

Resurrection Leftovers

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Preacher: Marvin Wiseman

[0 : 00] I don't know what else to call it other than to say that we are considering some leftovers from the resurrection. And we are doing that simply because it is such a large subject, I just cannot imagine trying to treat it with any kind of degree of adequacy in the few sessions that we have.

So we just don't want to spend a little bit more time on it. It is perhaps an understatement to say that the resurrection of our Lord is the sine qua non of the Christian faith.

A fancy Latin term, sine qua non, which literally means translated into English, without which not. In other words, without the resurrection of Jesus Christ, Christianity does not exist. It is worthless. Everything is summed up in the reality of the resurrection.

Because as the Apostle Paul put it, if Christ be not risen, our faith is vain, our hope is vain, and we are of all men most miserable.

[1 : 09] For we have testified that Christ is risen from the dead, whom Christ was not raised, if the dead be not raised. And the end result of that is, you are yet in your sins, and we are of all men most miserable.

And then he goes on to say there in 1 Corinthians 15, but Christ is risen from the dead and has become the first fruits of them that slept. Beautiful, beautiful thing.

There are so many evidences that support the reality of the resurrection of Christ. And I think one of the most remarkable is in its denial.

Because the first ones who were to deny the resurrection of Christ were the same ones who would have had the most to gain by believing it and realizing it or even lying about it.

And yet they were the first ones to deny it. And that is the very disciples. Even though he told them well in advance what was going to happen.

[2 : 16] He was going to Jerusalem and be mistreated by the scribes and the Pharisees and the chief priests and be crucified and raised the third day.

And I think it's Dr. Luke, the only one that tells us this. But this saying was hid from them so they did not grasp it or appreciate it.

But they were able to log it for later recollection. And that's really important. So after the resurrection, after he appeared to them, they were able to compare notes and say something like, You know, he did say that.

I remember him saying that. We didn't put it together. It didn't make any sense. And we just kind of forgot all about it. And lo and behold, here it is.

Amazing. So what we're going to do is try to put some of these gospel accounts together because there are four different ones. And each one is just a little bit different. So the first one I want to start with is Mark chapter 16.

[3 : 24] And I'm cycling back and forth here with Dr. E.T. Robertson's Harmony of the Gospels again. And if you will look in whatever translation you have to Mark chapter 16.

And I realize that there is some disputation regarding the ending of Mark's gospel. And I'm not going to go into that. Largely because I really don't know what the answer to it is.

Whether the ending is legitimate or whether it is seriously questioned as a lot of scholars think. But at any rate, it does seem to be supported by the other gospels as well. And we are told, beginning with verse 9, Now when he was risen early, on the first day of the week, Now envision this if you will.

We don't know how early was, but we know that it was still dark. It wasn't daylight yet. It was what we would call Sunday morning.

First day of the week. And we are told that he appeared first to Mary Magdalene, from whom he had cast out seven devils.

[4 : 36] She went and told them that had been with him, as they mourned and wept. And they, when they heard that he was alive, and had been seen of her, disbelieved.

Why do you suppose they disbelieved? Well, first reason is because that just doesn't happen. Second reason is because, and I realize this is going to make me sound like a male chauvinist pig, and I don't really feel this way at all, but you've got to understand, this is the way they assessed femininity and womanhood 2,000 years ago.

Well, she's a woman. Matter of fact, a woman's word in court was not acceptable, because it wasn't considered to be reliable testimony.

How's that for chauvinism? Truth of the matter is, the woman was right on track, and her word was as valid as anybody else's, but they just attributed it to femininity.

And you know, you know how women are. They get very emotional and very excited, and sometimes they can want something to be true so badly that they actually believe it, even though it isn't true.

[6 : 04] Well, fellas, that's true. Women can do that. But you know what? So can men. So it is a human malady. It isn't one that is limited to femininity.

We all know that it is possible to accept something and believe something that really isn't so, even though you want it to be so, so badly you can almost taste it.

But that doesn't make it true. In this case, their testimony was totally valid. This woman wasn't just into wishful thinking or imagining or wanting it to be true.

It really was true. And the very first ones to disbelieve it were those who would have wanted it to be true most of all. So frankly, that is good evidence right there from the get-go regarding the resurrection of Christ.

