

20020403 Post Resurrection HLH Cng Prk CA

I should like to take a moment of time to comment with this large group on the different experiences culturally that we have in different communities. I would like to express my appreciation to the quality of music that is presented throughout the church historically. The contributions that have been made in our hymnal and locally the ensemble that is assembled here. I thought I would just tell you a little bit. Many of you have never had an experience to hear music or let's say to experience a cultural change as in a Thai Buddhist religious service.

In the Thai Buddhist religious service there is no music. There is no Carl singing. The audience is on the floor. Dignitaries may have a few seats but otherwise the monks are on a bench. There is a spoken word but it's an entirely different setting. We simply would be uncomfortable in a situation like that and by the way you take off your shoes too you understand so that you realize to what extent we're all one on the floor. But now with Thai music they're remarkable compositions Thai musicians of instruments whose history is upwards of 2,000 years old inherited from China from which the country the Thais came. I was privileged to be present at the first formal presentation of Thai music at the temple which we pass visibly by every time we come over here because we live on the other side. I had heard it performed by those who were practicing but I was there at the temple and all Thai musicians when they are playing are seated on the floor and even when in a public way in the open air where people may be standing the musicians are seated on the floor.

And in this sense since it was in the basement of the temple at that time we were on the floor.

One never steps over a musical instrument on the floor. You pay respect to your heritage by walking around the instrument. We wouldn't of course be able to step over a piano but the thought is something to bear in mind. The reason I did it is I wanted to just express what people do to the musicians. In this country we often clap at the clothes that will vary with the custom. There are people who clap more often and people in a religious service who don't. The Thais have a way of let's say being very quiet and yet conveying the thought which I will express. There's a token of appreciation for what I've heard even to the youngest member wherever she is. I do appreciate the kind of music that we have been able to have here. Our pastor Mr. Randall Holm asked me to address the topic. I took a look at the topic. I did not find a reason why I shouldn't. That is there's some topics I would say belongs to someone else because we're not all as familiar with every subject or in fact there are some people who essentially live the topic and are very close to it. This one was given because our pastor asked that we look at the events that took place upon the resurrection in terms of the basis of faith. Now when I speak of the resurrection I am talking about a unique event thus far in human history not because others have not risen from the dead as mortals having been healed of some disease or whatever may have caused the death but raised from the dead both a quickening spirit and a glorified body glorified in this sense at this point of our story in the sense of having risen from the dead despite all that was done to this person who is the son of man and the son of God Jesus of Nazareth having been glorified by what he in fact endured to pay the penalty of the sins of the world yet from the point of view of our 40 days he did not appear in the glory that he now has that was only in vision but I would like you now to think of some aspects of this there are only a very few chapters and there are numerous verses so we'll start out with the statement it will be the last chapter of Matthew 28 the last chapter of Mark 16 just so you sense it the last chapter of Luke 24 and two chapters in John 20 and 21 there will be a starting point in Acts chapter 1 essentially the first nine verses and then an interesting point not to be forgotten 1 Corinthians 15 4 5 6 and 7 what we

want to look at is one what happened in an entire period of 40 days that's the question that I was asked to present then we will look at what Matthew says and what he didn't say how much or how little he said to whom he said it why he said it and then Mark and then Luke and then we'll look at why John had to take two chapters when it comes to the story of the 40 days we don't find such statements scattered throughout the Gospels we have to turn to the book of Acts here to get a full picture so I'd like you to turn to the first chapter of the book of Acts we are interested in those things that pertain strictly to the topic not the introduction to Acts this is the story of Jesus of Nazareth at the end of verse 2 we are told he was taken up now to the day that he was taken up he did certain things after he through the Holy Spirit had given commandments to the apostles whom he had chosen to whom he also presented himself alive after his suffering so now we're introduced to some thoughts there were things that Jesus taught and the verse 1 and things that he did and the verse 1 that is there two things that are emphasized Jesus chose to say certain things he hadn't said before or to reiterate them and to do certain things that he may or may not have done before and then he was taken up all this was after he through the Holy Spirit had given commandments to the apostles whom he had chosen to whom he also presented himself alive after his suffering by many infallible