not fully accept and understand.

APPLICATION

The Lord will provide for His own and will go to great lengths to reveal Himself to them. In this case the people had received some information, but were very unsure as to the outcome.

God reveals himself to us through His Holy Word. **1 Corinthians 2:16**. The more we know about the Word of God the more likely are we to recognise the Lord, understand how He thinks, and have fellowship with Him.

The Lord Jesus Christ and people like the apostles Paul and Peter preached about the Messiah, using the Old Testament alone. The Messiah is therefore clearly seen in at least 300 passages in the Old Testament, and in fact is the central figure in all the Scriptures.

The Lord is recognisable and we will be recognisable in our resurrection body so that in heaven we will be able to recognise each other. There is sweet spiritual fellowship there.

DOCTRINES

BIBLE: BIBLE AND THE BELIEVER

1. The Scriptures are designed to have the following effect on the believer.
 - a) Illuminating. (**Psalm 119:130**)
 - b) Making wise the simple. (**Psalm 19:7**)
 - c) Producing faith (**John 20:31**), hope (**Psalm 119:49, Romans 15:4**), and obedience (**Deuteronomy 17:19-20**)
 - d) Cleansing the heart (**John 15:3, Ephesians 5:26**) and the ways (**Psalm 119:9**)
 - e) Keeping us from destructive paths. (**Psalm 17:4**)
 - f) Supporting life. (**Matthew 4:4 cf. Deuteronomy 8:3**)
 - g) Building up in the faith. (**Acts 20:32**)

h) Comforting. (**Psalm 119:82, Romans 15:4**)

i) Promoting growth in grace. (**1 Peter 2:2**)

j) Admonishing. (**1 Corinthians 10:11**)

k) Rejoicing the heart. (**Psalm 119:18,111**)

l) Sanctifying. (**John 17:17, Ephesians 5:26**)

2. The Scriptures should be:-

a) Believed (**John 2:22**) and obeyed (**James 1:22**)

b) The standard for teaching. (**1 Peter 4:11**)

c) Appealed to. (**1 Corinthians 1:31, 1 Peter 1:16**)

d) Read publicly to all. (**Acts 13:15**)

e) Known. (**2 Timothy 3:15**)

f) Received as the Word of God (**1 Thessalonians 2:13**) with meekness (**James 1:21**)

g) Searched. (**John 5:39, Acts 17:11**)

h) Used against our spiritual enemies. (**Ephesians 6:11, 17**)

i) Taught to everyone including children. (**Deuteronomy 6:7, 11:19, Nehemiah 8:7-8**)

j) Talked about continually. (**Deuteronomy 6:7**)

k) Not handled deceitfully. (**2 Corinthians 4:2**)

3. For the unbeliever the Scripture should be for:-

a) Regeneration. (**James 1:18, 1 Peter 1:23**)

b) Quickening. (**Psalm 119:50, 93**)

c) Converting the soul. (**Psalm 19:7**)

CHRIST – TYPES: CHRIST FULFILLS TYPES IN OLD TESTAMENT EVENTS

1. On 10th Nisan four days before Passover

a) Every Jewish father was to bring a lamb into his house, a male one year old without spot or blemish (**Exodus 12:3**)

b) Christ: The King rides into His city, Jerusalem, on Palm Sunday, the sinless Lamb of God.

2. On 14th Nisan: Passover

a) Passover: At twilight (between 3pm and 6pm) the lamb was killed and its blood put on the doorpost for protection from the angel of death (**Exodus 12:6**)

b) Christ: At 3pm, Christ died on the cross - His death saves us.

3. 17th Nisan: Feast of First fruits

a) Noah: The Ark rested on Mt. Ararat (giving new life to the eight people who were saved from judgement) on the 17th day of the seventh month (**Genesis 8:4**). This month became the first month (Nisan) (**Exodus 12:2**).

b) Abraham: The covenant with Abraham was made, giving a new life of promise (**Exodus 12:41 cf. Galatians 3:17**).

c) Exodus: The children of Israel cross the Red Sea to start a new life free from slavery in Egypt. (**Exodus 14:29**)

d) Christ: On the third day, Christ is raised from the dead, giving new life to all who will believe on Him.

CHRIST TYPES – TYPES OF CHRIST IN THE OLD TESTAMENT

1. IMMANUEL - God with us. (**Isaiah 7:14**). He is further described in (Isaiah 9:6). "For unto us a child is born, unto us a son is given and the government shall be upon his shoulders and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

2. SUFFERING SERVANT - The Redeemer. (**Isaiah 42:1-4; 49:1-6; 50:4-9; 52:13-53:12**).

3. THE BRANCH - in four forms.

a) Branch of David. (**Isaiah 11:1; Jeremiah 23:5; 33:15**).

b) Servant the Branch (**Zechariah 3:8**).

c) Man whose name is the Branch. (**Zechariah 6:12**).

d) Branch of the Lord (**1 Samuel 4:2**).

4. SON OF MAN (**Daniel 7:13, 14**).

5. SON OF DAVID (**Psalms 2:7; 2 Samuel 7:12, 13**).

6. STAR AND SCEPTRE - In the prophecy of Balaam in (**Numbers 24:17**) it states, "I shall see Him but not now. I shall behold Him but not nigh. There shall come a Star out of Jacob and a Sceptre shall rise out of Israel. "

a) THE STAR relates to kinship (**Revelation 22:16**)

b) THE SCEPTRE relates to royalty. (**Psalms 45:6; Amos 1:5, 8**).

7. SHILOH - In the prophecy of the tribes in (**Genesis 49:10**) "the Sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come and unto Him shall the gathering of the people be."

a) SHILOH is the equivalent of the Prince of Peace.

b) SHILOH was where Joshua erected the Tabernacle.

c) SHILOH also has the meaning WHOSE IT IS - the rulership principle.

8. CORNERSTONE (Isaiah 28:16). The cornerstone is in sharp contrast to the Empires of the ancient world. (**Daniel 2:34-44**).

a) Jesus is shown as the rejected stone. (**Psalms 118:22, 23**) as well as the headstone.

b) We are called 'living stones' (**1 Peter 2:4-7**).

c) It is on this cornerstone that Christ builds His church.

9. ANGEL OF JEHOVAH - many examples (**Genesis 16; 18; 22; Exodus 3; Joshua 5; Judges 6**).

CHRIST: ISAIAH CHAPTER 53: SUFFERING OF JESUS CHRIST

Isaiah 53 is one of the most famous chapters in the Bible and portrays prophetically the sufferings of the Lord Jesus Christ.

Prophecy - 53:1 "Who hath believed our report? and to whom is the arm of the LORD revealed?"

Fulfilment - **John 12:38**

Prophecy - 53:2 "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

Fulfilment - **Philippians 2:5-8**

Prophecy - 53:3 "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not"

Fulfilment - **John 1:11, Matthew 26:38; 27:20-22,**

Prophecy - 53:4 "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."

Fulfilment - **Matthew 8:16, 27:41-43**

Prophecy - 53:5 "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Fulfilment - **Matthew 27:26-29, Colossians 1:20, 1 Peter 2:24**

Prophecy - 53:6 "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all."

Fulfilment - **Romans 3:23, 2 Corinthians 5:21.**

Prophecy - 53:7 "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." –

Fulfilment - **Matthew 27:12-14, 1 Peter 2:23.**

Prophecy - 53:8 "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

Fulfilment - **Luke 23:4-33, John 18:3-30**

Prophecy - 53:9 "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

Fulfilment - **Matthew 27:24, 57-60**

Prophecy - 53:10 "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand."

Fulfilment - **John 3:16, Romans 8:32**

Prophecy - 53:11 "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.:"

Fulfilment - **John 19:34, Romans 4:25**

Prophecy - 53:12 "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Fulfilment - **Mark 15:27, Luke 23:34, John 19:28-31**

CHRIST – PROPHETIC PSALMS ABOUT CHRIST

1. The prophetic psalms come under two categories:
 - a) Those dealing with Jesus Christ's first advent (e.g. **Psalm 22**).
 - b) Those related to His second advent (e.g. **Psalms 2, 24**).
2. That the Psalms relate to Jesus Christ is given in (**Luke 24:44**).
3. The person of Christ
 - a) Son of God (**Psalm 2:7**);
 - b) The very God (**Psalm 45:6, 7; 102:25; 110:1**);
 - c) Son of man (**Psalm 8:4-6**);
 - d) Son of David (**Psalm 89:3, 4, 27, 29**);
4. The work of Christ
 - a) Prophet (**Psalm 22:22, 25; 40:9, 10**);
 - b) Priest (**Psalm 110:4**);
 - c) King (**Psalm 2, 24**).
5. **Psalm 2** gives the order of the establishment of the kingdom.
 - a) The antagonism of man against God (v 1-3).
 - b) God's derision against man (v 4).
 - c) God's discipline on man (v 5).
 - d) The establishment of His King on Zion (v 6).
 - e) The King is given total authority over the nations (v 7-9).
 - f) God appeals to mankind to serve Him. (v 10-12).
6. **Psalm 16** The resurrection of the King. This is precisely stated in verse 10, "For thou wilt not leave my soul in hell, neither will thou suffer thine Holy One to see corruption". We know that Jesus went to Hades

(Paradise and Tartarus) after He died. He promised to be in Paradise with the repentant thief and He preached to the fallen angels in Tartarus. However, Jesus was resurrected from the dead.

7. **Psalm 22** The death of Christ by crucifixion

- a) The bones out of joint (v 14).
- b) Extreme exhaustion and thirst (v 15).
- c) Hands and feet pierced (v 16);
- d) Nudity (v 17);
- e) The cry from the cross (v 1; **Matthew 27:46**);
- f) The periods of light and darkness (v 2; **Matthew 27:45**);
- g) The casting of lots (v 18; **Matthew 27:35**).
- h) It should be noted that crucifixion was not a Jewish form of punishment but a Roman one, thus showing the accuracy of prophecy.

8. **Psalm 40** The Servant of Jehovah. Here we see that God does not want sacrifice and offering (**Isaiah 1:10-15**) but the obedient servant comes to make the pure offering (v 7-17; **Hebrews 10:5-17**).

9. **Psalm 41** - The Betrayal of Christ. In (**John 13-18, 19**) Jesus says that His betrayal is related to (**Psalm 41:9**) as he quotes: "He that eateth bread with me hath lifted up his heel against me". He told them in advance so that when Judas betrayed Him they would believe that Jesus was He who had been prophesied in this Psalm.

10. **Psalm 45** The Glorious Second Advent.

- a) The supreme beauty of the King (v 1, 2).
- b) The coming of the King in glory (v 3-5; **Revelation 19:11-21**).
- c) The God King and the character of His reign (v 6, 7; **Hebrews 1:8, 9; Isaiah 11:1-16**).
- d) The Queen is presented reigning with Him (v 9-13).
- e) The virgin companions of the Queen (v 14, 15; **Matthew 25:1-10**).
- f) His name will always be remembered (v 16, 17).

11. **Psalm 68** The Victorious King of the Second Advent

The Psalm especially from (v 18) shows the complete defeat of the Antichrist's army. We see the return of Israel (v 21-23) whilst (v 24-35) show the full blessing of the kingdom age under the personal rule of Christ.

12. **Psalm 69** The humiliation and rejection of Christ.

- a) This facet of Jesus Christ's first advent is shown in (v 4, 7, 8, 10-12).
- b) (v 14-20) represents Jesus in Gethsemane (**Matthew 26:36-45**)
- c) (v 21) represents the cross (**Matthew 27-34,48; John 19:29**).
- d) (v 25) refers to Judas (**Acts 1:20**)
- e) (v 22-28) the blindness of Israel (**Romans 11:9, 10**).

13. **Psalm 72** Vision of Messiah's Kingdom

- a) The investiture of the King's Son into the kingdom (v 1; **Daniel 7:13, 14; Revelation 5:5-10**).
- b) The character of the kingdom (v 2-7, 12-14, **Isaiah 11:3-9**).
- c) The universal nature of the kingdom (v 8-11).
- d) The prosperity of the kingdom (v 16).
- e) The "handful of corn" in (v 16) is Israel which, by restoration at the Second Advent, commences the spreading of the kingdom over the earth. (**Zechariah 8:13; 20-23**)

14. **Psalm 89** Davidic Covenant

- a) That this psalm points to Christ is evident from (v 27). "And I will make Him My Firstborn, higher than the kings of the earth". (**Isaiah 7:13-15; Isaiah 9:6, 7; Micah 5:2**).
- b) The covenant rests on God's oath (v 1-4).
- c) God is glorified for His power in the covenant (v 5-18).
- d) The response of God is in two parts (v 19-37).
 - i) Confirmation of the covenant (v 19-29)
 - ii) Disobedience punished by discipline (v 30-32).
- e) The plea of the remnant (v 38-52) (**1 Samuel 1:9**).

15. **Psalm 110** The High Priest

- a) The deity of Jesus Christ (v 1) (**Matthew 22:41-45**).
- b) The eternal priesthood of Christ (v 4) (**Genesis 14:18; Hebrews 5:6**).
- c) The ascension of Christ (v 1) (**John 20:17; Acts 7:56**)

- d) Christ will rule (v 3)
 e) Christ will judge (v 5, 6) (**Joel 3:12-17; Revelation 19:11-21**).

CHRIST: PROPHECIES ABOUT THE CRUCIFIXION

1. The Crucifixion, (**Genesis 3:15**), (**John 19:18**)
2. No bones broken, (**Exodus 12:46, Psalm 34:20**), (**John 19:32-36**)
3. Leaders of Israel take counsel against Jesus, (**Psalm 2:2**), (**Matthew 26:3-4**)
4. Christ's cry on the cross, (**Psalm 22:1**), (**Matthew 27:46**)
5. The crowd despised him, (**Psalm 22:7-8**), (**Matthew 27:39-44**)
6. The mob ridicules him, (**Psalm 22:7-8**), (**Matthew 27:39-44**)
7. The staring soldiers, (**Psalm 22:17**), (**Matthew 27:36**)
8. Parting of garments, lots for the coat, (**Psalm 22:18**), (**Matthew 27:35**)
9. The rejection of the Jews, (**Isaiah 53:3**), (**John 1:11**)
10. The substitutionary death, (**Isaiah 53:5,6,10**), (**Romans 5:6,8**)
11. Christ's silence in Pilate's presence, (**Isaiah 53:7**), (**Matthew 27:13-14**)
12. Christ's unfair sufferings, (**Isaiah 53:8,9**), (**Mark 15:1-25**)
13. The tomb of the rich, (**Isaiah 53:9**), (**Matthew 27:57-60**)
14. Numbered with the thieves, (**Isaiah 53:12**), (**Mark 15:27-28**)
15. Messiah cut off - betrayed, (**Daniel 9:26**), (**Matthew 26:24**)
16. Darkness at noon, (**Amos 8:9**), (**Matthew 27:45**)
17. Thirty pieces of silver, (**Zechariah 11:12**), (**Matthew 26:15**)
18. The potter's field, (**Zechariah 11:13**), (**Matthew 27:3-7**)
19. The piercing of his side, (**Zechariah 12:10**), (**John 19:34**)
20. The disciples scattered, (**Zechariah 13:7**), (**Mark 14:27,50**)

5. It is of interest that the blood of the worm of v 6 was used in the ancient world to dye the king's robes. By analogy through His death, we receive the robes of kings forever (1 Peter 2:9).

CHRIST - RESURRECTION APPEARANCES OF CHRIST

Recorded appearances after His resurrection:-

1. Mary Magdalene (**John 20:14-18**)
2. Women returning from the tomb (**Matthew 28:8-10**)
3. Emmaus couple (**Luke 24:13-31**)
4. Peter (**Luke 24:34**)

5. Ten disciples (**Luke 24:36-43**)
6. Disciples including Thomas (**John 20:24-29**)
7. Lake Tiberias appearance (**John 21:1-23**)
8. To the 500 (**1 Corinthians 15:6**)
9. James (**1 Corinthians 15:7**)
10. Disciples at the ascension (**Acts 1:3-12**)
11. Stephen (**Acts 7:55**)
12. Paul on Damascus Road (**Acts 9:3-6**)
13. Paul in the Temple (**Acts 22:17-21**)
14. Paul at night (**Acts 23:11**)
15. John on Patmos (**Revelation 1:10-19**).

HARMONISATION

There are no apparent problems with a direct harmonisation of these accounts

HARMONY

THE ROAD TO EMMAUS INCIDENT

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

Yea, and certain women also of our company made us astonished, which were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

171 CHRIST APPEARS TO THE ELEVEN

MARK 16:14

Mark 16:14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after **he was risen**.

KEY WORDS

Afterward	Husteron	Afterwards
Appeared	Phaneroo	Appear [Aorist Passive Indicative]
Eleven	Hendeka	Eleven
Sat at meat	Anakeimai	Recline at a banquet [Present Middle Participle]
Upbraided	Oneidezō	Rebuke [Aorist Active Indicative]
Unbelief	Apistia	Unbelief Unfaithfulness
Hardness Heart	Sklerokardia	Hardness of heart
Because	Hoti	Because
Believed	Pisteuo	Believe [Aorist Active Indicative]
Had seen	Theaomai	Behold [Aorist Middle Participle]
Risen	Egeiro	Rise again [Perfect Passive Participle]

PERFECT TENSE VERB

EGEIRO – RISE UP - Occurs 139 times in the New Testament with only 9 times in the Perfect Tense. They are all in the Passive Voice and mainly Indicative Moods expressing reality. Four of the verses **Mark 16:14**, 1 Corinthians 15:4, 20 and 2 Timothy 2:8 deal with the Lord Jesus Christ having risen permanently from the dead while in the three verses in 1 Corinthians 15:12-14 Paul discusses the futility in not considering and accepting that the Lord Jesus Christ did rising permanently from the dead.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 14. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after **he was risen**.

This appearance to the eleven took place the same Sunday evening. Although the disciples are referred to as the eleven only ten were present. Thomas was absent on this occasion. Jesus' rebukes His own for their refusal to accept the reports of His resurrection from Mary and the others. Note the perfect tense of the verb, "He was Risen!" Results flow forever from this event – sin and death are certified as solved by Him!

It was at this time that not only Thomas doubted, but others as well, and they were rebuked by the Lord when He appeared to them as they were having a meal. Even the men who had seen evidence were still stunned, baffled and eating and waiting in Jerusalem, rather than doing what they had been told to do.

LUKE 24:36-49

36 Luke 24:36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. **37** But they were terrified and affrighted, and supposed that they had seen a spirit. **38** And he said unto them, Why **are ye troubled?** and why do thoughts arise in your hearts? **39** Behold my hands and my feet, that it is I myself: handle

me, and see; for a spirit hath not flesh and bones, as ye see me have. 40 And when he had thus spoken, he shewed them his hands and his feet. 41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 And he took it, and did eat before them. 44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which **were written** in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 Then opened he their understanding, that they might understand the scriptures, 46 And said unto them, Thus **it is written**, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

KEY WORDS

Spake	Laleo	Speak [Present Active Participle]
Stood	Histemi	Stand [Aorist Active Indicative]
Midst	Mesos	Middle
Saith	Lego	Say [Present Active Indicative]
Peace	Eirene	Peace
Be	-	Not found in the original
To you	Humin	To you
Were Terrified	Ptoeo	Frighten [Aorist Passive Participle]
Are	Eimi	Keep on being
Affrighted	Ginomai	Begin to have fear [Aorist Middle Participle]
	Emphobos	
Supposed	Dokeo	Think [Imperfect Active Indicative]
Seen	Theoreo	See [Present Active Infinitive]
Spirit	Pneuma	Spirit
Said	Epo	Say [Aorist Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Troubled	Tarasso	Agitate [Perfect Passive Participle]
Do Thoughts	Dialogismos	Thought, Imaginations
Arise	Anabaino	Rise up [Present Active Indicative]
Hearths	Kardia	Heart
Behold	Eido	Perceive, See [Aorist Active Imperative]
Hands	Cheir	Hand
Feet	Pous	Foot
Is	Eimi	Keep on being [Present Active Indicative]
Myself	Autos	Me
Handle	Pselaphao	Feel, Handle, Touch [Aorist Active Imperative]
See	Eido	Perceive, See [Aorist Active Imperative]
Hath	Echo	Have and hold [Present Active Indicative]
Flesh	Sarx	Flesh
Bones	Osteon	Bone
See	Theoreo	See [Present Active Indicative]
Have	Echo	Have and hold [Present Active Participle]
He had thus	Toutou	Thus
Spoken	Epo	Say [Aorist Active Participle]
Shewed	Epideiknumi	Exhibit, Show [Aorist Active Indicative]
While they	Autos	Themselves
Believed	Apisteo	Not to Believe [Present Active Participle]
Joy	Chara	Joy
Wondered	Thaumazo	Wonder, Amaze [Present Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Have	Echo	Have and hold [Present Active Indicative]
Here	Enthade	Here
Meat	Brosimos	Meat, Food
Gave	Epididomi	Hand over, Give [Aorist Active Indicative]
Piece	Meros	Piece

Broiled	Optos	Cooked, Roasted, Broiled
Fish	Ichthus	Fish
Honeycomb	Melissos Kerion	Honey comb
Took	Lambano	Take [Aorist Active Participle]
Did eat	Phago	Eat [Aorist Active Indicative]
Before	Enopion	In their presence t
Said	Epo	Say [Aorist Active Indicative]
Are the	Ho	The
Words	Logos	Word
Spake	Laleo	Speak [Aorist Active Indicative]
Was	Eimi	Keep on being [Present Active Participle]
All things	Pas	All
Might be	Dei	Must, Should [Present Active Indicative]
Fulfilled	Pleroo	Fulfil, Be full [Aorist Passive Infinitive]
Was Written	Grapho	Write [Perfect Passive Participle]
Law	Nomos	Law
Prophets	Prophetes	Prophet
Psalms	Psalmos	Psalm
Concerning	Peri	About
Opened	Dianoigo	Open thoroughly [Aorist Active Indicative]
Understanding	Nous	Mind
Might understand	Suniemi	Understand, Be wise [Present Active Infinitive]
Scriptures	Graphe	Writings, Scriptures
Said	Epo	Say [Aorist Active Indicative]
Is written	Grapho	Write [Perfect Passive Indicative]
Behoved	Dei	Be required, Behove, Needful
Christ	Christos	Messiah
Suffer	Pascho	Suffer [Aorist Active Infinitive]
Rise from	Anistemi	Rise up [Aorist Active Infinitive]
Dead	Nekros	Dead
Third	Tritos	Third
Day	Hemera	Day
Repentance	Metanoia	Repentance, Change of mind
Remission	Aphesis	Forgiveness, Remission
Sins	Hamartia	Sin
Should be preached	Kerusso	Preach, Proclaim [Aorist Passive Infinitive]
Name	Onoma	Name
Among	Eis	Into, Among
All	Pas	All
Nations	Ethnos	Nation
Beginning	Archomai	Begin, Start [Aorist Middle Participle]
Are	Eimi	Keep on being
Witnesses	Martus	Witness
These things	Touton	This
Behold	Idou	Behold, Lo
Send	Apostello	Send out [Present Active Indicative]
Promise	Epaggelia	Promise
Father	Pater	Father
Upon	Epi	Upon, Unto
Tarry	Kathizo	Dwell, Stay, Sit down [Aorist Active Imperative]
City	Polis	City
Until	Heos	Until
Endued	Enduo	Array, Endue [Aorist Middle Subjunctive]
Power	Dunamis	Power
From	Ek	Out of
On high	Hupsos	On high

PERFECT TENSE VERBS

TARASSO – TO BE TROUBLED - Occurs 16 times in the New Testament, with it being two times in the Perfect Tense. In **Luke 24:38** The Lord asks why are you perpetually troubled when he appears and shows them that He is not just a spirit by is flesh and bone.

