

## I. The Last Six Days Of His Life Before The Day Of His Crucifixion

### A. The Anointing of Christ at Bethany by Mary

Matthew 26:6-13; Mark 14:3-9; John 12:2-8

1. Jesus has finished His 3 days travel from Perea to Jerusalem with this stop in Bethany. During this time He has healed the woman of her 18-year infirmity, healed the man with the dropsy at the home of one of the chief Pharisees, taught excessively, blessed the children, dealt with the rich young ruler, dealt with the self-ambition of James and John and their mother, healed two blind men on the road, ministered salvation to Zaccheus.
2. Now He has arrived at Bethany where Lazarus was raised from the dead (John 12:1).
3. We know for a fact that there are 6 days left in His life, for there are 6 days before the Passover. They were in the house of Simon the leper. This is the only mention of him anywhere in Scripture. There is no mention of him ever being healed. Jesus could have, but it is not always His will to heal. (See 2 Corinthians 12:6-10.)
4. Lazarus was there and Martha was doing the serving. Martha is again "busy-busy" but Mary will take time for the Lord. This was the same picture described in the story in Luke 10:38-42.
5. Mary takes a pound of Ointment of Spikenard, very costly, anoints the feet of Jesus, and wipes His feet with her hair. The odor fills the whole house. The ointment was in a box of alabaster, which she broke. She also poured the ointment on His head. Alabaster is a material similar to marble which can be transformed with tools easier than marble into cups, boxes, basins, and vases. It is white and delicately shaded. The box itself was expensive as well as the ointment.
6. Judas Iscariot (who would betray the Lord), and other unknown people present, and the disciples were filled with indignation. They said, "To what purpose is this waste?" "Why was the waste of this ointment made?"

We should not think that anything spent on or given to Christ, no matter how precious to us or in the sight of man is a waste. It is not possible to lose by giving to Christ. God keeps the records of our giving: Matthew 6:19,20; Matthew 19:21; Luke 12:33; Proverbs 13:7; Hebrews 6:10; Philippians 4:15-17.

7. All present agree that this ointment was worth 300 pence and could have been given to the poor. Although this is only the equivalent of \$45.00 in our currency, keep in mind they worked for 15¢ a day back then. That would take 300 days (10 months) of wages to earn that, or 5/6ths of a person's yearly income. If you earn \$25,000 a year, this was worth about \$20,800 today. What a gift! It was probably the greatest treasure she owned that she gave to Christ. Back then women collected perfume in expensive boxes and saved it to sell in later years (as a type of life insurance).
8. They were filled with indignation. They called it a waste. They murmured against Mary. They are without understanding. Today, Christ does not ask us for \$20,800. He asks for something far more valuable - our all! Our lives: Matthew 16:25; Mark 8:35; Luke 9:24; Luke 17:33
9. It is also revealed in John's account that Judas didn't care about the poor. He was the treasurer and a thief. A big time thief. O how the love of money has destroyed so many people (1 Timothy 6:10).
10. Jesus came to the defense of Mary. He told them to let her alone and not trouble her. She had wrought a good work upon Him. She did this to prepare Him for the day of His burying.

It appears that she is the only one in this whole group who believed by faith that what He was saying was true, that He would be crucified in six days.

The poor they will always have, and they were to remember the poor, but Christ will only be on earth for approximately 49 more days till His ascension into Heaven minus the days (3) that He will be in the grave. Jesus knew her heart that she did it to prepare His body for burial. What a great woman of faith!

11. "She hath done what she could..." These immortal words of Christ give us all, men and women alike, an example to follow.
12. Her lasting honor and tribute will be, that every where in the world this gospel is preached, this will be told as a memorial of her.

Let's do what we can, so there will be a memorial of our lives left when we leave.

### B. The Triumphant Entry Into Jerusalem

Matthew 21:1-11; Mark 11:1-11; Luke 19:29-44; John 12:9-19

1. This is only now the third event in His whole life so far that is recorded in all 4 gospel accounts. There will be at least twelve more recorded during the last week and day of His life. Why so many? The events surrounding His death, burial and resurrection are the main reason He came. Out of the over 1,080 days Christ spent in public ministry, we have only partial reports of 50 of those days. But the last six days are very detailed.

2. After Mary anointed Jesus at the house of Simon the Leper many people of the Jews came – not only to see Jesus, but also to see Lazarus whom Jesus raised from the dead.
3. The Chief Priests who were already plotting to put Jesus to death, consulted together on how they might even put Lazarus to death, because many of the Jews had left their religion to believe on Jesus. Christians may sometimes find their life hazarded because they testify of Christ (Acts 15:25; John 16:2).
4. On the next day (five days before the Passover and the death of Christ) as He left the house of Simon the leper, He came nigh to Bethphage and Bethany near the Mt. of Olives right outside of Jerusalem. Bethphage is between them. The Mt. of Olives is between Bethphage and Jerusalem.
5. Jesus sends forth two of His disciples probably into Bethphage. As soon as they enter in they will find a colt tied that no man had ever sat on. They were to loose him and bring the colt to the Lord. Jesus tells them that if any man says anything to them like, “Why do ye this?” or “Why do you loose the colt?” They are to answer, “Because the Lord hath need of him.” The Lord promises that straightway the owner would let them have the colt and send him to the Lord. Would to God every Christian so easily departed with their possessions when the Lord or His servants asked for them (Acts 2:44-45; Acts 4:34-37).
6. All this was done to fulfill the prophecy of the prophecy of the prophet Zechariah, “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, the King cometh unto thee: He is just and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass.” (Zechariah 9:9).  
This action was a definite fulfillment of prophetic Scripture from about 487 B.C.
7. His disciples went and did as they were commanded. They found the colt tied by the door of a place where two streets met. They began to loose him.
8. The owners questioned the disciples saying, “What do ye, loosing the colt?” The disciples answered, “The Lord hath need of him.” They said unto them even as Jesus had commanded and they let the colt go.  
Jesus knows all things and can even take care of the details of seemingly small events.
9. They brought the colt to Jesus, put their garments on the colt and put Jesus on the colt.
10. A great multitude, upon hearing that Jesus was coming to Jerusalem, spread their coats and clothes in the way and cut down branches of palm trees and layed them in the way.
11. A multitude went before Him and a multitude followed Him. They all cried, “Hosanna to the Son of David, Blessed is He that cometh in the name of the Lord. Blessed be the Kingdom of our father David, Hosanna in the highest.” This multitude had assembled around Him because they had heard of the miracle He did in raising Lazarus from the dead.  
The disciples did not understand any of the events of this day until after Jesus was glorified. Nevertheless, as the multitude reached the descent of the Mt. of Olives, the disciples joined in on the praise. They began to rejoice and praise God with a loud voice for all the mighty works that they had seen. They said, “Blessed be the King that cometh in the name of the Lord: peace in Heaven and glory in the highest.” Although the disciples did not understand all that was going on, they still praised the Lord. Philippians 4:4 says, “Rejoice in the Lord alway: and again I say Rejoice.” Not just when we understand, but at times when we do not.
12. Some of the Pharisees, when they heard the disciples’ words, asked Jesus to rebuke His disciples. Jesus answered, “I tell you that if these should hold their peace, the stones would immediately cry out.”
13. The Pharisees therefore said among themselves, “Perceive ye how ye prevail nothing? behold the world has gone after Him.”
14. As Jesus approached Jerusalem, He looked at the city and wept over it because it knew not the time of its visitation. Their Lord was there, but they did not receive Him.
15. When He finally did come into Jerusalem, all the city was moved saying, “Who is this?”
16. The multitude that had followed said to the city-dwellers, “This is Jesus, the prophet of Nazareth of Galilee.”
17. Jesus entered into Jerusalem and into the temple. He looked around upon all things. He would come back the next day and cleanse the temple.  
It was now evening and Jesus went back to Bethany with the twelve.