proofs so we notice he presented himself alive how he was alive will soon seem to be different than when he was before because on these occasions his life was not that which we associate with breath and blood though he clearly was in a body that visibly breathed and did not look as if it had lost the blood and was a shade gray he looked to be human but he could come and go and disappear at will this was not the ordinary body of which we are familiar with ourselves and with Jesus of Nazareth before so John said that he presented himself alive that was very important point one and he used infallible proofs we're talking here about evidences which honest men would have to conceive of to be such evidence as can never truthfully be denied this is important because different people require different levels of proof I had the chance to have in my office once Hungarian mathematician who happened to have heard the program and came by many Hungarians are not necessarily Hungarians there was a large Jewish community this man was a Jewish background one of those Hungarians who survived and we were discussing the question of proofs I said to him because I knew and had an interest in math we expect of ourselves more proof the more we know a topic the better we know it that is if you propose a hard mathematical problem and you come up with a proposed solution I would have to demand far more being a person having an interest in math than I would to a chemist which has not been my fundamental area of interest let us say though I appreciate chemists I just never fell in love with a chemical laboratory I never took that my brother did but we I had agriculture and that was more essential to my experience interestingly in dealing with the developing world if the chemist told me that this is the explanation I wouldn't ask much more of a proof I would say fine after all he should know but I would want to know more if you're a chemist I would want to know more on some topics than others and so it is very important that we recognize that Jesus chose to make this so fundamental that there could be no question in the minds of his disciples that's an important point something that could not be done by any odd because Jesus did not come back to life as a mortal dependent on the breath of life and his blood he could appear but he was not dependent on life he was made a quickening spirit in terms of the mind there is spirit in man there was the spirit in Jesus the man alright we aren't told what the proofs are but the book of Acts starts out with these summary statements that we look for being seen by them during 40 days so here we discover 40 days I'll go back to that and speaking of the things pertaining to the kingdom of God now in the Jewish world the kingdom of heaven was a typical hebraic expression the kingdom of God made more sense when addressing the Greco-Roman world God in the Jewish or Hebrew mind created the heavens and in those heavens there was only one God so the Jew had no problem in that day of relating the kingdom of God and the kingdom of heaven as one that's why Matthew uses and in translation into Greek uses the kingdom of heaven now in terms of the Greeks the heavens had

many gods so what was important is that there be one God the kingdom of God not of Zeus or not of others and interestingly you see how different people looked at things Matthew writing to the Jews starts out with Jesus genealogy Abraham Isaac Jacob and he goes on down to the story of Joseph whose wife the spouse wife was Mary who was the mother of Jesus now this is not the way the Greeks thought of genealogy from the hebraic point of view the Messiah was the son of Abraham and the son of David and he was going to establish a kingdom and reign over the nations and he was seen as a human hero there were those who understood more from the prophets but they were looking for a man a flesh and blood man who would deliver them now the Gentiles had no such knowledge of any but at least in their lineage Luke addresses the difference starts out with Jesus who was the son of Mary who was the you know the husband of sorry whose husband was Joseph and it goes back from Abraham through Noah to Adam who was the son of God now the wonderful things about the Greek ancestors it's all seem to have descended from a God of God's this one Luke says descended from God a singular being and what was the problem that the Jews had with Jesus Jesus said he was the son of man he also said that he was the son of God and the Jews said that cannot be if you say you're the son of God you make yourself God now they understood that meaning correctly and they as a whole not all they as a whole to this day have the view that God could not come through human flesh and dwell as a man the story of this rabbi former carpenter from Galilee whose disciples said he was born in Bethlehem this Galilean dreamer could not be the Messiah God doesn't dwell as a mortal human being that was their perception of what they were looking for so with that background it's important to know how Jesus spoke and what he did and how he presented himself having made the claim of being the son of God what ultimately happened and being assembled together with them he commanded them not to depart from Jerusalem therefore they were in Jerusalem that's the setting of this but to wait for the promise of the father which he said you have heard from me for John truly baptized with water so this is some of the things Jesus said John truly baptized with water now many times we have a word that is taken from another language English swallows foreign words