05 Aug 2026 : Archie Falisi : Seeking in John’s Gospel, Misunderstanding of Jesus, and the Secret Ascension

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00:00:01 Speaker 1
Welcome, everyone, especially those who are on Zoom. Thank you for taking the time and effort to be here for the Wednesday Berean Bible Study. And today we will continue our series on the biblical words, which focus around the words, defining what they mean, which is to descend and to ascend. And ultimately leading to the ascension of Christ. What that means for us as members of the body of Christ, and what it also means, what it meant for the disciples. But today we’re going to go back into the Gospel of John. We have spent some time in the Gospel of John, especially chapter six, verse twenty-two to fifty-nine, and then last week we concluded with the last.

00:01:00 Speaker 1
Ten verses from chapter six, verse sixty to seventy-one, and the events that took place there with the crowds of the five thousand multitude, the five thousand people that followed Christ, but for the wrong reason, and the motives were that they were following the Lord because in Him they saw a free meal, that they would be guaranteed bread and fish every day. And the Lord had to correct them on that, and that He referred to Himself as the true bread that came down from heaven. And the Lord kept emphasizing His heavenly origins, that He came from heaven, that He came down from heaven, and that He descended down from heaven. And what their fathers had eaten in the wilderness, in the deserts.

00:01:58 Speaker 1
In the desert for forty years, during their forty-year wanderings, when the children of Israel came out of Egypt, out of the land of bondage, and as they crossed the Red Sea into the desert region of the region known as the Wilderness of Sin, Elam, Sinai, that’s when we read last week in Exodus sixteen, verse one to fifteen, how they started to complain to Moses and to Aaron. They were now stuck in the middle of nowhere with no food, and they believed their liberation would result in their starvation and death in the wilderness. In fact, many of them said it would have been better had they remained in Egypt, because at least there they had food to eat. Forgetting that they had past masters who made their lives miserable.

00:02:56 Speaker 1
A misery, and that they had to work hard for their food. And we went into Exodus 16, verse one to fifteen. There are eight occurrences of the word murings, and the word murings means to complain. Not just to complain; it was constant complaining. We find this in Exodus 16, verse two. We find it also in verse seven, eight, nine, and twelve. It's there in those verses. And then, when the Lord declares that He is the true bread that came down from heaven, in John chapter six, verse twenty-two through down to fifty-nine, we find the same reaction with the great multitude that made up the five thousand people, which followed the Lord. As a result of feeding them.

00:03:52 Speaker 1
With the fourth sign, which he gives in the Gospel of John, with five loaves of bread and two small fish, the Lord miraculously managed to feed every individual there. All this taking place around the Sea of Galilee, in the area of Capernaum, and the Lord has had to correct them regarding their true motives. For wanting to follow him, and ultimately, as we read in chapter six, verse sixty-six, many of the disciples turned away from him. Many of them turned their back on him, and they went their separate ways because they couldn't conceive what the Lord was teaching regarding that it was necessary that they would feed of him, that he would give his body, his flesh, his blood.

00:04:51 Speaker 1
That he is the true spiritual sustenance they need for everlasting life and to be raised at the last day. This is what we covered last week, and today we're going to cover one important Greek word, 'soteo,' and 'soteo' means to seek. It means seeking, a desire to find out or to obtain. It can mean to seek by searching, by looking, and also a desire to know. Another word which goes along similar lines is the word 'search.' 'Hroneo,' I think is the way it's pronounced in the Greek, means to examine, to inquire carefully, to carefully research.

00:05:49 Speaker 1
We find this word used in connection to the Bereans in Acts seventeen verse ten, when Paul went to Berea, and he was teaching from the Old Testament scriptures. They went away and they searched diligently regarding Paul's teaching, whether these things were so, and as a result, they became believers. The other word is seeing, which in the Greek is bleepo, which is to have in sight.

00:06:18 Speaker 1
These words will come into focus because we will eventually move on to John chapter 20 verse 1 to 18, the morning of the Lord's resurrection, and with the key eyewitness to the resurrection is Mary Magdalene. We will look into that today. Also, there's a pattern that I would like you to see as well. A pattern that runs really throughout the whole Bible. When we look into this word, seek whether it be in the Hebrew or whether it be in the Greek, there is an interesting pattern that takes

place. Our first reading today will be Luke chapter two, verse forty to fifty-one. Then we're going to go back into John chapter one, a few verses there.