## C. The Cursing of the Fig Tree

Matthew 21:18-20; Mark 11:12-14, 20-21

1. The next morning, four days before His crucifixion, Jesus returned to the city (Jerusalem) from Bethany. He was hungry. Our Lord suffered hunger and thirst and needed sleep, etc. So He could relate to us and we to Him (Hebrews 2:18; 4:14-16).
2. Jesus saw a fig tree afar off in the way. He came to it, to see if there was any fruit on it. When He came to it, He found only leaves on it. It was too early for figs and there was no evidence that it was going to bear fruit anyways.

3. Jesus said unto the tree, "Let no man eat fruit of thee hereafter forever, Let no fruit grow on thee ..."
4. The disciples heard it.
5. Immediately the fig tree withered away.
6. The disciples marvelled saying, "How soon is the fig tree withered away."
7. Jesus told them that this was nothing really. That if they had faith and did not doubt, they could say to a mountain to remove and be cast into the sea and it would be done. That all things whatsoever we shall ask in prayer, believing we would receive.
8. He also taught a discourse on the need of forgiving others to assure forgiveness for us.

## **D. Jesus Cleanses the Temple for the Second Time**

**Matthew 21:12-13; Mark 11:15-17; Luke 19:45-46**

1. Jesus cleansed the temple early in His ministry some three years ago. This is the second cleansing. Our bodies are the Temple of the Holy Ghost. It would be good if we allowed the Lord to cleanse us often and always (I John 1:9; John 13:5-10).
2. Upon arriving from Bethany in Jerusalem, Jesus went into the temple. (Remember, He had been there the day before and looked around on all things.)
3. Jesus began to cast out them that bought and sold in the temple, and over threw the tables of the moneychangers, and the seats of them that sold doves. He did not allow anyone to even carry the vessels (boxes, crates, etc.) through the temple.
4. He said unto them as He taught, "Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves."  
This feat was also done by one Nehemiah in 445 B.C. He too cleansed the temple in Jerusalem in Nehemiah 13:10-21.

## **E. Jesus Heals and Teaches in the Temple During These Days**

**Matthew 21:14-17; Mark 11:18-19; Luke 19:47-48**

1. It is stated generally in these three accounts that during these days He was teaching in the temple on a daily basis.
2. The blind and the lame came to Him in the temple and He healed them.
3. There were two reactions to His temple ministry:  
First, the chief priests and scribes were sore displeased and sought to destroy Him, but they feared Him because all the people who were following Christ. Why were they sore displeased? Because of the wonderful things He had done (envy - Mark 15:10), and because they saw the children crying in the temple and saying, "Hosanna to the Son of David." Do not be found in the group of "religious people" who disdain children. "Yea, have you never read, Out of the mouths of babes and sucklings thou has perfected praise."  
Second, the common people were astonished at His doctrine and were very attentive to hear Him.
4. He went out of the temple and went out of the city again into the town of Bethany.

## **F. The Return Visit to the Fig Tree**

**Mark 11:20-21**

1. The next morning, three days before His crucifixion, Jesus again returned from Bethany to Jerusalem.
2. They saw the fig tree dried up from the roots. Peter, remembering what the Lord had said the day before pointed out the miracle.
3. Jesus reiterated the same things He said the day before about faith in God and miracles through prayer.

## **G. Christ's Questioned by the Chief Priests, Scribes, and Elders**

**Matthew 21:23-27; Mark 11:27-33; Luke 20:1-8**

1. Jesus again entered into the temple to teach as He has been daily this final week. He also preached the gospel. Both the teaching of the Word and preaching of the gospel should go on inside of God's house.
2. The chief priests, scribes, and elders (religious and social leaders of the Jews) came to Him and questioned His authority. They asked Him, "By what authority do you do these things and who gave you this authority?"
3. We are told to always be ready to give an answer to those who will question us (I Peter 3:15). In this case, Christ answered their question with a question. This strategy often gets people to think on their own as it does here. Jesus says He will tell them the source of His authority if they can answer one question: "Was the ministry and baptism of John the Baptist from God (Heaven) or of men (man-made)."

4. They began to reason: "If we say he was of God, he will ask why we didn't believe him. If we say he was not of God, we fear the people and they will stone us for they are persuaded that he was a prophet."
5. They responded to Christ's question by saying, "We cannot tell."
6. Jesus responded to them similarly by saying, "Neither do I tell you by what authority I do these things." Christ knew they would not believe anyways. In a few days when He did tell, they accused Him of blasphemy-a crime worthy of death (Matthew 26:63-65).

Note: Following this questioning Christ continued to teach in the temple that day on the following subjects:

- The Parable of the Two Sons (Matthew 21:28-32).
- The Parable of the Wicked Husbandmen (Matthew 21:33-41; Mark 12:1-9; Luke 20:9-16).
- The Parable of the King's Son (Matthew 22:1-14).

When the chief priests and pharisees heard these parables, they perceived that He spake them against them. They sought to lay hands on Him to arrest Him, or kill Him, but they feared the multitude that gathered that day because the multitude considered Christ a prophet (Matthew 21:45-46).

Then the chief priests and pharisees left Him and went their way (Mark 12:12)

## **H. Christ Questioned by the Pharisees and Herodians About Paying Taxes.**

**Matthew 22:15-22; Mark 12:13-17; Luke 20:20-26**

1. When the Pharisees left the temple, they took counsel with each other on how they might entangle Him in His talk.
2. They sent out some of their disciples and the Herodians to catch Him in His words. These men are described as spies, who feigned themselves just men whose goal it was to take hold of His words that they might deliver Him unto the power and authority of the governor- Pontius Pilate. It is interesting to note that the Pharisees hated the Herodians and yet their hatred for Christ was so far greater, they used them to try to destroy Him. Herodians were Jews who were either related to the Romans or loyal to the Roman government. The Pharisees despised Rome.
3. These men used flattery. They did not believe it, but said to the Lord, "Master, we know you teach right, that you are true, that you do not care what men think about Your words and that You do not accept persons and are impartial. . ." To flatter means to praise insincerely. Jesus perceived their craftiness and exposed it, "Why tempt ye Me?" Flattery is a temptation. A temptation to manipulate a person with feigned words to gain their favor or admiration or service. Jesus exposes this temptation and their evil hearts. Consider these Scripture warnings against flattery:  
Job 17:5; Proverbs 2:16; 6:24-25; 7:5; 20:19; 28:23; 29:5.  
There is a great power to control people by flattery . This is usually done in a sexual way or as a means of gaining power over people. So much fornication begins with flattery.
4. Their question is, should we pay taxes to Caesar or not? The Jews would have loved to hear Him say, "No," but He did not.
5. Jesus said, "Show me a penny; whose image and superscription is on it?" When they brought it to Him, they answered, "Caesar's." He knew their hypocrisy.
6. Jesus answered that they were to give to Caesar what is his and give to God what is God's. When it comes to money:
  - The taxes belong to Caesar-government(Romans 13:6-7). The story in Matthew 17:24-27 expressly teaches us that Christ paid His taxes. (Also study Titus 3:1; 1 Peter 2:13-14.)
  - The tithe belongs to God (Matthew 23:23; Leviticus 27:30,32).
7. They could not take hold of Jesus in His words and marvelled at His answers. They held their peace.

## **I. Christ Questioned by the Sadducees.**

**Matthew 22:23-33; Mark 12:18-27; Luke 20:27-38**

1. The same day, the Sadducees came to Him in the temple. He is questioned the third time this day.  
The Sadducees were a sect of religious leaders who disagreed with the Pharisees over certain doctrines. They did not believe in the resurrection. They only believed in the here and now. They also did not believe in the spirit of man or of angels. (See the argument that was started over this issue long after this time in Acts 23:1-10) Even though Christ taught them the truth about these doctrines, they still didn't believe and long after this meeting, they still held to their false doctrine.  
We can only teach and preach the truth, we can not make people believe it. If Christ's ministry did not change some people, ours will not either. Do not be discouraged.
2. Their question is a ridiculous hypothetical question. They call into question the teaching of Moses in Deuteronomy 25:5. If a man died and did not leave a firstborn son, that man's brother was to go into his

wife and raise up seed so their name would go on and their inheritance. Their question was that suppose seven men had this woman (who were all brothers) having succeeded each other when the elder died, if she still did not have a man-child, in the resurrection (next life) whose wife would she be? For seven men had her for their wife.