whole like the German Blitzkrieg and we don't really know what Blitzkrieg is until you hear some translation a lot of people don't know what baptism is because you know they've seen baptism dobbing on the forehead a little pouring so we have a word here that means neither of those John came truly baptizing individuals with water that is immersing them that's the sense of this word from the Greek in verse five just to give you the thought the emphasis is that indeed in immersing them John used water the point being he could have also used earth and buried you but you were buried in water that's the symbol of your death but you shall be baptized Jesus said with the Holy Spirit I'm translating from sorry I'm just reading from the English not many days from now now we look at verse five again and here is what we have of some interest and you shall be baptized in the spirit John baptized with water different Greek word you were baptized in the spirit the sense here is a relationship that in the spirit which is everywhere and the word is not in two the spirit of God is such that it fills the universe God said does not my spirit fill the heavens the universe do not I he said fill the heavens Solomon went further as well as the psalmist that not even the heavens the heaven of heavens can contain thee there is no place to put quotations around that that's the spatial term that God's spirit is not but that spirit is not the same plane of being as what humans are or angels or demons or the devil so that in a sense when Paul later said at Athens in him we live and move and have our being a thought that the average Christian will say reminds one of Hinduism more than our Christianity in him we live and move and have our being because our God is not a figure in the form of a human being or an animal or a bird in a world far greater than himself our God is the all in whose mind the universe resides do you hear me in whose mind the universe resides God's mind is so great because God is that mind God is that mind when he chooses to communicate with us he communicates in a form a manifestation that looks like a human being and it may also be in another form if need be in the angelic realm the messiah even appeared as a lamb

before the throne so the john could see in that experience of revelation but to be baptized in the spirit essentially is to be immersed with if it's not a problem with is a good english way to express it but it is also in the spirit in which you already are extant that is we finally have contact with the world of spirit that is God the holy spirit where we have been all the time because we are in space but the mind of God is not often a corner the mind of God is why the universe continues to exist this came from God's thought but it is a real thought as real as you seem to be to yourself most of you are very sure I think that you were real so it is a real world we don't have the hindu view that it's not but hindus may have their way of expressing it but I think it is significant that we have here to be baptized in the holy spirit not many days hence now when they had come together they asked him would you at this time restore the kingdom to israel that was on their minds this is why we have zionism today he said to them it is not for you to know times or seasons which the father has put in his own authority that is which he decides of his sole volition shall we add the thought when the moment is right when the moment is right because he knows exactly what must be done in the world that we see today but you will receive power jesus is continuing when the holy spirit has come upon you and you shall be witnesses to me that holy spirit of god was manifest in sound and in flame a public manifestation for a purpose it was a unique beginning of the church of god and you shall be witnesses to me in jerusalem and in judia and samaria and of course galilee to the ends of the earth now when he had spoken these things which essentially we call the great commission while they watched he was taken up and a cloud received him out of their sight a cloud received him out of their sight that is he simply disappeared into a cloud and while they looked up steadfastly he was they were told by two men who stood in white men of galilee most of them were there from there why do you stand gazing up into heaven this same jesus who was taken up from you into heaven will so come in like manner as you have seen him go into heaven now that's not what jesus said that's what the angels did but i wanted to finish the story because this is essential in terms of what i addressed about proof the resurrection the testimony of the four gospels the ascension of the messiah are not in themselves infallible proofs to the people whose religious background we call historically judaism these are not infallible proofs to buddhists hindus or muslims if they are to you blessed are your eyes because they see i once had a chance in our home we had a muslim scholar and a conservative jewish rabbi david winston and we were talking about the resurrection abraham has not yet been resurrected now to a muslim this does not matter because that world is not a world that is dependent on resurrections crossing the bridge to the realm of spirit is something quite different from the jewish that is the hebrew the jewish concept of a resurrection and i agreed with him for many it has not yet been proved that abraham has received the promises fact of scripture says that he has not yet demonstrated full proof because he's still dead but by faith abraham knew what was coming even though he's been dead some 