00:07:16 Speaker 1
And then we'll move on to chapter twenty, John chapter twenty, verse one to eighteen. We're going to look at the last reference of the word anabaino, to ascend, and the last reference of the word ascend is found in John chapter twenty, verse seventeen, which is the Lord's words to Mary Magdalene, and what these words mean. So what we're going to look at today is from four perspectives. We're going to look at the Lord's first words in the Gospels. What are the very first spoken words of the Lord in the four Gospels? Do we know what they are? Do we have any idea? I'm sure you do, but we will look into that. Secondly.

00:08:14 Speaker 1
We will look at what were the very first words spoken by the Lord in the Gospel of John. We will look at that. Thirdly, we will also look at what were the very first words spoken by the Lord when he was in the garden after he had finished praying, which is recorded in John chapter seventeen. What were his first words to the crowds of people when Judas, who had betrayed him, came with the chief priests and

00:08:44 Speaker 1
With the soldiers to arrest him and to take him away. What were his first words when he saw them? And what were the very first words spoken by the risen Christ, by the risen Lord, to Mary Magdalene? You will find that there is a connection with this word "soteo," which means to seek. So we will look into that, and hopefully it will paint a broader picture.

00:09:14 Speaker 1
With its connection with our main theme and subject, let's give thanks to the Lord for our time together around His Word. Heavenly Father, we give You thanks for having the privilege and honour to be able to come here, Lord God, at the chapel and on Zoom to be able to switch off the world for an hour or so to be able to just focus purely upon Your Word. May your spirit, the spirit of truth, may He continue to guide us, lead us, direct us into all truth as we open up the scriptures. May you draw our attention to the important small details that sometimes we overlook within our readings and studies, and may you bring them to the forefront today with our present study in Your Word. Thank you that we are able to do this.

00:10:12 Speaker 1
On a weekly basis, and we pray, Heavenly Father, that we may be edified, encouraged, and uplifted by what we hear and learn today in Your Word. We give You thanks in Jesus' name, our Lord, Savior, and Head. Amen. But this word, 'Sateo,' if I pronounce it correctly, probably I haven't. But this word 'soteo' means to seek, seeking. It appears and occurs over 30 times in the Gospel of John, so it is a key

word, and it's there from beginning to end. But it interacts or it interlinks with the theme of the ascension of Christ.

00:11:11 Speaker 1
This theme, we have three things that link our subject together. We need to bear in mind that with this word 'seek' in seeking, there's always something which involves number one, visiting. There's always a visit involved. Second, there's always a seeking involved, and thirdly, there's always questions involve asking, so it's visiting, seeking, asking. When we look into this word, soteo, and that is a pattern which I hope you will be able to see, as we go into both the Old Testament and the New Testament. Drawing our attention to Luke chapter two, verse.

00:12:10 Speaker 1
40 to 52. My question at the very beginning was, what were the very first spoken words recorded of our Lord in the four Gospels? We will find it here in this account in Luke chapter 2, verse 40 to 52. I'm sure you're all very familiar with this account, so I will read it. Then I'll give a brief summary, and then we will move on to the Gospel of John. Chapter 2, verse 40, as regards to the Lord as a child, this is what we learn in Luke chapter 2, verse 40, page 63 in the Chapel Bible. And the child grew and waxed strong in spirit and filled with wisdom, and the grace of God was upon him.

00:13:07 Speaker 1
Now his parents went to Jerusalem every year at the feast of the Passover, and when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it, but they, supposing him to have been in the company, went a day's journey, and they sought him among their kin's folk and acquaintances. And when they had found him not, they returned again to Jerusalem, seeking him. And it came to pass that after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions.

00:14:03 Speaker 1
And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed. And his mother said unto him, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." In other words, anxiously. Is actually the word. Verse forty-nine. How does the Lord reply to this? These are his first spoken recorded words. In the Gospels, and it's a question. It's not a statement, but it's a question. How is it that ye sought me? In other words, why is it that you were seeking me? That's the question. And then he gives his reason. Wist ye not that I must be about my Father's business? Verse fifty. And they understood not.

