



When Jesus Speaks: Through His Miracles, Week #11 (Nine is missing) When Jesus Died, was Buried and Resurrected

9/2, 9/9, 9/16 = Pr. Robin & Steve & Bruce: FYI, focus enlarged for WNC. Apostles to Peter to studying Peter's letters. This should take us through the winter!

Too much great information on the team of the Apostles that help set up the study of Peter.

Nikki: Can use below for bulletin

Jessica: Work your magic. Will take us through the end of 2020 with the study of Peter and his letters beginning in 2021. The promo can be related with wording update when we get to 2021.

CAN WE DO A VIDEO ANNC OF THIS AS A TEAM?

Maybe IN the radio station? Where Bruce can walk behind us as we record? Or would you advise it just be me? Inviting them to actually come on Wednesday night but also tune in to the Podcast/Videocast

Michelle: Just want you to be informed.

Join Pastor Orleen and the Wednesday Night Crew as we answer: "Who Are The Apostles?"

Begins: September 16th @ Wednesday Night Church.6:30PM-8PM in the auditorium. We will end this series with an in-depth study of the Apostle Peter.)

Miracles break this 400 years of "silence" (mindsets were created as well as civic structure):

- God's silence is broken by John the Baptist's declaration of Jesus' miraculous birth.
- His miracles force us to say "yes" or "no" to Him.
- They authenticate His ministry.
- They reveal His character.

1. Jesus turns water to wine. John 2:1-11

2. Jesus heals a nobleman's son. John 4:46-54

3. Jesus provides a great catch of fish. Luke 5:1-11

4. Jesus heals a demoniac in a synagogue. Mark 1:21-28; Luke 4:31-37

5. Jesus heals Peter's wife's mother. Luke 4:38, 39; Matthew 8:14-15; Mark 1:29-31

6. Jesus cleanses a leper. Mark 1:40-45; Luke 5:12-15

7. Jesus heals a paralytic. Luke 5:18-26; Matthew 9:2-7; Mark 2:3-12

8. Jesus heals a cripple at Bethesda. John 5:1-18

9. Jesus heals a withered hand. Luke 6:6-10; Matthew 12:9-14; Mark 3:1-6

10. Jesus heals a centurion's servant. Matthew 8:5-13; Luke 7:1-10

11. Jesus raises a widow's son. Luke 7:11-17

12. Jesus stills a storm. Mark 4:35-41; Luke 8:22-25; Matthew 8:23-27

13. Jesus delivers a demoniac in Gedara. Luke 8:27-39; Matthew 8:28-34; Mark 5:1-20

14. Jesus heals a hemorrhaging woman. Luke 8:43-48; Matthew 9:20-22; Mark 5:25-34

15. Jesus raises Jairus's daughter. Luke 8:41-56; Matthew 9:18-26; Mark 5:22-43

16. Jesus heals two blind men. Matthew 9:27-31

17. Jesus casts out a dumb spirit. Matthew 9:32-35

18. Jesus feeds 5,000 people. John 6:1-14; Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17

19. Jesus walks on water. Matthew 14:22-33; Mark 6:45-52; John 6:15-21

20. Jesus heals a Syro-phonician girl. Matthew 15:21-28; Mark 7:24-30

21. Jesus heals a deaf and dumb man. Mark 7:31-37

22. Jesus feeds 4,000 people. Matthew 15:30-38; Mark 8:1-9

23. Jesus heals a blind man. Mark 8:22-26

24. Jesus delivers a demonized boy. Mark 9:14-29; Matthew 17:14-21; Luke 9:37-43

25. Jesus provides money in a fish's mouth. Matthew 17:24-27

26. Jesus heals a man born blind. John 9

27. Jesus heals a woman bound by Satan. Luke 13:10-17

28. Jesus heals a man with dropsy. Luke 14:1-6

29. Jesus raises Lazarus. John 11

30. Jesus cleanses ten lepers. Luke 17:11-19

31. Jesus heals Bartimaeus. Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43

32. Jesus curses a fig tree. Matthew 21:17-22; Mark 11:12-14, 20-24

33. Jesus replaces Malchus's ear. Matthew 26:51-56; Mark 14:46, 47; Luke 22:50, 51; John 18:10, 11

34. Wonders at Calvary. Mt 28, Luke 24, Mark 16, John 20

35. Jesus provides a catch of fish. John 21:1-14

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¹ Richards, L. (1998). *Every miracle in the Bible* (pp. 163-165). Nashville: T. Nelson.



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- **What is being communicating about Christ in this Miracle?** (About Jesus' Divinity and His unique Mission). "Special actions by Jesus which reveal his glory to those who believe and which confront others with the need to decide about Jesus.

10th When Jesus Delivers a Demoniac *Luke 8:27-39; Matthew 8:28-34; Mark 5:1-20*

Jesus has power over the supernatural realm.

9th When Jesus Walks on Water *Matthew 14:22-33; Mark 6:45-52; John 6:15-21*

Power over the Natural Realm The natural/supernatural power that resides in JC is now accessible to His Disciples via FAITH

8th When Jesus Feeds the 5,000 (Week #9)

Jesus Provides

7th When Jesus Heals Malchus' Ear **John 18** (week #8)

Jesus willingly goes to His death. Obedience unto the cross. Obedience unto death.

Obedience "Shall I not drink from the cup the Father has given me?"

6th The Large Catch of Fish (Week #7)

Apart from me, you can do nothing and I am STILL HERE with you.

5th. Jesus raises Lazarus from the dead. (Week #6)

Jesus has Power over death.

4th. Jesus heals a man born blind **Jesus creates EYES = Jesus has creation power!** (Week #5)

Jesus is the only one who can give light to those lost in darkness (spiritually as well as physically).

(He can create what is not there.)

3rd. Jesus heals an unbelieving invalid at Bethesda (Week #4)

Jesus and the Father are ONE. (Master of Time?)*

As Jesus went to find the man to let him know it was Christ who had the power to heal an unbeliever

Jesus is the one who can bring Salvation. **Jesus and the Father are ONE:**

- Grace bestowed on anyone He chooses (believer or unbeliever)
- Even on the Sabbath (He is LORD of the Sabbath)
- Power over the hopeless. (38 year invalid)

2nd. Jesus heals a nobleman's son. *John 4:46-54* (Week #3)

Jesus' Words are the Power of God [Jesus spoke and what He says is Truth]

- The greatest demonstration of God's deity is His ability to create everything by the power of His word. That's who He is. That's what He does. **His words are not just informative; they are performative.** Divine words spoken long-distance from over eighteen miles away had caused the terminally sick boy to recover.