GRAPHO – WRITE, WRITTEN – Occurs 192 times in the New Testament with 96 times in the Perfect Tense so that, with the exception of Oida [to knows], Grapho is the most common verb appearing in the Perfect Tense in the New Testament. It appears in 11 individual books and is intimately involved with Bible prophecy. The frequency shows the utmost importance that God places on His unchangeable Word. We note that the Lord Jesus Christ directly quotes the Prophecies in over a third of occurrence of the Grapho Perfect Tense showing the unbreakable link between God and His Word. As prophecies comprise 27% of all verses in the Bible God expects us to use them, those which have been perfectly fulfilled as encouragement and those yet to be fulfilled for our instruction and guidance especially as we see the opportunity for them all to be literally fulfilled.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 36. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. **37.** But they were terrified and affrighted, and supposed that they had seen a spirit. **38.** And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? **39.** Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. **40.** And when he had thus spoken, he shewed them his hands and his feet. **41.** And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? **42.** And they gave him a piece of a broiled fish, and of an honeycomb. **43.** And he took it, and did eat before them.

Three messages have been given to them telling them to get out of Jerusalem and go into Galilee, but because of their unbelief in the resurrection reports, and maybe also their baffled confusion about all this, they stay right where they are and do not get out of the city.

Therefore Jesus finally makes an appearance to them in Jerusalem where He appears to them and criticises them for the lack of belief and obedience that they have shown.

The resurrection body of the Lord Jesus Christ was a literal body of flesh and bones. It was the same body which had been buried, but it was changed, and was no longer subject to death. With this glorified body Jesus could enter a room with the doors closed. This is a body fit for eternity, beyond space-time, and so we get a glimpse of the glory to come, for us all in our own resurrection bodies. **1 Corinthians 15:35-49, 53-58, 2 Corinthians 5:1-6.**

This is exactly what He did on the first Sunday night. The disciples were distracted by their meal and their baffled thoughts, and suddenly He was there, they all looked up and saw Him, then heard Him say, "Peace to you". That were seized with panic, thinking it was a ghost. Only when he showed them the marks of in his hands and his feet did they begin to understand. Even then it was almost too good to be true. Then in order to show them it was really himself he ate some cooked fish and a piece of honeycomb.

Verse 44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. **45.** Then opened he their understanding, that they might understand the scriptures, **46.** And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: **47.** And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. **48.** And ye are witnesses of these things. **49.** And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Jesus now explained that His resurrection was a fulfilment of His own words, and the words of the prophets to them. Had he not told them that all these Old Testament prophets concerning Him had to be fulfilled? The Law of Moses and the Prophets and the Psalms were the three main divisions the Old Testament. Taken together they signify the entire Old Testament.

Jesus opened their understanding to comprehend all the Scriptures and from the Old Testament reminded the disciples what He had taught them before about the suffering Saviour as well as the resurrection. Twice we have the perfect tense used of the Word of God, "it is written" – what God says stands forever.

The disciples were all now personal witnesses to the resurrection, and they must go out as heralds of the glorious message. First however they must wait for the promise of the Father for the coming of the Holy Spirit at Pentecost. Then they would be endued or empowered with the divine power to bear witness to the risen Christ. We still need God's power today, for only God's Plan, God's presence and God's power will bring us through. Our thoughts and plan and human power are hopeless! **Isaiah 55:6-11**.

The Holy Spirit was promised by the Father in such passages as **Ezekiel 36:27**, "*And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*" and **Joel 2:28**, "*And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions*". This latter verse had a fulfilment in a prototype format in Acts, and will be universally fulfilled at the start of the Millennium.

JOHN 20:19-23

John 20:19 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 Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. **20** And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the LORD. **21** Then said Jesus to them again, Peace be unto you: as my Father **hath sent me**, even so send I you. **22** And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: **23** Whose soever sins ye remit, they **are remitted** unto them; and whose soever sins ye retain, they **are retained**.

KEY WORDS

Same	Ekeinos	Very same
Day	Hemera	Day
Evening	Opsios	Evening
Being	Eimi	Keep on being [Present Active Participle]
First day	Mia	First
Week	Sabbaton	Week
Doors	Thura	Door
Shut	Kleio	Close, Shut up [Perfect Passive Participle]
Disciples	Mathetes	Disciple
Assembled	Sunago	Assemble [Imperfect Active Indicative]
Fear	Phobos	Fear
Came	Erchomai	Come [Aorist Active Indicative]
Stood	Histemi	Stand [Aorist Active Indicative]
Midst	Mesos	Middle
Saith	Lego	Say [Present Active Indicative]
Peace	Eirene	Peace
Be unto you	Humin	To you
Said	Epo	Say [Aorist Active Participle]
Shewed unto	Deiknuo	Show , Exhibit [Aorist Active Indicative]
Hands	Cheir	Hand
Side	Pleura	Side
Were Glad	Chairo	Joyful [Aorist Passive Indicative]
Saw	Eido	See, Perceive [Aorist Active Participle]
Lord	Kurios	Lord
Said	Epo	Say [Aorist Active Indicative]
Father	Pater	Father
Sent	Apostello	Send forth [Perfect Active Indicative]
Even so	Kago	Even so
Send	Pempo	Send [Present Active Indicative]

Had said	Epo	Say [Perfect Active Participle]
Breathed upon	Emphusao	Breathe on [Aorist Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Receive	Lambano	Receive [Aorist Active Imperative]
Holy	Hagios	Holy
Ghost	Pneuma	Spirit
Whose soever	Tis en	Whosoever
Sins	Hamartia	Sin
Remit	Aphiemi	Forgive, Remit [Aorist Active Subjunctive]
Are remitted	Aphiemi	Forgive, Remit [Perfect Passive Indicative]
Retain	Krateo	Hold fast, Retain [Present Active Subjunctive]
Are retained	Krateo	Hold fast, Retain [Perfect Passive Indicative]
One	Heis	One
Twelve	Dodeka	Twelve
Called	Lego	Say, Call [Present Passive Participle]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Came	Erchomai	Come [Aorist Active Indicative]

PERFECT TENSE VERBS

APHEIMI - TO FORGIVE, REMIT - Occurs 146 times in the New Testament but only appears 6 times in the Perfect Tense with four times in Luke, once in John and once in 1 John. It is always in the indicative mood showing the reality of Permanent forgiveness, and 5 times is the Passive voice, showing that forgiveness is received.

In Luke 5:20 and Luke 5:23 we see the Lord Jesus Christ forgiving sins permanently in association with the healing of a bedridden man with palsy. In Luke 7:36-50 we have the story of a prostitute who wept and washed Jesus' feet and dried them with her hair anointing them with perfume. Because of her worship Jesus in Luke 7:47 shows forgiveness being given and confirmation of Permanent forgiveness in Luke 7:48. In **John 20:23** the disciples, for short period are allowed to evaluate sins and permanently forgive them while in 1 John 2:12, sins are permanently forgiven for His name sake.

APOSTELLO – TO BE SENT - Occurs 133 times in the New Testament with 22 times in the Perfect Tense. Of the Perfect tense occurrences 13 are in the Active Indicative and 9 in the Passive Participle. The origin of the verb Apostello comes from the Greek naval action in times when bribery was rampant so that an admiral from a group in a meeting before the battle would be selected and sent out to fight the enemy. God the Father Sent His Son as stated in Luke 4:18, John 5:36, **John 20:21**, 1 John 4:9 and 4:14 with eternal results. Here in the Perfect Tense of Apostello we see many critical events in the Eternal Plan of God fitting together.

KLEIO - SHUT - The verb occurs 16 times in the New Testament, with three occasions when the Perfect Tense is used. In Luke 11:7 A person arrives very late at a friend's house in order to borrow some loaves due to the arrival of a visitor after the markets have closed. The person knocks on the door and awakes the owner of the house who is annoyed at the lateness of the hour and the fact that this commotion is going to wake up the children who are in his room with him. In the ancient world the children would often sleep on the floor of the one roomed dwelling and any unbarring of the door which was normally permanently secured by a heavy bar laid through rings would be a great inconvenience In **John 20:19** and 20:26 we see two times where the doors are permanently shut tight and the Lord Jesus Christ in a resurrection body appears to His disciples without opening the doors.

KRATEO – HOLD, TAKE - Occurs 44 times in the New Testament, and twice in the Perfect Tense, and is translated in 11 different ways including “retain” twice and “obtain” once in the English. By **John 20:23** the disciples have received the Holy Spirit and were advised that if they refused to forgive sins they remained unforgiven.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
171	Psalm 40:2-5	The joy of His resurrection predicted	John 20:20

REFLECTION

Verse 19. 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 Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

The disciples are behind locked doors, (perfect tense), a group of scared and baffled men. They had actually barred the doors. Like the time they were on the sea in Galilee, they are afraid while the Lord is with them in the boat. They have forgotten that they serve the Lord of Lords, and that He has risen. It will take most of the fifty days until the day of Pentecost until they learn the courage that we see on that day when Peter preaches. Their strength comes from their change of perspective, as they become totally occupied with the Risen Christ rather than the details of their baffled life around them. Like them, we need daily moment by moment fellowship with the Risen Lord to keep safe.

The Lord enters the room. His resurrection body does not have the limits of the normal human body. The doors are barred but He appears in their midst; once again they are confronted with a miracle, a unique event that none have seen before, and that they won't see again except by the Lord's actions. They were in shock straight away, and his first word to them is 'Peace to you all'. Shock is expected given these events – for they are unique, and they have no experience to draw on to make sense of this, only the Lord's personal teaching. We face the same challenge daily – will we take the Lord's words or not?

Verse 20. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the LORD.

The Lord shows them the proof of his risen power and the reality of His physical bodily resurrection. He shows them the wounds are still there, but there is no hurt from them, nor do they repulse the disciples. There is no ugliness or horror about the Lord's resurrection body, it is sheer glory and power. The resurrection body appears to lack blood. There is a new system of operation in the resurrection body that we cannot understand at this point. The disciple's response is rejoicing. Now their tears and fears are gone, they start to celebrate, for Joy is the central fruit of the Holy Spirit's work.

Verse 21. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

Here we have the introduction to the re-commissioning of the disciples, soon to become apostles (sent out ones) **Matthew 28:18 - 20**. They had been sent out before, as had the seventy, but the new commission is going to differ from the earlier ones. They are going to go out with a mission, with a new message to give, a message that is rooted in the resurrection. The earlier commissions were centred in the message of the king and the kingdom, the new commission (the one we are to follow), is going to be centred in the cross and the resurrection, with the eternal salvation message flowing from it. They are going to go out with renewed power and focus also.

Verse 22. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

This is the temporary empowerment of the apostles with the Holy Spirit, which will carry them until the Feast Day of Pentecost, when they will be permanently indwelt and empowered. The Lord had told them before that a change would occur in the ministry of the Holy Spirit, but now they enter into the transition period that will be completed at Pentecost; note the transition's explanation by the Lord in the following verses. **John 14:16-17, 26, 15:26, 16:7-15**.

The language used echoes the Old Testament. The same word for breathed is used in the LXX version of **Genesis 2:7**. In that verse Adam becomes a living physical being by the breath of God, while in John 20 the breath of the Lord upon the Apostles makes them spiritual beings. We became a new creation through the Holy Spirit's work upon us **Ephesians 2:8 - 10**.

Verse 23. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. **24** But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

Now what does this mean? Are we able to stop people being forgiven? Obviously this is not correct, so what does it mean? Remember the old adage, 'a text out of its context is a pretext'. The context here is salvation. The message that we all are given is the message of forgiveness, the message of salvation.

The message that God became man and went to the cross and rose again, and that all He did for sin is proven a success, and that all men and women everywhere are to be told to repent and turn to Him Alone for the free gift of salvation he offers. The gospel message is remission of sins for all who come to Jesus, for He opened the door for all to come.

The good news is that sin is solved! If the sinner accepts the good news they are saved. What is the bad news? What causes people to be in a state where they are left with their sins forever? Jesus took sin away, and offered forgiveness for all, but if a person expresses their free will and walks away – they are left with the awfulness of that choice. The “bad news” that is the alternative to the “Gospel-Good News” is that those who reject the truth choose to remain under condemnation; their sins are paid for, all except the sin of unbelief, for it alone is the unforgivable sin. To reject the truth is to reject salvation, hope and eternal life with the Saviour and King.

We hold the keys to eternity for all we preach the truth to; we preach life, but for those who reject our message, we are messengers of death and damnation. This is a serious message, and this “flip side” to the gospel message must be made clear to all. **Matthew 26:28, Luke 24:45 - 48, John 3:16 - 18, 36.**

APPLICATION

Remember the setting and the time. It is John's house in Jerusalem, perhaps the very place they had the Last Supper, but likely not. They are all back together, except for Thomas and Judas. They are still very scared of the authorities for the word is out about the missing body and the guard's story is that the disciples have stolen the body. They are going to have to leave town fairly quickly and return to the Galilee. They are in fear, even though they know the Lord has risen. Can you see the contradiction here?

If the Lord has risen then He is Lord of all, so why be fearful of the Jewish leaders? Does this sound like Elijah on Mt Carmel? Elijah has just been used by God to bring down fire from heaven, but afterwards Jezebel says, 'I am going to kill you', and he runs for his life. We can be just like this ourselves. The Lord has all the power, and He has the plan for us, but we get our eyes off Him and onto the satanic 'bit players' who threaten us from the side lines of life.

The Jewish leaders appear to be powerful but actually they are not even on the field of play, they are side lined! They have no future, and their power will last just a few years more.

Don't mock the disciples for their fear, for here, but for the grace and strength and fellowship of the Holy Spirit go we all.

No joy in life = then no Christ in life. Deepening of joy is a sign of the deepening of the believer's faith and knowledge of the Lord.

In **John 7:39** the Holy Spirit could not begin His new operation until the Lord's glorification. This is related to the plan of God from eternity past and we don't know all the reasons for it.

This next section of the chapter divides into three parts. The first is the 'peace' of the risen Christ, the second is the 'new creation', the reception of the Holy Spirit, and the third is the gospel of forgiveness for sins.

Some people hold a belief in ghosts without considering that it contradicts the idea of an afterlife in Heaven or Hell and the doctrine of the bodily resurrection.

Jesus in this passage assures the disciples that He is not an example of a ghost, for there are none, just demonic deceptions, but He is the first example of the bodily resurrection.

The Lord's presence means safety, the Lord's will means safety, the Lord's love means security. We are under his 'much more' care and under His plan's provisions. We are always secure, even if facing death itself.

There is rebuke here, but it is muted. The Lord is still asking them (and us), 'why don't you trust Me?' The resurrected Lord is with us forever, we are never away from His loving presence and care. His death and resurrection means our sins are solved and our eternal security is assured. What then can man do to us? They can do nothing that will affect our eternal security. **Philippians 4:7**.

Our strength and stability rests in our position with Christ. The daily awareness of the Lord's presence is the source for daily stability during our walk upon the earth.

The Old Testament is full of prophecies concerning the Lord Jesus Christ. Some of them were:

That He must suffer. **Psalms 22:1-2, Isaiah 53:1-9**.

That He must rise again from the dead the third day. **Psalms 16:10, Jonah 1:17, Hosea 6:2**.

This chapter in Luke is full of opening things. The open tomb [v 12], open home [v 29], open eyes [v 31], open scriptures [v 32], open lips [v 35], open understanding [v 45], and open heavens [v 51].

God is not mocked by any one's unbelief. We can tell people with absolute certainty, that if they reject our message about the risen Lord they are not going to be forgiven their sin of unbelief; rather they remain under the curse of the creator who gave His all for them.

Their contempt for God will bring righteous judgement from Him upon them. They will join Pilate, Caiaphas, and Judas, and all others who thought they knew better than God. Arrogance is the reason for their arrival in Hell, and in their torment they will know that their sins were truly born by the Lord but they rejected him! Read again of the vision of Isaiah of Sennacherib joining his victims in Hell, and be rebuked and challenged. **Isaiah 14:9-11**.

We can tell others that there is remission of sins through the Lord Jesus Christ but there is also condemnation for those who do not trust in Him.

The tenses of the verbs to remit and retain in John 20 shows that forgiveness occurs at a point in time as shown by the aorist tense and that forgiveness is forever as seen in the perfect tense whilst retention of the sins is in the present tense meaning that it is a constant denial of God's provision results in a situation that keeps on going forever.

DOCTRINES

CHRIST: TESTIMONIES BY CHRIST OF HIMSELF

1. He claimed to transcend the Mosaic Law, and to be entitled to rewrite it. **(Matthew 5:21-48)**
2. He claimed pre-existence as God. He freely used the divine "I am" which was the name of Jehovah God in the Old Testament. **(John 6:35, 8:12,58, 10:7,11, 11:25, 14:6, 15:5)**
3. He told the disciples to pray in His name. **(John 14:14)**
4. He claimed to have come down from heaven and that He would return to where He came from. **(John 3:13, 6:33,42, 50-51, 62; 14:2-7)**
5. He claimed power over death. He spoke of laying his life down and that He had the power to take it up again. **(John 10:17-18)**
6. He claimed that death could not hold Him and that he would rise up again in three days. **(John 2:19)**
7. He claimed to be able to raise up all the dead on the last day. **(John 5:25-29, 11:25)**
8. He claimed that he was the judge of all men. **(Matthew 25:31; John 5:22)**

9. He claimed that to trust Him was the same as trusting God; thereby making Himself equal to God. **(Matthew 28:18-19, John 14:1)**
10. He claimed that man can only really know God as He is revealed in Him. **(Matthew 11:27; John 14:6)**
11. He accepted worship as right for Himself, that belonged only to God; from Nathaniel **(John 1:49)**, from Peter **(Matthew 16:16)** and from Thomas. **(John 20:28)**
12. He claimed that to see Him was to see God the Father. **(John 14:9-10)**
13. He claimed that He should be honoured as God is honoured, indeed that God is honoured when He is honoured. **(John 5:22-23)**
14. He claimed to be able to forgive sin, and give to all who believe in Him eternal life. **(Matthew 9:2; John 10:28, 3:16-21, 6:35, 11:25)**
15. He claimed that eternal judgment awaits those who reject him as Saviour. **(John 3:36; Matthew 25:41-46)**
16. He taught with absolute authority. **(Matthew 7:29, Mark 1:22, John 14:6)**
17. He claimed universal power. **(Matthew 28:18)**
18. He claimed that God the Father and He were one. **(John 10:30)**
19. He insisted that all revelation was fulfilled in Himself. He saw Himself as anticipated typologically in Jonah **(Matthew 12:39-41, Luke 11:29-32)**, Solomon **(Matthew 12:42, Luke 11:31)**, David **(Matthew 12:3,4, Mark 2:25-26; Luke 6:3,4)** and Isaiah. **(Matthew 13:13,14, Mark 4:12, Luke 8:10)**

CHRISTIAN LIFE: CONFESSION AND FORGIVENESS

1. Forgiveness is by the death of Christ **(Matthew 26:28, Revelation 1:5)**
2. Divine forgiveness is to all who believe in Christ **(Acts 10:43, Acts 16:31)**
3. The penalty of sin was paid by Christ on the cross. **(Hebrews 9:22, 2 Corinthians 5:21)**
4. When a believer sins his fellowship with God is disrupted. God forgives these sins upon confession and cleanses from the unknown sins in the believer's life as well as known sins. **(1 John 1: 9).**
5. Jesus Christ is our propitiation. **(1 John 2:1, 2)**
6. In human forgiveness we are told to forgive others even as God has forgiven us (Ephesians 4:32). This can only be accomplished by the filling of the Holy Spirit. **(Ephesians 5:18, Galatians 5:22, 23)**
7. Steps towards restoration of fellowship
 - [a] Examine yourself for genuineness of motivation. **[2 Corinthians 14:5]**
 - [b] Act on what you see **[Romans 4:7-8]**
 - [c] Deal with any sin by confession. **[1 John 1:9, Psalm 66:18]**
 - [d] Forget the sin which you have confessed. Do not proceed into a pattern of guilt. **[Philippians 3:13-14, Psalm 103:10-12]**
 - [e] Resume your active spiritual walk. Avoid areas where you might be tempted by the sin which so easily besets us. **[Hebrews 12:12-13]**
 - [f] Be reconciled to others once you have been reconciled to God. **[James 5:16]**

[g] Get moving and grow up. [2 Peter 2:17-18]

CHRISTIAN LIFE: FAITH

1. The Christian life can be divided into three sections or stages.

- a) Stage 1 - Salvation.
- b) Stage 2 - The Christian Walk
- c) Stage 3 - The Christian in Heaven.