And there are numerous other testimonies that are going to be given, including what Paul talks about in 1 Corinthians 15 about being seen of him as one born out of due time and seen by Peter and seen by 500 brethren at one time, most of whom are still alive, and so on.

[7 : 13] So let's continue on through this. I want to try to allow some time for Q&A; because it's the kind of subject that will have opportunity for a lot of Q&A;., I suspect, as we go through.

So let's look now at Luke 24. And I've got verses 8 through 12.

Okay, they remembered his words and returned from the tomb and told all of these things to the eleven and to all the rest. This is picking up on what Mark said about it.

Now they were Mary Magdalene and Joanna and Mary the mother of James and the other women with them told these things unto the apostles and these words appeared in their sight as idle talk and they disbelieved them.

But Peter arose and ran into the tomb. And we are told in another text, I think it's in John's Gospel, that Peter and John both took off and went to the tomb.

[8 : 26] Probably, we don't know this for sure, but probably what they are thinking is not so much that, well, he's risen from the dead, but what they are thinking is what could have happened to the body?

Because they were very much aware where that body was placed and the women say that he's not there and they're going to go find out for themselves so they take off running and we are told that John, being the younger, and I don't know this for sure, but my guess is that John is the youngest of the twelve, that Peter is the oldest of the twelve.

And that's one of the reasons why Peter has dominance in this whole situation is because he is the senior apostle. So we've got the youngest one, John, who's going to be the last one to die, by the way.

He'll be exiled on the Isle of Patmos, probably in his 90s. And Peter, and they are running together and we are told in the text that John outran Peter.

Well, that isn't hard to understand. If he's the younger of the two, he would get there first. But when John gets there, he doesn't go in. And by the way, the picture that I gave you in our last session together of the tomb and the way this is, you have to stoop down like this to get in because this thing is low and the reason it's low, the entrance is low, is because the higher the entrance is, the bigger the stone has to be to roll in front of it.

[10 : 06] So they kept this low and you'd have to get down like this to get in and John got there first and he's stooping down, looking in. Peter comes running up, huffing and puffing behind him and just brushes John out of the way and goes right into the tomb.

And when he gets in there, let's see what he saw. Peter arose, this is Luke 24, verse 12, ran into the tomb and stooping and looking in, he seeth the linen clothes by themselves and he departed to his home, wondering at that which was come to pass.

John tells us in chapter 20 and verses 2 through 10, she ran therefore, this is before Peter took off and got to the tomb, she ran therefore and come to Simon Peter and to the other disciple whom Jesus loved, that's John, and said unto him, they have taken away the Lord out of the tomb and we know not where they have laid him.

And the they, of course, is a puzzle. She has no idea at all that the resurrection has actually occurred. All she can think of is somebody or bodies had to remove the body of our Lord. Why would they do that and where would they have taken him? Remember, they are concerned about the job being unfinished. When he was placed in the tomb, they had hurriedly done what they could to prepare the body with the salves and the ointments and everything that they used to slather all over the body of the dead and then wrap it, but they didn't have time to do that because the Sabbath was approaching and they were in a hurry, so they did a real hurried up job, placed the body there on the place where it was being prepared and had to leave because the Sabbath was descending.

[12:10] So when the Sabbath was over, the women intend to return back and finish the job on their way there, they're asking the question, something we completely forgot about.

Who's going to roll away the stone? We can't do that. These two women wouldn't be able to handle that stone and it's very heavy, large stone, probably about four feet in diameter and maybe eight to 12 inches thick, big rolling stone made out of limestone and when they get there, of course, they're going to find that the stone is already rolled away.

The angel did that and it's just amazing. So let's continue. We're in John 20. We don't know where they've laid him. Peter therefore went forth and the other disciple and they went together the tomb, they ran both together, the other disciple outran Peter, came first to the tomb, stooping and looking in, sees the linen cloths lying, yet entered he not in.

Peter therefore also came, following him, entered into the tomb, and behold, the linen cloths lying and the napkin that was upon his head, not lying with the linen cloths, but rolled up in a place by itself.

Interesting. Rolled up. Cared for. This linen cloth that was on the head or on the face, the best as we can determine was like a triangular thing, and it was placed under the chin, up to the side, up the cheeks, to the top of the head, and tied in a knot at the top.