00:15:00 Speaker 1
The saying which he spoke unto them, and he went down with them and came to Nazareth, and was subject unto them. But his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature and in favour with God and man. So we began with wisdom in verse 40, and we finished with wisdom in verse 52. And at the age of twelve, the Lord is displaying His wisdom, His knowledge of the Scriptures to the teachers of the law within the temple. We know where they are. We know where they went. They visited Jerusalem. The reason because it was during the Passover feast.

00:15:58 Speaker 1
And it was a custom that they should visit Jerusalem for that specific feast, and obviously, there, Jerusalem would have been overcrowded, not just with the locals, but from people from all different regions within the land of Egypt. So after the feast, after the Passover feast, they start returning back home, and they lose sight of the Lord. They lose sight of Christ, and obviously they start to panic, which any parent would if you're with your child, you're in a huge crowd, you're in a huge crowded place. It could be a shopping centre for example.

00:16:54 Speaker 1
Your son is either beside you, or your daughter is beside you, or behind you. And suddenly you turn around; they're gone. The natural instinct and reaction is that you're going to panic. You're going to think of the worst-case scenario: either they're lost, or they've gone missing, or they've been taken. It's the parents' worst nightmare scenario. This is what we find here in this account, and they had to backtrack. Notice the reference to three days mentioned in verse 46. These three days will be important in connection to the Lord's death and His resurrection. So the Lord is now missing for three days. He is the age of twelve, which is very significant. Significant because the number twelve is stamped upon the nation of Israel, with the twelve tribes of Israel.

00:17:52 Speaker 1
And also with the twelve apostles, so here we find the Lord at the age of twelve. He decided to remain behind, and to speak with the rabbis and the scribes and the teachers of the law. And they were impressed and amazed with his knowledge and his insight regarding the scriptures. And obviously, as the word of God, being the word of God, of course. The Lord would know regarding His own word, His written word, His spoken word, because He is the living word, and the Lord. His question to them was, "Why were you seeking for me?" Literally, "How is it that you sought me? Why is it that you were seeking me out? That you were searching for me?"

00:18:52 Speaker 1
Looking for me. So that is the first spoken words, the Lord's first recorded words at the age of twelve, in which he asked his distraught parents, who were searching for him, why were you seeking me? Here we have a pattern. The pattern being the

visitation, visiting Jerusalem. The reason, the Passover feast. Then they lose him in the huge crowds. He decides to stay behind and to be in the temple. So from visiting to seeking, backtracking, and that took three days. Three days, which the Lord was missing.

00:19:50 Speaker 1
We have the asking first. Mary, the mother, asks the Lord, 'Why hast Thou dealt with us? What? Why have you treated us this way? Basically, using modern, simple terms, why have you treated us in this way?' And you have caused much anxiety and distress upon us. The Lord could only just reply, 'Why is that? Why you said that you are seeking me? That don't you know? I should be about my father's business.' And these words would have really echoed close to Joseph's heart because when the Lord spoke about his father, he was referring to his heavenly father. The Lord never acknowledged Joseph as his father, his biological father.

00:20:49 Speaker 1
But notice in verse fifty, they understood not the saying which he spoke unto them. And that is a regular thing throughout the Lord's earthly ministry, especially within the Gospel of John, that whenever the Lord said something, when he spoke, whether plainly or whether in a fig in a figurative, symbolic, metaphoric way, they still did not understand what the Lord was saying.

00:21:18 Speaker 1
Turning our attention to the Gospel of John, chapter one, verse thirty-eight. We have spent some time in this wonderful chapter, consisting of fifty-one verses. We looked at the different names and titles of the Lord, and we've highlighted the significance of the various names and titles. Now we're going to look at what are the very first words spoken by our Lord and Saviour in the Gospel of John, and is connected with the call of Andrew in John chapter one verse thirty-eight. If we read from chapter one verse thirty-eight, then Jesus turned and saw them following.

00:22:17 Speaker 1
That this is very important. The following here has to do with both Andrew and Peter. And he saith unto them, What seek ye? So that's the first uttered words of the Lord in the Gospel of John. What do you seek? Why are you following me? And how do they reply? They said unto him, 'Rabbi,' which is to say, being interpreted, master or teacher. Where dwelleth thou? And he said, 'Come.' And he saith unto them, 'Come and see.' They came and saw where he dwelt, and abode with him that day, for it was about the tenth hour. So the tenth hour, depending whether it's

00:23:17 Speaker 1
Jewish or Gentile reckoning. If it was the tenth hour, and it's Jewish reckoning, it would probably be about 4 p.m. in the afternoon, because they judge time from 6 a.m. to 6 p.m. So the tenth hour, if it's Jewish reckoning, then it will be 4 p.m. Jewish time. But if it was the Gentile hour, it would have been ten a.m. in the morning. One

thing we can say about the Gospel of John is that he is very specific about time. He tells us a lot regarding what day of the week it is, whether it's early in the morning, whether it's the afternoon, whether it's evening. He begins the Gospel with time in the beginning. Was the word, and the word was.