3. Jesus answered their question by revealing to them that they were in error. Two things caused their error, which are usually the same things that cause anybody to err regarding the knowledge of God:

First, they did not know the Scriptures. They were ignorant of what God said. They had not studied out the issue fully in the Word of God.

Second, they did not know the power of God. Their "faith" was in human understanding. If they did not understand something, they did not believe in it. We are told in I Corinthians 2:5, "That your faith should not stand in the wisdom of man, but in the power of God." Every human being has their faith in one of two directions: toward man and his wisdom or toward God and His Word. The Sadducees had theirs directed solely toward man.

4. Jesus takes this opportunity to teach the truth about marriage about the resurrection.

Regarding marriage, we are taught that it's only in this world. That those who are saved and accounted worthy of the resurrection of the dead do not marry in the next life nor can they die anymore. They are like the angels in eternity which neither marry nor are given in marriage. They are the children of God, being the children of the resurrection. Today the death of a spouse ends the marriage (Romans 7:2-3).

Regarding the resurrection: Jesus testifies that Abraham, Isaac and Jacob are still alive. God is not the God of the dead but of the living. It is the eternal life of God that is in the believing sinner. Jesus said that the Sadducees greatly err. A great doctrinal text on the resurrection is found in 1 Corinthians 15. Be sure to read it and believe it. In that chapter, Paul challenges the doctrine of the Sadducees- ".how say some among you that there is no resurrection of the dead?" (1 Corinthians 15:12). It is important to read that whole chapter.

5. When the multitude heard this, they were astonished at His doctrine. This reaction has happened before (Matthew 7:28;13:54; Mark 1:22; 10:24,26; 11:18; Luke 2:47; 4:32).

## **J. Christ Questioned by the Lawyer**

**Matthew 22:34-40; Mark 12:28-34**

1. The Pharisees heard that Jesus had put the Sadducees to silence. They gathered together again for the second time this day.
2. Then one of them, a lawyer who was also a scribe, asked Him a question. This lawyer had heard the Pharisees reasoning and perceived that the Lord had answered them well, he tempted the Lord saying, "Which is the first and great commandment of all the law?"
3. Jesus answered immediately and quoted Deuteronomy 6:4-5. We should love God our Lord with all your heart, soul, mind, and strength. This is the first and great commandment. He goes farther and tells them that the second greatest commandment is to love your neighbor as yourself (Leviticus 19:18) There are no greater commandments than these. On these two commandments hang all of the law and the prophets.
4. The lawyer responded to the Lord very discreetly. He said that the Lord (though he only addressed Him as master) had said the truth-that there is one God, and to love Him with all of the heart, understanding, soul, and strength and to love your neighbor is more than any sacrifice that can be possibly made.
5. When the Lord heard his response, He said, "Thou art not far from the Kingdom of God." This man started out tempting the Lord, but after was closer to the Lord. He was almost there. This is why we should be prepared to answer (1 Peter 3:15). Someone might really be touched by your answer, even if initially their heart is not right.
6. After this answer no man dared ask Him any more questions from that day forward. No man was able to answer Him a word.

"There is no wisdom nor understanding nor counsel against the Lord." (Proverbs 21:30). Stick with the Lord and His word and you will find the answers for life.

## **K. Christ's Question In the Temple That Day**

**Matthew 22:41-46; Mark 12:35-37; Luke 20:41-44**

1. Christ has taught, preached, healed, and faced four questions of inquisition in the temple three days before His crucifixion. Now it is His turn to ask a question. The Pharisees, who did not believe in Him, had gathered in the temple again. There were still many other people there.
2. Jesus asked the Pharisees, and addressed the people with this question: "What think ye of Christ, whose Son is He?"
3. They answered Him, "The Son of David."

4. Jesus then addressed the congregation with another question: "How say the Scribes that Christ is the Son of David?" Jesus went on to say that the Holy Ghost, through David, said in Psalms 110:1, "The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." Then the question, "If David calls Him LORD, how is He his Son?"

This question is probably the greatest declaration in the life of Christ. He is not only the Son of David (through the lineage of David) but He is LORD. He is God. God called Him LORD. This is not the only time that God called Jesus "LORD" or "God." (See Psalms 45:6 and Hebrews 1:8.)

5. The common people heard Him gladly.
6. No man was able to answer Him a word. Neither dared any man from that day forth ask Him any more questions.

This event in the temple was followed by the most excoriating preaching of Christ's ministry condemning the Scribes and Pharisees (Matthew 23; Mark 12:38-40; Luke 20:45-47). This message is one of damnation and judgement. Jesus said these words to the multitude and to His disciples.

## **L. The Widow's Mite**

**Mark 12:41-44; Luke 21:1-4**

1. After preaching, Jesus sat down by the treasury. He beheld how the people cast money into the treasury. He saw many that were rich casting their gifts into the treasury.
2. There came a certain poor widow. She threw in two mites, which made a farthing. A mite equals about one eighth of a cent. Therefore she gave about one quarter of a cent that day.
3. Jesus called unto Him His disciples to observe this.
4. Jesus declares to them that this poor widow had cast in more than they all. The rich had cast in of their abundance (no sacrifice) but she of her want. She had cast in all the living that she had.

To the Lord, it is not how much we give that He observes, but how much we have left over. One hundred percent of our money should belong to the Lord; not only what we put in the offering, but also what is in our wallet. Our offering should be seen by the Lord as sacrificial. Our "wants" should often be sacrificed for the Lord and His work.

## **M. Jesus Leaves the Temple**

**Matthew 24:1-2; Mark 13:1-2; Luke 21:5-6**

1. Jesus departed from the temple.
2. His disciples showed Him the buildings of the temple. They showed Him how it was adorned with goodly stones and gifts.
3. Jesus tells His disciples that there would not be left one stone upon another when the temple would be plundered. They would all be thrown down. Some of the wall around the temple still stands, but the temple was plundered and thrown down by an emperor named Titus in 70AD about forty years after this.

## **N. Jesus Teaches on the Mount of Olives**

**Matthew 24:3-25:46; Mark 13:3-37; Luke 21:7-38**

1. It was in the night time.
2. The disciples ask Him privately, "When shall these things be?" "What shall be the sign of Thy coming, and of the end of the world?"

Jesus then gives His discourse on the signs and times. This is followed by the Parable of the Ten Virgins, Parable of the Ten Talents, and a discourse on the judgement day.

## **O. The Visit of the Greeks to See Jesus**

**John 12:20-22**

1. Certain Greeks came to worship the Lord at the feast of the Passover. This was during the last week of Christ's life, but we are unsure as to what day of the week, so we will inject this story here.
2. These Greeks came to Philip, one of the twelve disciples. They desired to see Jesus.  
(Every Christian leader should keep in mind that people don't need to see you, they need to see Jesus.)
3. Philip came out and told Andrew.
4. Andrew and Philip come and tell Jesus. The gospel is to all men, both Jews and Greeks (Romans 1:16; Acts 14:1). This little story is part of the fulfillment of prophecy found in Isaiah 2:3.