Jesus Says:

- Believe and inherit eternal life. **John 3:16**
- Your sins are forgiven. **Mark 2:9**
- Faith comes through hearing God's Word. **Romans 10:17**
- His Word exposes our inner thoughts. **Hebrews 4:12**
- His Word cleanses. **Ephesians 5:25-26**
- His Word Sanctifies. **John 17:17**
- His Word bears much fruit when it grows in our life. **John 15:7-8**
- His Word defeats the Enemy of our souls. **Ephesians 6:17**

1st. Jesus turns water to wine. *John 2:1-11* (Week #2)

Jesus Transforms

Week #1: Intertestamental period



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9/9th

MIRACLES AT CALVARY, HIS RESURRECTION, HIS ASCENSION

CALVARY

**Jesus performed no miracle while on the cross,
but His death and what followed was accompanied by wonders.**

- *The cross is one focus of fulfilled prophecy.*
- *The wonder of the torn veil.*
- *The wonder of the opened graves.*
- *The tomb's stone seal was rolled away.*
- *The guard posted at the tomb was unconscious.*
- *Angels informed visitors to the tomb that Jesus had risen from the dead .*
- *The undisturbed graveclothes .*
- *Mary saw Jesus Himself.*
- *Jesus appeared unrecognized to two disciples on the Emmaus road.*
- *Jesus appeared in a locked room.*
- *Jesus' resurrection body bore the marks of crucifixion in its hands and side.*
- *Christ was seen alive after His resurrection by many witnesses who knew Him, and who could not have been deceived.*
- *Christ's was raised as the first of many.*
- *The Resurrection, a critical element in God's eternal plan to destroy death.*
- *The Ascension of Christ.*

The cross is one focus of fulfilled prophecy:

It is a wonder indeed that hundreds of years before Jesus came to earth, his crucifixion was described in great detail.

Psalm 22 was acknowledged to be messianic long before Christ was born. It contains the following verses:

"My God, My God, why have You forsaken Me" (22:1). They shoot out the lip, they shake the head, saying,

"He trusted in the LORD, let Him rescue Him; Let Him deliver Him, since He delights in Him" (22:7, 8).

They pierced My hands and My feet (22:16). They divide My garments among them, And for My clothing they cast lots (22:18).

Messianic prophecies in the O.T. (chart page 14 of notes).

THE CHRIST OF THE PSALMS		
Psalm	Portrayal	Fulfilled
2:7	The Son of God	Matthew 3:17
8:2	Praised by children	Matthew 21:15, 16
8:6	Ruler of all	Hebrews 2:8
16:10	Rises from death	Matthew 28:7
22:1	Forsaken by God	Matthew 27:46
22:7, 8	Derided by enemies	Luke 23:35
22:16	Hands and feet pierced	John 20:27
22:18	Lots cast for clothes	Matthew 27:35, 36
34:20	Bones unbroken	John 19:32, 33, 36
35:11	Accused by false witnesses	Mark 14:57
35:19	Hated without cause	John 15:25
40:7, 8	Delights in God's will	Hebrews 10:7
41:9	Betrayed by a friend	Luke 22:47
45:6	The eternal King	Hebrews 1:8
68:18	Ascends to heaven	Acts 1:9-11
69:9	Zealous for God's house	John 2:17



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69:21
109:4
109:8
110:1
110:4
118:22

Given vinegar and gall
Prays for enemies
His betrayer replaced
Rules over His enemies
A priest forever
The chief stone of God's building

Matthew 27:34
Luke 23:34
Acts 1:20
Matthew 22:44
Hebrews 5:6
Matthew 21:42

The wonder of the torn veil:

- Matthew reports that at the moment of Jesus' death the veil of the temple was "torn in two from top to bottom"

Matt. 27:51 *And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split.*

Mark 15:38 *And the curtain of the temple was torn in two, from top to bottom.*

Luke 23:45 *while the sun's light failed. And the curtain of the temple was torn in two.*

- The veil that hung between the Holy Place and the Holy of Holies in the temple was a thick, woven tapestry of multiple colored strands. No known force could rip it apart.
- The veil was also spiritually significant. Only once a year could the high priest go behind this veil—and then he carried sacrificial blood to sprinkle on the cover of the sacred ark of the covenant as an atonement for Israel's sins.
- The writer of the book of Hebrews reveals that the veil which separated the two inner rooms of the temple indicated that "the way into the Holiest of All was not yet made manifest" (Heb. 9:8). The veil cut off not only the people but even the priests from direct access to God. It was a symbol of the reality that no avenue of approach to God existed in Old Testament times.
- But with the death of Christ, a radical change took place. He took our sins upon himself and opened the way to God through his sacrifice. And so the writer of Hebrews declares, "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4:16).

The wonder of the torn veil symbolizes the end of one age and the beginning of another.

The wonder of the opened graves:

Matt. 27:52-53

⁵² *The tombs also were opened. And many bodies of ^(A)the saints ^(B)who had fallen asleep were raised, ⁵³ and coming out of the tombs after his resurrection they went into ^(C)the holy city and appeared to many.*

Cross references

- A. [Matthew 27:52](#) : [\[Dan. 7:18, 22\]](#)
B. [Matthew 27:52](#) : [John 11:11-13; Acts 7:60; 13:36; 1 Cor. 15:6, 18, 20; 1 Thess. 4:13-15; 2 Pet. 3:4](#)
C. [Matthew 27:53](#) : [See ch. 4:5](#)



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THE RESURRECTION

The tomb's stone seal was rolled away

Matt. 28:2

And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it.

Mark 16:1–3

When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint him. ² And very early on the first day of the week, when the sun had risen, they went to the tomb. ³ And they were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?”

Luke 24:1–2

But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. ² And they found the stone rolled away from the tomb,

- The tombs of wealthy first century Jews like Joseph of Arimathea, where Jesus' body was placed, were hewn into rock cliffs.
- Such tombs generally had several niches carved into the rock, where the bones of several generations of the family could be stored.
- These tombs were sealed by large stone “wheels,” which would be rolled along a track cut into the rock to seal the tomb.
- How could the women who came to wrap Jesus' body in spices roll away the heavy stone that sealed the tomb?
- When they arrived, they discovered the tomb already opened! Matthew = earthquake had jolted the stone from its track, and an angel had moved it away from the tomb's opening.

The guard posted at the tomb was unconscious

Matt. 28:4

And for fear of him the guards trembled and became like dead men.

- Jewish leaders asked Pilate, to put a military guard at the tomb. As Jesus had promised a return to life - they did not believe Him - thought His disciples might try to steal the body.
- Appearance of the angel and the earthquake shocked the military guard into unconsciousness.
- When awakened, the guard reported what had happened to the chief priests. These religious leaders who had conspired to see Jesus executed then bribed the soldiers with “a large sum of money” to say that the disciples stole Jesus' body while they were asleep.
- The leaders must also have promised the soldiers protection, for the penalty for a Roman soldier who slept while on guard was death.

Angels informed visitors to the tomb that Jesus had risen from the dead

Matthew 28:3

His appearance was like lightning, and his clothing white as snow.