2. Man has three means of obtaining knowledge:

- a) Faith - to believe or trust that something is true
- b) Reasoning - using human logic to deduce that something is true
- c) Experimentation - to test and prove something to satisfy yourself that it is true

3. The only acceptable method of gaining grace is by faith, since this means depending upon God without our human merit.

- a) Stage 1 - Believe on the Lord Jesus Christ and thou shalt be saved - salvation (**Acts 16:31**).
- b) Stage 2 - Trusting in the promises and principles of the Word of God - the Christian walk.
- c) Stage 3 - Trusting in God's provision - Heaven.

4. To illustrate belief and unbelief we follow the Jews from the plagues in Egypt to crossing the Jordan:

Incident	God's Promise	Scripture	Response	Result
Last plague	Passover Lamb	Exodus 12:21-30	Trust	Jews spared last plague.
Egyptian Army	Red Sea Crossing	Exodus 14:1-31	Trust	Moses leads Jews over Red Sea.
No Water	Water	Exodus 17:1-7	Trust	By striking rock (Christ) water obtained.
Gold Calf	God's Doctrine	Exodus 32:15-28	Distrust	Sons of Levi (Priests) slaughtered for leading
Quails	Manna	Num 11:10-33	Distrust	Many deaths due to quails
Giants	Enter Canaan	Num 13:1-14:38	Distrust	Death of fearful spies. Wandering in desert
No water	Water	Num 20:2-13	Distrust	Moses strikes rock in disobedience. Will not enter Promised Land.
Wanderings	Cross Jordan	Joshua 3:1-17	Trust	Israel crosses Jordan on dry ground

5. Salvation faith is the complete trust in the Lord Jesus Christ, who died for your sins and rose from the dead to give you eternal life. (**Acts 16:31, Romans 4:20-25**)

6. Anything added to becomes works, and therefore nullifies faith (**Romans 4:4**)

7. Faith is shown outwardly by confession with the mouth. (**Romans 10:9-10**)

8. Since faith does not depend on our own abilities, anybody can believe. Even little children (**Matthew 18:2-4**)

9. Assurance is by faith (**Hebrews 10:22**)

10. Faith is trust which does not ask to know all about God but believe all that God has said.

11. Salvation faith receives Christ as Saviour and Lord. (**John 1:12, 3:16, 3:36**)

12. Faith of salvation is the complete trust in the Lord Jesus Christ as having been delivered from our transgressions and raised again for our justification. (**Romans 4:20-25**)

13. By Faith God gives the soul assurance of the reality of things never yet seen by the natural man. (**Hebrews 11:1-3**)

14. The triumphs of faith in daily life are illustrated for the believer in **Hebrews 11:1-39**. Abel, Noah, Moses
15. Faith comes from hearing and hearing from the Word of God. (**Romans 10:17**)
16. Faith is the only non meritorious means of understanding things the other being rationalism and empiricism.
17. To become like a little child is an analogy to faith as a young child only has faith. (**Matthew 18:2-4**)

CHRISTIAN LIFE: FAITH – OVERCOMING BY FAITH

1. By faith learn to accept conditions as God's will for life and be thankful - **Romans 8:28, 1 Thessalonians 3:3; 5:18**
2. By faith maintain fellowship with God, walking in the light - **1 John 1:7**
3. By faith consistently day by day examine your conduct, confessing all known sins - **1 Corinthians 11:28, 31 1 John 1:9**
4. By faith receive the Word of God daily as being more necessary than daily food. - **Matthew 4:4; 5:6, 2 Peter 3:18**
5. By faith approach the throne of grace boldly in every case of need, requesting aid, casting every care on Him. - **Hebrews 4:15-16; 1 Peter 5:7**
6. By faith resist the attempts of Satan and he will flee from you. - **Ephesians 6:10-13, 1 Peter 5:8**
7. By faith maintain the habit of thinking and meditating on spiritual values and priorities - **Philippians 4:6-9**
8. Walk by faith and not by sight - **2 Corinthians 5:7**

FEAR

1. Fear is seen in two ways in scripture.

[a] Firstly as a mental attitude sin that is incompatible with our status as children of the most high, the ruler of the universe.

[b] Secondly it is used to describe the correct attitude towards God the Lord for all his creatures.

There is godly fear, awe, and respect for God as God, and there is inappropriate fear, which is the cringing fear of one who believes the other is able to hurt them. This second kind is wrong for us as children of God, for none can harm us without God's permission for we belong to Him.

2. Our occupation with the persons and majesty of God is often spoken of as "fear" in the legitimate sense for believers. **2 Samuel 23:2-3, Nehemiah 5:9, Job 28:28, Psalms 19:9, 34:11-12, 111:10, Proverbs 1:7, 9:10, 10:27, 22:4, Malachi 3:16, Ephesians 5:21.**
3. Fear as a mental attitude sin is spoken of in, **1 Samuel 17:11, 24, Proverbs 29:25.**
4. In God's grace plan for us fear has no place. His plans for us are always divinely good, and any testing situation is for our good. **Romans 8:28.**
5. Fear is an expression of a failure of faith in the plan. **Exodus 14:13-14, Deuteronomy 31:6-8, Joshua 8:1, 1 Chronicles 28:20, Isaiah 41:10, 2 Timothy 1:7.**
6. Spiritual death is one way of describing Satan's kingdom and is the place of the source of fear. **Hebrews 2:14, 15**

7. In spiritual death, Adam was afraid. **Genesis 3:10**, this fear motivated Adam to produce religious activity (fig leaves) and lies. **Genesis 3:7**
8. Salvation removes the basis of fear, which is condemnation from the Justice of God (spiritual death).
9. Spiritual maturity provides freedom from fear. **2 Timothy 1:7; Hebrews 13:6, 1 John 4:18, 1 Corinthians 13:5b**
10. Carnality and any form of religious activity that leads us away from grace and daily obedience to the Word enslaves the believer to Satan through fear. **Galatians 5:1; Romans 8:15**
11. The mature believer is commanded to fear nothing he may suffer in life, for by means of God's grace provision all we ever may need is provided for us. **Revelation 2:10**
12. The baby believer is sustained by believing God's Word, obeying his commands hour by hour to daily life, and rest upon his promises. **Hebrews 4**
13. As we become mature believers we continue with this resting on the promises but in addition to this we are sustained by our understanding / application of entire categories of God's Word - we have then moved beyond the promises to confidence in the very character of God itself.
14. Illustration: A woman who asks every hour, "Do you love me?" needs assurance through many promises, and many actions backing the promises up. Once she gets to truly know her husband, and her love is fully established in him through his faithfulness to her, she has absolute assurance, and doesn't need constant reminders of his love by specific words. She is full of confidence through knowledge of her husband's character.
15. Chapter's 3-6 of Hebrews deal with the falling away from growth and confidence by these believers. The spiritual principle of Chapter 4 is the means of getting them back on target.
16. In **Hebrews 13:6**, we see the objective of the writer, freedom from fear by their daily, moment by moment living the awareness of the love of Christ for them, and the power of Christ available to them.
17. The writers of Scripture identify correctly that when the believer is fearful, he imitates the unbeliever ("cowardly" – **Revelation 21:8**), and that is not right given our great position. **Hebrews 11:27** *"By faith he left Egypt, not fearing the wrath of the king, for he endured as seeing Him who is unseen."* This is our standard!
18. Fear is a mental attitude sin that shows our mind has moved away from thinking of the Lord. **1 Samuel 17:11, 24**
19. Fear is a sign of falling back into domination by the "prince of this world". **1 Samuel 18:12,29 21:12 28:20**
20. Absence of fear is a big part of maintaining a dynamic mental attitude. **Hebrews 13:6 11:27**
21. There is only one legitimate fear; it is the fear of failure to enter spiritual maturity. **Hebrews 4:1**
22. Love demands absence of fear. **1 John 4:18**. They are two opposing mental attitudes.
23. Fear is not part of the Divine Plan for the Believer. **2 Timothy 1:7 Exodus 14:13-14 Joshua 8:1 Isaiah 41:10 2 Samuel 1:7**
24. Courage and lack of fear is a sign of mature spiritual status. **Psalms 3:6, Psalm, 56:3 Hebrews 11:27**
25. Fear is the power by which the Evil of Satan rules among mankind. **Hebrews 2:14-15 Genesis 19:30** (Lot) **1 Kings 18:9-14** (Obadiah), both Lot and Obadiah show how the failing believer lives in constant fear.
26. Fear is the word used to mean "Occupation with Christ" when related to the attitude of the mature Believer toward Christ. **2 Samuel 23:3 Nehemiah 5:9, 15 Ephesians 5:21 Job 28:28 Psalm 19:9 34:10 Proverbs 1:7 9:10 Proverbs 10:27, 1 Peter 2:17**

GOD: WORK OF THE FATHER AND THE SPIRIT

1. The virgin birth is the work of the Father and the Spirit **John 1:18, Matthew 1:18, Luke 1:28**
2. At the Lord's baptism the Holy Spirit is given to the Lord without measure **John 3:34, Matthew 3:16**. The Lord's ministry begins with the special anointing of the Holy Spirit so that He can minister in the power of the Spirit
3. This is illustrated by the miracles of Christ which are done in the power of the Holy Spirit - **Matthew 12:18, Luke 4:14-21**
4. All the way through His ministry He expresses his obedience to His Father's will. The Lord Jesus Christ as God was present in eternity past at the divine decrees but he says that He must be about His Father's business.
His Father is the planner. He shows that he is in obedience as a man. We should also be that way. I have come in my Father's name he said **Luke 2:49, John 5:30, John 8:28, 38, 54**
5. All the works that were done were in the Father's name - **John 10:25, 32, 37**
6. The Lord speaks of the unity of the Father and himself **John 10:30, 14:20**. You in the father, I in the Father. We are in Him.
7. The Lord's obedience to the Father was total, in His humanity **John 14:28**. We must follow him in acknowledge that the Father is superior. The Lord's obedience in His graciousness is seen here. He sets us the example to follow. He takes the Father's will whether it was good or bad. At times you have a hard thing to take, you have a time of suffering **John 18:11**
8. The perfect relationship between the Father, Son and the Holy Spirit was suspended for those three terrible hours on the Cross when the Lord became sin for us in perfect obedience to the will of the Father. **2 Corinthians 5:21, Psalm 22:1, Matthew 27:46, Luke 15:34**

HOLY SPIRIT – COMING OF THE HOLY SPIRIT

1. The Holy Spirit in the Old Testament:
 - a) Agent of recreation (**Genesis 1:2**).
 - b) Spirit that strove with man (**Genesis 6:3, cf. John 16:8-11**).
 - c) Spirit was the author of scripture (**2 Peter 1:19-21**).
 - d) The Holy Spirit came upon believers for specific tasks: **Judges 13:25, 14:6, 19, 15:13-16**. NB: **Judges 16:18-20**. The spirit came for the job to be done then left.
 - e) Believers could and normally did lose the indwelling of the spirit, e.g. David in **Psalm 51:11, 12**.
 - f) A double portion of the spirit was given to some: Elijah (**2 Kings 2:9**), Bezaleel / Aholiab (**Exodus 31:1-5**), Joshua (**Numbers 27:18**).
 - g) The Holy Spirit was the agent of regeneration (**Psalm 51:11**),
 - h) The last men empowered under this dispensation were, John the Baptist (**Luke 1:15**), Simon (**Luke 2:25, 26**), Zachariah (**Luke 1:67-80**).
2. The gospels record the changes coming. The Lord warns the disciples of this in **John 14:16, 17, 16:7**. Initially the Disciples were under the O.T. dispensation, they could ask for the spirit (**Luke 11:9-13**). NB: this was specific for them at this time, for finally the Lord had to breathe the spirit upon them (**John 20:22**).

There were thus three stages:

Stage 1 - The spirit was upon them for tasks.

Stage 2 - They could ask for special empowering.

Stage 3 - The Lord gives them a hold-over until Pentecost.

3. The fullness of the spirit comes at Pentecost: Permanent indwelling for the first time. **Acts 2:1-13**. All believers now receive the indwelling of the Holy Spirit at the point of Salvation: **Romans 5:5, 8:9, 1 Corinthians 3:16, 6:19, Galatians 4:6, 1 John 3:24**. The sealing of the spirit also occurs at the same point: **2 Corinthians 1:22, Ephesians 4:30**.

HOLY SPIRIT: MINISTRY IN THE OLD TESTAMENT

1. In the Old Testament, the Holy Spirit did not indwell all believers, since Christ was not yet glorified (**John 7:39**). Instead, He only came upon some Old Testament saints to perform special functions.

- a) JOSEPH, a believer who was a prime minister. (**Genesis 41:38**)
- b) Believers who were artisans occupied in the construction of the Tabernacle. (**Exodus 28:3, 31:3**)
- c) Believers involved in administration. (**Numbers 11:17, 25**)
- d) A believer who was both a political and military leader - JOSHUA (**Numbers 27:18**)
- e) Certain Judges: OTHNIEL (**Judges 3:9, 10**) GIDEON (**Judges 6:34**) JEPHTHAH (**Judges 11:29**) SAMSON (**Judges 13:24, 25, 14:5-6, 15:14**)
- f) Kings of Israel (**1 Samuel 10:9, 10, 16:13**)
- g) DANIEL (**Daniel 4:8, 5:11, 6:3**)
- h) Post exilic rulers (**Zechariah 4:3, 12-14**)

2. Believers in Israel could be disciplined by the removal of the Spirit:

- a) SAUL (**1 Samuel 16:14**)
- b) DAVID (**Psalms 51:11**)

3. A believer could obtain the Holy Spirit by request, but not as an indwelling presence. (**2 Kings 2:9, 10, Luke 11:13**)

4. Jesus gave the Holy Spirit without request to the disciples just before the ascension. Purpose: To sustain them for the ten day interim before the Church Age would begin. (**John 20:22**)

HOLY SPIRIT: MINISTRY TO JESUS CHRIST

1. The ministry of the Spirit in sustaining Jesus Christ was prophesied in the Old Testament. (**Isaiah 11:1-3, 42:1, 61:1-3**)

2. The virgin birth was only possible by the work of the Holy Spirit. **Matthew 1: 18, 20, Psalm 40:6, Hebrews 10:5**.

3. The Holy Spirit was given without measure (constant unhindered filling) to the humanity of Christ. (**John 3:34**)

4. The Holy Spirit was related to the baptism of Jesus. (**Matthew 3:16**)

5. The Holy Spirit sustained Jesus Christ during his earthly ministry. (**Matthew 12:18, 28, Luke 4:14, 15, 18**)

6. The Lord acknowledged the work of the Spirit in his works and miracles. **Matthew 12:8** (Quoting **Isaiah 44:1, 18, 28, Luke 4:14-21**).

7. The sustaining ministry of the Holy Spirit was withdrawn from the Lord when he bore our sins on the cross. **Matthew 27:46, Psalms 22**.

8. The Holy Spirit had a part in the resurrection of Jesus Christ. (**Romans 8:11, 1 Peter 3:18**)

9. The present ministry of the Holy Spirit to Jesus Christ (**John 7:39, 16:14**)

10. The same sustaining ministry of the Holy Spirit is passed on to us at salvation, and we are commanded to make use of this ministry

11. To grow thereby. **Galatians 4:19, 5:16, Ephesians 3:16, 17, 5:18, Romans 13:14**.

HOLY SPIRIT: MINISTRY IN THE NEW TESTAMENT

1. TO THE UNBELIEVER

a) RESTRAINING (**2 Thessalonians 2:7**)

If unbelievers were unrestrained in the Church Age the one world system which Satan is trying to establish would come. After the rapture of the Church it will come.

b) CONVICTING (**John 16:7-11**)

i) Sin - the barrier which remains in unbelief.

ii) Righteousness - God is totally righteous, man is only relatively righteous and needs God's righteousness for salvation.

iii) Judgment - Satan and all unbelievers are judged.

c) REGENERATION (**John 3:5**)

Man without the spirit cannot understand spiritual things. The Gospel is spiritual, the Holy Spirit makes the gospel a reality to the unbeliever when one believes and is "born again" or regenerated. (**1 Corinthians 2:14**)

2. TO THE BELIEVER AT SALVATION

a) Regeneration (**John 3:1-16, Titus 3:5**)

b) Baptism (**Acts 1:5, 1 Corinthians 12:13, Ephesians 4:5**) We are baptized into union with Jesus Christ and become part of the body of Christ. This is not to be confused with the Filling of the Holy Spirit.

c) Indwelling (**Romans 8:9, 1 Corinthians 6:19, 20**) From salvation on the believer is indwelt by the Spirit.

d) Sealing (**2 Corinthians 1:22, Ephesians 1:13, 4:30**). This ministry relates to your future with God, the guarantee of eternal security.

e) Distribution of spiritual gifts (**1 Corinthians 12:11**) Each believer receives a spiritual gift at the point of salvation in order to function in the body of Christ.

3. TO THE BELIEVER AFTER SALVATION (Spirituality)

The Ministry of the Holy Spirit after salvation is the means by which we live the Christian life ordained by God (**Ephesians 2:10, 5:18**)

a) The Filling of the Holy Spirit (spirituality through confession of sin and surrender of the life). (**1 John 1:9 Ephesians 5:18**)

b) The character of Jesus Christ is produced by the believer when he is filled with the Spirit. (**Galatians 4:19, 5:22, 23**)

c) Glorification of Christ (**John 7:39, 16:14, 1 Corinthians 6:19, 20**)

d) Fulfilment of the Law. (**Romans 8:2-4**)

HARMONISATION

There are no apparent problems with a direct harmonisation of these accounts

HARMONY

JESUS APPEARS TO THE APOSTLES

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 Jews as they sat at meat, came Jesus and stood in the midst, and saith unto them, Peace be unto you and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. But they were terrified and affrighted, and supposed that they had seen a spirit.

JESUS REASSURES THE DISCIPLES

And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands, my feet and my side. See that it is I myself: handle me for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet.

And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. Then were the disciples glad, when they saw the LORD.

JESUS REMINDS THEM OF GOD'S PLAN

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

THE DISCIPLES RECEIVE THE HOLY SPIRIT

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. 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 ye 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.

172 CHRIST APPEARS AGAIN TO THEM

JOHN 20:25-31

John 20:24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. **25** 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. **26** And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors **being shut**, and stood in the midst, and said, Peace be unto you. **27** Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. **28** And Thomas answered and said unto him, My LORD and my God. **29** Jesus saith unto him, Thomas, because **thou hast seen me, thou hast believed**: blessed are they that have not seen, and yet have believed.

KEY WORDS

Other	Allos	Another of the same kind
Disciple	Mathetes	Disciple
Said	Lego	Say [Imperfect Active Indicative]
Have seen	Horao	See [Perfect Active Indicative]
Lord	Kurios	Lord
Said	Epo	Say [Aorist Active Indicative]
Except	Ean me	If not, Except
Shall See	Eido	See, Perceive [Aorist Active Subjunctive]
Hands	Cheir	Hand
Prints	Tupos	Print
Nails	Helos	Nail, Spike
Put	Ballo	Throw, Thrust [Aorist Active Subjunctive]
Finger	Daktulos	Finger
Thrust	Ballo	Thrust [Aorist Active Subjunctive]
Side	Pleura	Side
Will not	Ou me	Not at all
Believe	Pisteuo	Believe [Aorist Active Subjunctive]
After	Meta	After
Eight	Okta	Eight
Days	Hemera	Day
Were	Eimi	Kept on being [Imperfect Active Indicative]
Came	Eso	Inside
Doors	Thura	Door
Shut	Kleio	Shut, Closed [Perfect Passive Participle]

Stood	Histemi	Stand [Aorist Active Indicative]
Midst	Mesos	Middle
Said	Epo	Say [Aorist Active Indicative]
Peace	Eirene	Peace
Be unto you	Humin	Unto you
Saith	Lego	Say [Present Active Indicative]
Reach	Phero	Reach [Present Active Imperative]
Hither	Hode	Here
Behold	Eido	See, Perceive [Aorist Active Imperative]
Reach	Phero	Reach [Present Active Imperative]
Thrust	Ballo	Thrust [Aorist Active Imperative]
Be	Ginomai	Become [Present Middle Imperative]
Faithless	Apistos	Without belief
Believing	Pistos	Belief
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
God	Theos	God
Saith	Lego	Say [Present Active Indicative]
Because	Hoti	Because
Hath seen	Horao	Seen [Perfect Active Indicative]
Believed	Pisteuo	Believe [Perfect Active Indicative]
Blessed	Makarios	Blessed, Inner happiness
Have not seen	Eido me	Not to see [Aorist Active Participle]
Yet	-	Not found in the original
Believed	Pisteuo	Believe [Aorist Active Participle]

PERFECT TENSE VERBS

GRAPHO – WRITE, WRITTEN – Occurs 192 times in the New Testament with 96 times in the Perfect Tense so that, with the exception of Oida [to knows], Grapho is the most common verb appearing in the Perfect Tense in the New Testament. It appears in 11 individual books and is intimately involved with Bible prophecy. The frequency shows the utmost importance that God places on His unchangeable Word. We note that the Lord Jesus Christ directly quotes the Prophecies in over a third of occurrence of the Grapho Perfect Tense showing the unbreakable link between God and His Word. As prophecies comprise 27% of all verses in the Bible God expects us to use them; those which have been perfectly fulfilled as encouragement and those yet to be fulfilled for our instruction and guidance especially as we see the opportunity for them all to be literally fulfilled.

HORAO – TO SEE – Occurs 115 times in the New Testament with 31 times in the Perfect Tense. It is one of 10 Greek verbs translated “to see” and with “Blepo” means to physically see. John the Apostle dominates the use of “Horao” with 25 of the occasions in his Gospel and Letters. Horao is wholly in the Active Voice and in the Indicative Mood in all but two cases. In **John 14:7** Jesus talks about the Holy Spirit who they cannot See and follows two times in **John 14:9** that soon the world will not See Him but the disciples will See Him.

KLEIO – SHUT – The verb occurs 16 times in the New Testament. In John 20:19 and **20:26** we see two times where the doors are permanently shut tight and the Lord Jesus Christ in a resurrection body appears to His disciples without opening the doors.