[13:52] And the whole purpose of it was to pull the jaw up and close the mouth because it almost always happens with death that when one has expired, all of the musculature and everything of the body just completely goes limp and relaxes.

And the common thing is for the mouth and the jaw to simply drop and relax. and that linen cloth literally ties up the lower jaw and the mouth and closes the mouth in preparation for burial.

Undertakers have to do this all the time. When they pick up a body and bring it in, that's one of the first things they have to do. Of course, there's the whole process of embalming and everything that is involved with that.

But they have to close the mouth. Now, no one wants to see someone deceased lying in a casket with the mouth wide open. So the mouth is closed. Sometimes they even have to stitch it, stitch the lips to keep it closed.

That's just part of the job of being an undertaker. So this linen cloth was what would have been used ordinarily and they find it laid aside there and the body is gone.

[15:21] And this huge puzzlement descends on everyone. What in the world happened here? And the resurrection, the fact of it, simply did not occur to them because it was just so otherworldly.

Now, something I want you to consider. This was not the first case of one having been raised from the dead. Remember Jairus' daughter?

And remember the son of the widow of Nain? And she had but one son and he was dead and they were carrying him out on this stretcher.

And Jesus came along and touched the beer and said, young man, rise and got up. As we've often said, Jesus ruined every funeral he ever attended.

He just broke up everything by bringing the folks back to life. So why then would it be thought so highly impossible, irregular, that he would be back to life?

[16 : 38] Well, just think about it. It's an entirely different thing for a living person to have the power and the ability to raise a dead person to life.

That is extraordinary in itself. But for one who is dead to be able to raise himself back to life, that's another matter altogether.

And yet Jesus said earlier in John's gospel, he said, no man takes my life from me. I have power to lay it down and I have power to take it up again.

Well, what in the world did he mean by that? We heard what he said, but he couldn't mean that.

Well, that's exactly what he meant. And this is just another instance where something that Jesus said didn't make sense at the time, but later on when they recall it, and remember, remember Jesus told the disciples in John's gospel in chapters 14, 15, and 16, he's going to go away.

If I go away, the comforter will come and he, the comforter, will call all things to your remembrance that I have said unto you.

[18 : 15] And that would also enable them to write the record that they're going to write that will be under the inspiration of the spirit of God in writing John's gospel and so on.

So all of these things come into play. This is just absolutely amazing. Every year I go through this and I'm just stunned all over again.

And you know, I never expect to get over it and don't want to. It's just, as I've said, this is what the Latin calls the sine qua non, without which not.

Without the resurrection, Christianity is kaput. There's nothing to it. This is, this is as important as it gets.

Everything rests on this. And all the authorities had to do to completely quell this whole idea of Jesus being resurrected from the dead, all they had to do was produce the body.

[19 : 24] And Christianity would have been dead in its tracks. But there was no possibility of doing that because he is alive.

That's just, that's just, that's just, that's just, that's just, that's just, so let's look at John's account and Mary, I'm just kind of molding all of this together and I'll appreciate any input that you may have too. Mary is, disciples went away again, verse 10, to their own home in John chapter 20. And then in verse 11, she wept and she stooped and looked into the tomb.

She beheld two angels in white sitting, one at the head and one at the feet where the body of Jesus had lain.

And they say unto her, Woman, why weepest thou? She saith unto him, because they, not knowing who the they are, they, somebody, has taken away my Lord and I know not where they have laid him.

[20 : 31] And when she had thus said, she turned herself back and behold Jesus standing and knew not that it was Jesus. Now that's interesting.

She was very familiar with him. Why didn't she know it was Jesus? A glorified body has a different appearance and we don't know exactly what that is.

Remember in Luke 24, the two men on the road to Emmaus, well, I'm not sure there were two men. There might have been a man and woman. But there were two disciples and Jesus came alongside them and struck up a conversation.

They were walking, sauntering down this path on the road to Emmaus and Jesus said something to the effect that, Why are you so downcast? Why are you looking so sad?

And they said, You must be a stranger around here. Don't you know what's been happening the last few days? And he said, What are you talking about? And they said, Well, Jesus of Nazareth, the man approved of God, the signs and miracles and so on.

[21 : 32] But they killed him. They crucified him. And it's been after three days and they were all downcast and they had no idea that the person that they were talking to was Jesus.