00:24:13 Speaker 1
Was with God, and the Word was God, and Arche in the beginning. So the Gospel of John, John, when it comes to timelines, is very specific. He gives us a lot of added extra details to timelines and time frames and time reference. And the discovery is given in verse forty-one. He first findeth his own brother Simon, i.e. Simon Peter, and saith unto him, We have found the Messiah, which is being interpreted the Christ. So these are one of twelve different names and titles that are ascribed to Christ. In this case, the Lord begins by asking the question, "What are you seeking?" And the Lord is referred to as Rabbi. We need to bear this in mind because this will come into play.

00:25:10 Speaker 1
Once we go into the account as regards to Mary Magdalene in chapter twenty, verse one to eighteen. Going back to the pattern which I mentioned, I just want to highlight a couple I think are relevant, and then we move on to John chapter twenty verse one to eighteen. The Greek word soteio, to seek or seeking, as I mentioned at the very beginning, it occurs over thirty times in John's gospel. But I want us to just look back to Genesis three verse eight to nine. I just want to mention something there which we have covered in our previous studies. In Genesis three verse eight to nine, the Lord.

00:26:06 Speaker 1
We have the Lord God's presence in the Garden of Eden, where He is seeking after Adam. After Adam and Eve have disobeyed God, they hide themselves from God's presence due to their guilt and shame. God had descended from heaven to earth, enters into the Garden of Eden to inquire and inspect what has transpired. Adam is nowhere to be found. Then the Lord God called Adam and said to him, 'Where are you?' And there we have the visiting, the seeking, and the asking in Genesis 3, verse 8 and 9. On God's part, He descended from heaven to earth. He's entered the garden. Adam and Eve are aware of this, and due to the fact they had gone against.

00:27:03 Speaker 1
God's command not to eat from the forbidden tree of knowledge of good and evil. What do they do? Due to their guilt and shame, they hide. But here we find the Lord visiting them because He wants to have fellowship with them, spend time with them. But now Adam is nowhere to be found. So we have the visiting, the seeking. Did the Lord know where Adam was? Obviously, the Lord knew where Adam was. But all this was part of the test, for them to come out, and to admit what they have done, and what has taken place, and then we have the Lord who is asking the questions, and then one by one, they answer the Lord, beginning with Eve, then

moving on to the serpent, and then finishing off with Adam. So that is a regular pattern.

00:28:02 Speaker 1
We find this also in the New Testament. In Matthew 12, Matthew chapter two, the Gospel of Matthew chapter two, verse one to twelve, we have the visit of the wise men, the Magi, from the east, possibly Persia, seeking and asking, 'Where is he who is born, the King of the Jews?' This is the very first question in the New Testament. The seed of the woman is born. The seed of the woman mentioned in Genesis three verse fifteen has arrived, but they find themselves not in Bethlehem but in Jerusalem, and this leads them to Herod and the chief priests, and they inquire regarding where the Christ would be born, and they are notified by the chief priests that

00:28:59 Speaker 1
Referring to Micah 5:2, that he would be born in Bethlehem, Beth meaning house, Lehem meaning bread, the house of bread. That he will be born in the city of David, Bethlehem, which literally means the house of bread. So here we have something very similar to what we just read in Genesis 3:8-9. We have the visiting, the seeking, the asking. Then, when we look back to what we read in Luke. Chapter 41, verse 50, as regards to the Lord's first recorded words at the age of 12, in which he asked his distraught parents, they were searching for him, and they discover him after three days. And I think that the last place they were they would look once they went to Jerusalem was the temple. That was probably the last place they would expect to find him.

00:29:58 Speaker 1
It is the Lord who asks His parents, or Mary and Joseph, why were you seeking me? So we have the same pattern there: visiting Jerusalem due to a certain feast, returning home, wanting to lose sight of Him in the huge crowds, which results in our three patterns: visiting, seeking, asking.