PISTEUO – TO BELIEVE - Occurs 248 times in the New Testament with 18 times in the Perfect Tense with 15 times being in the Active Voice. In the Passive Voice it means to be Committed. Half of these occur in the Gospel and letters of John. The merit in believing is in what one believes in as shown in John 3:18 where he that believes in Christ is not condemned which the person who does not believe is condemned already because he has not believed in the name of the only begotten Son of God. This is repeated in John 6:69 where Peter states they have come to believe that Jesus is the Messiah, the Son of the Living God. In John 8:31 Jesus said to those Jews who believed Him “If you abide in My word you are my disciples indeed. Martha in John 11:27 said that she believed that Jesus was the Messiah. In John 16:27 Jesus said that the Father loved the disciples because they had loved Him and believed that He had come from God. In **John 20:29** Jesus notes that Thomas had seen and believed.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
172	Psalms 22:16	They pierced His hand and His feet	John 20:27

REFLECTION

Thomas was a pessimist, but he was a loyal one. In **John 11:16**, he says, 'let us go and die with him'. In 14:3 - 7 Thomas was clearly uncertain. Here he is even more down cast than the others for he is not there at the first meeting after the resurrection, early in John 20, and we do not meet him until verses 24 - 29.

Let us remember that the Lord has appeared to the Women at the tomb, and during the afternoon to two otherwise unknown disciples on the Emmaus Road, and later in the evening to the ten disciples, minus Thomas and Judas - who is now dead. All Jerusalem is buzzing with the news of the resurrection, there are other dead people walking around also. It is the main topic of conversation.

Thomas, due to his depression, has missed this Bible Class run by the Lord and he is, in spite of the words of the others, very negative to even the thought that the Lord is alive and risen. The others found Thomas to tell him the good news. This in itself is an important thing to note, for often believers feel that the lapsed brother or sister should be left to themselves to sort themselves out, and that when they are ready they will return to the group. This passage and others such as **Galatians 6:1**, make it clear that we are to go to the fallen, depressed, or discouraged brother or sister, and give them the good news, and restore them to fellowship.

Verse 25. 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.

Thomas is a real sceptic, a thinker. He is in philosophical terms an empiricist, and so he wants facts that he can see and touch. The language is not as strong in the original as it appears in some English translations. He doesn't ask to put his finger in the holes, but to touch the place where the nails went. He wants to see that the appearances are more than spirit, that truly it is truly a physical bodily resurrection. Thomas believes in spirits, in visions, but needs to know that this is real, palpable, physical! He will discover its eternal and well beyond his comprehension, and he will do what we all need to do – worship!

Thomas believes there is a spiritual phenomenon, but needs specific proof that it is a bodily resurrection. The main view of the ancient world was that the dead became 'shades', or spirit beings, and 'lived on' in the under-world, as spirit beings in a different "order", but sometimes made visits to earth. Thomas wants to ensure that the pagan view has not been proved true! We should be thankful to Thomas for he speaks for many people today who believe in angels and wear angel broaches, but don't believe in God, and the Lord's appearance to Thomas answers all the sceptics' questions.

Verse 26. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 28. And Thomas answered and said unto him, My LORD and my God.

The Lord enters the locked room (perfect tense – its lasting and secure – the place is secure – but not of course from God's intrusion) again, with Thomas present with the others this time. The Lord honours Thomas' need to touch and invites Thomas to strengthen his faith with real evidence. Here we also see the result of a meeting with the risen Christ. None from the group call him Jesus; they all acknowledge Him as the Lord of all; as their Saviour, Lord and their God. They bow before him as Immanuel - God. They are all on their knees quickly.

This is a message for us also. We must be worshipful before him rather than 'chummy' as some wish to be. Do not speak in ways today the disciples stopped speaking to the Lord then! If ever he was called simply 'Jesus', he is not here and they never refer to him as such again; he is referred to very formally as Lord and God. This is our instruction! We don't cuddle the human Jesus, we worship the Lord our God!

Verse 29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

“Seeing is believing”, or so the saying goes, and this is certainly true here. We are encouraged to seek and find out facts about the Lord and the history of our faith. Do not fear serious study, for serious honest study will never undermine faith. Only insincere and weak historical analysis will produce unbelief.

Our Lord points out another important principle to Thomas and us, even more blessed are those who seek information from the scriptures rather than even needing a physical appearance to prove the reality. He has seen, with eternal results, and believed, with eternal results, but those who simply hear the Word and believe are even more blessed than Thomas was.

APPLICATION

Often believers feel that the lapsed brother or sister should be left to themselves to sort themselves out, and that when they are ready they will return to the group.

This passage and others such as **Galatians 6:1**, make it clear that we are to go to the fallen, depressed, or discouraged brother or sister, and give them the good news, and restore them to fellowship.

You must be in the place of blessing to be blessed, and the best place is always to be with God's children.

Another principle to note here, the Lord will meet your need to know things, and will pause and show you things through events in life.

There is a special blessing to us, who hear and believe; a blessing above even that of the disciples who saw the risen Lord.

We think they are the most blessed, but the Lord says we are if we take our faith seriously.

DOCTRINES

CHRISTIAN LIFE – CONFIDENCE

1. The source of confidence. (**Jeremiah 17:7**)
2. The results of confidence:-
 - a) Protection. (**Proverbs 3:25-26**)
 - b) Strength. (**Isaiah 30:15**)
 - c) Blessing. (**Jeremiah 17:7**)
3. Examples of confidence:-
 - a) In God's provision. (**Genesis 22:18**)
 - b) In God's sovereignty. (**Genesis 50:20**)
 - c) In God's deliverance. (**Daniel 3:17-18**)
 - d) In God's power. (**1 Kings 18:36-39**)
 - e) In God's presence. (**Psalms 71:5**)
 - f) In extremity. (**Job 13:15**)
4. Confidence relating to prayer:-
 - a) Confident access. (**Ephesians 3:12**)
 - b) Confidence to draw near. (**Hebrews 4:16**)
 - c) Confidence to enter. (**Hebrews 10:19-22**)
 - d) Confidence to ask. (**1 John 5:14-15**)
5. Confidence in the day of judgement. (**1 John 4:17**)
6. Confidence to complete His work in the believer. (**Philippians 1:6**)
7. Exhortation to maintain confidence. (**Hebrews 10:35-39**)

THOMAS

1. Thomas was one of the twelve chosen by the Lord. (**Matthew 10:3, Mark 3:8, Luke 6:15**)
2. He was a pessimist but loyal. He was ready to accompany the Lord to Jerusalem even if it meant death. (**John 11:16**)
3. He was honest and not afraid to ask a question. He practiced the dictum seek and ye shall find. (**John 14:5**)
4. After the Lord's death Thomas must have taken it very hard as he was not with the eleven for the first week. Only after they have found him and told him of the resurrection does he return though sceptical. (**John 20:24-29**)
5. The last mention we have of him is in the upper room awaiting the coming of the Holy Spirit. (**Acts 1:13**)
6. Thomas' missionary activity after this point is not really known; it is believed by some that he went to India, by others that he went to Egypt. We will have to ask him in heaven.
7. The resurrection proved six things to Thomas:-
 - a) That what the Lord said about Himself was true; that He was able to raise Himself from the dead. (**Mark 8:31, 9:9,31, 10:34, John 10:17-18**)
 - b) That Jesus was the Son of God. (**Romans 1:4**)
 - c) That He was sent by God. (**1 Timothy 3:16, John 6:38-40**)
 - d) That His mission on the cross was a complete success. (**John 19:30, Romans 4:25**)
 - e) That the Lord had now a position of glory as man as He had before as God that He was victor over sin and death. (**1 Peter 1:11, 1 Corinthians 15:54-57**).
 - f) That Jesus is now Lord of all as victor over sin and death. (**Acts 2:36, Romans 5:12-19, 6:3-5, 1 Corinthians 15:21-26, 2 Timothy 1:10**)

WORRY

1. General scripture for the cure to worry (**Genesis 15**).
2. Scriptures where the believer is told not to worry: (**Philippians 4:6; Psalm 55:22; 1 Peter 5:7; 1 Samuel 17:47; Exodus 14:13, 14**).
3. We are instructed to be imitators of God - God never worries (Ephesians 5:1) When we worry we do not imitate God.
4. Three categories of worry:
 - a) Worry about problems of this life.
 - b) Worry about death and dying.
 - c) Worry about sin (guilt).
5. The example given is of Abram in **Genesis 15**.
6. First cure for worry - The Promises of God (v 1-7).
 - a) God tells Abram not to worry (v 1) -
 - b) "I am thy shield and thy exceeding reward.
 - c) The promise of a natural child is given (v 4).
 - d) The promises of God are backed by the perfect character of God
 - e) God provides an object lesson - the stars (v 5).
 - f) God reminds him of his salvation - a grace gift (v 6).
 - g) God reminds Abram of God's faithfulness in the past (v 7).
 - h) The challenge to Abram: trust in God or worry.
7. Second cure for worry - The Doctrine of the Word (v 8-12).
 - a) God instructs Abram to sacrifice five animals (v 9)

b) Animals sacrificed are:

- i) HEIFER - representing CONFESSION OF SINS
- ii) SHE GOAT representing SALVATION RECONCILIATION
- iii) RAM representing SALVATION PROPITIATION
- iv) TURTLE DOVE representing CHRIST'S DEITY
- v) PIGEON representing CHRIST'S RESURRECTED HUMANITY.

c) Application to the cure of worry:

i) HEIFER - by confessing your sins they are blotted out. Do not worry about past failures. Confession of sins is essential before you can apply the doctrines of the Bible to cure your worry.

ii) SHE GOAT - God provided reconciliation through Christ by removing the barrier between God and man - we are reconciled therefore do not worry.

iii) RAM - God was satisfied by Christ's sacrifice. Jesus Christ can handle our problems in time do not worry.

iv) TURTLE DOVE - Jesus Christ as God is always faithful, He is always with us - do not worry.

v) PIGEON - The resurrected Jesus Christ is seated in the place of commendation at the right hand of God in a most powerful location - do not worry.

d) Satan counter-attacks in the form of birds swooping down on the carcasses, doubts form and there is a temptation to worry (v 11).

e) Abram drives them away - he refuses to worry (v 11)

f) Under pressure, Abram begins to doubt and worry about his descendants (v 12).

8. Third cure for worry - Knowledge of prophecy

a) In our future as believers we will have:

- i) A resurrection body (**1 Corinthians 15:51-54; 1 Thessalonians 4:13-18**).
- ii) A mansion in heaven (**John 14:1-3**)
- iii) An inheritance (**1 Peter 1:3-8**)
- iv) Blessedness and no pressure (**Revelation 21:4**)

b) God gave Abram five prophecies in (**Genesis 15**):

- i) The Jews would serve the Egyptians 400 years (v 13).
- ii) God would judge Egypt with ten plagues (v 14).
- iii) The Jews would leave with great wealth (v 14).
- iv) Abram would die at a ripe old age (v 15).
- v) The Jews would return to the Promised Land (v 16).

c) Abram therefore was assured that his descendants would have a great future and to seal this, God, that same day gave Abram the Palestinian Covenant (v 18 -21).

9. It is of interest that the number of promises inferred were five, the animals killed were five and the prophecies given were five, the number five being that of GRACE, God's unmerited favour to man.

HARMONY

CHRIST APPEARS TO THOMAS

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.

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My LORD and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

173 APPEARANCE TO 7 DISCIPLES, PETER'S RESTORATION

JOHN 21:1-14

John 21:1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. **2** There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. **3** Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. **4** But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. **5** Then Jesus saith unto them, Children, have ye any meat? They answered him, No. **6** And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. **7** Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. **8** And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. **9** As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. **10** Jesus saith unto them, Bring of the fish which ye have now caught. **11** Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. **12** Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? **knowing** that it was the Lord. **13** Jesus then cometh, and taketh bread, and giveth them, and fish likewise. **14** This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

KEY WORDS

After	Meta	After
These things	Tauta	Things
Shewed	Phaneroo	Show, Appear [Aorist Active Indicative]
Disciples	Mathetes	Disciple
Sea	Thalassa	Sea
This wise	Houto	In this manner
Shewed	Phaneroo	Show, Appear [Aorist Active Indicative]
Were	Eimi	Keep on being [Imperfect Active Indicative]
Together	Homou	Together
Called	Lego	Say, Call [Present Passive Participle]
Sons	-	Not found in the original
Two	Duo	Two
Other	Allos	Other of the same kind
Saith	Lego	Say [Present Active Indicative]
Go	Hupago	Go [Present Active Indicative]
Fishing	Halieuo	To be a fisher [Present Active Infinitive]
Say	Lego	Say [Present Active Indicative]
Go	Erchomai	Come [Present Middle Indicative]
Went forth	Exerchomai	Go out [Aorist Active Indicative]
Entered into	Anabaino	Enter in [Aorist Active Indicative]
Ship	Ploiou	Vessel
Immediately	Enthrus	Straightaway, Immediately
Night	Nux	Night
Caught	Piazo	Catch
Nothing	Oudeis	Nothing
Morning	Proia	Dawn, Early morning
Was now	Ede	Already

Come	Ginomai	Come into being [Aorist Passive Participle]
Stood	Histemi	Stand [Aorist Active Indicative]
Shore	Aigialos	Shore, Beach
Knew	Eido	Know, Perceive [Pluperfect Active Indicative]
Was	Eimi	Keep on being [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Children	Paidion	Little child
Have ye	Echo	Have and hold [Present Active Indicative]
Any	Metis	Any
Meat	Prospagion	Food other than bread specifically fish
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Cast	Ballo	Cast, Throw [Aorist Active Imperative]
Net	Diktuon	Net
Right	Dexios	Right
Side	Meros	Side, Part
Shall find	Heurisko	Find [Future Active Indicative]
Cast	Ballo	Cast, Throw [Aorist Active Indicative]
Were able	Ischuo	To use great force [Imperfect Active Indicative]
Draw	Helkuo	Drag, Draw [Aorist Active Infinitive]
Multitude	Plethos	Multitude
Fishes	Ichthus	Fish
Loved	Agapao	Love [Imperfect Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Lord	Kurios	Master. Lord
Heard	Akouo	Hear [Aorist Active Participle]
Was	Eimi	Keep on being [Present Active Indicative]
Girt	Diazonnumi	Gird tightly [Aorist Middle Indicative]
Fisher's coat	Ependutes	Fishers coat, Wrapping
Was	Eimi	Keep on being [Imperfect Active Indicative]
Naked	Gumnos	Naked
Did cast	Ballo	Cast, Throw [Aorist Active Indicative]
Other	Allos	Of the same kind
Came	Erchomai	Come [Aorist Active Indicative]
Little	Ploiarion	Little boat
Were far	Eimi Makran	Were far [Imperfect Active Indicative]
Land	Ge	Land
As it were	Hos	About
Two hundred	Diakosioi	Two hundred
Cubits	Pechus	Cubit, Half a metre
Dragging	Suro	Drag [Present Active Participle]
As soon as	Hos Oun	As soon as
Were come	Apobaino	Disembark [Aorist Active Indicative]
Saw	Blepo	See, Glance at [Present Active Indicative]
Fire of coals	Anthrakia	Fire of coals
Laid thereon	Epikeimai	Lay upon [Present Middle Participle]
Bread	Artos	Bread
Saith	Lego	Say [Present Active Indicative]
Bring	Phero	Carry [Aorist Active Imperative]
Caught	Piazo	Catch [Aorist Active Indicative]
Went up	Anabaino	Go up [Aorist Active Indicative]
Drew	Helkuo	Drag, Draw [Aorist Active Indicative]
Full	Mestos	Full
Great	Megas	Great
Hundred	Hekaton	Hundred
Fifty	Pentekonta	Fifty
Three	Treis	Three
Were	Eimi	Keep on being [Present Active Participle]
So many	Tosoutos	So many
Yet was not	Ou	Not
Broken	Schizo	Break, Tear apart [Aorist Passive Indicative]

Saith	Lego	Say [Present Active Indicative]
Come	Deute	Come [Aorist Active Imperative]
Dine	Aristao	Dine, Take a main meal [Aorist Active Imperative]
Durst	Tolmao	Dare, Be bold [Imperfect Active Indicative]
Ask	Exetazo	Interrogate [Aorist Active Infinitive]
Art	Eimi	Keep on being [Present Active Indicative]
Knowing	Eido	Know, Perceive [Perfect Active Participle]
Was	Eimi	Keep on being [Present Active Indicative]
Cometh	Erchomai	Come [Present Middle Indicative]
Taketh	Lambano	Take [Present Active Indicative]
Giveth	Didomi	Give [Present Active Indicative]
Likewise	Homoios	Likewise, In the same manner
Is	Ede	Even now
Third Time	Tritos	Third
Shewed	Phaneroo	Show [Aorist Passive Indicative]
After that he was risen	Egeiro	Rise up [Aorist Passive Participle]
From	Ek	From
Dead	Nekros	Dead

PERFECT TENSE VERB

OIDA, EIDO – TO KNOW – Occurs 251 times in the Perfect Tense in the New Testament and is by far the largest with Grapho next at 96 occurrences. Because of the mixture of “knows” and “don’t knows” and different characters ranging from the Trinity, through the Disciples of Christ, Religious Leaders, and even to demons the review of this verb is given in each verse it occurs.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

John had apparently intended to put his pen down at the end of Chapter 20, and it rounds the story off well. But something happened to make him take the pen up again and add another chapter.

John has four very specific points to make in this last chapter.

1. How the Lord fulfilled his promise to meet them all in the Galilee. **Matthew 28:7, Mark 16:7.**
2. To describe the only miracle recorded as occurring after the resurrection with the second miraculous draft of fish.
3. To tell the story of the restoration of Peter, his fellowship with the Lord and restoration to the place of respect again with the others. Peter's reputation has been tarnished in his own eyes (in the others also?), but he is the one the Lord will have the Holy Spirit move upon to give the Pentecost sermon.
4. To clear up the problem with some believer's understanding of the timing of the Second Advent, and to make it clear that the Lord did not say John would still be alive to see it.

The outline of the chapter follows these four points:

Verses 1 - 14 - The miraculous draft of fishes.

Verses 15 - 19 - The restoration of Peter.

Verses 20 - 24 - The death of John and the Second Advent.

Verse 25 - Closing comment, referring back to **John 20 : 29 - 31.**

In this section the Apostles head back to where it all began. The Lord has told them that He will meet with them in the Galilee, so they finally are obedient, leave Jerusalem for a time, and go back to the place where they were called, and where the first miracle of the fishes was performed.

They are out fishing again, but don't run off with theories about their activity, as if it has deep significance. They were fishermen, and it was a natural thing to do while they waited for the Lord to come to them, and also it would feed the group, that may have numbered up to 500. We know that the Lord appeared to 500 at once (**1 Corinthians 15:6**), and it may have been here that it occurred, rather than Jerusalem.

It was also important that the apostles and the others were out of Jerusalem as it would have been too hot for them there for a time. When they return in the days before the Ascension and Pentecost they return with focus and ready for the task of establishing the church. They come back with power and knowledge.

Verse 1. After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. 2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 3. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

They may be back in their old boats. They may feel they have lost their touch over the years, for they catch nothing. John uses the Roman name for the lake, Tiberias, because since the other Gospel records have been written in the 50s and 60s, the Jewish state has been destroyed (70 AD) and the area is Romanised. They are there in accord with the Lord's instructions as seen in **Matthew 28:7**. They leave Jerusalem after the second Sunday following the Resurrection and walk up to the Lake.

Peter urges that they go fishing rather than just sit around waiting. They must wait for the Lord, and Peter's view is to wait actively rather than passively. This is his nature. Their activity gives the Lord another opportunity to demonstrate his power. The disciples have just learned their first lesson as apostles, that working without the Lord's help is useless; it is always unproductive.

Verse 4. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 5. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 6. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

This incident is very similar to that which occurred three years before. The boats, the place and the men are the same, although there are more of them this time. Look back to the earlier events. **Mark 1:16 -18, Luke 5:1 - 11**. At the same place that they were called, they are re-called to their new role, to work solely under His guidance and in the Spirit's power. They have been followers to this point, but now they must become leaders.

Verse 7. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. 8. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 10. Jesus saith unto them, Bring of the fish which ye have now caught. 11. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. 12. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

John ties the facts and incidents together. "It is the Lord", he says. John knew Peter's inner turmoil. He had been there with the others when the Lord appeared to them all, and Luke has already told us, as we saw above, that he had by this time had time alone with the Lord to make his peace, but he used this time by the BBQ to speak further, and John records the last private occasion. **Luke 24:34, John 21:15-20**.

Now he has another opportunity to spend some time alone with the Lord before the others come to shore, and jumps overboard straight away to spend private time with his Lord.

We do not hear anything that was said at either time, and that is quite right for it is private! This is the time for the Lord to publicly demonstrate that Peter is forgiven and restored, and just by “hanging out together”, as we would say today, the Lord demonstrates that intimacy is restored with Peter, and he is fully forgiven. There is no holding back with the Lord’s forgiveness. **Psalm 103:8-18.**

When the others get the boat to shore they find the Lord is already cooking some fish on a barbecue on the beach. Even though he has fish already he graciously uses some that they have caught. They have worked all night and caught nothing then in one minute with the Lord they catch 153 fish. This would have been enough to feed the whole group that may have been there. There is no wastage here; all that are caught are used, especially if we do have the 500 there at that time! **1 Corinthians 15:5-8.**

The apostles are used to catch these fish because they are out on the lake. The Lord can redirect their efforts and they throw on the other side of the boat. They are there in the place where the fish are, but just a few metres out, so they can be quickly redirected by the Lord.

Many in Christian work are a long way from where the fish are, and wonder why the Lord cannot redirect their work to make it productive.

If we are fishermen we must be habitually where the fish are! Once we catch the fish we must still land them. They had a hard 100 metre pull on the oars to get the boat to shore.

In verse 12 once again we see that the Lord was the same, and yet he was different. The resurrection body was recognisable yet there were differences. Like the Emmaus Road it is the distinctive breaking of bread that sets him apart and identifies that this truly is the Lord.

John notes that this is the third time he appeared to the group as a whole. John uses the word 'phaneroo' to make the point clear. The verb means, to manifest himself, to make visible. The Lord also begins the training process to make them apostles, in the place He began to make the disciples. As they learned so must we!