## P. The Third Voice From Heaven

John 12:23-36

1. Jesus gives a discourse on how something must die in order to bring forth life. A corn of wheat is used as an illustration. It signifies the death of Christ at His crucifixion, and the resurrection life that follows. It also signifies how we should die to self, lose our lives, and find life.
2. Jesus gives a discourse on service.
3. Jesus gives a discourse on His troubled soul. This indicates that it is obviously near the crucifixion. Christ recognized that this hour was the main reason He came.
4. Jesus prays that God will glorify Himself. Jesus wanted the Father to be glorified in His death! (Compare Philippians 1:20)
5. An audible voice from Heaven now speaks for the third time during Christ's public ministry.  
The **first** time was at Christ's baptism. Matthew 3:17, "This is my beloved Son, in whom I am well pleased." The **second** time was at the Mount of Transfiguration (Matthew 17), "This is my beloved Son, in whom I am well pleased, hear ye Him." The **third** time is here at Jerusalem during the last days of His life. "I have both glorified it, and will glorify it again." We are all going to die someday. Why not desire that God be glorified by it?
6. Some standing by thought it thundered. Others said an angel spoke.
7. Jesus announces that this voice did not come for His sake, but for those who stood by.
8. Jesus taught that now is the judgement of the world and of Satan.
  - a. The judgement of the world: the world is found guilty of sin and condemned to die. Jesus will pay the price for all mankind (1 John 2:2).
  - b. The judgement of Satan — from Calvary to today and for all eternity Satan is a defeated foe. Calvary was prophesied to "bruise his head" (Genesis 3:15). Christ has conquered and defeated the devil at Calvary. We still battle him, but we win the war, "And the God of peace shall bruise Satan under your feet shortly." (Romans 16:20). A serpent with a bruised head makes a lot of movement, but is still dying.
9. Christ speaks again of His crucifixion (being lifted up) and the spiritual attraction that will be to many. The magnitude of His love and sacrifice will draw the attention of the human race to Him. "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit." (1 Peter 3:18).
10. The people question this teaching. They thought that Christ abided forever without ever dying.  
Misunderstandings often occur when people know some of what the Bible says, but not all. The first law of Hermeneutics (Scripture interpretation) is to compare all that the Bible says in regards to a subject before drawing conclusions.  
They were right in the sense that Christ endures forever (Psalms 89:36; Psalms 110:4) but they were wrong to think that Christ would never die (be lifted up) (Psalms 22; Isaiah 53; Zechariah 12:10).  
The Ethiopian Eunuch had the right attitude in approaching Bible study. He asked what the Scriptures meant and learned before he just parroted what others said (Acts 8:34).
11. Jesus exhorts them to walk in the Light (Christ), lest darkness come upon them. Those who walk in darkness do not know where they are going.
12. Regarding the Light, Christ taught:
  - a. While you have the Light, there is a limit to the availability and accessibility of Christ. Death ends our chances (Hebrews 9:27).
  - b. Believe in the Light (Acts 16:31).
  - c. You may be children of Light (1 John 3:2; Ephesians 5:8; 1 Thessalonians 5:5).
13. Jesus departed and hid Himself from them (Compare Mark 6:31-32).

*From Calvary to today and for all eternity Satan is a defeated foe.*

## Q. Many Believe, Many Do Not

John 12:37-50

1. Though Christ did so many miracles, many did not believe in Him.
2. This was a fulfillment of the prophecy in Isaiah 53:1 and Isaiah 6:9.
3. These things Isaiah said when he saw the glory of Christ and spoke of Him. This is a great verse proving the deity of Christ, for Isaiah referred to Him as the Lord, the King, and the Lord of Hosts. (Read Isaiah 6:1-5.)
4. Nevertheless, many did believe. Even among the chief rulers. It is sad to say that among them, however, they did not confess Christ, because they feared the Pharisees. The Pharisees had an edict of excommunication already pronounced by them of anyone who confessed Christ. (See John 9:22,34.)

They loved the praise of men more than the praise of God. Believers are called upon to leave their religion (if it is filled with unbelievers) upon salvation (2 Corinthians 6:14-18; Revelation 18:4). We should not stay in false religion to try to “win them” from the inside. We should come out, obey God, and try to win them from the outside (John 15:19; 17:14-18). We should separate, but not isolate ourselves from unbelievers.

***We should separate, but not isolate ourselves from unbelievers.***

We should desire the praise of God more than any praise of man. Man’s praise is temporary. God’s is eternal.

It may even come down to us leaving religion and hurting our own family over the issue, but we should still love God more than family (Luke 12:51-53; Matthew 10:37).

## **R. The Plot of the Jews and Judas Against Christ**

**Matthew 26:1-5, 14-16; Mark 14:1-2, 10-11; Luke 22:1-6**

1. We are now two days before Christ’s crucifixion. This is the only event we know of that takes place on this day.
2. The Chief Priests and the Scribes sought to take Christ by craft and put Him to death. They wanted to take Christ by subtlety and kill Him. These met with the elders of the people together at the palace of the High Priest named Caiaphas.
3. They feared the people who were with Christ, and they did not want to take Him on the feast day to avoid a riot.
4. Christ has finished all of His public preaching. His public ministry is over. However there is much instruction He will privately give His disciples over the next two days.
5. Then entered Satan into Judas Iscariot, one of the twelve disciples, “he went his way...” When a lost person goes his own way, it is the way of death (Proverbs 14:12; 16:15). Judas Iscariot was never saved. (See John 6:70-71.)
6. Judas went to the Chief Priests and Captains. Imagine the surprise and delight they had as Judas, one of Christ’s twelve disciples walks in while they are discussing how to kill Christ. Judas communed with them how he might be used to betray Him unto them. Judas is the one who suggested the plan. The devil’s plans often come from the mouths of possessed people.
7. They were glad and covenanted to give Judas money. Judas asked how much they would give him. They said thirty pieces of silver.
8. Judas then sought opportunity to betray Him unto them in the absence of the multitude (who they feared). Note, thirty pieces of silver was the lowest price that could be paid for a base slave.

## II. The Last Day of Christ's Life

The 24 hours leading up to His crucifixion and His burial. The seven different places visited in chronological order. A,C,D,E & F were inside the city walls of Jerusalem. B&G&H were outside the city walls.

### A. The Upper Room

**Matthew 26:17-30; Mark 14:12-26; Luke 22:7-38; John 13:1-17**

1. A home is located to have the last supper with a large furnished upper room.
2. The Lord and His disciples make ready the Passover supper.
3. Jesus announces that one of the twelve will betray Him to which all twelve answer, "Is it I?" Judas was not even suspected
4. The Lord's supper is observed in the eating of the bread and drinking of the cup.
5. The devil puts it in the heart of Judas Iscariot to betray Christ.
6. Jesus washes the disciples' feet.
7. Jesus identifies the betrayer as Judas Iscariot by giving him a sop after He dipped it. Satan enters Judas. Judas' condemnation declared by Christ.
8. Judas leaves the dinner and goes out at night.
9. The disciples argue over who will be the greatest, are rebuked, and corrected by the Lord.
10. Jesus gives His second-longest recorded discourse contained in John 13:31-16:35. Words on comfort, heaven, the Holy Spirit, the abiding life, prayer, persecution, fruit-bearing.
11. Jesus prays (John 17).
12. They sing a hymn and go out of the city to the Mount of Olives and the Garden of Gethsemane.