00:30:31 Speaker 1
Still in the Gospel of John, if we can turn to chapter two, verse twelve to twenty-two. Here we have the Lord's first reference to his death, his sacrifice, and his resurrection. Location: In chapter two, verse twelve, Capernaum. This is where the whole discourse regarding the Lord being the true bread that came down from heaven took place, and they didn't understand him. They didn't understand this concept, this teaching, which resulted in many of the disciples turning away from him. They couldn't comprehend what the Lord was saying to them.

00:31:31 Speaker 1
We have a similar reaction to his words, where the Lord is misunderstood, or he's not understood at all. What we find really with all of the Lord's teaching is their ignorance regarding the role of their Messiah. They didn't understand, and for the

disciples. Their understanding would only come into focus, into play, when the Lord would open the Scriptures to them after His resurrection. In chapter 12, chapter 2 verse 12, this is after the wedding at Cana, after turning the water into wine, they depart and they head towards Capernaum. We're back at Capernaum. In chapter 2 verse 12, after this, he went down to Capernaum. He and his mother, that would be Mary.

00:32:27 Speaker 1
One of seven Marys within the New Testament, and his brethren, which means we seem to forget that Mary didn't always remain a virgin. That Mary and Joseph did have children apart from the Lord. So we have Mary, his brethren, his brothers, and his disciples. So there's this three groups there. Whether Joseph was there, we do not know. Joseph's not mentioned as being in the wedding, so it's possible that Joseph had died at this point prior to the Lord's ministry. But we know that Mary was there, her children, and certain disciples, and they continued there not many days. In other words, they stayed there for a few days.

00:33:24 Speaker 1
Then verse thirteen, the Jews' Passover was at hand, and Jesus went up to Jerusalem. So another Passover here, one of three recorded in the Gospel of John, and found in the temple those sold oxen and sheep and doves and the changes of money sitting. And when he had made a scourge of small cords, he drove them out of the temple, and the sheep and the oxen and poured out the changes of money and overthrew the tables. And he said unto them that sold doves, Take these things hence; make not my father's house a house of merchandise. The Lord always referred to the temple as my father's house. This is how the Lord refers to the temple. So when he's in, when Mary and Joseph find the Lord.

00:34:23 Speaker 1
In the temple, going back to Luke chapter two, verse forty-eight to forty-nine, he was about doing his father's business in his father's house. Verse seventeen, and his disciples remembered that it was written, "The zeal of thine house has eaten me up." That's a direct quote from Psalm sixty-nine, verse nine. How do

00:34:53 Speaker 1
Jewish religious authorities react to this. They could only react in one way: they were seeking a sign from him. Verse 18. Then answered the Jews and said unto them, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, 'Destroy this temple, and in three days I will raise it up.' Then said the Jews, 'Forty and six years was this temple in building, and that will raise it up in three days.' So it took about forty-six years for the temple to be built, to be restored, to be maintained, and that you're going to tear it down and then rebuild it in three days.

00:35:47 Speaker 1
But he spoke of the temple of his body, verse twenty-one. So now the Lord is not really referring to the temple building, but to his own physical body. He's now referring to his death and his resurrection, all in one sentence. They didn't understand this, and neither did the disciples, because in chapter two, verse twenty-two. When therefore he was risen from the dead, his disciples remembered that he had said this unto them, and they believed the scripture and the word which Jesus had said. Now when it was in Jerusalem at the Passover in the feast day, many believed in his name when they saw the miracles which he did. So again, the Lord was being misunderstood.

00:36:45 Speaker 1
With his words, he wasn't speaking about the physical temple, even though he was within the physical temple area. He was referring to his own physical body. A first reference to his death and his first reference to his resurrection. Moving on to chapter three, verse thirteen to fourteen, the Lord also highlights this to Nicodemus.

00:37:12 Speaker 1
Notice that in chapter three, verse two, Nicodemus refers to the Lord as Rabbi. We know that you are a teacher who has come from God. In chapter three, verse two, and then the Lord goes to explain to Nicodemus about the new birth, being born again, the entrance into the kingdom of God. Even Nicodemus didn't understand what the Lord was explaining because he says, 'How can a man re-enter his mother's womb a second time and be born again?' in chapter three verse four. So even Nicodemus didn't understand what the Lord was explaining to him. Again, a misunderstanding. This is a constant theme throughout the Gospel of John. This is why when the Lord did come to his own, they received him not because they understood him. They didn't understand his language and what he was saying.