APPLICATION

Another good principle here, a good ending is not necessarily the right one, and chapter 20 must have chapter 21 added! The Lord intended another thing mentioned and that was the words to Peter and John. This became very important as John is the only living apostle by this time, and some have started to spread the story that he will not die before the Lord returns.

It is a good principle that if you must wait for something or someone be active while you wait. We all know believers who talk in a spiritual way, but are lazy. The Lord condemns such! We are to be active in working for our own food and clothing, and not depend on the work of others.

1 Thessalonians 5:6-8, 4:11, 12, 2 Thessalonians 3:6 - 12.

Only the Lord and Holy Spirit empowered and guided work will be productive and achieve what the Lord intends in accord with His plan.

The Lord's work is never to no avail. There are a number of messages here about the way the Lord uses us.

Once we have caught the fish spiritually we must labour to bring them to safety in the church and land them within a fellowship where they can be nurtured.

Evangelism isn't just about giving the gospel any more than fishing is just about catching the fish. What you do with the fish once they are caught is often a bigger part than the catching of them!

DOCTRINES**CHRISTIAN LIFE: EVANGELISM**

1. All believers are ambassadors for Christ, and are obliged to give the give the gospel to unbelievers. (**Acts 1:8, 2 Timothy 4:5**).
2. Two forms of witnessing - with the lips (**2 Corinthians 5:18-21**) and by the life (**2 Corinthians 3:3**)
3. The gospel is "good news".
4. Sin is not an issue. Jesus died for all sin on the cross. The penalty has been paid. The issue now is "Do you trust that Jesus Christ has died for your sins, and was raised from the dead to give life to all who believe on Him?" People choose to either rely upon Jesus Christ, or upon their own good works, to be saved. (**Romans 8:1, 9-30-33**)
5. What about the heathen who haven't heard?
 - a) God is totally fair, and everyone has the chance to be saved
 - b) Unlimited Atonement (**Colossians 2:14, 15**)
 - c) God's will - none should perish (**2 Peter 3:9**)
 - d) Man's negative will - God consciousness - Gospel hearing.
6. Witnessing is impossible except through the power of the Holy Spirit. (**John 16:8-13**) The Holy Spirit convicts of
 - a) Sin because of unbelief.
 - b) Righteousness.
 - c) Judgement because of Satan being judged (**Matthew 25:41**)
7. The natural man needs the Holy Spirit to understand the gospel (**1 Corinthians 2:14**)
8. The Bible is the weapon of witnessing. (**1 Corinthians 15:3, 4**)
9. Biblical Pattern of Witnessing. (**1 Thessalonians 2:1-12**)
 - a) Effective contact (v.1)
 - b) The gospel must be given even under opposition. (v.2)
 - c) The gospel must never be compromised or watered down - (v.3)
 - d) The believer in whom the gospel is deposited is tested by God and should not be for the praise of man. (v.4)
 - e) Flattery should never be part of the gospel. (v.5-6)
 - f) Whilst the gospel should not be given to get praise from men it should be given in love without cost (v9)
 - g) The gospel must be followed up (v 10) with discipleship and teaching (v11) so that the new believer can become spiritually self reliant. (v.10-12)
10. Your obligation to witness (**Romans 1:14-16**): you are a debtor (v14), you are ready (v15), you are not ashamed (v16)
11. Win souls, not arguments. Stay on the gospel, don't get side-tracked.
12. We are fishers of men **Matthew 4:19**
 - a) Fishermen need to be equipped to fish. You need to be walking in the Spirit and you need to know the gospel.
 - b) Fishermen go to where the fish are. You must be in contact with unbelievers so that you can witness to them.
 - c) Fishermen are patient. Allow for the conviction and preparation of the Holy Spirit in the life of the unbeliever.
 - d) Fishermen know what bait to use for different fish. You have to be flexible and know how to approach different personalities.
 - e) Fishermen concentrate on fish and not the fishpond. Our primary concern is saving people - the evil in the world will continue to exist.

CHRISTIAN LIFE: EVANGELISM – FISHERS OF MEN

We are fishers of men **Matthew 4:19**

1. A fisherman needs to be prepared and equipped to do the task. You need to be walking in the Spirit and you need to know the gospel. We need to be prepared in knowledge and power. Quite often you need to be trained.
2. The fishermen go to where the fish are. As a believer you must be in contact with unbelievers so that you can individually target them. This is why monasticism is wrong.
3. Fishermen are patient. They wait. They know the fish are there but they wait until the right time to cast the bait. You do not waste your bait but walk under the guidance of the Holy Spirit so that when you recognise that someone is under the conviction of the Holy Spirit you can fish successfully. You work with unbelievers and look for an opportunity provided by the Holy Spirit to give the gospel.

You do not give them the gospel when they are five kilometres away. Ignorant Christians are blurting out the gospel to unbelievers who have not been prepared and consequently are disturbing the fish. They are not sensitive; they are not waiting seeing what the Spirit is doing. In Acts the people who were being added to the church were those who were being saved by the work of the Holy Spirit.

4. Fishermen know what bait to use and the different approaches to catch all sorts of fish. You do not have the same bait for all fish. Paul for instance gave a different message in Athens compared to what he gave in Philippi. This is the danger of having just one tract in your pocket as it constrains you in your approach. You have to be flexible and know where the people are so that it will be meaningful to them and meet them where they are. Paul in **Acts 16** is talking to philosophers so he comes in at a different level than in other cases.

5. Fishermen concentrate on fish and not the fishpond. You are to fish for fish and not try and clean the fishpond. We should be concerned with the souls of men and not cleaning up the environment. **1 Peter 1:17, Ephesians 5:16, Colossians 4:5, 1 Corinthians 9:22**

CHRISTIAN LIFE: EVANGELISM - NEW TESTAMENT PATTERN

1. The pastor of the local church must practice a Bible saturated, spirit controlled life. By his systematic teaching of the Word he must encourage people to apply it in their life. The vessels that the Lord uses must be clean.
2. You must have a co-ordinated prayer life in the Church. This consists of the mid week prayer meeting and organising your prayer warriors. You need specific weekly prayer sheets.
3. You need to have weekly meetings with your deacons and elders to plan strategies for the church. You need to have that for a prayer plan for the week. It is good to have this on Sunday morning over breakfast so that the prayer points can be noted down and duplicated by the pastor for the morning service.

This gives current material. You plan your visitations, your speakers and how it can be co-ordinated in with the overall preaching plan. There also needs to be a home fellowship strategy and a strategy for the Bible class and Sunday School.

4. In the preaching everything must tie into the evangelistic, witness function of the church. He must emphasise that they are ambassadors and evangelists.
5. The minister encourages the people to find the fish. Every week they should be reminded of their work in this area.
6. Every believer should have his own list of people who he is praying constantly for. He should have a list of ten unbelievers and as one is converted a new name should be emplaced on the list.
7. The church contacts should be followed up as part of the strategy. This is the importance of a Sunday School. The Sunday School should be well known in the area.

The unbelieving parents who send their children to Sunday School should be followed up by the minister to show friendliness towards them. You may be their only Christian contact.

8. There needs to be a church service follow up. Every visitor should be made to feel welcome but not embarrassed. Never ask a visitor to stand up. After the service have a coffee time and a special room set aside for visitors. It is an advantage to have a service which finishes a bit earlier. The minister follows up the visitors and lets an elder go on the door.

9. Organise visitation and be visible with walking through districts and greeting those you meet. This is far better than driving and parking. The morning should be in the study. Have a meal at home to have time with your wife or family, after lunch visitation. With walking you get exercise and are away from the phone.

Plan to visit three or four locations only. Drive to a central location and walk. If you are seen on the street people get to know. You have raised the profile of the church. You are swimming in the sea with the fish. Sit down with street kids, help an old lady. The church needs to draw on the local area. You need to be decently dressed but not suit and tie.

GEMATRIA - 153 IN JOHN 21:11

1. In the ancient languages of Greek Latin and Hebrew the different letters in the alphabet have numerical significance. For instance Alpha and Beta in the Greek, and Aleph and Beth in Hebrew have the numeric value of 1 and 2 respectively, while V in the Latin has the value of 5. A combination value for a word is called a Gematria

2. In **John 21:11** there is a curious number of fish stated. In engineering we are always told to round to a nearest number. In this case the number of fish would have been put at say 150. But why 153?

3. Scripture "**Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.**" John 21:11

4. Gematria for fishes - "Ichthus" - 1224 = 8 times 153, Gematria for "the net" - 1224 = 8 times 153

Number of fish caught - 153

5. Sons of God

[a] "Ben ha Elohim" -Sons of God occurs 7 times in the O.T. Gematria of Ben ha Elohim in the Hebrew – 153

[b] Gematria of the Greek form - 3213 - 3 times 7 times 153

[c] In Job 2:1 we have Sons of God with Satan - 153 times 13

6. Other Occurrences of 153

[a] In Romans 8:17 - "joint heirs" - 1071 = 153 times 7

[b] Creation of God - "Ktisis Theou - 1224 = 153 times 8

[c] 153 is 17 times 9. 17 is the number of victory and 9 the number of the Holy Spirit bringing to 153 a sense of complete victory through the Holy Spirit

HARMONY

THE DISCIPLES GO FISHING

After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

JESUS APPEARS ON THE BEACH

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

THE DISCIPLES HAVE FELLOWSHIP WITH JESUS

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

174 SERVICE IN THE CHRISTIAN LIFE

JOHN 21:15-23

John 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; **thou knowest** that I love thee. He saith unto him, Feed my lambs. **16** He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; **thou knowest** that I love thee. He saith unto him, Feed my sheep. **17** He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, **thou knowest** all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. **18** Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. **19** This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. **20** Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? **21** Peter seeing him saith to Jesus, Lord, and what shall this man do? **22** Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. **23** Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

KEY WORDS

Had dined	Aristao	Have a meal [Aorist Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Son	-	Not found in the original
Lovest more	Agapao Pleion	Unconditional love plus more [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Lord	Kurios	Lord. Master
Knowest	Eido	Know [Perfect Active Indicative]
Love	Phileo	Friendship, brotherly love [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Feed	Bosko	Feed [Present Active Imperative]
Lambs	Arnion	Lamb
Saith	Lego	Say [Present Active Indicative]
Second time	Deuteros	Second

Lovest	Agapao	Unconditional love [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Knowest	Eido	Know [Perfect Active Indicative]
Love	Phileo	Brotherly love, Friendship [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Feed	Poimoino	Shepherd [Aorist Active Imperative]
Sheep	Probaton	Sheep
Saith	Lego	Say [Present Active Indicative]
Third time	Tritos	Third
Lovest	Phileo	Friendship, brotherly love [Present Active Indicative]
Grieved	Lupeo	Grieve, Be sad [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Lovest	Phileo	Friendship, brotherly love [Present Active Indicative]
Said	Lego	Say [Present Active Indicative]
Knowest	Ginosko	Know [Present Active Indicative]
All things	Pas	All
Knowest	Eido	Know [Perfect Active Indicative]
Love	Phileo	Friendship, brotherly love [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Feed	Bosko	Feed [Present Active Imperative]
Sheep	Probaton	Sheep
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Wast	Eimi	Keep on being [Imperfect Active Indicative]
Young	Neos	Young
Girdest	Zonnumi	Bind with a belt [Imperfect Active Indicative]
Walkedst	Peripateo	Walk around [Imperfect Active Indicative]
Wouldest	Thelo	Wish [Imperfect Active Indicative]
Shalt be old	Gerasko	Be old [Aorist Active Subjunctive]
Shalt stretch forth	Ekteino	Stretch forth [Future Active Indicative]
Hands	Cheir	Hand
Another	Allos	Another of the same kind
Gird	Zonnumi	Bind with a belt [Future Active Indicative]
Carry	Phero	Carry, Bear [Future Active Indicative]
Wouldest not	Thelo	Will [Present Active Indicative]
Spake	Epo	Say [Aorist Active Indicative]
Signifying	Semaino	Signify [Aorist Passive Participle]
Death	Thanatos	Death
Should glorify	Doxazo	Glorify [Future Active Indicative]
God	Theos	God
Had Spoken	Epo	Say [Aorist Active Participle]
Saith	Lego	Say, Call [Present Active Indicative]
Follow	Akoloutheo	Follow [Present Active Imperative]
Turning about	Epistrepho	Turn about [Aorist Passive Participle]
Seeth	Blepo	See [Present Active Indicative]
Disciple	Mathetes	Disciple
Loved	Agapao	Love [Imperfect Active Indicative]
Following	Akoloutheo	Follow [Present Active Participle]
Leaned	Anapipto	Recline at a banquet [Aorist Active Indicative]
Breast	Stethos	Breast, Chest
Supper	Deipnon	Supper, Feast
Said	Epo	Say [Aorist Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Betrayeth	Paradidomi	Betray [Present Active Participle]
Seeing	Eido	See , Perceive [Aorist Active Participle]
Saith	Lego	Say [Present Active Indicative]
Shall do	-	Not found in the original
This man	Houtos	This one
Saith	Lego	Say [Present Active Indicative]
Will	Thelo	Will [Present Active Subjunctive]
He should tarry	Meno	Stay [Present Active Infinitive]
Till	Heos	Until

Come	Erchomai	Come [Present Middle Indicative]
Is	-	Not found in the original
Follow	Akoloutheo	Follow [Present Active Imperative]
Went Abroad	Exerchomai	Go out [Aorist Active Indicative]
Saying	Logos	Word
Brethren	Adelphos	Brother
Should not die	Ou Apothnesko	Not be dead [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
He Shall	Hoti	That
Die	Apothnesko	Be dead [Present Active Indicative]
Will	Thelo	Will [Present Active Subjunctive]
Tarry	Meno	Stay [Present Active Infinitive]
Come	Erchomai	Come [Present Middle Indicative]
What is that to thee	-	Not found in the original

PERFECT TENSE VERBS

OIDA, EIDO – TO KNOW – Occurs 251 times in the Perfect Tense in the New Testament and is by far the largest with Grapho next at 96 occurrences. Because of the mixture of “knows” and “don’t knows” and different characters ranging from the Trinity, through the Disciples of Christ, Religious Leaders, and even to demons the review of this verb is given in each verse it occurs.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Previously we saw the Lord fulfil His own prophecy that He would meet them again in the Galilee, and also saw the record of the last miracle of the Lord, and the only one recorded as occurring after the resurrection. This last section records the full restoration of Peter to his place as leader of the band, and the one to preach the establishment sermon of the new body the church.

Peter was brash, courageous, forthright, physically strong, and like all strong people he trusted his own strength to do things until this point. In **John 13:37**, John records Peter's boast that though the others would fall he wouldn't, by his own sheer force of personality and inner strength.

It took the Lord a lot to demonstrate to Peter that in his own strength he could do nothing. The multiple bitter denials in the courtyard really floored Peter. His weakness when faced with the powers of darkness was obvious to all, but most important of all, it was now accepted by Peter.

He now sees that unless the Lord strengthens him he has no strength, and unless the Lord protects and guides him he has no security. It is a quieter, humble and more thoughtful Peter who sits by that breakfast fire.

This fireplace becomes a place to warm his heart and be restored, as the fire in the High Priest's courtyard had been the place to warm his body and chill his soul! Peter is where he can be lifted up to service until the day of his death. He is restored and he leads the church for the first years – it is a reminder to us – when God forgives – HE forgives!

Verse 15. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

The Lord will ask three questions, giving three answers, each differing in a few words only, but the differences are important. The word for love in this verse is agapao.

This is the love that puts the other person first; it is absolute concern, loving care for the well being and interests of the other person. Peter is asked, 'are you occupied with me or with yourself?'

Note also the Lord calls him 'Simon son of Jonah', not Peter. Simon is his given Jewish name, and it is to his Jewish roots that the appeal is made. He must accept the Lord as His Messiah, and serve Him God's way, in accordance with the scriptures and the Messiah's plans and provisions, not according to Peter's views.

The Lord's question also tests Peter's pride. He had claimed to love the Lord and be faithful while all the others would fail. So now he is openly asked if he loves the Lord 'more than all the others'. Peter's answer is, 'Lord you know (perfect, active, indicative of the verb oida) I love (phileo - present, active, indicative of the verb for filial, family, affectionate love) you'.

There is no pride left here. Peter is no longer comparing himself to the others, no longer boasting of his prowess. Peter's appeal now is to his heart, where he invites the Lord to look and see his deep affection for him. As we will see, more than deep affection is going to be required, but he is starting in the right place!

The Lord then gives the first of his three orders. 'Feed my lambs'. Present, active, imperative of bosko - to feed. The Lord's command is keep on feeding and providing for my young believers (little lambs)! Look out for the young believers Peter, keep them safe and ensure they have the spiritual and physical food they need to grow safely. Peter has just been restored and he is given this task.

Verse 16. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

The Lord repeats his question. The Lord repeats the question three times, just as Peter faced the questions around the Chief Priest's fire (plus he had other denials away from the fire – but they are all forgiven). For each fire-side denial there will be a chance to rise up and affirm his love by this fire-side. Where he cursed and swore as he denied his Lord, now he quietly affirms his love for the Lord a humbled and broken man. He does not even feel worthy to use the word agape for caring self-less love. His answer to the Lord's repeated question is the same as in verse 15.

The Lord's command differs here. 'Shepherd my sheep'. Present, active, imperative of the verb poimeno. Keep on shepherding, protecting, leading and guiding my adult followers. This is the practical application of agape love; it is the practical outworking of loving concern for others. Peter is called to be the under-shepherd of the Lord's flock. This means putting others first and being consistently caring for others as the shepherd of the flock responsible to the Lord alone.

Verse 17. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Peter's reasons here indicate he does understand what is behind the Lord's probing questions. The Lord changes His question, using the word (phileo) that Peter has used for love now. This is a direct challenge to Peter, and his heart breaks within him. The word for grief is a very strong one here. Peter repeats his protest of love and the Lord gives his third order for the care of the believers. 'Feed my sheep'. This completes the tasking of a genuine pastor. He is to feed the little lambs, protect the flock and feed also the older sheep.

Peter is called to a flexible teaching-shepherding ministry, where he feeds the little ones the milk of the Word and is able also to feed the meat of the Word to the older believers also. We are to put this passage together with Matthew 28 as part of the one 'Great Commission'.

Verse 18. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. 19. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Peter will die by crucifixion. He will be required to 'stretch out his hands', in death. As an old man he will win the martyrs crown. Note the last words of the Lord directly to Peter, 'follow me!' In Luke 5 and Mark 1 you will see that the same words were used by the Lord to call Peter. This repetition of the command is with the changed emphasis, for Peter is now following the Lord truly, not following his own plans in his own strength.

Verse 20. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21. Peter seeing him saith to Jesus, Lord, and what shall this man do?

John moves on now to cover a major problem for the early church. The story had circulated that the Lord had said to John that he would not die before he returned to earth to establish his kingdom. Peter, John and the Lord are walking and talking along the shoreline after their breakfast. Peter and John have been together since the beginning, they were called together, and they were at the cross and tomb together. Peter asked the question, what about him Lord? Note the Lord's reply carefully.

Verse 22. Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. 23. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

Don't be nosy Peter! The Lord is blunt with Peter; it is none of his business what is going to happen with John. Peter had boasted that he would serve better than the others in **John 13:37** and he has had this knocked out of him, but now the Lord pushes the lesson another step.

John then comments directly on the words of the Lord that day, for it is now thirty years since Peter's death, and over sixty years since that day by the beach. John stresses that the Lord did not say, that he won't die, but that whether he does or not it is not Peter's business! **2 Thessalonians 4:11, 12, Romans 14:4, 10 - 13.**

APPLICATION

Lordship is behind this use of name and question. Peter was a big 'I CAN', now he knows that he cannot do things for the Lord, and so he is ready to make himself available for service under orders! This is the issue for us all. We serve the Lord under his orders not our own ideas!

Peter is now back to his rightful place, as Simon, under his Messiah's instructions.

Service for the Lord begins at the place where you recognise that it is not your strength and ability that matters but the Lord's direction and strength within you.

Service begins when you rest on the knowledge of His love for you, and the comfort of knowing that He knows your heart towards him. Service begins when you get your eyes off what others are doing and look to the Lord alone, and get your heart right towards Him.

This is my experience with the service of the Lord; that believers who start to follow the Lord seriously will be tasked with assisting other young believers.

Most bona fide ministries began with the minister serving in and teaching Sunday school, and running a home Bible study, well before they study theology and lead any church.

If ministers have not served in these capacities my experience indicates they either don't have the gift of pastor, or they are still, like Peter, before the Cross, disobedient and arrogant.

We are to go into all the world and preach the Gospel, but once people accept it, this is the standard of care we are to give for their protection. Our care for the flock is to be total; as the Lord made clear in **John 10:11**, we are to be ready to lay down our lives for the sheep.

We are to follow Him, His way, His plan, and do this in His strength.

The message for us is clear. Do our own work, as unto the Lord and do not concern ourselves with the views, roles and destiny of the others! We are to do our own work, as unto the Lord, and leave all else in the Lord's hands.

Make no comparisons between your service and that of others, and do not busy yourself with their work in any way at all, other than to pray for them!

Follow the Lord alone, have eyes for Him and His words alone, and keep your nose out of others lives. Privacy of the priesthood is in view here. We do our own tasks as unto the Lord.

DOCTRINES**PRIVACY**

1. Privacy is a right of all people under divine institution number 1. (Freewill).
2. As believer priests we are responsible to live our lives as unto the Lord not to other people (**1Peter 2:9, Colossians 3:17**).
3. No believer has the right to intrude in the life of another believer (**John 21:21,22**).
4. No one ought to criticise others for they stand or fall to the Lord alone, not to you (**Romans 14:4, 7-10,13**).
5. No believer should be a busybody such should be severely dealt with (**2Thessalonians 3:11,12**).
6. Religious people are always violators of others privacy (**1Timothy 5:13**).
7. Violating others privacy is as bad as murder in Gods eyes (**1Peter 4:15**).
8. All these principles apply to unbelievers as well. Our job is not to criticise them but to evangelise (**1John 2:2, James 5:20**).
9. Do not criticise, evangelise.