And he carried on the conversation and he offered that tremendous line, Oh foolish ones and slow of heart to believe all that the prophets have spoken. Ought not the Messiah to have suffered these things and to enter into his glory.

And the beautiful thing about it is they spent some time together and when it came time to break bread, to eat, Jesus broke bread and gave thanks and it dawned on them.

With the breaking of the bread and the prayer that he offered, it's him! How can that be?

It's him! Wow. I tell you, this is, this is just, mm-mm-mm. That's Matthew 24. Or Luke 24, I'm sorry.

[22 : 50] I don't know if we have time to get to that or not. It's Luke 24, verses 13 through 32. And when they, when they, those who had seen him report it and are talking about it and excited about it, and the word that they keep hearing is, he told you, go to Galilee.

There you will see. Now where is all this taking place? This is Jerusalem. Galilee is a long way off. I mean, it's a couple days journey.

And yet, each time they hear about the resurrection, each time they are given the message, go to Galilee and there you will find it. There you will see.

And when they show up in Galilee, eventually, when they get there, they're out fishing and, well, let's see.

Let's see. Let's see. Let's see. Let's see. Let's see. Let's see. Let's go to John 21. We can't, not everybody includes this, but John does.

[24 : 04] And let's go to John chapter 21. When they are back in Galilee, close to the sea, in fact, they're fishing, and we are told that, this is another miracle, by the way, the miraculous drought of fishes.

And we are told that, in verse 1 of John 21, after these things, Jesus manifested himself again to the disciples at the Sea of Tiberias.

That's just another name for the Sea of Galilee. Sometimes it's called Gennesaret, but it's all the same body of water. And he manifested himself on this wise, or in this way.

There were together Simon Peter, and Thomas, called Didymus. That's a word for twin. Thomas was a twin. And Nathaniel of Cana, in Galilee, and the sons of Zebedee, that's James and John, and two other of his disciples, Simon Peter said unto them, I'm going fishing.

And they say unto him, we'll also come with you. Because that was their trade, and of course, they were very accustomed to that. So they went forth, and entered into the boat, and that night, they took nothing.

[25 : 23] No catch at all. But when day was now breaking, just as it started being sunlight, Jesus stood on the beach.

How be it? The disciples knew not that it was Jesus. Jesus, Jesus therefore, said unto them, children, have you any meat?

In other words, got anything to eat? They answered him, nope. Got skunked. Didn't get a thing. And he said unto them, cast the net on the right side of the boat, and you shall find.

I wonder how eager they were to do that. I can just see them looking at each other. Cast on the right side, and you shall find.

Why should we do that? This guy is on the shore. We're here on the boat. We haven't caught anything all night, and now he's, and they look at each other quizzically, and say, did you hear what he said?

[26 : 25] And somebody shrugged their shoulders, and they cast therefore, and now they were not able to draw it for the multitude of fishes.

That disciple therefore, whom Jesus loved, and we take it that that would be John, that's the way he constantly refers to himself, rather than first person, said unto Peter, it is the Lord.

Wow. What a... So when Simon Peter heard that it was the Lord, he gird his coat about him for he was naked.

Well, he probably, he probably wasn't buck naked, but in all likelihood, he had on what we would call underwear, and the outer coat was heavy and bulky and it weighed.

It was usually pretty thick because it was designed not only to cover the body, but it was designed for warmth and for comfort, and that's what he cast off because he doesn't want to go sloshing through the water with that heavy coat around him, so we are told that he girded his coat about him before he was naked or he clothed himself, put the coat back on, and cast himself into the sea.

[27 : 56] The coat, being heavy like that, would definitely slow him down and it would keep you from complete freedom of movement in the boat, so it wasn't unusual for them to have that taken off, but now he's putting it back on because he's thinly clad, cast himself into the sea.

The other disciples came in the little boat, for they were not far from the land, but about 200 cubits off. Now 200 cubits is approximately 300 feet.

That's about the length of a football field, you know, 300 feet. So they are 200 cubits off, dragging the net full of fishes.

So when they got out upon the land, they see a fire of coals there, and fish laid there on, and bread.

Jesus said unto them, Bring the fish which you have now taken. Simon Peter therefore went up and drew the net to land full of great fishes.

[29 : 07] These weren't sardines, fellows, these were good sized fish. Full of great fishes, a hundred and fifty and three. And for all, there were so many, the net was not rent.