00:38:11 Speaker 1
But Nicodemus would understand this three and a half years later, when he would see the Lord hanging upon the cross. Chapter three, verse twelve to fourteen. This is what the Lord says: 'I have told you earthly things, and ye believe not. How shall ye believe if I tell you of heavenly things?' So, really, what the Lord was explaining to Nicodemus was earthly. Things to do with the earthly purpose, the earthly kingdom. Nothing to do with heavenly places. Nothing to do with us as members of the body of Christ. Then in chapter three, verse thirteen, and no man hath ascended thus anabaino up to heaven, but he that came down from heaven, even the Son of Man, which is in heaven. And then we have the reference to

00:39:08 Speaker 1
The Son of Man being lifted up, and as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. And this has to do with the cross. Every reference in the Gospel of John with the Lord referring to himself as the

Son of Man, and the Son of Man is a title which occurs twelve times in the Gospel of John. This is where we have the reference to his death. Pointing to his death, yet Nicodemus is taking all this in, but not fully understanding. And the Lord can only illustrate what took place in the book of Numbers, chapter twenty-one, verse twenty-nine, regarding the judgment that fell in the wilderness, and the reference to the serpent which was put.

00:40:08 Speaker 1
On a pole, the golden serpent that was put upon the pole, and that those who were inflicted by serpents, if they were to look at this, they would be healed. And this points to Christ, the cross, that by acknowledging the cross and the Lord's sacrifice, the human race will be healed from sin. They will be forgiven, restored, and reconciled back to God. Let's now turn to John chapter eighteen.

00:41:08 Speaker 1
Verse one to eleven, chapter eighteen. So in chapter seventeen, verse one to twenty, in John chapter seventeen, verse one to twenty-six, we have the beautiful account of the Lord's priestly prayer to his heavenly Father. It's only the Apostle John who actually records this prayer. We don't find this in the Gospel of Matthew, or Mark, or Luke, but John records what the Lord had prayed prior to his betrayal and arrest. In Chapter 18, Verse 1, it reads as follows: When Jesus has spoken these words, this is after he had finished praying to his heavenly Father, he went forth.

00:42:04 Speaker 1
With his disciples over the book of Sydron, where was a garden in which he entered and his disciples. So now, again, going back to patterns in the Garden of Eden, we have the Lord visiting, seeking, and asking the whereabouts of Adam, and now we are in the Garden of Gethsemane, and here we have the entrance of Judas and the mob who've come to arrest him. So in Genesis three, we have the entrance of the serpent who is there to make sure that Adam and Eve go against God's word.

00:43:04 Speaker 1
The command, which was not to eat from the tree of knowledge of good and evil, and here in the garden we have the entrance of Judas. Remember, Judas is now possessed by Satan, the devil, with the intent of betraying him to the religious authorities and to the Roman authorities. Chapter 18, verse 2. And Judas also, which betrayed him, knew the place for Jesus. Oftentimes, he resorted there with his disciples. So this was a regular place which they attended within Jerusalem when they were there, and usually that would be during the time of the Passover feast. Chapter 18, verse 3: Judas then, having received a band of men and officers from the chief priests and Pharisees, coming thither with lanterns and torches and weapons. So this is now night time.

00:44:03 Speaker 1
This is night time, so obviously they're coming with torches, lanterns, and it's a big

company of people who have now entered into the garden to arrest and apprehend the Lord. But the Lord already knew this because in chapter 18, verse 4, Jesus, therefore, knowing all these things, went forth and said unto them, 'Whom seek ye?' There's that word again. 'Seek.' Who are you looking for? They answered him, 'Jesus of Nazareth.' Jesus said unto them, 'I am He.' 'Ego eimi,' which is the Greek word here. And Judas also, which betrayed him, stood with them.

00:45:02 Speaker 1
As soon as he had said unto them, "I am He, which is the Lord's absolute I am," one of many I am statements throughout the Gospel of John, they went backwards and fell to the ground. And that is because they were now standing in the presence of God, in His, with His absolute statement, "I am He."