Luke 24:4–7

While they were perplexed about this, behold, two men stood by them in dazzling apparel. ⁵ And as they were frightened and bowed their faces to the ground, the men said to them, “Why do you seek the living among the dead? ⁶ He is not here, but has risen. Remember how he told you, while he was still in Galilee, ⁷ that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise.”



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- Third wonder of the Resurrection = One or more angels appeared to the group of women who came to the tomb. They testified to Jesus' resurrection. The angels appeared in their natural, radiant state, rather than as ordinary persons. There could be no mistaking the supernatural character of these witnesses to the raising of Jesus.

The undisturbed graveclothes

John 20:2–10

*So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." ³ So Peter went out with the other disciple, and they were going toward the tomb. ⁴ Both of them were running together, but the other disciple outran Peter and reached the tomb first. ⁵ And stooping to look in, he saw the linen cloths lying there, but he did not go in. ⁶ Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, ⁷ and the face cloth, which had been on Jesus' ^(a) head, not lying with the linen cloths but folded up in a place by itself. ⁸ **Then the other disciple, who had reached the tomb first, also went in, and he saw and believed;** ⁹ for as yet they did not understand the Scripture, that he must rise from the dead. ¹⁰ Then the disciples went back to their homes.*

- When Peter and John heard that Jesus' tomb was empty, they ran to see for themselves. Peter stooped and stepped into the tomb and was stunned by what he saw:
 - In biblical times bodies were loosely wrapped in strips of linen, and a cloth was placed over the head of the deceased. What Peter saw was the cloths in which Jesus had been wrapped, still in the shape of the body around which they had been done up - no body inside. Jesus had passed through the grave cloths, leaving them as an empty husk.

Mary saw Jesus Himself

John 20:12–18

*And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. ¹³ They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." ¹⁴ Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus. ¹⁵ Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." ¹⁶ **Jesus said to her, "Mary."** She turned and said to him in Aramaic, "Rabboni!" (which means Teacher). ¹⁷ Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" ¹⁸ Mary Magdalene went and announced to the disciples, "I have seen the Lord"—and that he had said these things to her.*

- Even after Mary had seen the angels at the tomb, she wept uncontrollably. She was still convinced that "they" had taken Jesus away.
- Through her tears, Mary saw a figure standing nearby. Supposing him to be the gardener she asked the figure where the body of Jesus had been placed. **Jesus then spoke only one word to Mary: her name.** Immediately Mary recognized His voice.

Jesus appeared unrecognized to two disciples on the Emmaus road

Luke 24:13–35

*That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, ¹⁴ and they were talking with each other about all these things that had happened. ¹⁵ While they were talking and discussing together, Jesus himself drew near and went with them. ¹⁶ **But their eyes were kept from recognizing him.** ¹⁷ And he said to them, "What is this conversation that you are holding with each other as you walk?" And they stood still, looking sad. ¹⁸ Then one of them, named Cleopas, answered him, "Are you the only*



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visitor to Jerusalem who does not know the things that have happened there in these days?"¹⁹ And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people,²⁰ and how our chief priests and rulers delivered him up to be condemned to death, and crucified him.²¹ But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened.²² Moreover, some women of our company amazed us. They were at the tomb early in the morning,²³ and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive.²⁴ Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see."²⁵ And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken!²⁶ Was it not necessary that the Christ should suffer these things and enter into his glory?"²⁷ And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.²⁸ So they drew near to the village to which they were going. He acted as if he were going farther,²⁹ but they urged him strongly, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them.³⁰ When he was at table with them, he took the bread and blessed and broke it and gave it to them.³¹ And their eyes were opened, and they recognized him. And he vanished from their sight.³² **They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?"**³³ And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together,³⁴ saying, "The Lord has risen indeed, and has appeared to Simon!"³⁵ Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

- Two disciples return to their home in Emmaus from Jerusalem they are joined by an unknown man. The man questions them.
- They share their vanished hopes that Jesus might have been the Christ
- The man leads them through the Old Testament prophets, showing from Scripture that it was foretold that the Christ would suffer as Jesus had.
- On arriving home the two travelers invited the stranger to take a meal with them.
- As the stranger broke the bread and gave thanks for it, in the traditional Jewish table blessing, they suddenly realized that their companion was Jesus Himself, raised from the dead.
- Jesus then disappeared, and the two hurried back to Jerusalem to tell the disciples that Jesus was alive.

Jesus appeared in a locked room

Luke 24:36–43

As they were talking about these things, Jesus himself stood among them, and said to them, "Peace to you!"³⁷ But they were startled and frightened and thought they saw a spirit.³⁸ And he said to them, "Why are you troubled, and why do doubts arise in your hearts?³⁹ See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have."⁴⁰ And when he had said this, he showed them his hands and his feet.⁴¹ And while they still disbelieved for joy and were marveling, he said to them, "Have you anything here to eat?"⁴² They gave him a piece of broiled fish,⁴³ and he took it and ate before them.

Mark 16:14

Afterward he appeared to the eleven themselves as they were reclining at table, and he rebuked them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen.

- The text tells us that Jesus came to His disciples and spoke with them personally shortly after the Resurrection.
- Luke adds a fascinating detail. The room where the disciples had gathered was a locked room, (hiding for fear of the religious leaders who had manipulated Jesus' death).
- The sudden appearance of Jesus in the room is one of the proofs that the resurrection body is not limited in the way our mortal bodies are limited.
- Jesus appeared and disappeared at will - freely crossing the barrier between the material and spiritual universes which no mortal can cross.



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Jesus' resurrection body bore the marks of crucifixion in its hands and side

John 20:24–31

Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. ²⁵ So the other disciples told him, "We have seen the Lord." But he said to them, "**Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe.**"

²⁶ Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, "Peace be with you." ²⁷ Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe." ²⁸ Thomas answered him, "My Lord and my God!" ²⁹ Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."

The Purpose of This Book

³⁰ Now Jesus did many other signs in the presence of the disciples, which are not written in this book; ³¹ but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

- The disciple Thomas had not been present the 1st time Jesus appeared to the gathered disciples.
- He would not believe the report that Christ had shown Himself to them, alive.
- Thomas would not believe unless he touched Jesus' hands and side, and confirmed that the One who now lived was indeed the same One who had been crucified.
- Yet when Jesus did appear, and invited Thomas to touch His wounds, Thomas found he did not need this confirmation after all. Thomas knew Jesus, and fell down before him, confessing "My Lord and my God."

**All amazing miracles, but the greatest miracle of all
THE SIGNIFICANCE OF THE RESURRECTION:**

Some contemporary "theologians" have argued that it doesn't matter whether the resurrection of Jesus was literal and historical or not. They claim that a "spiritual" resurrection is all that is required. What mattered is not whether or not Jesus' body was raised and transformed. What mattered is that the disciples *believed* that Jesus was raised. What mattered is that they experienced Him in a different way than when He lived among them.