3,900 years a long time to wait to see what his descendants would become and what they would do to each other these things are proof for those whose minds god has opened to understand they are not proof to atheists friends who my wife and i and then a student victor cubic met when we visited the Soviet Union in 1967 they were not proof but at least i can say this the communists marveled when they quoted scripture and the christian americans with us didn't know where he was quoting it from his comment was i'll never forget that you should read your bibles more yes that's why i had no problem discussing things with the marxists over there it was easy because you had to understand that they couldn't understand some things but they did appreciate that we were not idolaters that was what made the big difference but it is important to know when we say what we're asked to look at here are infallible proofs the basis of faith then you understand that faith is a gift of god to believe that this resurrection happened to believe what jesus gave as his message in his commands to his disciples is to recognize that god has given you an understanding or others who may or may not be of our fellowship an understanding of what role the messiah plays in the universe far bigger than we may have thought anyway now we

have here what i would call a general summary a general summary now i want to turn to first carinthians because i think it's important chapter 15 this is by way of background i make no now to you brothers the good news and part of that has to do with the resurrection of jesus of nazareth so we read i received that christ died on behalf of our sins that is for sin and that he was buried and he rose again the third day according to the scriptures now listen carefully and that he was seen by kephos sephus the one who was called a rock so our focus is verse five six seven eight nine he was seen by kephos then by the 12 after that by over 500 brethren at once an astonishing change of number of whom the greater part remain at the present but some have fallen asleep after that he was seen by james then by all the apostles now here is an important sequence of events after the resurrection he was seen in this order kephos or peter then by the 12 the word 12 this is written for the greeks paul would not others would not have chosen to use 11 the term 11 is when the focus is on what happened to judas but it means the same body of people the 12 was just a synonym for the 12 apostles or the apostles and by this time another had been added you know in the number so that people realized that there was a council of 12 like witnesses in a court maximum required so peter first then the 12 there may have been 11 that's not the issue as you will see then by over 500 then by james and then by all the apostles this sequence is a very important one to bear in mind and now we will turn to the rest of the story in the gospel accounts we'll start with matthew the purpose of this is not to read everything that is happening but to read what happened when jesus communicates by action or by words we've already had the background in the book of acts chapter one so now matthew 28 we'll start with verse eight the women you should know the rest of the story here because you've read it the women went out from the tomb quickly with fear and great joy at the same time i mean this was scary the tomb was empty and there were angelic beings and there was no messiah what had happened even the guards were scared as we say stiff like they were dead you remember that and they came with great joy and ran to bring his disciples word my how many women couldn't run today this overweight problem is uh is getting to be a great medical matter but they ran to bring the disciples word and as they went to tell his disciples because some were closer some were further away behold jesus met them jesus met them and he said rejoice i think this is interesting the terms he uses i have never appreciated in english i never grew up i never used the word high if no that's a typical expression that might in another language be the perfect word of greeting but i never used it until i got into the church of god and uh then i still prefer something else but jesus said rejoice you see they were full of joy on the one hand and frightened by what had happened so the first thing the first words out of jesus mouth in english in this case rejoice so they came and they held him by the feet and worshiped him now this is that point at which they held him by the feet and worshiped him they knew he was god who had dwelt in the flesh then jesus said to them do not be afraid go and tell my brethren to go to galilee and there they will see me so his purpose the brethren is a general term some assume that it might be a reference to treat the disciples as his own brothers uh in a sense that he as a teacher was not posing as the teacher and you're the disciples he's calling them brethren but it could just as easily include his own half brothers as we will see so we take note that they're to go into galilee and there i'm going to see them now when they would go remains to be seen we have to take note of that and so we now move into story 2 verse 16 this is important then the 11 disciples went away into galilee so now we at least know there is a point in time so he tells them you see the women to tell the disciples that they are to go to galilee um everything in between has nothing to do with jesus appearances so i've skipped it so the 11 went away into galilee matthew tells nothing of what was happening in the days immediately after the resurrection other than this with respect to the 12 then the 11 disciples went into galilee to the mountain which jesus had appointed for them when they saw him they worshiped him but some doubted now this is a focus on the 11 or those who would be called the apostles even though they had felt him before the fact remains they still had questions in their minds like saying in modern