00:45:32 Speaker 1
But only recalled backwards to the ground. Just by that statement, it was like a vibration that hit them to the ground. Chapter eighteen, verse seventeen. Then he asked them again, 'Whom seek ye?' That's the second time the Lord is asking this question, and they said, 'Jesus of Nazareth.' And Jesus answered, 'I have told you that I am He. Therefore, ye seek me; let these go their way.' In other words, you have found me. Let these, meaning his disciples, let them go. Let them loose. But we, as always, have Simon Peter who steps in, because he wants to defend his Lord.

00:46:28 Speaker 1
And what do we find, Peter doing? Simon Peter in chapter 18, verse 10. Then Simon Peter, having a sword, drew it and smote the high priest's servant and cut off the right ear. The servant's name was Malchus. Then Jesus said unto Peter, Put up thy sword into its sheath. The cup which my Father hath given me shall I not drink it? Then the band and the captain and the officers of the Jews took Jesus and bound him, and led him away to Annas first, for he was the father-in-law of Caiaphas. For which the high priest, that same year, now Caiaphas was he which gave counsel to the Jews that it was expedient that one man should die for the people, and Simon Peter followed Jesus.

00:47:25 Speaker 1
So did the other disciple. That disciple was known unto the high priest. That other disciple would have been the apostle John, the disciple whom Jesus loved. What's interesting about this account is that when you read the other gospel accounts of what Peter does here, they don't name the disciple. It just tells us that a certain disciple cut off the ear of the servant of the high priest, but John actually names him. He tells us who that disciple was, and that disciple being Simon Peter. It would seem that Peter's intent was not to cut off the ear, but to sever the head, and because the sword being heavy, and difficult to manage.

00:48:23 Speaker 1
Is that he ends up severing off the ear of Malchus, the servant of the high priest,

and we know that the Lord restored the ear back to Malchus. That would have been the Lord's last miracle, restoring the ear back to Malchus. Moving on to chapter twenty.

00:48:58 Speaker 1
The Resurrection Morning, the Lord's Resurrection, after being in the burial tomb for three days and three nights. Just one thing I would like to say regarding the Lord's Resurrection is that when we read the gospel accounts of the Lord's Resurrection, whether it be in Matthew,

00:49:28 Speaker 1
Matthew 28, or whether it be in Mark, Mark 16, or in Luke, Luke 24, or here in Luke, in John chapter 20, many writers and critics say that all these four gospel accounts have discrepancies and contradictions regarding the resurrection of Christ. The accounts don't add up. They are disjointed, and there are a lot of missing puzzles. Certain things don't make sense regarding the individuals who were there, and the individuals which weren't there. There is confusion regarding the actual timeline, and that's because they're not rightly dividing the word of truth, and because they're not rightly dividing the word of truth regarding the resurrection account.

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There is a mishmash or a confusing account regarding what actually took place. I will address that in a future study regarding the critics are actually saying regarding the resurrection of Christ. Or this here with Matthew doesn't quite add up here with John, or here in Mark it doesn't quite add up with what we read in Luke. So we will address that, I think, as a separate study, and we would possibly need screen shares for this as well. But just focusing on the resurrection itself, in chapter 20, Luke chapter 20, verse 1 to 18, we have a timeline. A timeline is that it's the first day of the week, and we have the first individual name, which is Mary Magdalene. And also, we learn that this is early in the morning, while it was yet dark.

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Onto the sepulchre. See the stone taken away from the sepulchre, which is the tomb. Basically, it's the first day of the week, the first of the Sabbaths. Mary Magdalene is there in the scene of the burial place of Christ. There at the burial tomb, the Lord was buried in a garden. In a tomb which belonged to Joseph of Arimathea, and the Romans sealed the burial place with a huge stone, and they set guards there in case the disciples decided to remove the body. But when she arrives there, the stone has been rolled away, and obviously she's alarmed.

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By this, she's shocked, distressed, so she reports this to Simon Peter and the other disciple whom Jesus loved. In chapter 20, verse 2, she runneth. There's a sense of urgency there. She runs to them, and then cometh Simon Peter and the other disciple whom Jesus loved, and saith unto them, 'They have taken away the Lord out

of the Sepulchre, or burial place, and we know not where they have laid him.' In other words, his body's missing. The stone has been rolled away. I've taken a look inside, and he's gone. So even though it's early morning, it's still yet dark. Matthew 28 verse one tells us that it was approaching dawn. Although it was dark, it wasn't that dark as in pitch black.