But the Bible makes it very clear that the resurrection of Jesus was a literal resurrection of the material body, and that the Resurrection took place in space and time as a true historical event. Romans 1:4 reminds us that by His resurrection Jesus was "declared to be the Son of God with power." The Resurrection is the capstone miracle, which confirms once and forever Jesus' claim to be God the Son and Son of God.

The apostle Paul provides a thorough discussion of the Resurrection in chapter 15 of his first letter to the Corinthians. Tracing that discussion we gain some insight into both the nature of Jesus' resurrection, and its significance to our faith.

Romans 1:4 and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord,

1 Corinthians 15

Now I would remind you, brothers,^[a] of the gospel I preached to you, which you received, in which you stand,² and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain.

Christ's death, burial, and resurrection are all historical events prophesied in the Old Testament

1 Corinthians 15:3–4

³ For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures,⁴ that he was buried, that he was raised on the third day in accordance with the Scriptures,

- Significant prophecy which has been fulfilled literally.
The death of Jesus was a real death, and the resurrection of Jesus was a real, historical resurrection.



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Christ was seen alive after His resurrection by many witnesses who knew Him, and who could not have been deceived

1 Corinthians 15:5–11

⁵ and that he appeared to Cephas, then to the twelve. ⁶ Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. ⁷ Then he appeared to James, then to all the apostles. ⁸ Last of all, as to one untimely born, he appeared also to me. ⁹ For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. ¹⁰ But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me. ¹¹ Whether then it was I or they, so we preach and so you believed.

- Paul not only mentions the Twelve, but also some 500 others, most of whom were alive when Paul wrote the Corinthian letter.

Christ's was raised as the first of many

1 Corinthians 15:12–20

The Resurrection of the Dead

¹² Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? ¹³ But if there is no resurrection of the dead, then not even Christ has been raised. ¹⁴ And if Christ has not been raised, then our preaching is in vain and your faith is in vain. ¹⁵ We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. ¹⁶ For if the dead are not raised, not even Christ has been raised. ¹⁷ And if Christ has not been raised, your faith is futile and you are still in your sins. ¹⁸ Then those also who have fallen asleep in Christ have perished. ¹⁹ If in Christ we have hope^[b] in this life only, we are of all people most to be pitied.

²⁰ But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

- Christian faith promises resurrection to all who believe in Jesus. Because Jesus did experience a bodily resurrection, our own future resurrection is assured.

The Resurrection is a critical element in God's eternal plan to destroy death itself

1 Corinthians 15:21–28

²¹ For as by a man came death, by a man has come also the resurrection of the dead. ²² For as in Adam all die, so also in Christ shall all be made alive. ²³ But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. ²⁴ Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. ²⁵ For he must reign until he has put all his enemies under his feet. ²⁶ The last enemy to be destroyed is death. ²⁷ For "God^[c] has put all things in subjection under his feet." But when it says, "all things are put in subjection," it is plain that he is excepted who put all things in subjection under him. ²⁸ When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.

²⁹ Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf? ³⁰ Why are we in danger every hour? ³¹ I protest, brothers, by my pride in you, which I have in Christ Jesus our Lord, I die every day! ³² What do I gain if, humanly speaking, I fought with beasts at Ephesus? If the dead are not raised, "Let us eat and drink, for tomorrow we die." ³³ Do not be deceived: "Bad company ruins good morals."^[d] ³⁴ Wake up from your drunken stupor, as is right, and do not go on sinning.

For some have no knowledge of God. I say this to your shame.

- Adam's sin introduced death. Biblically "death" is not only the end of biological life; it is also that corruption of human moral nature which separates human beings from God and brings them under divine judgment.
- In dying Jesus paid the penalty for our sins.
- In His resurrection Jesus provided eternal life for those who believe in Him. Believers will be resurrected also, and the last taint of sin and death will be forever done away.



When Jesus Speaks: Through His Miracles, Week #11 (Nine is missing)
When Jesus Died, was Buried and Resurrected

While mortal and resurrection bodies are related, the resurrection body is of a different order

I Corinthians 15:35–48

To help us understand as much as we can about the resurrection, Paul suggest a series of contrasts which helps us sense something of the transformation that took place when Christ was raised, and that will take place when we are raised from the dead:

Corruption vs. incorruption (1 Cor. 15:42).

- The natural body is subject to dissolution. The resurrection body is not.

Dishonor vs. glory (1 Cor. 15:43).

- Our natural body is weak and subject to all sorts of disabilities. The resurrection body is infused with power.

Natural body vs. spiritual body (1 Cor. 15:44).

- Our mortal body is governed by natural principles. In contrast, the resurrection body operates on principles that are supernatural.

Earthly source vs. heavenly source (1 Cor. 15:47–49).

- Adam, was molded from the earth, and his material body was infused with life by God.
- Christ's origin is heaven itself. In the same sense the essence and origin of our resurrection bodies will be heavenly. In the resurrection "we shall also bear the image of the heavenly Man."

The literal, bodily resurrection of Jesus also serves as a miraculous confirmation of our own destiny.

³⁵ But someone will ask, "How are the dead raised? With what kind of body do they come?" ³⁶ You foolish person! What you sow does not come to life unless it dies. ³⁷ And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain. ³⁸ But God gives it a body as he has chosen, and to each kind of seed its own body. ³⁹ For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish. ⁴⁰ There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another. ⁴¹ There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

⁴² So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. ⁴³ It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. ⁴⁴ It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. ⁴⁵ Thus it is written, "The first man Adam became a living being";^[e] the last Adam became a life-giving spirit. ⁴⁶ But it is not the spiritual that is first but the natural, and then the spiritual. ⁴⁷ The first man was from the earth, a man of dust; the second man is from heaven. ⁴⁸ As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. ⁴⁹ Just as we have borne the image of the man of dust, we shall^[f] also bear the image of the man of heaven.

Mystery and Victory

⁵⁰ I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. ⁵¹ Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, ⁵² in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. ⁵³ For this perishable body must put on the imperishable, and this mortal body must put on immortality. ⁵⁴ When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

"Death is swallowed up in victory."

⁵⁵ "O death, where is your victory?"

O death, where is your sting?"

⁵⁶ The sting of death is sin, and the power of sin is the law. ⁵⁷ But thanks be to God, who gives us the victory through our Lord Jesus Christ.

⁵⁸ Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.



When Jesus Speaks: Through His Miracles, Week #11 (Nine is missing)
When Jesus Died, was Buried and Resurrected

THE ASCENSION OF JESUS

Mentioned three times by Luke in his Gospel and Acts: Luke 24:50–51; Acts 1:2; and Acts 1:9–11.