CHRISTIAN LIFE: OBEDIENCE

1. Obedience is better than offerings. (**1 Samuel 15:22; Proverbs 21:3; 28:9**). If we are not in God's will, any "worship" we offer is unacceptable.
2. Obedience is something you have to learn. The basic training in obedience has to start in childhood. As it says in (**Exodus 20:12 and Deuteronomy 5:16**) "Honour your father and your mother ". (**Proverbs 4:3, 4; 22:6; 29:15-17; Hebrews 5:8**).
3. Teaching your child obedience is an act of love. (**Proverbs 3:12; 19:18; 23:13-14**).
4. We have to obey those who are in authority over us. (**Exodus 20:12; 22:28; Leviticus 19:3; Deuteronomy 5:16; Romans 13:1-5; Ephesians 6:1-5; Colossians 3:18-22; Titus 3:1**).
5. Those in authority have been put in that position by God. (**Romans 13:1**).
6. Obedience to those in authority is obedience to God. (**Proverbs 24:21; Ephesians 6:7; Colossians 3:23-24; Romans 13:5**).
7. Disobedience to those in authority is disobedience to God. (**Romans 1:30; 13:2**).
8. But when we are ordered to do something that is against God's Will we have to disobey. (**Acts 4:19; 5:40-42**)
9. The fifth commandment (**Exodus 20:12; Deuteronomy 5:16**) is the only commandment with a promise. (**Proverbs 10:17; Ephesians 6:1-3**). Social life in a society is only possible when the people in it have learned to obey.
10. If this commandment is ignored, if the authority of the family is denied or not exercised, society will quickly slide into anarchy. (**Isaiah 3:12; Proverbs 29:21; 30:21-23; Romans 1:30**.)
11. Jesus Christ was perfect in His obedience. (**Luke 2:51; Philippians 2:8**). Examples of the Lord's perfect obedience to the Father's will.
 - a) The Lord's temptation in the wilderness (**Matthew 4:1-11**), where the Lord resisted the temptation in His humanity to use His divine power outside the Father's will (**Philippians 2:5-8, Hebrews 10:7**)

b) In the Garden of Gethsemane the Lord resisted all temptation to the contrary but set His face firmly to go through with the horror of the cross (**Matthew 26:38-46, Mark 14:34-42, Luke 22:41-44**)

c) During the provocations of the trials the Lord stood firm and resolute. Although He had the power to resist arrest, as shown briefly in (**John 18:6**), He voluntarily went with the troops, even chiding Peter for his sword play (**Luke 22:49-51**). Although abused (**Matthew 26:67-68**), struck (**John 18:22**), scourged (**Matthew 27:26**), mocked and beaten (**Matthew 27:27-31**), and finally crucified the Lord calmly accepted this all as part of the Father's Plan, resisting any temptation to rebel at the injustice, cruelty and callousness of those who perpetrated this evil. Rather He prayed for them, acknowledging to Pilate that all this was part of His role as Saviour (**Luke 23:34, John 18:37**)

d) When miracles were demanded by Herod Antipas (**Luke 23:8-11**) the Lord resisted any temptation to instantly judge that evil man and his court but saying nothing set His face to the cross on which He would bear even the sins of Herod Antipas (**1 John 2:2**)

e) When He stumbled on the road to the cross He did not call on divine strength but Simon of Cyrene had to be pressed into service to carry the cross. (**Matthew 27:32, Luke 23:26**)

f) When reviled by the crowds as He hung on the cross, taunted to do things which He could have done, He resisted all temptation to step down from the cross but stayed there to bear the sins of all. (**Matthew 27:39-44, Mark 15:29-32, Luke 23 :35-39**)

PETER - DIVINE GUIDANCE

1. SCRIPTURE - Gospels, Acts, First and Second Peter.

2. BIOGRAPHY

Born Simon the son of Jonas, he was a native of Bethsaida in Galilee. He was married and lived with his mother-in-law at Capernaum at the time he was called by the Lord. He was a fisherman, fishing with his father and his brother Andrew when Jesus found him. Together with James and John, Peter formed a group of three disciples who appeared to have a closer relationship with Jesus, as they appeared with Him at the Mount of Transfiguration (**Matthew 17:1-13**), and in the garden of Gethsemane (**Matthew 26:36-46**). Peter was the leader of the disciples and often spoke without fully considering the situation. It was Peter who walked on the sea at Galilee (**Matthew 14:22-32**) before his faith collapsed. He also was the one who was commended by Jesus for recognising Jesus as the Messiah. Peter was disappointed that Jesus was not going to set up a temporal kingdom as the final act of His ministry (**Mark 8:32, 33**). Saying that he would die rather than desert Jesus, he failed miserably later that day and denied Him three times. After Pentecost, Peter was a changed man, preaching boldly about Jesus Christ (**Acts 2:14-40**). He had, however, to learn that the Gentiles were also subject to the promise of Abraham and that the Mosaic law had been fulfilled at the cross (**Matthew 5:17; Acts 11:6-9**). Herod imprisoned him but he was released by an angel. Paul admonished Peter regarding his superficial relationship with the Gentiles but Peter eventually commended Paul's writings for the mature believer (**2 Peter 3:15, 16**). Peter then disappears from the scripture but it is said that he was crucified upside down as a martyr.

3. EVALUATION: **Acts 11:1-16.**

a) Peter is in Jerusalem for a meeting of church leaders (verse 1).

b) News of the Gentile Pentecost was received (verse 1).

c) Opposition is received from legalists (verse 2).

d) This brought criticism of Peter (verse 3).

e) Peter begins to think back on the Gentile Pentecost (verse 4), bringing out the factors which led Peter to go to Cornelius' house.

f) Peter is given guidance through prayer (verse 5).

g) He is given guidance through pondering the meaning of the animals he saw (verse 6).

h) Peter is informed by God that there had been a change as far as eating of previously unclean animals was concerned (verses 7-10).

i) He is guided by coincidence or providential circumstances by the arrival of three men from Caesarea (verse 11). God opened doors for Peter.

j) The Holy Spirit confirms that he should go to Caesarea (verse 12).

k) When he met Cornelius he compared experiences with him (verses 13-15).

l) Peter is guided also by remembering Scripture (verse 16).

4. PRINCIPLES

- a) God's will for Peter depended on his being aware of:
- i) Viewpoint will of God - what does He want me to think (**Mark 8:33**).
 - ii) Operational will of God - what does He want me to do (**Acts 10:20**).
 - iii) Geographical will of God - where does He want me to go (**John 21:18**).
- b) Peter's attitude and maturity also played a part:
- i) His knowledge of the scriptures (**Psalms 32:8; Proverbs 3:1-6**).
 - ii) The filling of the Holy Spirit (**Romans 6:13; 12:1,2**).
 - iii) Maturity (**2 Peter 3:18**).
- c) God will not force His own will on the believer but desires to give guidance to His children (**Hebrews 3:7**).
- d) Guidance is given nowadays through the Bible (**1 Corinthians 13:10**).
- e) Many items of guidance are clearly set out in the Scriptures, e.g. do not marry an unbeliever (**2 Corinthians 6:14**).
- f) The correct following of guidance gives blessing to others as well as the one who is guided.

HARMONY

RELATIONSHIP BETWEEN THE LORD AND PETER

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

JESUS PREDICTS PETER'S CONDITION IN OLD AGE

Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

PETER'S CONCERN ABOUT THE FUTURE OF OTHERS

Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

175 THE GREAT COMMISSION - MATTHEW 28:16-20

Matthew 28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. **17** And when they saw him, they worshipped him: but some doubted. **18** And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. **19** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: **20** **Teaching** them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

KEY WORDS

Eleven	Hendeka	Eleven
Disciples	Mathetes	Disciple
Went away	Poreuomai	Go away [Aorist Passive Indicative]
Into	Eis	Into
Mountain	Oros	Hill, Mountain
Had appointed	Tasso	Appointed, set [Aorist Middle Indicative]
Saw	Eido	See, perceive [Aorist Active Participle]
Worshipped	Proskuneo	Worship [Aorist Active Indicative]
Some	Hoheto	Some, others
Doubted	Distazo	Doubt [Aorist Active Indicative]
Came	Proserchomai	Come, draw near [Aorist Active Participle]
Spake	Laleo	Speak, tell [Aorist Active Indicative]
Saying	Lego	Put forth, say [Present Active Participle]
All	Pas	Whatsoever, whole
Power	Exousia	Authority, power, right
Given	Didomi	Give, grant, commit [Aorist Passive Indicative]
Heaven	Ouranos	Heaven
Earth	Ge	World
Go	Proserchomai	Depart, go [Aorist Passive Imperative Participle]
Therefore	Oun	Therefore, then
Teach	Matheteuo	Teach, instruct [Aorist Active Imperative]
Nations	Ethnos	Nation, people
Baptizing	Baptizo	Baptize, wash [Present Active Imperative Participle]
Name	Onoma	Name (authority)
Father	Pater	Father, parent
Son	Uihos	Son
Holy	Hagios	Holy
Ghost	Pneuma	Spirit
Teaching	Didasko	Teach [Perfect Active Imperative Participle]
Observe	Tereo	Hold fast, keep [Present Active Infinitive]
All things	Pas	All, every
Whatsoever	Hosos	Whatsoever
Have commanded	Entellomai	Command, charge [Aorist Middle Indicative]
Lo	Idou	Behold
Am	Eimi	I, am , Keep on being [Present Active Indicative]
With	Meta	With
Always	Pas, Hemera	All days, always
Unto	Heos	To , Up to
End	Sunteleia	End
World	Aion	Age
Amen	Amen	So be it, Amen

PERFECT TENSE VERB

DIDASKO – TEACH – The verb occurs 97 times in the New Testament, and is by far the most prominent of the 4 Greek verbs so translated. It however occurs uniquely in the Perfect Tense in **Matthew 28:20**. In the final verses of Matthew's gospel Jesus commands His followers to continuously teach all nations about Him and His commandments.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
175	1 Samuel 2:10	Shall be an anointed King to the Lord	Matthew 28:18
	Isaiah 8:8	Called Emmanuel	Matthew 28:20
	Isaiah 42:1-6	His is a worldwide compassion	Matthew 28:19-20
	Isaiah 52:7	Published good tidings upon mountains	Matthew 28:16
	Isaiah 53:12a	Exalted by God because of His sacrifice	Matthew 28:18

REFLECTION

Verse 16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. **17.** And when they saw him, they worshipped him: but some doubted.

In Galilee the risen Lord Jesus appeared to His disciples at an unnamed mountain. This is the same appearance recorded and **Mark 16:15-18** and **1 Corinthians 15:6**. What a wonderful reunion. His sufferings were passed forever. Because He lived they too would live. He stood before them in His glorified body. They worship the living Lord but doubts still lurk in some of their minds.

Verse 18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Then the Lord explained that all authority had been given to Him in heaven and on earth. In one sense of course He always had all authority. Here however He was speaking of authority as head of the new creation.

Since his death and resurrection He had authority to give eternal life to all whom God had given to Him **John 17:2**. He had always had the power as the firstborn of all creation but now as He had completed the work of redemption He had authority as the firstborn from the dead that in all things He might have pre-eminence **Colossians 1:15, 18**.

Verse 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: **20.** Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

As head of the new creation He then issued a great commission telling the believers to teach all nations baptizing them in the name of the Trinity, and guiding them by teaching the new converts.

Jesus made it clear that He would be with them until the end of the age. This showed that though He be absent from them physically until His Second Coming, He would still be with them.

MARK 16:15-18

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. **16** He that believeth and is baptized shall be saved; but he that believeth not shall be damned. **17** And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; **18** They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

KEY WORDS

Said	Epo	Command, tell [Aorist Active Indicative]
Go	Poreuomai	Depart, go [Aorist Passive Participle]
Into	Eis	Into
All	Hapas	Whole, every
World	Kosmos	World
Preach	Kerusso	Preach, proclaim, publish [Aorist Active Imperative]
Gospel	Euaggelion	Good message
Every	Pas	Whatsoever, whosever
Creature	Ktisis	Creature, creation
Believeth	Pisteuo	Believe, commit (to trust) [Aorist Active Participle]

Baptized	Baptizo	Baptize, wash [Aorist Passive Participle]
Shall be Saved	Sozo	Save, preserve [Future Passive Indicative]
Believeth not	Apisteo	Believe not, Disbelieve, Disobey [Aorist Active Participle]
Shall be damned	Katakrino	Damn, Condemn (sentence) [Future Passive Indicative]
Signs	Semeion	Sign, Miracle, Wonder
Shall follow	Parakoutheo	Follow [Future Active Indicative]
Believe	Pisteuo	Believe, Commit (to trust) [Aorist Active Participle]
Name	Onoma	Name (authority)
Cast out	Ekballo	Cast out, Expel, Send away [Future Active Indicative]
Devils	Daimonion	Devils, Gods,(demonic being)
Shall speak	Laleo	Speak, Utter, Talk [Future Active Indicative]
New	Kainos	New
Tongues	Glossa	Tongue,(Language not acquired naturally)
Take up	Airo	Put away , Remove, lift up [Future Active Indicative]
Serpents	Ophis	Serpent, Snake (Satan)
Drink	Pino	Drink
Deadly thing	Thanasimos	Deadly, Fatal ,Poisonous [Aorist Active Subjunctive]
Shall not hurt	Ou Me Blato	Never hurt or injure [Aorist Active Subjunctive]
Lay	Epitithemi	Lay [Future Active Indicative]
Hands	Cheir	Hand
Sick	Arihostos	Sick
Shall recover	Echo Kalos	Recover fully, well [Future Active Indicative]

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

This verse records the commission that was given by the Lord on the eve of his ascension. There is thus an interval between verses 14 and 15. The disciples were commanded to preach the gospel to the whole creation. The Saviour's goal was world evangelism. He proposed to accomplish it with eleven disciples who would literally forsake all to follow Him.

Verse 16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

The omission of baptised with "disbelieveth" shows that Jesus does not make baptism essential to salvation. Condemnation rests on disbelief, not on baptism. So salvation rests on belief. Baptism is merely the picture of the new life, not the means of securing it. So serious a sacramental doctrine needs stronger support than this disputed portion of Mark, but this is a major point to note. There is we believe, no "baptismal regeneration"; baptism reflects and pictures regeneration that occurred at the point of faith. Refer doctrine.

This verse is used by some to teach the necessity of water baptism for salvation. We know it cannot mean that for the following reasons: -

1. The thief on the cross was not baptised yet he was assured of being in paradise with Christ. **Luke 23:43**
2. The Gentiles at Caesarea were baptised after they were saved. **Acts 10:44-48**
3. Jesus himself did not baptise which is a strange omission if baptism was necessary for salvation. **John 4:1,2**
4. Paul thanked God that he baptised very few of the Corinthians which is an impossible thanksgiving if baptism was essential for salvation. **1 Corinthians 1:14-16**

5. Approximately 150 passages in the New Testament state that salvation is by faith alone. No verses or very few verses could contradict this overwhelming testimony.

This verse mentions baptism as the expected output expression of belief. Baptism is not a condition of salvation but an outward proclamation that the person has been saved.

Verse 17. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

This passage if taken in isolation indicates that all Christians will be able to heal all the sick, they will all be able to speak miraculously in foreign languages, if any of them drink poison or handle snakes they will not die, all will be able to cast out demons. Obviously this is not a true reflection on Christianity today or historically. Some have had all these giftings from the Holy Spirit, but very few. For an article on this subject see Book 135 of CD EBCWA. See also the Three Great Commissions below.

APPLICATION

If this commission, as stated in both Matthew and Mark, embodies God's program for today, how shall we answer the Seventh Day Adventist when she/he teaches legalism from **Matthew 28:20 and Matthew 23:2,3**? How do we answer the so called 'Disciples of Christ' when they teach baptismal salvation from **Mark 16:16**, or the Pentecostalists when they insist from **Mark 16:17-18** that miraculous powers are the sign of true faith and salvation, or the episcopal churches when they quote **John 20:22-23** and insist on the right to remit or not remit sins?

We answer them all by keeping the texts they quote in their biblical context. Let us look at the great commissions to see the evolving of the Plan of God.

THE THREE GREAT COMMISSIONS

There are three great commissions given in succession by the Lord Himself, one before the crucifixion, another after His resurrection, which is the one in view here, and a third after His ascension through the apostle Paul. Here we see a developing series of commissions. We need to ensure that the commission we are following is totally pertinent and applicable to the Church, as the first two were given to the disciples or apostles still operating within the Age of Israel.

The **First Great Commission** is given to His disciples in **Matthew 10:5-8**, *"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."*

Here we see that the object of the commission is to go to the lost sheep of the house of Israel, and not to the Gentiles, preaching that the Kingdom of Heaven is at hand. The command also includes the requirement to heal the sick, cleanse the lepers, raise the dead and cast out devils. These would be the "signs following" for these Jewish evangelists in Jesus day, and in that way is a very Jewish format, as the Jews look for signs while the Church lives by faith. The requirement for miracles was legitimate however – for the message of these men was that Messiah had arrived, and indeed HE was at the door! We call this the first great commission.

The **Second Great Commission** is given above in **Matthew 28:19,20**. *"19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."*

In this commission the apostles are told to go and teach all nations, baptising them in the name of the Trinity. Again this is the gospel of the Kingdom, with the possibility still that the Lord would return and set up His Kingdom. It is to be remembered that this was the teaching of Peter at Pentecost and thereafter, and legitimately so. **Acts 2:36-39, 3:19-26**.

Here there is a development of the same programme as the first great commission, and they were given, according to Mark's account, greater miraculous powers to accredit them, and at that early time in Jerusalem, they had all things in common.

It should be also noted that the Lord said that He would be with them until the end of the world, which more correctly should be rendered the end of the age. Is He is talking of the Age of the Jews, and is He therefore giving comfort to those who minister in that dispensation? This would be important right up until the church has to flee Jerusalem in 66AD, before the City and Temple are destroyed in 70 AD. This gospel message would therefore include the 144,000 Jewish evangelists in Revelation 7, which relates to the Tribulation period (still the Age of Israel – as it's the last seven years) following the removal of the Church at the Rapture. This again is really a great commission to the Jews. We call this the greater commission.

It needs to be noted in the period between the removal of the Church, and the Second Coming of our Lord the Gospel of the Kingdom will again be preached. *“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”* **Matthew 24:14**. The end of this commission/instruction in this case is the end of the Age of Israel, the Second Coming of Jesus Christ.

This is fulfilled in **Revelation 14:6-7a** by a mighty angel, *“6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven.”* Here we see the hour of judgement coming after which the Kingdom will be set up. Here God provides the fulfilment of **Matthew 24:14**.

We believe that we presently find ourselves in the time period, of the “beginning of sorrows”, as we have seen from the Olivet Discourse, and so we know that we are drawing very close to the time of the Tribulation, and so we know that the Second Coming of Christ is very close. The first two Commissions are helpful to understand, and we can certainly spiritually apply them to our present ministry, while giving thanks that we know we will be followed by those fulfilling them fully.

The **Third Great Commission**, which we believe is fully ours in these last days of the Church Age is given from the Lord to Paul in the Spirit, and recorded in **2 Corinthians 5:16-20**, *“Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. 17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.”*

The third and last “marching orders” are given to us in the Church Age here by the Apostle Paul, with the gospel of Grace, which relates to the Church Age, as ours 100%. The offer of reconciliation by grace through faith is the heart of the gospel of the grace of God. After the nations and even Israel had turned against God He did something remarkable. He replied to the brutal murder of Stephen by saving Saul the leader of the persecution against the church and the personification of Israel's spirit of rebellion.

It became necessary therefore to set Israel aside, although only for a time, God demonstrating the riches of His grace by saving her leader in the rebellion and sending him forth with an offer of grace to all men everywhere. **Romans 11:15**.

It was God's revealed purpose to bless the world through the rise of Israel, **Isaiah 60:1-3**, and this purpose will be fully and finally accomplished during the Tribulation Period – which will be the greatest time of evangelism the world has ever known. But it was God's hidden purpose to bless the world through the fall of Israel, and the ministry of the Jewish-Gentile mixed group, the Church, and this is now being accomplished **Romans 11:11, 12, and 15**.

1. Under this commission we with Paul are sent to all men without distinction. **2 Corinthians 5:14-21**.
2. Under this commission Christ's returned to judge and reign is held in abeyance and reconciliation is offered to God's enemies everywhere. **2 Corinthians 5:16, 19, Romans 11:25 Hebrews 2:8,9**.

3. Under this commission miraculous powers have been withdrawn. **Romans 8:23, 2 Corinthians 4:16, 5:1, 12:7-10, 1 Timothy 5:23, 2 Timothy 4:20.**
4. Under this commission the "sell all" and "lay not up" orders have been rescinded **2 Corinthians 12:14 1 Timothy 5:8.** Indeed the apostle even had to take up offerings for those in Jerusalem who sold all and were now beginning to **lack Acts 4: 34 cf. Acts 11:27-30, Romans 15:26, 1 Corinthians 16:1- 3.**
5. Under this commission faith alone is required for salvation. **2 Corinthians 5:18-21, Romans 3:21, 24-28 and 4:5, Ephesians 2:8-10.**

In verse 16 we have "**Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.**" Here we have the word henceforth meaning from here on there is no priority by race, it is to everyone. We are therefore ambassadors to whosoever. This is the greatest commission, and the one given to the church, with the Gospel of Grace, rather than **Matthew 28:19, 20** which still had the Gospel of the Kingdom in focus, although it forms the basis of the later words given to Paul. The Later Orders modify the earlier orders.

DOCTRINES

CHRISTIAN LIFE – EVANGELISM – see page 80

CHRISTIAN LIFE - AMBASSADOR

1. An Ambassador does not appoint himself, they are appointed by the nation represented, the king she/he represents, the person he/she represents. We are appointed by God. (**2 Corinthians 5:20**).
2. An Ambassador does not support himself. We are sustained and protected by God (**Philippians 4:19**).
3. An Ambassador does not represent himself. We represent God on earth. (**Matthew 28:19-20**).
4. An Ambassador does not belong to the nation to which she/he is sent. Positionally we are in heaven, experientially we are in the world. (**Philippians 3:20, John 15:19**).
5. All Ambassadors have instructions in written form. We have the Word of God. (**1 Thessalonians 4:1-2**).
6. An Ambassador representing their country does not treat any insult as personal. (**Matthew 5:11-12**).
7. When an Ambassador is recalled from a country it is tantamount to declaration of war. After the Rapture there will be massive warfare on earth. All Christians will be recalled at the Rapture. (**1 Thessalonians 4:13-17**).