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There was still visibility for her to see that once she stooped and looked into the burial place, the Lord's body was gone. So obviously, Peter and the other disciple were also alarmed. Peter therefore went forth, and the other disciple, and came to the sepulchre or to the burial tomb. So even they end up doing the same as Mary Magdalene. They ran; both of them ran to the tomb. They ran both together, and the other disciple did not outrun Peter and came first to the sepulcher. So that we are being described here is that as they both ran to the burial tomb, to the entrance, to the tomb itself, it was.

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John, who got there first, not Peter. That's why it's been inferred that John was a young, much younger man, and Peter, a much older man. He was not able to keep up with John. But who was the first one to enter the actual burial place, the actual tomb? It was Peter. Chapter two, verse five, twenty, verse five, and he stooping down and looking in, saw the linen clothes lying yet. Went not, but he went. He not in. In other words, John arrived there first at the tomb with Peter following, and he's there at the doorway of the tomb, kind of looking in by that by the passage, looking in, but didn't enter. Peter, in other words, he just goes in. He doesn't stop to look. He just goes straight in.

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Passing, the Apostle John. Chapter twenty, verse six. Then cometh Simon Peter, following him, and went into the sepulchre, seeing the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also the other disciple, which came first to the sepulchre. When he saw, he believed. So Peter enters and sees that yes, the Lord's body is gone. But what the linen, that the linen clothing fabrics that they wrapped the Lord's body in was neatly put together. It wasn't a mess. That everything was.

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Neatly tuck together in a neat pile, and then John enters. By seeing all this, the Apostle John, the other disciple, the disciple whom Jesus loved, believed. He believed by seeing. He's risen, but kept it to himself. Verse nine: For as yet they knew not the scriptures that he must rise again from the dead. Again, the ignorance of the disciples. The Lord had already told them, in front of the Jews, in chapter two, verse nineteen to twenty-one, that if they were to destroy his body, which he describes as a temple, that he would raise it up in three days.

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Then they departed. They went their own way. They went home in chapter twenty, verse ten. And then the disciples went away again onto their own home. Mary lingers on. She decides to stay there. And it is here where she meets someone who she sees someone who she thinks is the gardener.

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In chapter twenty verse fifteen, the Lord asks two questions to Mary Magdalene. Notice that he approaches her and calls her woman, which is the same term that the Lord used regarding his mother Mary at the wedding of Cana. Refers to Mary as woman. Woman, why weepest thou? Whom seekest thou? That's not word seek again. Sateo. She's supposing him to be the gardener. Saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Up until this point, she doesn't realise who she's speaking to. It could be as well because remember, it's still dark. Also, she's been crying, she's been weeping.

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In a sense, she has her back turned away from him. She's looking at him from a side position. When the Lord calls her by name, only by name recognition, she realizes who it is. Chapter twenty, verse sixteen. And Jesus said unto her, Mary. She turned herself, meaning she turned around, to look and said unto him, Raboni. Which is to say, master. And then we'll finish on this point, and we'll expand upon this on Sunday. Jesus gives her; the Lord explains what he's about to do, and where he is about to go, and she is commissioned to do something. In chapter twenty, verse seventeen, Jesus said unto her, which is Mary Magdalene, "Touch me not, for I am not yet."

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Ascended. That's the word, anabaino, to my father. But go to my brethren, and say unto them, I ascend again, anabaino, unto my father and your father, and to my God, and your God. And Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. That's the last reference to anabaino, ascend. Tell. Notice that the Lord describes the disciples as brethren, as brothers. Tell them that I am about to ascend to the Father, and that I will meet them later that very day. What we have here in chapter twenty, verse seventeen, which we will elaborate more on Sunday, is here we have a secret, private ascension to the Father.

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Which is not like what we read in Acts chapter one, verse nine to twelve, where the Lord is standing upon the Mount of Olives, with his disciples and his family and other eyewitnesses there, where he ascends from heaven to earth from the Mount of Olives. That was a public event. This, on the other hand, is a private, secret ascension. What we need to ask ourselves is, why was this necessary? Why was this secret, private ascension necessary? And what took place once the Lord ascended

to heaven and then returned back to earth? This we will go into in further details on Sunday. That ends today’s study.