english how can this be how can this be because they all accepted the reality even thomas did but how can this be that's called doubts think about that for yourself and jesus came and spoke to them saying all right we're at the conclusion i'm going to read this you're all familiar with it but you notice what does matthew tell the jewish audience he tells the jewish audience to start with that jesus appeared to the women and that jesus said rejoice and tell my disciples to go to galilee and to go to galilee and they meet jesus on the mountain and now we want to know what he says all authority has been given to me in heaven and upon the earth that's the greek form go therefore and make disciples of all nations baptizing them into the name of the father and of the son and of the holy spirit teaching them to observe all things that i have commanded you and though i am with you always excuse me even to the end of the age just the last few words up there are given this is not the last of the story we already got to the end of the story quickly in the book of acts but here when they saw him they worshiped him but some doubted and jesus came and spoke to them and he showed that he had all authority whether to be exercised in heaven or in earth and to make disciples students learners to make disciples teachable having baptized that's the first order then teaching them to observe all things you don't teach to observe all things and then decide to baptize you see what you want to do is find if somebody is teachable then you want to ask whether the person is willing to deny himself which means to lay down your past symbolized by the burial in water because if you just want to be taught and this is just intellectual and you're not prepared to acknowledge your death before brethren the death of your old way of life what it means let's say to be to be the real Mr. Herrera you know what i mean the one you put down there he's a friend so i can talk with him that's the important thing to set aside that past that we may see each other others as brothers and sisters as jesus the teacher addressed the apostles a unique relationship until you come to that place you're not really prepared to practice what you learn it's when you have acknowledged in baptism what you want to set aside to have forgiven that is that point at which you come to the place where what you are taught begins to make sense and you see what it means about in your life and in the lives of others i am with you always even to the end of the age now that's all that matthew says just one fundamental conversation but perhaps the most important singular summary no other writer gives that summary mark 16 verse nine first eight verses jesus isn't speaking yet we now know that having risen early the first day of the week he rose from the tomb early the first day of the week he was that omer or omer or wave chief a weight of barley you first gathered as a chief they beat it out it was cut at the end of the Sabbath and the twilight that pertains to the first day of the week he did not rise at sunrise Sunday morning the gospel accounts make that quite clear and so we come early the first day of the week as night was moving on he appeared first to mary magdalene not recorded in first Corinthians 15 that is a series that is very important but he appeared first to mary magdalene out of whom he had cast seven demons now of all people who should have stayed at the end of the line somebody who let this happen to herself and then had to be healed it is unusual that jesus didn't appear to the most important woman further it is interesting to remember that jesus appeared among women the one who might have been considered the least based on her tragic background but more than that jesus appeared first to the particular person or sex from whom the rabbis and the jewish courts at that day said we receive no testimony no woman can be trusted to give viable answers was their reasoning now consider that when the people gathered at the house of lazarus martha and mary the men and the women were listening together jesus first appeared to mary magdalene that's the statement made and at this point we learned from matthew that the first people he greeted into whom he said rejoice were the women contrary jesus used evidence contrary to all concepts of evidence in that first century the present era she went and told those who had been with him as they mourned and wept and when they heard that he was alive and had been seen by her they did what most jews would have done in that day a woman's testimony you don't believe and that he appeared sorry all right that's the end of that part then we come to another section and