Jesus was taken up and received into a cloud

Acts 1:9-11

And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight.¹⁰ And while they were gazing into heaven as he went, behold, two men stood by them in white robes,¹¹ and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

When associated with the miraculous, **clouds** have a special significance:

- We’re reminded of Luke 9, which describes Jesus’ transfiguration in front of some of his disciples. Luke indicated that a cloud “overshadowed them” and that a voice speaking from the cloud announced, “This is My Beloved Son, hear him!” (Luke 9:34, 35).
- The cloud also reminds us of Jesus’ words about himself and his return, “in the clouds with great power and glory” (Mark 13:26).
- In each case, the image of the cloud is rooted in the Old Testament era, where a bright cloud symbolized the glory of God, the *shekinah*, which once filled the tabernacle and later filled the temple built by Solomon.
- Thus, the apostles’ last glimpse of Jesus was of him being enveloped in a cloud which spoke of the divine presence. Even the manner in which Jesus was taken up was a powerful affirmation of his divinity.

Jesus was carried up “into heaven.”

The Greek phrase *eis ton ouranon*, “into heaven,” is used in **Luke 24:51** (*While he blessed them, he parted from them and was carried up into heaven.*) and repeated in **Acts 1:10** and three times in **Acts 1:11**.

It is clear that locating the risen Jesus in heaven was of central importance to Luke in reporting this wonder.

Acts 1:9-11

And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight.¹⁰ And while they were gazing into heaven as he went, behold, two men stood by them in white robes,¹¹ and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

- The two angels further emphasizes this point. The angels told the watchers that “this same Jesus, who was taken up from you into heaven, will so come in like manner as you saw him go into heaven” (Acts 1:11). The angels’ words established two things: **Jesus was now in heaven and Jesus would return to earth = OUR PROMISE!**

Why Jesus’ presence in heaven was so significant.

Acts 1:9-11

And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight.¹⁰ And while they were gazing into heaven as he went, behold, two men stood by them in white robes,¹¹ and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”



When Jesus Speaks: Through His Miracles, Week #11 (Nine is missing)
When Jesus Died, was Buried and Resurrected

**Because he was in heaven, Jesus could now answer his disciples' prayers
and act through them to perform fresh wonders on the earth!**

In fact, the New Testament mentions a number of the **present ministries of Jesus Christ:**

- Jesus in heaven is preparing a place for us (**John 14:2-3** *In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? ³ And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.*)
- Jesus, as the vine, is the source of that spiritual vitality which enables us to bear fruit as we stay close to him (**John 15:4-5** *Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. ⁵ I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.*)
- Jesus, as head of the church, guides and directs us (**Eph. 2:20-21** *built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, ²¹ in whom the whole structure, being joined together, grows into a holy temple in the Lord.*)
- Jesus, as our High Priest, sympathizes with our weaknesses and provides mercy and enabling grace when we come to his throne of grace (**Heb. 4:15-16** *For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. ¹⁶ Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.*)
- Jesus, as our High Priest, intercedes for us, guaranteeing our salvation (**Heb. 7:25** *Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.*)
- Jesus, as our advocate, represents us when we sin, pledging his own blood as the basis for our salvation (**1 John 2:1-2** *My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.*)

These and other ministries which Jesus performs for believers today make his living presence in heaven vital for us. And the wonder of the Ascension focuses our attention on the fact that Jesus lives, and that in heaven today he ministers to us and our needs.²

² Richards, L. (1998). *Every miracle in the Bible* (pp. 247–249). Nashville: T. Nelson.



When Jesus Speaks: Through His Miracles, Week #11 (Nine is missing) When Jesus Died, was Buried and Resurrected

EXALTED

Acts 2:33 Being therefore **exalted** at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.

Act 5:31 God **exalted** him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.

Hebrews 7:22-28

²² This makes Jesus the guarantor of a better covenant.

²³ The former priests were many in number, because they were prevented by death from continuing in office, ²⁴ but he holds his priesthood permanently, because he continues forever. ²⁵ Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.

²⁶ For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. ²⁷ He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, **since he did this once for all when he offered up himself.** ²⁸ For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

Small Group:

Miracles reveal Christ: His character, His Glory, His Majesty – all bestowed on Him from the Father.

- Which of these miracles hits you right between the eyes?
(Surprise? Encourages? Focuses? you to the truth that Christ IS, who Christ IS?)
- Can you believe that Christ will work miracles in your life and through your life?
(None of Christ's life happened 'by chance'.)

Philippians 2:5-11

*Have this mind among yourselves, which is yours in Christ Jesus, ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷ but emptied himself, by taking the form of a servant, being born in the likeness of men. ⁸ **And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.** ⁹ **Therefore God has highly exalted him and bestowed on him the name that is above every name,** ¹⁰ so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.*

Jesus performed no miracle while on the cross, but His death and what followed was accompanied by wonders.

The cross is one focus of fulfilled prophecy.

The wonder of the torn veil.

The wonder of the opened graves.

The tomb's stone seal was rolled away.

The guard posted at the tomb was unconscious.

Angels informed visitors to the tomb that Jesus had risen from the dead .

The undisturbed graveclothes .

Mary saw Jesus Himself.

Jesus appeared unrecognized to two disciples on the Emmaus road.

Jesus appeared in a locked room.

Jesus' resurrection body bore the marks of crucifixion in its hands and side.

Christ was seen alive after His resurrection by many witnesses who knew Him, and who could not have been deceived.

Christ's was raised as the first of many.

The Resurrection, a critical element in God's eternal plan to destroy death.



When Jesus Speaks: Through His Miracles, Week #11 (Nine is missing)
When Jesus Died, was Buried and Resurrected

The Ascension of Christ.

How do they affect your Faith?

- A. **#3. What is being communicating about Christ in this Miracle?** (About Jesus' Divinity and His unique Mission). "Special actions by Jesus which reveal his glory to those who believe and which confront others with the need to decide about Jesus."

SELF REFLECTION:

Asking the people to concentrate on what Jesus is saying to them in **this** Miracle.

Once we can answer what He is saying, we can move on to whether our beliefs and actions need to change.

Messianic Prophecies of the Old Testament

PROPHECY	O.T. REFERENCES	N.T. FULFILLMENT
Seed of the woman	Gen. 3:15	Gal. 4:4; Heb. 2:14
Through Noah's sons	Gen. 9:27	Luke 6:36
Seed of Abraham	Gen. 12:3	Matt. 1:1; Gal. 3:8, 16
Seed of Isaac	Gen. 17:19	Rom. 9:7; Heb. 11:18
Blessing to nations	Gen. 18:18	Gal. 3:8
Seed of Isaac	Gen. 21:12	Rom. 9:7; Heb. 11:18
Blessing to Gentiles	Gen. 22:18	Gal. 3:8, 16; Heb. 6:14
Blessing to Gentiles	Gen. 26:4	Gal. 3:8, 16; Heb. 6:14
Blessing through Abraham	Gen. 28:14	Gal. 3:8, 16; Heb. 6:14
Of the tribe of Judah	Gen. 49:10	Rev. 5:5
No bone broken	Ex. 12:46	John 19:36
Blessing to firstborn son	Ex. 13:2	Luke 2:23
No bone broken	Num. 9:12	John 19:36
Serpent in wilderness	Num. 21:8-9	John 3:14-15
A star out of Jacob	Num. 24:17-19	Matt. 2:2; Luke 1:33, 78; Rev. 22:16
As a prophet	Deut. 18:15, 18-19	John 6:14; 7:40; Acts 3:22-23