That kind of weight, that kind of catch on the net, would frequently take a toll on the net, because these things were made of the kind of material that wasn't all that durable, and the salt water and everything, in time, would start eating away at it, and weaken it even more.

So there's even a miracle in the net being not broken, and the catch being sustained. And none of the disciples, Jesus says, Come and break your fast, which of course is the word from which we get the word breakfast.

It means literally what it says, to break the fast. You've gone all night without food, now you break the fast. I don't know about you, but I've never eaten fish for breakfast.

But I suppose if you're hungry, and if that's the culture, then that would be just fine. A lot of people haven't eaten fried chicken for breakfast either, but if you're down south, fried chicken is a staple, and they often have it for breakfast.

[30 : 29] Fried chicken and grits and gravy and all that good stuff. So we are told that they break their fast, and none of the disciples durst inquire of him, Who are you, knowing that it was the Lord.

Jesus came, took the bread, and gives them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples after he had risen from the dead.

So, when they had broken their fast, everybody had eaten their fill, Jesus said to Simon Peter, they're just sitting around the campfire, everybody's got a full belly, and they're sitting there with their thoughts, looking at Jesus, telling themselves, it really is him, and it's, it's, they're just, it, and they're trying to process all of this.

It had to be an overwhelming experience, just in an ongoing way. And, he turns to Simon Peter in the lull of the conversation, and he says, Simon, son of John, do you love me more than these?

Now, some commentators I've read are talking about the fish, and the nets, and the boats, and all of that. That's not what Jesus is talking about. He's not talking about you love me more than all the fishing.

[32 : 01] He's saying, do you love me more than these other men love me? Why that question?

Because that's a statement that Peter made the night that Jesus was betrayed. Jesus said, tonight, somebody is going to betray me.

And they went around saying, who is it? Who is it? You know, they didn't know what he meant by betraying. They didn't think that it meant that. And, Peter, the spokesman of the twelve, said, well, I don't know about all the rest of these guys.

others may betray you, but you don't have to worry about me. I am rock solid and I will be behind you no matter what.

Though all others forsake you, yet not will I. It's a very penetrating question that Jesus is asking Peter now. It's kind of like making him eat his words.

[33 : 12] it's going to be a painful reminder and because Peter is the one who denied the Lord three times when he could have put himself in jeopardy by saying, yes, I am one of his.

I am one of his followers. No, he's not going. Fellas, peer pressure can be so dominating sometimes the strongest is ready to cave when the going gets tough.

When it's going to cost you something by way of embarrassment or loss or whatever, it's so easy to just dummy up and pretend like, I don't even know what you're talking about.

I don't know the man. I've never seen him, but I'm not one of his. And Jesus asked Peter this question three times. Each time it had to be like a pinprick.

Really got him. Each time it made Peter relive that. I've lost my place. and he said the second time, yes, Lord, you know that I love you.

[34 : 44] And he said unto him, feed my lambs. And he said to him again the second time, Simon, son of Jonah, loves thou me? He said, yea, Lord, thou knowest that I love thee.

And he said, tend my sheep. Now we've got lambs and we've got sheep. And they're two different words in the Greek. So it's a good translation. And he said unto him the third time, Simon, son of John, you really love me.

And Peter was grieved because it all came crashing down on him, his three denials. And yet Jesus didn't say to Peter in the presence of all the others, I trust that this will ring your bell, Peter, and that

you will recall the three times that you betrayed me.

He didn't say anything about that. Didn't have to. It was sinking deeply into the heart and mind of Peter. And as far as we know, the other apostles did not know that Peter had disowned the Lord three times unless, how likely is it that Peter would have told them?

Probably not likely at all. It would have been embarrassed. They would have probably said, Peter, how could you have done that? So he's not going to risk that. But here Jesus brings it out, but it is only for Peter's benefit.

[36 : 06] Jesus is not rubbing it in in the presence of the others. Jesus is not saying to the other eleven apostles, hey guys, you see what he did to me?

You see how he disowned me? None of that, but he wanted Peter to relive the offense, and indeed he does and it is a painful thing.

You know, there's an interesting, I remember my old Greek professor at Cedarville, Dr. George Lawler, and he was giving us a lesson in the Greek tenses and it had to do with Peter denying the Lord the third time Jesus had told him that before, Peter, before the cock crows, you will have denied me three times.