GOSPEL OF SALVATION

1. Gospel means "good news" - there are four gospels are found in the New Testament.
2. Gospel of the Kingdom.
 - a) Preached by John the Baptist (**Matthew 3:1, 2**) the Lord Jesus Christ (**Matthew 4:23**) and his disciples (**Matthew 10:7**) Thy Kingdom come (**Matthew 6:10**).
 - b) It consists of the setting up on earth of Christ's 1,000 year Kingdom thus fulfilling the Davidic Covenant (**2 Samuel 7:16**)
 - c) There will be another preaching of the gospel by the Jewish remnant in the days of the Great Tribulation before the 2nd Advent. (**Matthew 24:14, Revelation 7**) After the 2nd Advent the 1,000 year reign commences. (**Revelation 20:1-6**)

3. Gospel of Grace - the gospel of personal salvation by grace through faith. This gospel appears under many names and is the means of salvation throughout the history of mankind.

- a) Gospel of God (**Romans 1:1, 1 Thessalonians 2:2**)
- b) Gospel of Christ - (**Mark 1:1, Romans 1:16**)
- c) Gospel of the Grace of God - (**Acts 20:24**)
- d) Gospel of Peace - (**Ephesians 6:15**)
- e) Gospel of your salvation - (**Ephesians 1:13**)
- f) Glorious Gospel - (**2 Corinthians 4:4**)

4. The Everlasting Gospel - (**Revelation 14:6**) -the good news is everlasting. This gospel will be preached on earth just before Christ's return in glory. (**Matthew 25:31, 32**). This gospel is the means of salvation to countless thousands both Jews and Gentiles. (**Revelation 7:9-14**)

5. Paul's "My Gospel" - (**Romans 2:16**) This is the same gospel of salvation by grace through faith but includes the mystery doctrines of the church age not previously revealed. The gospel in the Old Testament was revealed by the Tabernacle, Feasts, Levitical Offerings etc.

6. "Another Gospel" which is not another (**Galatians 1:6, 7, 2 Corinthians 11:4**) This is a perversion of the Gospel of Christ (**Galatians 1:8, 9**) The curse is proclaimed on any who preach it. There have been many perversions - legalism in Galatia, angel worship in Colossae (**Colossians 2:18**) among others.

BAPTISM

1. Usage of word "baptism" prior to the Koine (common) Greek (pre. 350 BC).

- a) The English word "baptism" is a transliteration of the Greek verb BAPTIZO meaning to identify. This word was used by Greek poets, dramatists and historians to portray identification of one object with a second so that the nature or characteristic of the first object is changed.
- b) For example Xenphon (fourth century BC) tells of Spartan soldiers dipping their spears into pigs' blood before going into battle. By identifying the spears with blood, the nature of the spears was supposed to have been changed from a hunting to a warrior spear.
- c) Euripedes (fifth century BC) used the word to describe a sinking ship. As it sinks, the character or nature of the ship is changed. It is so identified or "baptised" with the water that it no longer floats - it becomes a wreck.

2. Meanings of the Koine Greek.

- a) Verb - BAPTO - to dip (**John 13:26, Luke 16:24**), to dye (**Revelation 19:13**)
- b) Verb - BAPTIZO - to dip, to immerse, to cleanse by washing.
- c) Noun - BAPTISMOS - washing of dishes (**Mark 7:4**), doctrine of baptisms (**Hebrews 6:2**)
- d) Noun - BAPTISMA - ritual baptism (**Matthew 3:7, 21:25**), spiritual baptism (**Romans 6:4**), figure of martyrdom (**Mark 10:38, Luke 12:50**)
- e) Noun - BAPTISTES - one who baptises like John the Baptist (**Matthew 3:1, 11:11, Mark 6:25**)

3. Real baptisms: an actual identification - a person identified with something real. These are dry baptisms, and do not involve water. There are four real baptisms -

- a) Baptism of Moses - a double identification of the children of Israel at Red Sea. (**1 Corinthians 10:2**)
 - i) With Moses - the people were identified with Moses in his faith, leadership and deliverance. They had victory "in Moses".
 - ii) With cloud - the people were identified with God (the cloud) as He delivered them through the dry seabed and destroyed their enemies behind them. They had victory "in God".
- b) Baptism of Fire - unbelievers are identified with judgement. (**Matthew 3:11, 13:24-30, 2 Thessalonians 1:7-9**).
- c) Baptism of the Cup - identifies the Church Age believer with the victory of Christ after the cross - Christ identified himself with our sins (**Matthew 26:39, 2 Corinthians 5:21**)
- d) Baptism of the Holy Spirit - enters Church Age believers into the Body of Christ, and therefore identifies them with everything that Christ is (**1 Corinthians 12:13, Romans 6, Ephesians 1:3**)

4. Ritual Baptisms: involve literal water, which represents something else.

- a) Baptism of Jesus - unique (**Matthew 3:13-17**). Water represented Father's Plan. Christ identified himself with the Father's will in going to the cross.

- b) Baptism of John (**Matthew 3:1-11, John 1:25-33, Acts 18:25**). Water represented the kingdom demonstrating identification of John's converts with Jesus and His Kingdom.
- c) Believer's (Christian) baptism (**Acts 2:38,41, 8:36-38, 9:18, 10:47-48, 16:33**).
- i) Water represents the work of Christ.
 - ii) Identification of Church Age believer, with Christ in his death (going into the water), burial (under the water) and resurrection to "newness of life" (coming up out of the water).
 - iii) Water baptism is a testimony to personal faith in Christ.
- d) Two ordinances for the Church:
- i) Water baptism - once; represents salvation.
 - ii) Communion - repeated; represents fellowship.

BAPTISMAL REGENERATION: DOES WATER BAPTISM SAVE YOU?

1. SCRIPTURE **Acts 2:38** - "Then Peter said unto them repent and be baptised every one of you in the name of the Lord Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost"

2. Apparent Problem - Water baptism is necessary in salvation. (ie baptismal regeneration).

3. Evaluation

a) Salvation is by faith alone in Christ alone, without any human works or merit. Faith excludes merit - it is merely a decision to believe what is true. (**Titus 3:5, Ephesians 2:8,9**)

b) Repent is equivalent to faith. To repent (METANOEO) means to change one's mind - we once thought that our own works were good and worthy of salvation - we now know that we are sinners and need Jesus Christ as Saviour.

c) Baptism involves doing something, and therefore can be classed as works, if we rely upon it for salvation.

4. Grammar

a) "Repent" - aorist active imperative, second person plural of METANOEO

aorist - point of time

active - you do the repenting

imperative - it's an order.

Second person plural - you all.

Literal translation - you all have to repent at a point of time.

b) "be baptised" - BAPTIZO - aorist passive imperative 3rd person singular. This is an individual order that at a point of time you receive baptism.

The imperative mood indicates water baptism not spirit baptism the latter being given at the point of salvation.

Water baptism shows reliance on the Good Work of Christ and not our own good works.

c) The difference between the second person plural active of REPENT and the third person singular passive of BAPTISM forms a strong syntactical break in the Greek which shows that BAPTISM follows BELIEF but not at the same time.

d) An exactly parallel passage is **1 John 3:23** which states "And this is his commandment that we should believe on the name of his Son Jesus Christ and love one another as he gave us commandment. "

Believe - salvation

Love one another - part of your Christian walk after salvation.

e) "for" - EIS - because of or upon

Examples

Matt. 3:11 I indeed baptise you with water unto repentance. Literal "I indeed baptise you with water because of repentance".

Matt. 12:41 "because of (EIS) repentance"

Romans 4:20 He staggered not at the promise of God through unbelief but was strong in (EIS) "because of" faith.

5. Therefore the literal translation of **Acts 2:38** is "All of you repent and let every one of you be baptised in the name of Jesus Christ (EIS) because of the remission of sins and ye shall receive the gift of the Holy Ghost.[Holy Spirit]"
6. Conclusion: Faith in the work of Christ is necessary for salvation. Water baptism and other good works in the Christian walk are the result of salvation, not part of it.
7. The Repentant Gangster: One of the thieves believed in Christ (**Luke 23:42-43**). All he could do was believe. He could not be baptised nor do any other good work.
8. It is therefore concluded that water baptism is not a pre requisite in salvation.

TONGUES

1. Purpose of Tongues (**Isaiah 28:8-11, Leviticus 26:14-39, Acts 2:8-11**)
- The Jews had just crucified their Messiah.
 - God was warning them of coming judgement.
 - The judgement would be the destruction of Jerusalem, and the scattering of the Jews amongst the Gentile nations.
 - Tongues were therefore a call to repentance and salvation of unbelievers. (**1 Corinthians 14:21-22**)
 - At the time of Passover/Pentecost, many Jews had come to Israel from foreign lands to celebrate the Feasts.
 - Tongues was used to warn and evangelise them in their own (foreign) languages. (**Acts 2:8-11**)
2. Initial fulfilment of the prophecy of tongues. (**Acts 2:1-11**)
3. Fulfilment interpreted. (**1 Corinthians 14:21, 22**)
4. Operation of tongues. (**1 Corinthians 13**)
5. Regulation of tongues. (**1 Corinthians 14**)
6. Tongues abused. (**1 Corinthians 12:12-31**)
7. Proper use of tongues:
- A sign of the dispersion set forth in three Pentecosts of Acts:
 - Jewish (**Acts 2:3-11**)
 - Gentile (**Acts 10:44-46**)
 - Transitional (**Acts 19:2-7**)
 - It was also a temporary gift until the canon of scripture was completed.
8. Discontinuance of tongues - when that which is perfect is come then that which is in part shall be done away. (**1 Corinthians 13:8, 10**)
- "That which is perfect" - nominative singular, neuter gender indicates a "thing" not a person.
 - The object is often referred to as the word of God. Some teach this is a reference to Heaven, indicating all the gifts could continue until the church enters heaven. If this is true then the gifts will operate, but in accordance with point 10 below.
 - Replacement of the gift of tongues by the Word of God written in Gentile languages. Tongues is therefore related to the completion of the canon of scripture in various languages.
9. Four explanations of the modern phenomena are logical.
- The first is a purely emotional outpouring of feelings through the voice box.
 - The second is a learned phenomenon, taught by a pastor to the people to express their spirituality in an acceptable way in that particular church.
 - The third is that it is a genuine Holy Spirit gift in accordance with the points listed below.
 - The fourth is that it is a false thing, of evil origin, as we see in the Voodoo cults of the Caribbean. **Isaiah 8:18-19, 2 Thessalonians 2:7-12, Revelation 16:13-14.**
10. Gift of tongues: its Biblical perspective.
- Not necessary for salvation. (**1 Corinthians 12:10, 11**)

- b) Never a sign of spirituality. (**Galatians 5:22-24**)
- c) Must not be confused with the Baptism of the Spirit. (**1 Corinthians 12:13**)
- d) Should not cause other believers without the gift to have an inferiority complex. (**1 Corinthians 12:15, 16**)
- e) Should not cause the user to have superiority complex. (**1 Corinthians 12:21**)
- f) The least of all spiritual gifts. (**1 Corinthians 12:28**)
- g) Effectively used only when believers exercising the gift are filled with the Holy Spirit. (**1 Corinthians 13**)
- h) With every other gift, it had its focus in service, not self enjoyment; it ministered to the whole body. **1 Corinthians 12:14ff.**
- i) It was given by the Holy Spirit in sovereignty, not taught by any man. **1 Corinthians 12:11.**
- j) Only a few had this gift when it operated in a biblical manner. **1 Corinthians 12:29-30.**
- k) The call to the church to "covet the best gifts", was a call to the entire church when it gathered together, not to individuals. **1 Corinthians 12:31**, cf. verse 11, and verses 14-27. The context of verse 31 gives its true meaning, as does the verb itself, which is a plural verb, indicating it refers to the church as a group, not individuals of the group.
- l) In the early church Tongues became a problem quickly, due to its ecstatic effect upon the user. It was not banned, but strictly regulated, as a gift of lesser significance in the church service than the teaching gifts. **1 Corinthians 12:7-11, 14:1ff.**

GOD - TRINITY

1. There is one God. He has manifest Himself in three personalities. (**2 Samuel 23:1-3, Isaiah 48:16, Isaiah 63:7-10, Matthew 28:19, Acts 2:33, 2 Corinthians 13:14**)
2. The oneness of God refers to the unity or sameness of character. All three members of the Trinity are equal (**Philippians 2:6, Deuteronomy 6:4, Acts 17:29, Romans 1:20, Colossians 2:9**), although they have different functions/purposes in relation to man.
3. The three members are distinguished according to their function in the plan of salvation (**1 Peter 1:2-3**)
 - a) The Father - the authority, who planned our salvation (**Isaiah 14:27, John 4:34, 5:17, 12:44, 1 Corinthians 8:6a, Ephesians 3:11**)
 - b) The Son - the obedient son, who was born as a man, died for our sins, and rose from the dead (**John 4:34, 5:17, Hebrews 10:7**)
 - c) The Holy Spirit - the ministering servant, who reveals the Son and sanctifies us (**John 16:8-11**).
4. The Son is the only visible member of the Trinity. (**John 1:18, 6:46, 1 Timothy 6:16, 1 John 4:12**). He was revealed in the Old Testament in Christophanies (eg the Angel of Jehovah) and became flesh in the New Testament. (**Exodus 3:14 cf John 8:58; Psalm 10:16 cf Revelation 11:15; Zechariah 14 cf Revelation 19**)
5. Evidences of the Trinity
 - a) Affirmed by the use of the title Elohim (plural, Gods) in the Old Testament and the plural pronoun "us" in (**Genesis 1:26, 3:22, 11:7**).
 - b) The worship of God we have repeated three times "Holy, holy, holy is the Lord God Almighty (**Isaiah 6:3, Revelation 4**)
 - c) The name (singular) of the Father, Son and Holy Spirit indicates Trinity. (**Matthew 28:19-20**)
 - d) The Lord's Baptism - the Spirit descends, the Father speaks from heaven and the Son is baptised. (**Matthew 3**)
6. Light is a good illustration of the Trinity. (**1 John 1:5**) Light is one, but has three elements.
 - a) Father - actinic light - that part of light which is invisible, nor felt.
 - b) Son - luminiferous - that part of light which is both seen and felt.
 - c) Spirit - calorific - that part of light which is not seen but felt.

GOD: TRINITY IN THE OLD TESTAMENT

1. The plurality of God is given by the plurality of the word Elohim which is not only a word of magnitude but also of number - **Genesis 1, 3, 11**
2. The tetragrammaton JHWH also refers to three personalities in the Trinity - **Numbers 6:24-27**

3. The Father speaks of

[a] The Son - **Psalm 2:6,7**,

[b] The Holy Spirit - **Isaiah 11:2**

4. The worship of God we have repeated three times "Holy, holy, holy is the Lord God almighty - **Isaiah 6:3, Revelation 4**

5. The Lord Jesus Christ is revealed in the Old Testament - **Exodus 3:14 cf John 8:58; Psalm 10:16 cf Revelation 11:15; Zechariah 14 cf Revelation 19**

6. The Lord Jesus Christ is noted as the angel of Jehovah - **Genesis 16, 22, 33, Exodus 13, 14; Judges 6, 13**. The angel of the Lord is the Lord Jesus Christ.

7. The Lord Jesus Christ is the visible and audible person of the Godhead. - **Genesis 3:8 cf John 1:18** - Adam; **Genesis 18** - Abraham, **Genesis 32** - Jacob; **Exodus 3** - Moses; **Exodus 25, Leviticus 16** - Shekinah glory

GOD – TRINITY IN THE TITLES OF GOD

1. The three in one **Matthew 28:19, 20**,

2. The Lord's Baptism - **Matthew 3** where the Spirit descends, the Father speaking from heaven and the Son being baptised.

3. We have the Father sending the Son in **John 3:16**, in **John 14-17** we have the Son sending the Spirit.

4. We have the three fold titles of God **Romans 5, 1 Corinthians 12, Ephesians 1, Romans 15**

5. The Holy Spirit is called God in **Acts 5, 1 Corinthians 3** and called the Lord in **2 Corinthians 3:17**.

6. The works of the Lord are ascribed to the Father **John 17**, the Holy Spirit responsible for the procreation of the Son **Luke 1:35, 2:11**; the Son doing the will of the Father **John 8, 10**, the Holy Spirit sustaining the Son. **Matthew 18:28, John 3:34**

7. The Trinity are involved in the ministry of the Lord Jesus Christ in the first advent. The death of the Lord Jesus Christ is the co operative work of the Trinity, the Father gives the son **Romans 8:32**, the Lord lays down his life **John 10:18**, the Holy Spirit empowers Him to offer Himself on the Cross **Hebrews 9**. On the Cross He addresses the other two members of the Trinity when He cried out "My God, My God why hast thou forgotten me?"

8. All three were involved in the resurrection

[a] the Father - **Colossians 2:12**

[b] the Son as the person who was raised - **John 2:19, 10:18, 1 Peter 3:18**

[c] The Holy Spirit was involved in His resurrection - **Romans 8:11**. The Father, Son and the Holy Spirit will be involved in our resurrection.

9. The indwelling of the believer - **John 14:23**, we are the temple of the Holy Spirit - **1 Corinthians 6:19**, we have the power in us - **Ephesians 4:6**, the Lord in us - **Colossians 1:27**

HARMONISATION

There are no apparent problems with a direct harmonisation of these accounts

HARMONY

JESUS INSTRUCTS HIS DISCIPLES REGARDING EVANGELISM

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, preach the gospel and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: He that believeth and is baptized shall be saved; but he that believeth not shall be damned. and, lo, I am with you alway, even unto the end of the world. Amen.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

176 THE ASCENSION

MARK 16:19-20

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. **20** And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

KEY WORDS

After the	Ho	The
Lord	Kurios	Lord
Spoken	Laleo	Speak [Aorist Active Infinitive]
Was Received up	Analambano	Receive up [Aorist Passive Indicative]
Heaven	Ouranos	Heaven
Sat	Kathizo	Sit down [Aorist Active Indicative]
Right hand	Dexios	Right
God	Theos	God
Went forth	Exerchomai	Go out [Aorist Active Participle]
Preached	Kerusso	Preach [Aorist Active Indicative]
Everywhere	Pantanchou	In all places, Everywhere
Working with	Sunergeo	Co operating with [Present Active Participle]
Confirming	Bebaioo	Confirming [Present Active Participle]
Word	Logos	Word
Signs	Semeion	Sign
Following	Epakouloutheo	Accompanying, Follow after [Present Active Participle]
Amen	Amen	Truly, Trustworthy, Amen

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
176	Genesis 5:24	The bodily ascension to heaven illustrated	Mark 16:19
	Psalms 100:1	To ascend to the right hand of the Father	Mark 16:19

REFLECTION

Verse 19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. **20.** And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Mark's Gospel finishes with the ascension of the Lord Jesus Christ into heaven. His ministry on the earth had been completed. He had instructed his disciples in many aspects of the spiritual life and would soon send the Holy Spirit, another comforter to them, and through the Holy Spirit, the rest of the New Testament would be given through the apostles.

The disciples went out and preached with the Lord working with them and confirming their status with miraculous signs. By about the middle of the book of Acts however, it was the Apostle Paul who was sent out on his great missionary journeys, and he is sent as the Apostle specifically to the Gentiles, although many of the other apostles by tradition went far afield from Jerusalem also.

LUKE 24:50-53

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the temple, praising and blessing God. Amen.

KEY WORDS

Led out	Exago	Lead out [Aorist Active Indicative]
As far as	Heos	Until, As far as
Lifted up	Epairo	Lift up [Aorist Active Participle]
Hands	Cheir	Hand
Blessed	Eulogeo	Bless, Eulogise [Aorist Active Indicative]
Came to pass	Ginomai	Come into being [Aorist Middle Indicative]
Blessed	Eulogeo	Bless, Eulogise [Present Active Infinitive]
Was parted	Diistemi	To Part, Divide [Aorist Active Indicative]
Carried up	Anaphero	Carry up [Imperfect Passive Indicative]
Heaven	Ouranos	Heaven
Worshipped	Proskuneo	Worship [Aorist Active Participle]
Returned	Hupostrepho	Come again [Aorist Active Indicative]
Great	Megas	Great
Joy	Chairo	Joy
Were	Eimi	Keep on being [Imperfect Active Indicative]
Continually	Diapantos	Continually, Through all time
Temple	Hieron	Temple
Praising	Aineo	Praise
Blessing	Eulogeo	Bless [Present Active Participle]
God	Theos	God
Amen	Amen	Truly, Amen

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
176	2 Kings 2:11	The bodily ascension to heaven illustrated	Luke 24:51
	Psalms 68:18	Ascended into Heaven	Luke 24:51

REFLECTION

Verse 50. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. **51.** And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. **52.** And they worshipped him, and returned to Jerusalem with great joy: **53.** And were continually in the temple, praising and blessing God. Amen.

In the vicinity of Bethany, that is on the Mount of Olives, not far from the site of the arrest before the Cross, Jesus is taken up into heaven. **Acts 1:9-11**. The disciples responded with worship and great joy and kept praising God in the Temple, basing their teaching area around the rabbis place in the great Stoa of Solomon.

As seen frequently in Luke, believers repeatedly responded to Jesus with joy and praise. This attitude set the stage for Luke's next volume, which begins with the Jesus' followers remaining in Jerusalem until the Holy Spirit came, **Acts 1:4-14**.

APPLICATION

We have a risen Saviour who is at the right hand the Father at a place of ultimate power and authority.

We, like the disciples, should rejoice in this fact, and be continuously blessing His name. It is also our responsibility and privilege to go out and tell others about the Lord Jesus Christ.

The Lord Jesus Christ should be central to our life and our life's work here until we are called home.

DOCTRINES

CHRIST: ASCENSION AND SESSION

1. The resurrection body of Christ was capable of 'space travel', The humanity of Christ in resurrection travelled through all three heavens. (**John 20:17**). (1st Heaven - the atmosphere, 2nd Heaven - Stellar Space, 3rd Heaven - the Throne Room of God).