When Jesus Speaks: Through His Miracles, Week #11 (Nine is missing)
When Jesus Died, was Buried and Resurrected

Cursed on the tree	Deut. 21:23	Gal. 3:13
The throne of David established forever	2 Sam. 7:12–13, 16, 25–26 1 Chron. 17:11–14, 23–27 2 Chron. 21:7	Matt. 19:28; 21:4; 25:31; Mark 12:37; Luke 1:32; John 7:4; Acts 2:30; 13:23 Rom. 1:3; 2 Tim. 2:8 Heb. 1:5, 8; 8:1; 12:2; Rev. 22:1
A promised Redeemer	Job 19:25–27	John 5:28–29; Gal. 4:4; Eph. 1:7, 11, 14
Declared to be the Son of God	Ps. 2:1–12	Matt. 3:17; Mark 1:11; Acts 4:25–26; 13:33; Heb. 1:5; 5:5; Rev. 2:26–27; 19:15–16
His resurrection	Ps. 16:8–10	Acts 2:27; 13:35; 26:23
Hands and feet pierced	Ps. 22:1–31	Matt. 27:31, 35–36
Mocked and insulted	Ps. 22:7–8	Matt. 27:39–43, 45–49
Soldiers cast lots for coat	Ps. 22:18	Mark 15:20, 24–25, 34; Luke 19:24; 23:35; John 19:15–18, 23–24, 34; Acts 2:23–24
Accused by false witnesses	Ps. 27:12	Matt. 26:60–61
He commits his spirit	Ps. 31:5	Luke 23:46
No bone broken	Ps. 34:20	John 19:36
Accused by false witnesses	Ps. 35:11	Matt. 26:59–61; Mark 14:57–58
Hated without reason	Ps. 35:19	John 15:24–25
Friends stand afar off	Ps. 38:11	Matt. 27:55; Mark 15:40; Luke 23:49
“I come to do Thy will”	Ps. 40:6–8	Heb. 10:5–9
Betrayed by a friend	Ps. 41:9	Matt. 26:14–16, 47, 50; Mark 14:17–21; Luke 22:19–23; John 13:18–19
Known for righteousness	Ps. 45:2, 6–7	Heb. 1:8–9



When Jesus Speaks: Through His Miracles, Week #11 (Nine is missing)
When Jesus Died, was Buried and Resurrected

His resurrection	Ps. 49:15	Mark 16:6
Betrayed by a friend	Ps. 55:12–14	John 13:18
His ascension	Ps. 68:18	Eph. 4:8
Hated without reason	Ps. 69:4	John 15:25
Stung by reproaches	Ps. 69:9	John 2:17; Rom. 15:3
Given gall and vinegar	Ps. 69:21	Matt. 27:34, 48; Mark 15:23; Luke 23:36; John 19:29
Exalted by God	Ps. 72:1–19	Matt. 2:2; Phil. 2:9–11; Heb. 1–8
He speaks in parables	Ps. 78:2	Matt. 13:34–25:34
Seed of David exalted	Ps. 89:3–4, 19, 27–29, 35–37	Luke 1:32; Acts 2:30; 13:23; Rom. 1:3; 2 Tim. 2:8
Son of Man comes in glory	Ps. 102:16	Luke 21:24, 27; Rev. 12:5–10
“Thou remainest”	Ps. 102:24–27	Heb. 1:10–12
Prays for his enemies	Ps. 109:4	Luke 23:34
Another to succeed Judas	Ps. 109:7–8	Acts 1:16–20
A priest like Melchizedek	Ps. 110:1–7	Matt. 22:41–45; 26:64; Mark 12:35–37; 16:19; Acts 7:56; Eph. 1:20; Col. 1:20; Heb. 1:13; 2:8; 5:6; 6:20; 7:21; 8:1; 10:11–13; 12:2
The chief corner stone	Ps. 118:22–23	Matt. 21:42; Mark 12:10, 11; Luke 20:17; John 1:11; Acts 4:11; Eph. 2:20; 1 Pet. 2:4
The King comes in the name of the Lord	Ps. 118:26	Matt. 21:9; 23:39; Mark 11:9; Luke 13:35; 19:38; John 12:13
David’s seed to reign	Ps. 132:11 cf. 2 Sam. 7:12–13, 16, 25–26, 29	Matt. 1:1



When Jesus Speaks: Through His Miracles, Week #11 (Nine is missing)
When Jesus Died, was Buried and Resurrected

Declared to be the Son of God	Prov. 30:4	Matt. 3:17; Mark 14:61–62; Luke 1:35; John 3:13; 9:35–38; 11:21; Rom. 1:2–4; 10:6–9; 2 Pet. 1:17
Repentance for the nations	Isa. 2:2–4	Luke 24:47
Hearts are hardened	Isa. 6:9–10	Matt. 13:14, 15; John 12:39, 40; Acts 28:25–27
Born of a virgin	Isa. 7:14	Matt. 1:22, 23
A rock of offense	Isa. 8:14, 15	Rom. 9:33; 1 Pet. 2:8
Light out of darkness	Isa. 9:1, 2	Matt. 4:14–16; Luke 2:32
God with us	Isa. 9:6, 7	Matt. 1:21, 23; Luke 1:32, 33; John 8:58; 10:30; 14:19; 2 Cor. 5:19; Col. 2:9
Full of wisdom and power	Isa. 11:1–10	Matt. 3:16; John 3:34; Rom. 15:12; Heb. 1:9
Reigning in mercy	Isa. 16:4–5	Luke 1:31–33
Peg in a sure place	Isa. 22:21–25	Rev. 3:7
Death swallowed up in victory	Isa. 25:6–12	1 Cor. 15:54
A stone in Zion	Isa. 28:16	Rom. 9:33; 1 Pet. 2:6
The deaf hear, the blind see	Isa. 29:18–19	Matt. 5:3; 11:5; John 9:39
King of kings, Lord of lords	Isa. 32:1–4	Rev. 19:16; 20:6
Son of the Highest	Isa. 33:22	Luke 1:32; 1 Tim. 1:17; 6:15
Healing for the needy	Isa. 35:4–10	Matt. 9:30; 11:5; 12:22; 20:34; 21:14; Mark 7:30; John 5:9
Make ready the way of the Lord	Isa. 40:3–5	Matt. 3:3; Mark 1:3; Luke 3:4–5; John 1:23
The Shepherd dies for his sheep	Isa. 40:10–11	John 10:11; Heb. 13:20; 1 Pet. 2:24–25



When Jesus Speaks: Through His Miracles, Week #11 (Nine is missing)
When Jesus Died, was Buried and Resurrected