The cock crowing was just hours away. He was telling them that at night, at the last supper, and it would be the next morning that he would be arrested and crucified.

And he tells Peter, who is saying, though all others deny you, yet I will. And Jesus said, Peter, before the cock crows, which is just hours away, you will have denied me three times.

[37 : 28] And the text tells us that when Peter did deny Jesus, the third time, they're in the presence of the trial, the mock trial that was being held by Caiaphas and Annas.

This has nothing to do with the Roman soldiers. This is still with the Jews. And when he denies him the third time, dawn is breaking. Peter hears the cock crow off in the distance.

And he loses it. Peter just breaks down and starts sobbing. And I remember Dr. Lawler saying that the tense that is used there in the Greek indicates ongoing action.

and it seems to suggest that for the rest of Peter's life, every time he heard the cock crow, he lost it, broke down, remembered what he had done.

Makes a lot of sense. It was a tremendously powerful thing, negatively powerful thing that Peter did. And I'm sure he was never able to rid his conscience or his mind of that.

[38 : 49] Even though he enjoyed a full free forgiveness from his Lord, it was still something that he had to live with. Wow. Okay, well I'm not finished but I'm quitting.

So I want to have opportunity for any questions or comments that you may have. Joe? I think this tells us something about relationships between people here too.

It says there, Lord, you know all things, of course in this case God would have known that you really loved me, but yet you could, that means you could love somebody but yet you can do harm to them or hurt them or not believe in them at the same time.

Maybe not at the very same time but at one time there could be a relationship where you don't trust that person, you don't want nothing to do with that person, but then the next day you love them and it's a completely different feeling towards that person.

Yeah, you're right Joe. We are all embellished with a certain capacity for fickleness.

[39 : 59] Fickleness. changeability. Unsteadiness. We're all capable of that.

It just depends on what's happening and how it affects us or impacts us at the time. And what will affect one person that way doesn't affect another that way.

It's just the difference in human chemistry and the way we're made and put together but it is it fellas we would all I'm confident we would all be truly embarrassed if we knew what we were really capable of doing.

We would all have reason to be embarrassed. And that's part of our fallen humanity. And at the same time we we have no idea of some of the great depths and extent of heroism and positive effect that we are capable of.

So that some are even willing to lay down their life for another person even though they're fully aware of what the cost is and what they're doing. And they do it anyway.

[41 : 24] Been reading recently one of the most gut wrenching books I have ever read in my life. It's called Frozen in Ice.

And it is a gut wrenching true story about these men who were downed with a B-17 in Greenland in Greenland.

And the extent that the rescuers went to try to get them out cost some of it cost them their lives and they lost men in it and they fell into crevasses.

It's just one of the most gut wrenching horrendous things that you could ever imagine. And these guys who were in the rescue party and the Coast Guard had all adopted and lived and trained and worked with this motto that you have to go out but you don't have to come back.

And many of them found that to be a reality. You sign on for that well we might not make it back.

[42 : 53] Well that's okay. You don't have to come back. You just have to go. And we've got first responders wearing uniforms police and fire and other rescuers.

Now they don't all have that mentality but many of them do. And many of them have taken their own life into their hands when they knew they may not make it out of that burning building that they run into to try to rescue a woman and her baby.

And they don't have to come out but they do have to go in. And that's greater love hath no man than this. The man laid down his life for his friends.

And Jesus laid down his life for his enemies. Just absolutely mind boggling. But he laid down his life for you.

For every one of us. We used to sing a little ditty in Sunday school way back when my wife and I were in our twenties and we had a little group of kids called the Jet Cadets and they sang this little song and after all he's done for me after all he's done for me how can I do less than give him my best after all he's done for me.

[44 : 31] That ought to be the attitude of every believer you know but we know that it isn't but it ought to be. Other comments or questions anyone? Yes John?