this is verse 12 after that he appeared in another form to two of them as they walked and went into the country away from jerusalem so we have here this much of the story these people found jesus in another form is jesus when he manifests himself only seen with his injuries in his hands his feet or his side no he could manifest himself by the injuries or by none he could appear however he wanted to be symbolized by the fact he is the lamb of god and the lion of the tribe of juda and if you think the ariel named charon ariel is lion if you think he is one wait till this one of the house of juda deals with the question of the errors of the world that is second coming now as we go through this we discover he appears in another form and they have a discussion and he goes through the whole of the scriptures to give them insight and so we note that they were really astonished at what he was telling them you can read the details here and there'll be another conversation in a moment and that is this so after they had seen him and recognized him he was gone simply gone and so he appeared I really got ahead of myself there's a more to the story in another gospel in this gospel account I'm filling in the details that was a mistake they went and told the rest that they had in fact seen Jesus but it says in this case there's not none of that story that's in loop uh pardon my bringing it up here in verses 12 and 13 they went and told the rest after he had appeared to them in another form nothing more is said mark fills in no further details of the conversation that will be loop later he appeared to the 11 after they had heard about it as they sat at table verse 14 and he rebuked their unbelief and hardness of heart because they didn't want to believe the women's testimony to start with and he said to them go into all the world and preach the gospel to the whole creation that is of all that's anywhere in the earth a human ear to hear it isn't said to be every creature that's not a good translation to all the creation we're talking here about the creation of the family of man he who believes and is baptized will be saved he who does not believe will be judged better translation and then certain signs are to follow a remarkable statement people have taken the terms in 17 and 18 to indicate that you demonstrate signs yourself by doing these things no those come to those for whom such gifts are needed so then after the Lord had spoken to them and told them what powers they shall receive he was received up into heaven no comment about Galilee no comment even about where the ascension was and he sat down at the right hand of God and they went out everywhere working with them was the spirit of God the Lord himself as head of the church now mark gives very little when we come to loop but mark gives some things found nowhere else all the unusual gifts to deliver you from all sorts of problems and the fact that he appeared in another form that is he could manifest himself with or without wounds etc Luke 24 verse 13 picked a story up there now behold two of them were traveling that's where I really should have told the story that I just have enroute to Emmaus Jesus clarifies all sorts of things that they had in mind Jesus explains what they didn't seem to know and he clarifies for them the many scriptures pertaining to the messiah it is amazing to what extent that they essentially had said they'd given up hope we were hoping verse 21 so in verse 25 he says oh foolish ones slow of heart to believe in all that the prophets have spoken ought not the Christ to have suffered these things and to enter into his glory that as they didn't even grasp that there was to be a time that the messiah would fulfill the role of the Passover lamb and all of the sacrifices the shedding of blood for some reason they never got in their minds in that generation the generation two and a half three centuries before who translated the Hebrew Bible into Greek didn't have such a thing closing their minds they saw that the shedding of blood foresaw the death of the messiah they realized that but that was lost by the first century the present era and beginning with Moses verse 27 and all the prophets he expounded to them and all the scriptures the things concerning himself then he stayed with them very briefly because they thought he should and they came to the house and as they sat at table he took bread and blessed it and broke it and how he worded that blessing caught their attention and their mind said they didn't dream he was there this was a stranger who didn't even know what had happened who had a remarkable understanding of scripture and now you know it's just like you hit yourself in the forehead as Mr. Ducati used to do and you it finally dawns on you

this man is the messiah he is alive as the women had said and so he disappeared it says he vanished from their sight now to do that there's no man who can suddenly do that if this whole thing were a fraud so they arose that very hour having finished the meal and returned to Jerusalem some seven miles away so they got there and when they had come they found the 11 and the Lord they said is risen and has appeared to Simon that is Kaphos so when they got to the 11 left out of the 12 the 11 said he has appeared to Simon Simon was among them so Simon said that is Peter that the Lord had appeared to him and then they say what had happened to them and as they were discussing what each had learned from the other Jesus stood in the midst of them and said peace to you different from what he said to the women peace to you Shalom alaykum but they were terrified and frightened and supposed they had seen a spirit just suddenly there but when demons appear they're like fuzz and fog not real and so feel my hands feel my side feel my feet behold and they were convinced they marveled and he took bread and ate then he said to them in verse 44 these are the words which I spoke to you that all things in the law the prophets and the Psalms the three major divisions that concern me have been fulfilled pertaining to my appearance on earth the first time he opened their understanding