The meek Servant	Isa. 42:1–16	Matt. 12:17–21; Luke 2:32
A light to the Gentiles	Isa. 49:6–12	Acts 13:47; 2 Cor. 6:2
Scourged and spat upon	Isa. 50:6	Matt. 26:67; 27:26, 30; Mark 14:65; 15:15, 19; Luke 22:63–65; John 19:1
Rejected by his people	Isa. 52:13–53:12	Matt. 8:17; 27:1–2, 12–14, 38
Suffered vicariously	Isa. 53:4–5	Mark 15:3–4, 27–28; Luke 23:1–25, 32–34
Silent when accused	Isa. 53:7	John 1:29; 11:49–52
Crucified with transgressors	Isa. 53:12	John 12:37–38; Acts 8:28–35
Buried with the rich	Isa. 53:9	Acts 10:43; 13:38–39; 1 Cor. 15:3; Eph. 1:7; 1 Pet. 2:21–25; 1 John 1:7, 9
Calling of those not a people	Isa. 55:4, 5	John 18:37; Rom. 9:25–26; Rev. 1:5
Deliver out of Zion	Isa. 59:16–20	Rom. 11:26–2
Nations walk in the light	Isa. 60:1–3	Luke 2:32
Anointed to preach liberty	Isa. 60:1–2	Luke 4:17–19; Acts 10:38
Called by a new name	Isa. 62:11	Luke 2:32; Rev. 3:12
The King cometh	Isa. 62:11	Matt. 21:5
A vesture dipped in blood	Isa. 63:1–3	Rev. 19:13
Afflicted with the afflicted.	Isa. 63:8–9	Matt. 25:34–40
The elect shall inherit	Isa. 65:9	Rom. 11:5, 7; Heb. 7:14; Rev. 5:5
New heavens and a new earth	Isa. 65:17–25	2 Pet. 3:13; Rev. 21:1
The Lord our righteousness	Jer. 23:5, 6	John 2:19–21; Rom. 1:3–4; Eph. 2:20–21; 1 Pet. 2:5



When Jesus Speaks: Through His Miracles, Week #11 (Nine is missing)
When Jesus Died, was Buried and Resurrected

Born a King	Jer. 30:9	John 18:37; Rev. 1:5
Massacre of infants	Jer. 31:15	Matt. 2:17–18
Conceived by the Holy Spirit	Jer. 31:22	Matt. 1:20; Luke 1:35
A New Covenant	Jer. 31:31–34	Matt. 26:27–29; Mark 14:22–24; Luke 22:15–20; 1 Cor. 11:25; Heb. 8:8–12; 10:15–17; 12:24; 13:20
A spiritual house	Jer. 33:15–17	John 2:19–21; Eph. 2:20–21; 1 Pet. 2:5
A tree planted by God	Ezek. 17:22–24	Matt. 13:31–32
The humble exalted	Ezek. 21:26–27	Luke 1:52
The good Shepherd	Ezek. 34:23–24	John 10:11
Stone cut without hands	Dan. 2:34–35	Acts 4:10–12
His kingdom triumphant	Dan. 2:44–45	Luke 1:33; 1 Cor. 15:24; Rev. 11:15
An everlasting dominion	Dan. 7:13–14	Matt. 24:30; 25:31; 26:64; Mark 14:61, 62; Acts 1:9–11; Rev. 1:7
Kingdom for the saints	Dan. 7:27	Luke 1:33; 1 Cor. 15:24; Rev. 11:15
Time of His birth	Dan. 9:24–27	Matt. 24:15–21; Luke 3:1
Israel restored	Hos. 3:5	John 18:37; Rom. 11:25–27
Flight into Egypt	Hos. 11:1	Matt. 2:15
Promise of the Spirit	Joel 2:28–32	Acts 2:17–21; Rom. 15:13
The sun darkened	Amos 8:9	Matt. 24:29; Acts 2:20; Rev. 6:12
Restoration of tabernacle	Amos 9:11–12	Acts 15:16–18



When Jesus Speaks: Through His Miracles, Week #11 (Nine is missing)
When Jesus Died, was Buried and Resurrected

Israel regathered	Mic. 2:12–13	John 10:14, 26
The Kingdom established	Mic. 4:1–8	Luke 1:33
Born in Bethlehem	Mic. 5:1–5	Matt. 2:1; Luke 2:4, 10–11
Earth filled with knowledge of the glory of the Lord	Hab. 2:14	Rom. 11:26; Rev. 21:23–26
The Lamb on the throne	Zech. 2:10–13	Rev. 5:13; 6:9; 21:24; 22:1–5
A holy priesthood	Zech. 3:8	John 2:19–21; Eph. 2:20–21; 1 Pet. 2:5
A heavenly High Priest	Zech. 6:12–13	Heb. 4:4; 8:1–2
Triumphal entry	Zech. 9:9–10	Matt. 21:4–5; Mark 11:9–10; Luke 20:38; John 12:13–15
Sold for pieces of silver	Zech. 11:12–13	Matt. 26:14–15
Money buys potter’s field	Zech. 11:12–13	Matt. 27:9
Piercing of his body	Zech. 12:10	John 19:34, 37
Shepherd smitten—sheep scattered	Zech. 13:1, 6–7	Matt. 26:31; John 16:32
Preceded by Forerunner	Mal. 3:1	Matt. 11:10; Mark 1:2; Luke 7:27
Our sins purged	Mal. 3:3	Heb. 1:3
The light of the world	Mal. 4:2–3	Luke 1:78; John 1:9; 12:46; 2 Pet. 1:19; Rev. 2:28; 19:11–16; 22:16
The coming of Elijah	Mal. 4:5–6	Matt. 11:14; 17:10–12 ³

John 20 ESV

The Resurrection

20 Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. ²So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” ³So Peter went out with the other disciple, and they were going toward the

³ Martin, R. P. (2003). [Messiah](#). In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (pp. 1112–1114). Nashville, TN: Holman Bible Publishers.



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tomb. ⁴ Both of them were running together, but the other disciple outran Peter and reached the tomb first. ⁵ And stooping to look in, he saw the linen cloths lying there, but he did not go in. ⁶ Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, ⁷ and the face cloth, which had been on Jesus^[a] head, not lying with the linen cloths but folded up in a place by itself. ⁸ Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; ⁹ for as yet they did not understand the Scripture, that he must rise from the dead. ¹⁰ Then the disciples went back to their homes.

Jesus Appears to Mary Magdalene

¹¹ But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb. ¹² And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. ¹³ They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have laid him.” ¹⁴ Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus. ¹⁵ Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” ¹⁶ Jesus said to her, “Mary.” She turned and said to him in Aramaic,^[b] “Rabboni!” (which means Teacher). ¹⁷ Jesus said to her, “Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’” ¹⁸ Mary Magdalene went and announced to the disciples, “I have seen the Lord”—and that he had said these things to her.

Jesus Appears to the Disciples

¹⁹ On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews,^[c] Jesus came and stood among them and said to them, “Peace be with you.” ²⁰ When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. ²¹ Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am sending you.” ²² And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit. ²³ If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.”