### B. The Garden of Gethsemane

**Matthew 26:30-56; Mark 14:26-52; Luke 22:39-53; John 18:1-12**

1. Crossing the brook Cedron, Jesus with the eleven come into the Garden of Gethsemane.
2. Jesus tells His disciples that they will all be offended because of Him this night.
3. Peter vows he will not deny the Lord, but is told that he will deny Christ three times that night before the rooster crows.
4. All of the other disciples make the same pronouncement that Peter makes.
5. The disciples are told to sit in the garden while Jesus takes Peter, James, and John a stone's throw away.
6. Jesus requests Peter, James and John to watch with Him while He went a little farther and prayed.
7. He comes back and finds the three asleep. He admonishes them to watch and pray.
8. Jesus goes out to pray the second time for strength to drink the cup of suffering.
9. He finds the disciples asleep again.
10. He goes and prays a third time.
11. Finding them asleep again, He has them arise to join the other eight.
12. Judas comes to the garden with the chief priests, the Pharisees and a great multitude with swords, staves, lanterns, and torches.
13. Christ identifies Himself, to which the multitude all falls backwards.
14. Judas betrays Christ with a kiss as the signal for Him to be the one arrested.
15. They lay their hands on Jesus to take Him away.
16. Peter strikes a servant of the high priest's ear off with his sword. The servant's name is Malchus.
17. Jesus heals his ear.
18. Jesus declares that there is no need to fight. That He could call twelve legions of angels to assist Him if He wanted. He refers to His daily ministry in the Temple as exoneration for His life and ministry.
19. All of His disciples forsake Him and flee.
20. A young man in a linen cloth lays hold on Jesus, leaves the linen cloth and flees away naked.
21. Jesus is led bound to Annas, first, then to the house of Caiaphas, the high priest.

### C. The House of Caiaphas

**Matthew 26:57-27:2; Mark 14:53-65; Luke 22:54-71; John 18:13-24**

1. Jesus is led bound to Caiaphas' house, where the chief priests, scribes, and elders are assembled.
2. One of the eleven disciples goes into the high priest's house with Jesus into the palace. Peter stands at the door, but does not go in.
3. The one disciple speaks to the girl who kept the door to let Peter in. Peter is let in.
4. Peter is asked on three occasions in the period of an hour whether he knew Christ. He denies all three times finally cursing and swearing. The rooster crows. The Lord turns and looks at him. Peter goes out and weeps bitterly.

5. Simultaneously, Christ is being interrogated inside the palace. He is spit on, beaten, and mocked. His face is covered. He is struck on the face and asked to prophesy which one it was that hit Him.
6. Jesus is accused of blasphemy and all present condemn Him to death.
7. He is held until morning. By consultation of the whole council it is determined that He should be sent to Pilate. He is led bound to Pilate.

Note: Here is where Judas Iscariot “repented himself” and returned the thirty pieces of silver (which he betrayed Christ for) to the chief priests and elders. Incapable of handling the guilt, and unwilling to “repent toward God” he commits suicide by hanging himself. (See Matthew 27:3-10; Acts 1:18-19.)

## **D. Pilate’s Hall**

**Matthew 27:11-31; Mark 15:1-20; Luke 23:1-7; John 18:28-19:16**

1. Jesus is accused of perverting the nation, forbidding others to pay taxes, and claiming to be a king. He is accused of many things, but holds His peace.
2. Pilate asks if He is the King of the Jews. Christ answers in the affirmative and tells Pilate that His Kingdom is not of this world.
3. Pilate finds no fault in Christ.
4. Upon hearing that Jesus was from Galilee, Herod’s jurisdiction, Pilate sends Jesus to Herod, who was at Jerusalem at the time.

## **E. Herod’s Palace**

**Luke 23:8-12**

1. Herod, glad to see Jesus, hopes to see a miracle show.
2. Herod questions Jesus in many words, but the Lord answers Him nothing.
3. The chief priests and scribes vehemently accuse Jesus falsely.
4. Herod and his men of war mock Jesus and send Him back to Pilate.
5. Pilate and Herod who were enemies became friends, united by the persecution of Jesus.

## **F. Pilate’s Hall The Second Time**

**Matthew 27:15-31; Mark 15:6-20; Luke 23:13-25; John 18:39-19:16**

1. Pilate announces to the chief priests and rulers of the people that both he and Herod have found no fault in Him nor cause for death. He decides to chastise Christ and let Him go.
2. The feast necessitated that one criminal be released. Pilate offers the people either Christ or Barabbas, who was a murderer and had led a revolt against the government. Pilate knew that Christ had been delivered up by the religious leaders because of envy.
3. Pilate’s wife beseeches Pilate to have “nothing to do with this just man” for she had suffered many things in a dream because of Him.
4. The chief priests persuade the mob assembled to demand the release of Barabbas and the crucifixion of Christ.
5. Pilate tries to release Jesus the second time.
6. The mob is incited against Christ.
7. Pilate tries to release Christ the third time having found no evil in Him.
8. Pilate yields to the incited mob and delivers Christ up to be crucified.
9. Pilate washes his hands with water, declaring his innocence of the blood of this just man.
10. The Jews declare that “His blood be on us and on our children.”
11. Barabbas is released to the mob.
12. Jesus is scourged by Pilate and the Roman guards.
13. The soldiers lead Jesus into a hall in the palace called “Praetorium” or the “Common Hall.”
14. The soldiers clothe Christ in purple. They place a crown of thorns on His head. They put a reed in His right hand. They bend the knee to Him mocking, “Hail, King of the Jews!” They spit on Him. Covering His head, they take the reed and strike Him on the head with it, asking Him to prophesy which one hit Him. They take the purple off Him and put His own clothes on Him, and lead Him away to be crucified.

## **G. Calvary**

**Matthew 27:32-58; Mark 15:21-45; Luke 23:26-53; John 19:17-38**

1. Jesus began to bear His cross toward the direction of Calvary, also known as Golgotha, the place of the skull. This was outside the city wall of Jerusalem.
2. A passerby named Simon, a father of two sons, from Cyrene is made to carry the cross of Christ for Him at some point along the way.

3. A great multitude follow Him up the road with many women who are weeping.
4. Jesus addresses the weeping women behind Him. He tells them to weep for themselves and for the judgement coming on Israel and the world.
5. Two criminals are led with Him up the hill to Calvary to be crucified.
6. Jesus is offered an alcoholic drink of vinegar and gall, of which He refuses to drink.
7. They crucify Christ, nailing Him to a cross, and the two criminals - one on either side of Him. It is nine AM. The people sit down to watch Him there.
8. Above His head a superscription was written by Pilate in Hebrew, Latin, and Greek that said, "This is Jesus of Nazareth the King of the Jews." The chief priests desire Pilate to change the wording, but he refuses.
9. Jesus utters His first words from the cross, "**Father, forgive them, for they know not what they do.**"
10. The soldiers gamble and cast lots beneath the cross to see who will get some of His clothes. They divided His clothes into four parts. Also, His coat, woven without seam from top to bottom, was not divided, but cast lots for.
11. Between 9 AM and noon Jesus is mocked and reviled by the people who were present, those passing by on the road, the chief priests, scribes, and elders, the soldiers and the two thieves on the cross.  
Note: One of the thieves repented, trusting in Christ as his Saviour, and is given the assurance of his salvation by Christ. The other thief perishes in his selfishness and rebellion. This was Christ's second utterance on the cross, "**Today thou shalt be with me in paradise.**"
12. Jesus utters His third words from the cross: for the Apostle John to take His mother into his home from that day on and care for her, "**Women, behold thy son! Behold thy mother!**"
13. At noon darkness comes over the whole land until 3 PM, the sun being darkened.
14. At 3 PM Jesus cries out His fourth statement, "**My God, My God, why hast thou forsaken me?**"
15. Some hearing this thought Jesus was calling Elijah. They wait to see if Elijah comes.
16. Jesus fifth utterance from the cross, "**I thirst.**"
17. He is offered vinegar of which He receives it.
18. His sixth utterance, "**It is finished.**"
19. The veil in the temple is rent in the midst from top to bottom.
20. He utters His last words with a loud voice, "**Father, into thy hands, I commend my spirit.**" Bows His head, gives up the ghost, and dies.
21. There is an earthquake and the rocks are rent. The veil in the temple was ripped in two, from the top to the bottom.
22. The centurion in charge, seeing what was done, glorified God saying, "Certainly this was a righteous man. Truly this man was the Son of God."
23. Others in indifference smote their breasts and returned home.
24. His acquaintance and the women beheld all these things from afar off.
25. Late in the afternoon, the Jews - wanting the bodies removed from the crosses before the sabbath began (6 PM) - asked Pilate if the legs can be broken to speed up the asphyxiation. The legs of the two thieves are broken. Jesus is found to be dead already so His legs are not broken.
26. A soldier thrusts a spear through the side of Christ's body. Forthwith comes out blood and water.