2. The purpose of this space travel was to arrive in a human body at the throne room of God the Father. Although covered with no protective space suit, the resurrection body did not burn up as it travelled through the universe, it did not suffer fatigue but arrived in perfect condition (**Romans 8:34, Colossians 3:1, Hebrews 1:3, 8:1, 10:12, 12:2**).

Upon his arrival, the Father said "sit down at my right hand" (**Psalms 110:1, Hebrews 1:13**). Deity does not sit, only Christ's humanity sat down. This indicated the acceptability of the humanity of Christ (Ephesians 1:20) and guarantees the acceptability of regenerate mankind (**Ephesians 2:6**)-

The seating or session of Christ declared Him superior to all angels, elect or fallen (**1 Peter 3:22**). Today believers are positionally higher than angels but in the resurrection body believers will be physically superior to angels.

This is why God gives every believer at least one angelic servant - to some many more - a down payment that we will be one day superior to them (**Hebrews 1:14**). Who made this possible? Jesus Christ through ascension and session.

3. The ascension and session of the humanity of Christ produced victory in the angelic conflict. (**Hebrews 1:3-13**).

4. The ascension begins a new stage of the angelic conflict (**Ephesians 1:20-22, 4:7-10**). Hence the believer of the Church age is involved in the intensification of the angelic conflict.

5. The ascension and session begins the subjection of his enemies (**Psalms 110:1**) as quoted in (**Luke 20:42-43, Acts 2:33-34, Hebrews 1:13**).

6. The second advent of Christ will conclude the subjection process (**Daniel 7:13, 14, Zechariah 13:2, Colossians 2:15, Revelation 20:1-3**)

7. The ascension and session also completes the glorification of Christ. (**Acts 2:33, Philippians 2:9, 1 Peter 3:22**)

8. The ascension explains the uniqueness of the Church Age. (**John 7:37-39**)

9. With Jesus Christ now in heaven, He has given His Spirit to indwell us on earth. (**John 7:37-39**)
10. Seated at the right hand of the Father, Jesus now ministers as our great high priest (**Hebrews 7:23-25**)

CHURCH - WORSHIP AND PRAISE

1. The Hebrew word used in worship is "Shoko" - to bow down.
2. The Greek words are as follows:-
 - a) proskueo - prostrate yourself. (**1 Corinthians 14:5**)
 - b) sebomai - lack of arrogance. (**Matthew 15:9**)
 - c) sebazomai - stand in awe. (**Romans 1:25**)
 - d) eusebeo - act with devotion. (**Acts 17:23**)
3. Worship is the attitude of the believer when he approaches God in awe, fear and respect. (**1 Chronicles 29:20, Matthew 22:21, Romans 13:17**)
4. We should never be casual or flippant with God. (**John 13:13, Hebrew 10:19-21**)
5. Worship is an expression of bible doctrine that a believer has in him and is applying. All expression of doctrine is worship. (**Nehemiah 8:6-10, 9:3**)
6. We must worship the Lord in spirit, controlled by the Spirit, and in truth, reflecting doctrine accurately. (**John 4:23-24**)
7. It is therefore of critical importance that we worship in accordance with biblical doctrines. This is especially important in singing as because of pleasant music it is easy to forget or ignore the meaning of the words being sung.
8. People worshipped the Lord Jesus Christ. (**Matthew 2:11, 9:38**)
9. People who do not worship God will worship demons. (**Deuteronomy 8:19-20, 11:16, 30:17-20, Romans 1:25**)
10. All will eventually bow before Jesus Christ and acknowledge Him as Lord, either for blessing or before they are judged eternally. (**Isaiah 45:23, Romans 14:11, Philippians 2:10**)
11. In eternity there will be perfect worship as there will be perfect knowledge of doctrine. (**Revelation 4:8-11**)
12. Worship begins at salvation. (**Mark 5:1-10, 18-20**)
13. Worship expresses a believer's concentration on his Lord. (**Psalms 29, 66, 96, John 12:1-11**)
14. The song of worship. (**1 Chronicles 16:7-36**)
15. We worship through:-
 - a) Reading God's Word. (**Colossians 4:16, 1 Thessalonians 5:27, 1 Timothy 4:13**)
 - b) Studying God's Word. (**2 Timothy 2:15, 3:15**)
 - c) Teaching God's Word. (**Acts 2:42, 6:7, 12:24, 18:28, 1 Timothy 4:6, 2 Timothy 1:13, 2:2**)
 - d) Preaching God's Word. (**2 Timothy 4:2**)
 - e) The sacrifice of our praise. (**Hebrews 13:15**)
 - f) The sacrifice of our good works. (**Hebrews 13:16**)
 - g) The sacrifice of our bodies. (**Romans 12:1**)
 - h) The sacrifice of our substance. (**Philippians 4:18**)
 - i) The receiving of His Son. (**John 1:11-12**)
 - j) The keeping of the Ordinances. (**1 Corinthians 11:2**)

k) Through the singing of Psalms, Hymns and Spiritual Songs. (**Ephesians 5:19, Colossians 3:16, James 5:13**)

l) Prayers, Intercessions, Supplications and Thanksgiving. (**Acts 2:42, Ephesians 6:18, Philippians 4:6, Colossians 4:2, 1 Thessalonians 5:17, 1 Timothy 2:1-2, 8**)

HARMONISATION

There are no apparent problems with a direct harmonisation of these accounts

HARMONY

THE ASCENSION AND THE JOY OF THE DISCIPLES

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, after the Lord had spoken unto them and while he blessed them he was parted from them and carried up into heaven and sat on the right hand of God and they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

177 JOHN'S CLOSING WORDS

JOHN 20:30-31; 21:24-25

John 20:30 And many other signs truly did Jesus in the presence of his disciples, which **are not written** in this book: **31** But **these are written**, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

John 21:24 This is the disciple which testifieth of these things, and wrote these things: and we **know** that his testimony is true. **25** And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

KEY WORDS

Many	Polus	Many
Other	Allos	Other of the same type
Signs	Semion	Sign
Truly	Men	Truly
Did	Poieo	Do [Aorist Active Indicative]
In the presence	Enopion	In the sight or presence of
Disciples	Mathetes	Disciple
Are	Eimi	Keep on being [Present Active Indicative]
Written	Grapho	Write [Perfect Passive Participle]
Book	Biblion	Book
31		
Are written	Grapho	Write [Perfect Passive Indicative]
Might believe	Pistueo	Believe [Aorist Active Subjunctive]
Is	Eimi	Keep on being [Present Active Indicative]
Christ	Christos	Christ
Son	Uihos	Son
God	Theos	God
Believing	Pistueo	Believe [Present Active Participle]
Might have	Echo	Have and hold [Present Active Subjunctive]
Life	Zoe	Life
Through	En	In, Through
Name	Onoma	Name

Chapter 21		
Is	Eimi	Keep on being [Present Active Indicative]
Testifieth	Martureo	Testify, Witness to [Present Active Participle]
These things	Tauta	Things
Wrote	Grapho	Write [Aorist Active Participle]
Know	Eido	Know, Perceive [Perfect Active Indicative]
Testimony	Marturia	Testimony
Is True	Alethes	True
Are	Eimi	Keep on being [Present Active Indicative]
Many	Polus	Many
Other	Allos	Other of the same kind
Did	Poieo	Do [Aorist Active Indicative]
Should be written	Grapho	Write [Present Passive Subjunctive]
Every one	Kata Heis	Every one
Suppose	Oiomai	To suppose, Think
World	Kosmos	World
Could not	Oude	No even
Contain	Choreo	Contain [Aorist Active Infinitive]
Books	Biblion	Book
Should be written	Grapho	Write [Present Passive Participle]
Amen	Amen	Truly, Amen

PERFECT TENSE VERBS

GRAPHO – WRITE, WRITTEN – Occurs 192 times in the New Testament with 96 times in the Perfect Tense so that, with the exception of Oida [to knows], Grapho is the most common verb appearing in the Perfect Tense in the New Testament. It appears in 11 individual books and is intimately involved with Bible prophecy. The frequency shows the utmost importance that God places on His unchangeable Word. We note that the Lord Jesus Christ directly quotes the Prophecies in over a third of occurrence of the Grapho Perfect Tense showing the unbreakable link between God and His Word. As prophecies comprise 27% of all verses in the Bible God expects us to use them, those which have been perfectly fulfilled as encouragement and those yet to be fulfilled for our instruction and guidance especially as we see the opportunity for them all to be literally fulfilled.

OIDA, EIDO – TO KNOW – Occurs 251 times in the Perfect Tense in the New Testament and is by far the largest with Grapho next at 96 occurrences. Because of the mixture of “knows” and “don’t knows” and different characters ranging from the Trinity, through the Disciples of Christ, Religious Leaders, and even to demons the review of this verb is given in a segregated form.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
177	Psalms 2:12	Life comes through faith in Him	John 20:31

REFLECTION

Verse 30. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Not all the miracles performed by Jesus are recorded in John’s Gospel. The Holy Spirit selected those signs which would best serve his purpose. Many people today ignore, deny or rationalize Jesus’ miracles. Even in Jesus’ day some people attributed them to God while others attribute them to Satan.

Here we have John’s object in writing the book. The perfect tenses of the verb, “written”, again reminds us, that what is recorded stands for ever. It is so that the readers might believe that Jesus is a true Messiah and the Son of God and believing they will have eternal life through His name.

Note the tense, mood and voice of the word for “believe”, that people hearing might respond (subjunctive mood of potential), at a point in time they might (active voice), believe, (aorist tense). We have facts to present, but each must freely respond.

Verse 24. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. 25. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

John added a word of personal testimony, that the people to whom he had written know him and know his words are true and may be depended upon unto death. Others take this as the endorsement of the elders of the church in Ephesus to John’s Gospel, and it may, and it was a serious statement, for within ten years of John’s death many from this church and the others in the Roman Province of Asia will give their lives for this truth in the third great persecution and later ones under Trajan and later Hadrian.

We have no fear in taking verse 25 literally. Jesus is God and is therefore infinite. There’s no limit to the meaning of His words or the number of His works. While He was here on earth He still was the upholder of all things. Who could ever describe all that is involved in keeping the universe in motion or the grandeur and glory of our Saviour?

APPLICATION

The facts are laid out before us all in the Gospels. The Lord is no longer appearing in person today, but people can still meet the risen Lord today through the records in the Word of God. Eternal life is open to all who believe in Him. Have you believed for salvation? If not do so now! If you have believed for salvation, great news, but are you believing daily His words for spiritual growth?

To ignore, deny or rationalise the miracles in the days of the Lord’s ministry was impossible because the miracles were clear and manifest; in fact 35 different miracles are recorded in the four Gospels.

John's final words are his reminder that the evidence he has given is trustworthy and true, and that the challenge for each hearer is to take it seriously and apply it to their lives.

Perhaps we realise a little better what has come to be one of the best loved parts of the Bible. Certainly one can scarcely read thoughtfully through the Four Biblical Gospels without falling in love afresh with the blessed person whom it presents.

Someone has estimated that a person can read aloud all the reported words of our Lord from the Gospels in about three hours. If all that the infinite Son of God said and did were recorded, the resulting commentary would be endless.

DOCTRINES

JOHN THE DISCIPLE

1. He was the son of Zebedee and Salome. **(Matthew 4:21)** Zebedee and Salome were apparently aristocrats from Galilee. Their home was at Bethsaida **(Luke 5:10, John 1:44)**
2. John had a background of wealth and influence.
 - a) John possessed servants. **(Mark 1:20)**
 - b) His mother Salome was very wealthy. **(Mark 15:40, Matthew 27:55, 56)**
 - c) He was a friend of Caiaphas who had been the high priest since 7 AD **(John 18:15)**
3. John became a believer probably under the ministry of John the Baptist. **(John 1:35-39)**
4. John and his brother James were called Boanerges - sons of thunder. **(Mark 3:17)**. Thus both James and John were energetic types of people. **(Luke 9:49 Gk)**

5. John's mother, Salome, wanted her sons to be important in heaven. (**Matthew 20:20-22**). In (**Mark 10:35-9**) James and John had the same idea approaching Jesus themselves.
6. On three important occasions in Christ's ministry John was mentioned in company with his brother James and Simon Peter to the exclusion of all others.
 - a) The raising of the daughter of Jairus. (**Mark 5:37**)
 - b) At the transfiguration. (**Mark 9:2**)
 - c) Gethsemane. (**Mark 14:33**)
7. John was apparently the only disciple of the twelve to develop to maturity during the public ministry of Jesus Christ.
8. John was the disciple whom Jesus loved. (**John 13:23**)

CHRIST – THE “CELEBRITYSHIP” OF CHRIST

1. The Lord, as the God-Man sat down in the place of victory and honour by the Father in heaven. This was the way, in the ancient world, that you expressed the complete victory and acceptance of an heir of the father. **Hebrews 1:3**. As the creator he was always the King of kings and Lord of lords, but now as the Saviour of the creation he is its King and Lord, recognised by the Father. Refer doctrines of HYPOSTATIC UNION. THE CROSS.
2. There is only one celebrity in the whole of human history; that is the Lord Jesus Christ. He alone sits down with the Godhead in heaven. We honour him, because he is the unique person of the universe and eternity beyond it. **Matthew 6:28-34, James 1:10-11**.
3. In the Lord's service there are only servants, not celebrities. **John 12:26, 13:4-17**.
4. We are called to live in his light, rather than try to turn the light of any fame that man can give upon ourselves. **John 8:12, 12:35-46**.

CHRIST: IMMORTALITY

1. Immortality means exemption from physical death and should not be confused with eternal life.
2. Immortality is used only with reference to the body (**Romans 6:12; 8:11**).
3. At this time only Jesus Christ has immortality as He alone has a resurrection body (**1 Timothy 1:17; 6:16**).
4. All men are currently mortal (**Job 4:17; 1 Corinthians 15:22**).
5. At the Rapture, our mortal body will put on immortality (**1 Corinthians 15:51-54**).
6. Death is then conquered and mortality is "swallowed up of life" (**2 Corinthians 5:4**).

CHRIST – MINISTRY AT THE RIGHT HAND OF GOD

As Christians we never have to face the enemy alone as the Lord Jesus Christ is at the right hand of the Father in the place of commendation. As such:

1. Jesus Christ as our Advocate defends us - **1 John 2:1, Romans 8:1, 32-34**
2. Jesus Christ as our Intercessor prays for us - **Romans 8:34, John 17, Ephesians 1:3, 20**
3. Jesus Christ as our Great Shepherd supplies us. - **Psalms 23:1, Philippians 4:19, Hebrews 13:20-21**
4. Jesus Christ as our Forerunner opens the path to God for us. **Hebrews 6:20, 10:20, Romans 5:2**

5. Jesus Christ as our High Priest sets us apart for service to God **Hebrews 5:5-10, 7:17-27, 10:5-18**
6. We have a defender who has promised He will never leave us nor forsake us. **Hebrews 13:5**
7. He who keeps us never sleeps. **Psalms 121**
8. God's great power is shown towards us. He is at every moment watching over us for protection and provision.
9. Because of the ascension the Lord has received the promise of the Holy Spirit and poured it forth upon His obedient and believing disciples.
10. He has gone to prepare a place for us. **John 14:1-3**
11. The power of the glorified Christ is available through the power of the Holy Spirit.
12. Jesus Christ has been exalted above the angels and received a name which is above every name, everything is subject to Him and has become His footstool.

CHRIST – RETURN OF OUR LORD

This is the hope of the church from the day it was announced at his ascension - **Acts 1:10,11**, and recalled at every communion service, where the believers took the cup with the words, "until he comes" - **1Corinthians 11:26**. This was the focus and confidence (hope) of the early church, the Lord is risen and he is coming again.

The great truth of the Lord's coming and all it will mean for mankind and the earth brings Paul to the point of praise filled worship towards the Lord, and he "sings" a doxology to the glory of God – **1Timothy 6:13-16**.

The Lord is referred to as the:

1. "Blessed and only potentate". The Lord is perfectly happy/blessed as he is in control of the universe and his plan is working out. He is the real ruler of the world and this will one day be seen by all.
2. "King of kings", emphasises that he is ruler over all men who have ever ruled the earth as kings.
3. "Lord of lords", indicates his victory over the angels, so that he is recognised by all as supreme ruler. Every knee will bow to him. **Isaiah 45:23, Romans 14:11, Philippians 2:10**.
4. "Who only has immortality". He alone has by nature and deed true immortality, in that as God he has always been in existence and as man he has defeated sin and death through the cross and resurrection, and it is in his power and because of his position that we have everlasting life (we had a beginning but we will like him, have no end).
5. "Dwelling in the light". Light was the clothing of Adam and Eve before the fall and is the clothing of the resurrected Lord. He lives in the purity and radiance of unapproachable light. This made the elders of John's vision in Revelation sink to their knees and sing praises. **Revelation 4:3-11**.

We do not have the right "vision" of the Lord today in many churches; we see him only as he was on earth, not as he is in heaven now. The phrase of Paul directs Timothy to look up and get a clear view of the Lord as he is in glory and so worship and serve him more appropriately.

6. "Who no man has seen or can see". This is a confusing passage for the Lord has been seen in his resurrection body and visions of his glory have been given to John and Paul at least.

What does Paul mean? He means that we see only the Lord in resurrection body since the cross, but not in his full glory as God, for that would completely and literally "blow us away".

Even John who was granted such a great series of visions that he recorded for us in Revelation, says, "No man has seen God at any time", **1 John 4:12, John 6:46**. Maybe we will see him fully as he is, in heaven when we have our resurrection bodies. **1 Corinthians 13:12**.

7. "To him belong all honour and power everlasting". The only one fully deserving honour or reverence is the Lord and he is the only one with true power that lasts forever.

Paul ends this doxology with the "amen", or "so be it". It is the way of saying, "I believe it, it is so", and we must all say amen to the above points, or we will continue worshiping an inadequate view of the Lord.

Do we serve the Lord with an accurate picture in our minds of how he is today? It is easy to be slack when we think of him only as the one who walked the lanes of Israel, but consider the visions of John and bow down before him as he sits or stands in radiant light the all powerful King of kings and Lord of lords, the true ruler of the universe in his full power.

The Lord's coming for the church, terminates the church age and opens the door to the Great Tribulation and then for his final victory over sin and death and the establishment of his kingdom.

CHRIST – THE SUPERIORITY OF CHRIST

The glorified Jesus Christ is superior to angels (**Hebrews 1**)

1. In Name. (**Hebrews 1:4**).
2. In relationship (**Hebrews 1:5**).
3. At the Second Advent (**Hebrews 1:6**).
4. In His ministry (**Hebrews 1:7,8**).
5. In appointment (**Hebrews 1:9**).
6. As Creator (**Hebrews 1:10**).
7. In character (**Hebrews 1:11**).
8. In His position (**Hebrews 1:13**).

HARMONY

FINAL WORDS OF JOHN

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

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HARMONY**THE WOMEN GO TO THE SEPULCHRE TO ANOINT THE BODY OF JESUS WITH SPICES**

Early of the first day of the week cometh Mary Magdalene and Mary the mother of James, and Salome and others, starting while it was yet dark, unto the sepulchre, bringing the spices which they had prepared, that they might come and anoint him they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

THE EARTHQUAKE THE ANGEL AND THE GUARD

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men.

THE ANGEL INVITES THE WOMEN TO SEE INTO THE TOMB

And they found on arrival the stone rolled away from the sepulchre. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

THE MESSAGE FROM THE TOMB

And entering into the sepulchre and found not the body of the Lord Jesus, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words

THE WOMEN LEAVE THE TOMB

And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid and told all these things unto the eleven, and to all the rest.

PETER AND JOHN VISIT THE TOMB

Then Mary Magdalene runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the LORD out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre.

So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

Then cometh Simon Peter following him, and went into the sepulchre, and stooping down seeth the linen clothes laid by themselves and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself and departed, wondering in himself at that which was come to pass.

Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

JESUS APPEARS TO MARY MAGDALENE

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

After the departure of Peter and John Mary stood without the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my LORD, and I know not where they have laid him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus 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.

MARY MAGDALENE VISITS THE DISCIPLES AGAIN

Mary Magdalene came as the disciples mourned and wept and told them that she had seen the LORD, that she had been with him and that he had spoken these things unto her. And they, when they had heard that he was alive, and had been seen of her, believed not.

THE LORD APPEARS TO THE OTHER WOMEN

And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

SUMMARY OF THE APOSTLES UNBELIEF

It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not.

REPORT OF THE ROMAN GUARD

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

THE ROAD TO EMMAUS INCIDENT

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

Yea, and certain women also of our company made us astonished, which were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

JESUS APPEARS TO THE APOSTLES

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 Jews as they sat at meat, came Jesus and stood in the midst, and saith unto them, Peace be unto you and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. But they were terrified and affrighted, and supposed that they had seen a spirit.

JESUS REASSURES THE DISCIPLES

And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands, my feet and my side. See that it is I myself: handle me for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet.

And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. Then were the disciples glad, when they saw the LORD.

JESUS REMINDS THEM OF GOD'S PLAN

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

THE DISCIPLES RECEIVE THE HOLY SPIRIT

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. 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 ye 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.

CHRIST APPEARS TO THOMAS

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. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My LORD and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

THE DISCIPLES GO FISHING

After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

JESUS APPEARS ON THE BEACH

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

THE DISCIPLES HAVE FELLOWSHIP WITH JESUS

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

RELATIONSHIP BETWEEN THE LORD AND PETER

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

JESUS PREDICTS PETER'S CONDITION IN OLD AGE

Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

PETER'S CONCERN ABOUT THE FUTURE OF OTHERS

Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

JESUS INSTRUCTS HIS DISCIPLES REGARDING EVANGELISM

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, preach the gospel and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: He that believeth and is baptized shall be saved; but he that believeth not shall be damned. and, lo, I am with you alway, even unto the end of the world. Amen.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

THE ASCENSION AND THE JOY OF THE DISCIPLES

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, after the Lord had spoken unto them and while he blessed them he was parted from them and carried up into heaven and sat on the right hand of God and they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

FINAL WORDS OF JOHN

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