now they got things they didn't see before despite what he had said now they began to understand and he opened their understanding that they might comprehend the scriptures and he said thus it is written 46 that it was necessary for the Christ to suffer and to rise from the dead the third day the story of Jonah the parallel and that repentance and remission of sins should be preached to all nations in his name and you are witnesses and I send the promise of the father upon you tarry in Jerusalem until you are imbued with the promise the power from on high now he led them out as far as Bethany and he lifted up his hands and blessed them now Bethany was near the Mount of Olives this is the story of Jerusalem no reference to what happened in Galilee and they worshiped him and returned to Jerusalem with great joy and were continually in the temple praising God so we have here the statement about at least the two that enhances what Mark said and so now we turn to John's account these two chapters are can be given in quick summary verse 14 Jesus makes his first appearance we know he appeared first to the woman and then he asked Mary Magdalene why are you weeping verse 15 whom are you seeking and then he said Mary and how he said it registered how he said it registered on her mind and he said don't hang on to me don't clutch me don't hold me I have not yet ascended verse 17 so this is the story that in fact happened that very day that is a ceremony the night before cutting the sheaf preparing the grain offering the grain the barley took place on this first day of the week this is not the rabbinic day that would have been the 16th this was on the first day of the week after a Sabbath and the first day of the week in this case was not the 16th so the rabbinic view was an error but that's not the topic today but it is interesting don't touch me I have not yet ascended and then as the other ladies left they were running Jesus comes and they behold him and hold him and worship him and he ascended to heaven and descended and we cannot imagine how much he got done in conversation and got back down there because our speech speed varies little from one another God has a view and can communicate and the angels certainly can communicate far faster than we as humans operate our computer the same day at evening verse 19 peace be unto you he said the same day at evening the first day of the week behind closed doors for fear of the Jews and there he says to them verse 20 having shown his hands and feet and 21 he said I send you and Jesus said to them peace as the father has sent me I send you and when he had said this he breathed on them and said receive the Holy Spirit I perceive this as in fact the receiving of the Holy Spirit as normally has happened hopefully to the majority here when you are baptized and you have received the spirit of God at baptism what happened at Pentecost yet to come was a remarkable appearance imbuing them with authority and power not that they had not obtained the spirit of God now that Jesus had ascended and descended that same morning he had the authority to give them the Holy Spirit and he breathed on the 12 as a symbol of that which is why Peter began to understand things after the 40 days who

should replace Judas things that he would never have thought of before but now he had the spirit of God in his mind that was in chapter one of the book of Acts so we have here the story the day had seen his side again that is very important to understand and his feet and his hands and he also says if you forgive the sins of others they are forgiven if you retain they are retained there is an authority between heaven and earth that's going to be operative in the church you do what God says God will back you up on earth that's a separate area that's a separate area of doctrine but the point is it's the subject of authority now Thomas called the twin was not with them when Jesus came the other disciples therefore said to him we have seen the Lord so he said to them unless I see him one way or another I won't believe he makes that very plain now after eight days the disciples were again inside and Thomas was there and Jesus came the doors were shut and he stood in the midst and said peace now the expression after eight days is a normal expression to assume that it has to be always a Sunday is simply not the case we have idioms in some languages like over an eight day period where over is used to discover to discuss the beginning to the end that is a week's time Saturday Sunday through the next Saturday an eight day period a week later but it presumes both days are mentioned in this case the after is like the Jews understood he will rise after three days so we want the guards to be there as late as Sunday morning so they cannot make an excuse anyway this is the story of Thomas's convictions and he speaks to Thomas and blesses those who have never seen it Thomas is immediately recognizes him and said my lord and my god he finally dawned on him bless it are those who have not seen said Jesus in verse 29 and we are told there were many other signs that are not written here in verse 30 these were written that we might believe and have eternal life verse 31 the Jesus is the Christ the Son of the God this is the Christ the Messiah the Son of the God the emphasis in Greek that's verse 31 then we come to verse the verse uh first one of chapter 21 Lake Tiberius in Galilee John is discussed in verse 7 quick statement the disciple whom Jesus loved says to Peter while they were at the shore of the Galilee or Lake Tiberius that this was the Messiah and there