In John 20 verse 16 and 17 Jesus said unto her Mary she turned herself and saith unto him Ramona and said Master Jesus said unto her Touch me not for I have not ever sinned to my father but go to my brother okay now he told her not to touch him what's the reason he hadn't sinned to his father yet well I can only give you I can only give you my opinion but I can't give you a chapter and verse for it other than to say that there was an issue of contamination cleanliness uncleanliness in connection with the law of Moses and their restrictions regarding it and

Jesus was in a position of purity in every way that you can imagine and for this woman to have embraced him or to have touched him would have constituted a kind of contamination and he is to present himself without spot and blemish or without contamination or anything having come in contact with him to his father and that he had not yet done and he said that he was going to ascend to his father touch me not I'm out of bounds to you you know you can't do that I can't do that yes Joe it goes to that same idea of spiritual and fleshly yeah yeah he God is spiritual total spiritual no fleshly up there at all and if she had touched him that would have made him fleshly along with being spiritual that's why

I read a couple commentaries about that that it's and it goes all the way through the Bible you get that same theme through the Bible I mean you can't have fleshly and spirit together at all I mean they are just like the two sons you know one's a spiritual son one's a fleshly son Isaac and the first one before that he was the fleshly son there's a theme throughout the Bible on that whole thing I'm sure that this is involved Joe and yet I'm not satisfied with my understanding of it I'm confident that there is more involved than what I know but that's the best that I can offer at the present time anybody else have any thoughts yeah Don that last chapter 25 but there are also many other things that Jesus did wherever one of them he says he couldn't have enough books written it's almost like in three years every time he got up it was one right after the other of miracles I would assume yeah we don't even have an idea what they were yeah that's true the account that we have that John closes his gospel with is it is his way under inspiration of saying and to you who are reading this you need to know that I'm just giving you the bare bones this is just an abbreviated fashion because Jesus did many other miracles in the presence of his disciples that are not recorded in this book but these are written that you may know that Jesus is the son of God and that in believing you may have life through his name so that's how he closes this out and if everything was to be told and this is a hyperbole it's a literary hyperbole John isn't expecting to be taking this literally he says I suppose that the world itself could not contain the books it should be written well that again like I said that's a way of expressing something that is saying like like a parent says to his child I told you a million times not to less and so well you didn't really but it's saying that it's so numerous that it's uncountable that kind of thing so it's a beautiful thing literary poetic language literature poetic language any other thoughts or comments anyone it's interesting that the tomb that was used that

rich man's tomb well we think of graves you know a person's put in there and he stays there and never gets out well in those tombs there they put them in these crypts

[49 : 43] Jesus was on a platform before the crypt they put them in these crypts and as soon as the body decays and there's nothing but bones they go in later take the bones out and use the same thing for another body so you know that's these tombs take a lot to build and everything to get used over and over and over and over and by the way not too long ago probably in the 1990s they unearthed archaeologically a tomb that had the name on it the family name on it of Caiaphas isn't that interesting Caiaphas who was the high priest during Jesus earthly ministry Caiaphas I keep getting these mixed up there was Caiaphas and Annas one was the father in law one was the son in law Caiaphas and Annas and neither of them were legitimate high priests they had been put in that position by permission and appointing of the

Roman governor they weren't legitimate at all they didn't belong in that position in the first place in order for anyone to be a priest you absolutely had to be of the tribe of Levi well these guys probably weren't but it was a political plump that's all and they were in bed with the Romans and the Romans said listen you keep the lid on your people you keep them quiet you keep them down we'll take care of you and so on and so on but if you let them get rambunctious and cause trouble and everything we're going to replace you and remember when they were talking about getting rid of Jesus and Caiaphas and Annas said you don't know anything at all don't you know that it is expedient that one man die for the nation because if this thing gets out of hand and more and more people believe on Jesus that's going to create an insurrection and the Romans are going to come down with a heavy boot and they will fire us and put us out of office and our position and our perks and our benefits and everything else they were in it solely for what they could get out of it they weren't legitimate at all and that's par for the course in other words we would call that the

Jewish deep state that's what it was back then okay hey guys we'll what I would what I'd like to do I told you I wanted you to get some thought to the future subjects but the more I've been thinking about this I'd like to continue with the miracles for the next few weeks at least because there are miracles in the book of Acts too and the Lord is the one who is behind those so we're still talking about the miracles of Jesus even though he is ascended he's still performing miracles on the earth so for the next few weeks at least we'll be looking at the miracles in the book of Acts and we'll start with the ascension and it's in chapter one so you might want to give some thought to that and then we'll go on into chapter two and the miracle of Pentecost because that too is a mind-blowing thing what's going to happen so thanks for your kind attention enjoy your breakfast and the day ahead