## H. His Burial

**Matthew 27:59-61; Mark 15:46-47; Luke 23:53; John 19:39-42**

1. Joseph of Arimathea, a timid follower of Christ, goes in boldly to Pilate to ask for the body of Christ. Joseph was an honorable counselor who had not consented to the death of Christ.
2. Pilate marvelled that Christ was already dead. He inquires of the status of Christ. The Centurion affirms that He is dead. Pilate gives Joseph permission.
3. Joseph takes Jesus' body down off the cross, with the help of Nicodemus. They wrap the body in linen clothes with a mixture of myrrh and aloes and bury His body in a new grave in the garden that was near where He was crucified.
4. The women beheld where He was laid, then returned to Jerusalem.

(Note: The next three days are silent to us in the history of Christ's life except for these two incidents:

First, the next day after He was buried we have the story found only in Matthew 27:62-66: The chief priests and Pharisees came together unto Pilate and calling Jesus a deceiver, they recall to Pilate the words of Christ how He said He would rise again after three days. They ask Pilate to secure the sepulchre until the third day to assure that the disciples do not come by night and steal His body away. Pilate authorized a watch of soldiers to make it as sure as they could. They sealed the stone and set the watch.

Second, it appears that Christ conducted some type of ministry in Hades during the stay of His soul for three days and three nights in the heart of the earth (1 Peter 3:18-19).

## III. His Resurrection - 29A.D

### A. The Resurrection Day and Events

**Matthew 28:1-15; Mark 16:1-11; Luke 24:1-48; John 20:1-25**

1. At the end of the Sabbath, while it was still dark (Sunday morning) Mary Magdalene, Mary the mother of James, Joanna, Salome, and other women came to anoint the body of Jesus and to see the sepulchre. They brought sweet spices to anoint the body.
2. At the sun rising, the ladies asked each other, "Who shall roll us away the stone from the door of the sepulchre?"
3. Then there was an earthquake for the angel of the Lord had 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.
4. The soldiers feared this angel so much that they did shake and become as dead men.
5. The angel on the stone told the ladies to fear not. He continued, "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." The angel continues with a second command, "And go quickly, and tell His disciples that He is risen from the dead; and behold, He goeth before you into Galilee; there you shall see Him: lo, I have told you."
6. The ladies obeyed the first command, and entering into the sepulchre, they saw another angel, described as a young man sitting on the right side where Jesus had laid, clothed in a long white garment and the ladies were affrighted.
7. As they entered in, they found not the body of the Lord Jesus.
8. They were perplexed. Two men, perhaps the two previously described, stood by them in shining garments. The ladies were afraid and bowed their faces to the earth.
9. The men say to them, "Why seek ye the living among the dead? Ye seek Jesus of Nazareth, which was crucified. He is not here, but is risen. Behold the place where He laid." One angel then quotes to the ladies the words of Christ spoke to them in Galilee. They remembered His words.
10. Again the angel tells the ladies to, "go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall you see Him, as He said unto you."
11. The ladies departed from the sepulchre quickly with fear and great joy. They ran and brought His disciples word. They trembled and were amazed. They didn't stop to tell any man along the way anything, for they were afraid.
12. Mary Magdalene apparently seperated from the other company of ladies. She ran to Simon Peter and John and said to them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him."
13. Some of the other ladies with Mary Magdalene tell what they saw and heard, but they seemed like idle tales to the disciples. They believed not.
14. Peter and John began to run down to the sepulchre. They ran together for awhile, but finally John did outrun Peter and got there first.
15. John stooped down and looked into the grave. He saw the linen clothes lying there but did not go in.
16. Peter came to the grave and went in. He sees the linen clothes lying, and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.
17. John then went in, and when he saw the clothes and the place where Jesus had laid, he believed in the resurrection. Peter and John however still had not comprehended the Scripture that said that Jesus would rise from the dead.
18. Peter and John then went away into their own home.
19. Mary Magdalene had followed Peter and John back and stayed outside the grave. She stood outside weeping, and as she wept, she stooped down and looked into the sepulchre. She sees two angels in white sitting, one at the head and one at the feet of where Jesus had laid.
20. The angels ask, "Woman why weepest thou?" She answered, "Because they have taken away my Lord and I know not where they have laid Him."
21. After Saying this, she turned around and saw Jesus standing, but knew not that it was Jesus. He asked her, "Woman, why weepest thou? Whom seekest thou?" She supposed that Jesus was the gardener. She asks Him to tell her where He may have put the body of Jesus. She would be willing to take it away and take care of it.
22. Jesus says one word — "Mary."
23. She turns to Christ recognizing by His voice that He is the Lord. (See John 10:3-5,27.) She says to Him, "Rabboni," which means "Master."

24. Christ forbids her to touch Him seeing He had not yet ascended to the Father. It is believed by some that this is when Jesus went into Heaven to present His blood before the Father (Hebrews 12:23-24).
25. Mary Magdalene now goes to tell the disciples the second time, but this time her message is that she has seen the Lord. She tells them also what He had spoken to her. She found them mourning and weeping. When they heard from her that He was alive and had talked to Mary, they believed her not.
26. The other ladies apparently went to the disciples again after this to confirm what they saw (the empty tomb). As they went this time, Jesus met them in the way. He says to them, "All Hail." (Jesus is worthy of all to worship Him!) They all come now and kneel before Him, hold Him by His feet, and worship Him.
27. Jesus tells the ladies not to be afraid. As the angels had said earlier in the day, they were to tell the disciples to go into Galilee and they would see Him there. Apparently the disciples are disobedient to this for Jesus appears to them that night in Jerusalem at an unknown house where they were hiding for fear of the Jews. Jerusalem is about seventy miles south of Galilee.
28. Some of the soldiers, when they came to, went into the city and told the chief Priests what had happened. The elders then assembled and gave a large amount of money to the soldiers who were paid to lie. They were to say that His disciples stole the body while they slept. The soldiers are given the assurance that if Pilate heard about it they would be secured from severe punishment. The soldiers took the money and did as they were told. The saying that the disciples had stolen the body "is commonly reported among the Jews until this day" Matthew writes. Note: the gospel of Matthew was written about 65 AD about 36 years after the Resurrection.
29. Elsewhere, two of Christ's disciples left Jerusalem to probably go to their homes in Emmaus which was about seven and a half miles away. They were despondent.

As they walked Jesus joined them and they talked about the events of the last few days. Their eyes were holden so they did not recognize the Lord. Jesus began to expand unto them everything written in the Old Testament concerning Himself and His sufferings. The two constrained Christ to stay with them in the house. One of their names was Cleopas. As Jesus ate with them, He took bread and blessed it and brake it. Their eyes were opened and He vanished out of sight.

They arose the same hour and made the seven mile trip back to Jerusalem. They found the eleven gathered together and others there. They pronounce that the Lord is risen indeed and has appeared unto Simon. This is a reference to Peter, even though there is nowhere in scripture that the account is given. (See 1 Corinthians 15:1-5.) They reviewed the entire experience for those gathered. The disciples present did not believe.
30. Apparently Thomas leaves the gathering for some reason. He will not see the Lord for eight days.
31. While these two disciples of Emmaus are describing these events, Jesus himself stood in the midst of them and said "Peace be unto you".
32. The disciples were afraid and terrified supposing they had seen a spirit..
33. Jesus asks, "Why are you troubled and why do thoughts arise in your hearts?" He tells them to look and handle His hands and feet, that a spirit has not flesh and bones as you see Him have.
34. Then the disciples had great joy, gladness and wonderment.
35. Jesus asked if they had any meat. They gave Him a piece of broiled fish and an honeycomb. He took it and ate it before them.
36. Then Jesus shared the scriptures with them and opened their understanding to the writings of the Old Testament concerning Him.
37. Jesus commissioned them as missionaries saying, "As the Father hath sent Me, so send I you." They were to preach repentance and remission of sins to all nations beginning at Jerusalem. They were to be witnesses of these things.
38. They are to "receive (accept) the Holy Ghost" The church is given the authority to remit sin or restrain sin through the power of its message.
39. Sometime after the resurrection, many graves were opened and many bodies of the saints which were asleep arose and came out of the graves. These went into Jerusalem and appeared to many (Matthew 27:52-53).