was the miracle of the fish and there were 153 fish now it's interesting that here Christ prepares breakfast for them the king of the universe preparing breakfast 153 fish 153 is the the numeric number of the Hebrew expression the sons of God the children of God they were to fish not for fish but for men and they were to become the children of God now it's remarkable that we are told in verse 14 now this is the third time that Jesus showed himself to his disciples after he was raised from the dead not the third time he showed himself but the third time he showed himself to the disciples that is the 12 the 11 or the 12 not to one of them but to the plural now there were two times he showed himself at Jerusalem the first day of the week following the resurrection then after eight days he showed himself again that's an important point and Thomas was there and then he showed himself a third time in Galilee now at the first time it was reported to the two who visited the 11 that Simon had been that Simon had seen Jesus and the first time when we read about this we find that the statement is made that he would appear to the disciples and then it was to all the apostles so now I will ask you to go back to first Corinthians as we close here the women are not discussed that's already laid out Paul said in first Corinthians 15 that he appeared to Simon first statement that is made the women that's already discussed Paul is not addressing that he's talking about those who were apostles of whom he was one he appeared to Simon now Simon had come to the first group when they had a group meeting that evening and so when the two came to meet them that evening we read that one of them says to the two who arrived that first evening but Jesus has appeared to Simon and then they say to the group there well he has appeared to us also so Simon saw Jesus before he appeared to the 12 and reports to the 12 and at this point Paul is using in first Corinthians verse 5 chapter 15 the word 12 we're not arguing of 11 or 12 but it's the apostles that's such but the original so Simon the meeting is only recorded as having taken place on the first day of the week before the close of that day then to the 12 at the close of that day we have read that the first day of the week the close of that day then we read that there was a time that he also appeared let me get

this there after he appeared to James verse 7 and then to all the apostles now what is important is that he also appeared on one occasion to James we don't know when that was yet and then to all of the apostles now when appearing to James you have no other record of his ordination James Jesus half-brother not James the apostle not James the other apostle this is the brother of Simon the brother of Judas the son of Joseph the husband of Mary so Jesus appears and James became the pastor for the Jerusalem the headquarters the mother church in Jerusalem but he appeared to him and God therefore was indeed choosing to call him now you read of course that after the appearance to James in verse 7 then to the apostles all or all the apostles and that was in Galilee because John said that was the third time that he appeared to the apostles so we have to Peter Sunday morning first day of the week to the 11 or 12 that evening first day of the week then we have an appearance to the person of James and then we have an appearance to the apostles where the word all is used the me I want to I need to clarify this because I purposely skipped something the first day of the week you had a meeting and then of course we have the story in between of the 500 and we have the story of James and we have earlier the first day of that first week the meeting with Peter that's not personally recorded just a reference and then you have the after eight days that is sometimes Sunday night Monday in that period or Monday night Tuesday however you would interpret it that's where he met the other the second time where Thomas was so you have two meetings in Jerusalem and the third one was in Galilee there were no other meetings of the 12 now look what happens if one was a Sunday evening the first time and that was with the 12 without Thomas and the next was after eight days Sunday evening Monday evening I think in fact the Hebrew sorry the Greek there would imply it was a Monday evening but that's neither here nor there for this argument on the day of the wave sheaf Jesus also before the meeting with the 12 had met Peter before the second meeting before the second meeting which was at least a week later there was a meeting with James which is why the second meeting had all the apostles I think Jesus had in fact then ordained his half brother James then the other is what to do with the 500 well between the first day of the week and the next first day of the week very probably James was met on the Sabbath and what happens between the first day of the week after Passover and after the first holy day and the wave sheaf and the next Sabbath the weekend answer it is today Jesus met with the 500 on the last day of unleavened bread between the Sabbath and the next Sabbath see because Jesus died on the 14th that was followed by the 15th and eight days after the wave sheaf would have had not only the Sabbath the next one but the second annual holy day so the story is nowhere else recorded except that John's names meeting one and meeting two and meeting three John names them all with the apostles and the single ones with Peter came first with James before that meeting in Galilee and the story of the 500 is the story of the 21st day of this month which is today you