## IV. His Post-Resurrection Ministry - 29 AD

The events after the Resurrection Day until the day of His ascension into Heaven.

### A. Eight days after the Resurrection, Jesus shows Himself to Thomas

John 20:24-29

1. Thomas had apparently left the other ten disciples eight days earlier when the two disciples who met Christ on the road to Emmaus were reciting their story.
2. When he returned, the disciples told him that they had seen the Lord. He did not believe them, but said, "Except I shall see in His hands the print of the nails, and put my finger in the print of the nails, and thrust my hand into His side, I will not believe." (v25).
3. Eight days later, apparently still at Jerusalem, the disciples were again within someone's house, Thomas was with them. The doors were shut.
4. Jesus came and stood in the midst of them and said, "Peace be unto you."
5. Then Jesus addressed Thomas. As adamant as Thomas was in his unbelief, Christ appears to be in His tenderness. He encourages Thomas to touch Him and handle Him. Thomas is admonished to be not faithless, but believing.
6. Thomas believes. He makes the greatest statement in his life: "My Lord and my God" (v28).
7. Jesus confirms Thomas' declaration and His divinity (v29). Thomas believed that Jesus was both Lord and God because he had seen the Lord. Jesus pronounces that those who never see Him with their physical eyes, but still believe that He is Lord and God would be blessed. These two verses (v28-29) are among the greatest in the Bible on the deity of Jesus Christ. Be familiar with them.

### B. Jesus and the Disciples in Galilee

Matthew 28:16-17

1. The eleven disciples went away into Galilee as the Lord had commanded them on Resurrection Day.
2. When they saw Him, they worshipped Him, but some doubted.

### C. Jesus Appears to the Disciples Again at the Sea of Galilee

John 21:1-25

1. Perhaps a few days or a few weeks later, life seemed to settle down for the disciples. There were together Peter, Thomas, Nathanael, James, John, and two other disciples (v1-2) – seven disciples all together.
2. Simon Peter says to the other six, "I go a fishing." The other six decide to go with him. They get into their ship and that night caught nothing. They are back home on the Sea of Tiberias (Galilee). There are two ways of looking at this decision (v3):
  - a. Backsliding - Peter was going back to his old life – fishing. He was taking others down with him. They had already been commissioned by the Lord as missionaries (20:21), but were going back to their old life. Misery loves company. Few backslide alone. Peter takes six others down with him into a life of futility and fruitlessness. All night they caught nothing.
  - b. Waiting - this was a waiting period and they had to occupy their time doing something. They had not yet been "endued with power from on high" to perform the task of missionaries (Luke 24:49; Acts 1:8). The Lord allows His servants to fail as often as necessary until they seek a higher power to equip them for successful work.
3. The next morning Jesus stood on the shore, but the disciples knew not that it was Jesus. Jesus asked them while they were still in the boat if they had caught anything. They answered, No. He tells them to cast their net on the right side of the ship, and they would find fish.
4. They obeyed the Lord, even though they did not recognize Him. (That's good advice! Do not wait till you understand everything asked – just do it.) They caught so many fish they were not able to draw them all in. Obedience to the Lord always brings blessings. Toiling in the flesh only yields leanness and fruitlessness.
5. John recognized from the boat that it was the Lord on the shore (v7a).
6. When Peter heard it, he put on his fishers coat, for he was naked. He jumped into the sea and swam to shore (v7b). This is opposite of the usual succession of things. Usually people take their clothes off to jump into the sea. What conclusion can we make? When people know the Lord and sense the presence of His holiness, they know how much God hates nakedness and they clothe themselves. (Read Leviticus 18 sometime and compare the story in Mark 5:1-15.)

7. The others come in towards the shore in a little ship, dragging the net. They were only about one hundred yards from shore (two hundred cubits).
8. When they got to shore Jesus had already started their dinner. Jesus takes pleasure in making dinner and serving people (see Luke 12:37). He had started some fish. He also had bread there. He asks for more fish (v9-10).
9. Peter went back to the water and dragged the net to land. Inventory is taken. It is found that there were 153 large fish – more than the net could hold – yet it broke not. (That the net did not break is, perhaps, another picture in the Bible of eternal security.)
10. Jesus invites the disciples to, “Come and Dine.” All the disciples knew that it was the Lord. The miracle of fishes had opened their understanding. They had seen this before (see Luke 5:1-11).
11. Jesus distributes the food to the disciples. This is now the third time that Jesus showed Himself to His disciples after the Resurrection. (Once without Thomas, once eight days later, with Thomas being present, and now here in Galilee perhaps weeks later.) Jesus’ post-resurrection appearances were few and far between.
12. When dinner was over, Jesus questioned Peter three times whether he loved Christ. Peter answered that he did, although Peter was grieved the third time Christ asked. Remember, Peter denied the Lord three times earlier, but wept bitterly when his weakness was exposed. Jesus answers Peter’s three declarations of love with the command to feed His lambs and sheep.  
Love is proved by service to our brethren in Christ, both children and adults. (1 John 3:14). Peter is to be a preacher (Jeremiah 3:15; Nehemiah 8:7-8). All of us should be addicted – by love – to the ministry of the saints (I Corinthians 16:15).
13. Jesus prophesied of Peter’s death (v18-19). (Historians tell us that Peter asked to be crucified upside down because he felt unworthy to die like the Lord.) Jesus tells Peter, “Follow Me.”
14. Peter asks about John. “What shall this man do?” Jesus basically tells Peter to mind his own business and do not worry about what God chooses to do with His other children (v20-22). Just follow Christ no matter what others do. Jesus’ will for someone else is to be no business to us (v22). We are to follow the Lord.
15. A rumor starts that John will not die because Jesus said, “If he will tarry till I come...” But this was a misunderstanding among the disciples. Misunderstandings often come when we add to what Christ said (v23).
16. This is the end of John’s account of the life of Christ. He does not record Christ’s ascension into Heaven, although he does mention the second coming of Christ in verse twenty-two. John mentions that though his testimony is true and finished (v24) that all the world could not contain the books that could be written about what Jesus did. “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.” (20:30-31).

## **D. The Great Commission Given in Galilee**

### **Matthew 28:16-20**

The disciples are told in this account to teach all nations (Psalms 51:13). Baptise them in the name (singular) of the Father, Son, and Holy Ghost, and then disciple them: Teach them to observe all things whatsoever the Lord had commanded. Jesus gives His promise to them that He will be with them always, even unto the end of the world. This ends Matthew’s account of the events of Christ’s earthly life.

## **E. Back to Jerusalem**

### **Luke 24:49**

Sometime during His post resurrection ministry, after they were in Galilee, Jesus instructed his disciples to go back to Jerusalem. They were to tarry there until they were endued with power from on high. It appears that this is where Mark’s account of the Great Commission was given (Mark 16:15-18).

## **F. Jesus Seen of 500 Brethren at Once**

### **I Corinthians 15:6**

The whereabouts of this meeting is uncertain. There were five hundred gathered together in one place who saw the Lord. Most of them were still alive when 1 Corinthians was written, but some had fallen asleep (died). That must have been quite a meeting. Jesus is seen of James, then all of the disciples (1 Corinthians 15:7). This was 26 years after His last physical appearance. Again the exact time and place of this is uncertain.

## IV. Ascension Into Heaven - 29 AD

Mark 16:19; Luke 24:50-51; Acts 1:3-9

1. Jesus was assembled with them in Jerusalem.  
He had showed Himself alive with many infallible proofs. He had been seen of them forty days. Therefore, as in His life before Calvary, there are many things after the Resurrection that we do not know about. He spoke to them the things pertaining to the Kingdom of God.
2. They were assembled together with Him on this Ascension Day in Jerusalem. He commanded them that they should not depart from Jerusalem but "wait for the promise of the Father, which you have heard of me." The promise of the Father would be the baptism of the Holy Spirit, i.e. the filling of the Spirit (Acts 2:4).
3. They asked the Lord, "Will you at this time restore again the Kingdom to Israel?"
4. Jesus answered, "It is not for you to know the times or the seasons the Father hath put in His own power" (Matthew 24:36; Mark 13:32). They were to mind another business-evangelism (Acts 1:8). Being witnesses of Christ in all the world, after that the Holy Ghost is come upon them.
5. The Lord led them out of Jerusalem as far as Bethany (about two miles). Bethany thus is the last place Jesus stood on earth.
6. Jesus lifted up His hands and blessed the disciples.
7. As He blessed them, and while they beheld Him, He was taken up, and He parted from them, and a cloud received Him out of their sight.
8. He was received up into Heaven, and sat on the right hand of God.

## V. Post Ascension Appearances Of Christ

Three Appearances of Christ After He Ascended Into Heaven.

### A. Christ's Appearance to Stephen, the Deacon.

Acts 6&7

1. A problem arose in the church at Jerusalem. It was two-fold. First, the Greek widows were being neglected in the daily ministering, but the Jewish widows were being taken care of. This is called partiality (James 2:1-10). Second, there was murmuring (6:1).
2. Deacons are appointed to resolve the problem. There are seven chosen of which a man named Stephen is chosen (6:2-7).
3. Stephen was full of faith and power, did great wonders and miracles among the people (6:8).
4. Stephen was opposed and disputed with by the Libertines, Cyrenians, and Alexandrians (6:9).
5. These were not able to resist the wisdom and the spirit by which he spake (6:10). (See Titus 1:9; Proverbs 21:30.)
6. The enemies of Stephen then suborned men which accused Stephen of blasphemy. Blasphemy was a crime to Jews that was worthy of death (1 Kings 21:10; Leviticus 24:13-16). To suborn means "to induce or instigate, to commit an evil deed by means of bribes or the like; specifically, in law, to procure or cause anyone to commit perjury." Stephen is accused of blasphemy against Moses and against God (6:11).
7. These suborned men are successful in stirring up all the people, elders, and scribes. They catch Stephen and bring him to the council. They set up false witnesses which accused him of unceasingly speaking blasphemous words against the holy place and the law (6:11-13). The center of their accusation is against Jesus and His teaching (6:14).
8. All at the council, looking stedfastly on Stephen, saw his face as it had been the face of an angel (6:15).
9. The high priest asked Stephen whether these accusations were so (7:1).
10. Stephen gives his great discourse, the longest in the New Testament on the history of Israel. In his discourse he shows how they had always been stiffnecked in resisting the Holy Spirit in the former fathers and prophets (7:2-53).
11. When they heard these things they were cut to the heart, and they gnashed on him with their teeth (7:54). This reminds us of the power of God's Word, "For the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of joints and marrow, and is a discerner of the thoughts and intents of the heart." (Hebrews 4:12).
12. Stephen, full of the Holy Ghost, looked up into Heaven, and saw the glory of God, and Jesus standing on the right hand of God. Stephen then verbalized what he saw (7:55- 56). **This is the first sighting of Jesus since His ascension into Heaven.** Stephen is the first known martyr in Christian history. Jesus

is no longer sitting on the right hand of God, but is standing for the first time to encourage His dear child. Jesus was standing up for Stephen.

13. After this the mob cried out with a loud voice, and stopped their ears and ran upon Stephen with one accord (7:57).
14. They cast Stephen out of the city of Jerusalem, and stoned him to death (7:58a).
15. The witnesses laid down their clothes at the feet of a young man named Saul. Saul hated Christians. He would later be called Paul, the great Christian Missionary. (It is interesting to note that he will be the next to have a vision of Jesus) (7:58b).
16. They stoned Stephen (7:59). While dying he asked the Lord to receive his spirit. The Lord also prayed a similiar prayer from the cross (Luke 23:46, Ecclesiastes 12:7, James 2:26, Ecclesiastes 3:21).
17. Stephen knelt down and prayed again, "Lord, lay not this sin to their charge" (7:60). This again is similiar to the prayer of Christ on the cross (Luke 23:34). Stephen thus teaches us that both in life and in death we should follow the example of Christ.
18. When Stephen said this, he (his body) fell asleep (7:60b). His spirit was in Heaven (2 Corinthians 5:8).
19. Devout men carried Stephen to his burial, and made great lamentation.

## **B. Christ's Appearance To Saul (Paul) The Pharisee** **Acts 9:1-20; Acts 22:1-21 ; Acts 26:13-23; 1 Corinthians 15:8**

1. These four accounts give the testimony of Paul's meeting with the Lord Jesus Christ on the road to Damascus. Paul was not saved but an arch-enemy of Christ and the Gospel. Examining all accounts Paul did not see Christ on the road to Damascus. He only saw a bright light. This bright light blinded him for three days. Out of this light Paul heard the voice of the Lord. The conversations are recorded in the three texts in Acts.
2. Next Paul is led by the hand to the house of one named Judas. He prayed for three days and was blind. One named Ananias, a disciple of the Lord, came to the house led by the Lord. He laid his hands on Paul and Paul was healed. He instructed Paul to call on the Lord to wash away his sins and to be baptized.
3. Next Paul leaves the house of Judas and goes to Damascus and spends certain days with the disciples which were at Damascus.
4. Afterward Paul returns from Damascus to Jerusalem (120 miles). He goes into the temple in Jerusalem to pray. He falls into a trance. Then (Acts 22:18) Paul saw Jesus. This is the second appearance of Christ after His ascension into Heaven. Thus, Paul did not see Jesus on the road to Damascus, he only heard his voice. It was in Jerusalem that the Lord appeared to Him. (Compare 1 Corinthians 9:1)

## **C. Christ's Appearance To John The Apostle On The Isle Of Patmos** **Revelation 1:9-20**

1. This is now the third and final post-ascension appearance Christ documented in the Scriptures. John actually saw the glorified Lord (v17).
2. Like Paul's experience, John first hears a voice (v10), then sees the Lord (v10). Perhaps there is a truth here: we first hear the voice of the Lord at salvation (Revelation 3:20), then we seek His face once we know He is there (2 Corinthians 3:18).
3. Whereas Stephen and Paul were in Jerusalem when they saw the Lord, John is on an Island called Patmos (v9). He is there for the Word of God, and for the testimony of Jesus Christ. Patmos was an Island for prisoners like Alcatraz.
4. John was in the Spirit on the Lord's Day. He heard a great voice like a trumpet. It was the Lord's voice (v10-11).
5. John turns to see the vision. He first sees seven golden candlesticks, pictures of the local churches. In the midst of the churches he saw the Son of Man (v12-13).
6. This was the Son of God that he saw in the vision. Compare 1:13-15 and 2:18.
7. When John saw Him, he fell at his feet as dead (v17).
8. Jesus laid His right hand upon John and proceeded to give him the messages to send to the seven churches of Asia, and the rest of the Revelation. This is the final sighting of the Lord in Scripture and history (1 Timothy 6:14-16) until we shall all see Him at the Rapture (1 Thessalonians 4:17, Titus 2:13, 1 John 3:2) and all the world shall see Him at His coming (Zechariah 12:10, Revelation 1:7).