Jesus and Thomas

²⁴ Now Thomas, one of the twelve, called the Twin,^[d] was not with them when Jesus came. ²⁵ So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe.”

²⁶ Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be with you.” ²⁷ Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.” ²⁸ Thomas answered him, “My Lord and my God!” ²⁹ Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have believed.”

The Purpose of This Book

³⁰ Now Jesus did many other signs in the presence of the disciples, which are not written in this book; ³¹ but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

JOHN 20. NLT

The Resurrection

²⁰ Early on Sunday morning,^[a] while it was still dark, Mary Magdalene came to the tomb and found that the stone had been rolled away from the entrance. ² She ran and found Simon Peter and the other disciple, the one whom Jesus loved. She said, “They have taken the Lord’s body out of the tomb, and we don’t know where they have put him!”

³ Peter and the other disciple started out for the tomb. ⁴ They were both running, but the other disciple outran Peter and reached the tomb first. ⁵ He stooped and looked in and saw the linen wrappings lying there, but he didn’t go in. ⁶ Then Simon Peter arrived and went inside. He also noticed the linen wrappings lying there, ⁷ while the cloth that had covered Jesus’ head was folded up and lying apart from the other wrappings. ⁸ Then the disciple who had reached the tomb first also went in, and he saw and believed—⁹ for until then they still hadn’t understood the Scriptures that said Jesus must rise from the dead. ¹⁰ Then they went home.

Jesus Appears to Mary Magdalene

¹¹ Mary was standing outside the tomb crying, and as she wept, she stooped and looked in. ¹² She saw two white-robed angels, one sitting at the head and the other at the foot of the place where the body of Jesus had been lying. ¹³ “Dear woman, why are you crying?” the angels asked her.

“Because they have taken away my Lord,” she replied, “and I don’t know where they have put him.”



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¹⁴ She turned to leave and saw someone standing there. It was Jesus, but she didn't recognize him. ¹⁵ "Dear woman, why are you crying?" Jesus asked her. "Who are you looking for?"

She thought he was the gardener. "Sir," she said, "if you have taken him away, tell me where you have put him, and I will go and get him."

¹⁶ "Mary!" Jesus said.

She turned to him and cried out, "Rabboni!" (which is Hebrew for "Teacher").

¹⁷ "Don't cling to me," Jesus said, "for I haven't yet ascended to the Father. But go find my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'"

¹⁸ Mary Magdalene found the disciples and told them, "I have seen the Lord!" Then she gave them his message.

Jesus Appears to His Disciples

¹⁹ That Sunday evening^[a] the disciples were meeting behind locked doors because they were afraid of the Jewish leaders.

Suddenly, Jesus was standing there among them! "Peace be with you," he said. ²⁰ As he spoke, he showed them the wounds in his hands and his side. They were filled with joy when they saw the Lord! ²¹ Again he said, "Peace be with you. As the Father has sent me, so I am sending you." ²² Then he breathed on them and said, "Receive the Holy Spirit. ²³ If you forgive anyone's sins, they are forgiven. If you do not forgive them, they are not forgiven."

Jesus Appears to Thomas

²⁴ One of the twelve disciples, Thomas (nicknamed the Twin),^[a] was not with the others when Jesus came. ²⁵ They told him, "We have seen the Lord!"

But he replied, "I won't believe it unless I see the nail wounds in his hands, put my fingers into them, and place my hand into the wound in his side."

²⁶ Eight days later the disciples were together again, and this time Thomas was with them. The doors were locked; but suddenly, as before, Jesus was standing among them. "Peace be with you," he said. ²⁷ Then he said to Thomas, "Put your finger here, and look at my hands. Put your hand into the wound in my side. Don't be faithless any longer. Believe!"

²⁸ "My Lord and my God!" Thomas exclaimed.

²⁹ Then Jesus told him, "You believe because you have seen me. Blessed are those who believe without seeing me."

Purpose of the Book

³⁰ The disciples saw Jesus do many other miraculous signs in addition to the ones recorded in this book. ³¹ But these are written so that you may continue to believe^[a] that Jesus is the Messiah, the Son of God, and that by believing in him you will have life by the power of his name.

Mt 28

The Resurrection

28 Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb.² And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it. ³ His appearance was like lightning, and his clothing white as snow. ⁴ And for fear of him the guards trembled and became like dead men. ⁵ But the angel said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified. ⁶ He is not here, for he has risen, as he said. Come, see the place where he^[a] lay. ⁷ Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. See, I have told you." ⁸ So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples.⁹ And behold, Jesus met them and said, "Greetings!" And they came up and took hold of his feet and worshiped him. ¹⁰ Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me."

The Report of the Guard

¹¹ While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place. ¹² And when they had assembled with the elders and taken counsel, they gave a sufficient sum of money to the soldiers ¹³ and said, "Tell people, 'His disciples came by night and stole him away while we were asleep.' ¹⁴ And if this comes to the governor's ears, we will satisfy him and keep you out of trouble." ¹⁵ So they took the money and did as they were directed. And this story has been spread among the Jews to this day.

The Great Commission

¹⁶ Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷ And when they saw him they worshiped him, but some doubted. ¹⁸ And Jesus came and said to them, "All authority in heaven and on earth has been given to me.¹⁹ Go therefore and make disciples of all nations, baptizing them in^[a] the name of the Father and of the Son and of the Holy Spirit,²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."



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Luke 24

The Resurrection

24 But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. ² And they found the stone rolled away from the tomb, ³ but when they went in they did not find the body of the Lord Jesus. ⁴ While they were perplexed about this, behold, two men stood by them in dazzling apparel. ⁵ And as they were frightened and bowed their faces to the ground, the men said to them, “Why do you seek the living among the dead? ⁶ He is not here, but has risen. Remember how he told you, while he was still in Galilee, ⁷ that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise.” ⁸ And they remembered his words, ⁹ and returning from the tomb they told all these things to the eleven and to all the rest. ¹⁰ Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles, ¹¹ but these words seemed to them an idle tale, and they did not believe them. ¹² But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened.

On the Road to Emmaus

¹³ That very day two of them were going to a village named Emmaus, about seven miles^[a] from Jerusalem, ¹⁴ and they were talking with each other about all these things that had happened. ¹⁵ While they were talking and discussing together, Jesus himself drew near and went with them. ¹⁶ But their eyes were kept from recognizing him. ¹⁷ And he said to them, “What is this conversation that you are holding with each other as you walk?” And they stood still, looking sad. ¹⁸ Then one of them, named Cleopas, answered him, “Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?” ¹⁹ And he said to them, “What things?” And they said to him, “Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, ²⁰ and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. ²¹ But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. ²² Moreover, some women of our company amazed us. They were at the tomb early in the morning, ²³ and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. ²⁴ Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see.” ²⁵ And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! ²⁶ Was it not necessary that the Christ should suffer these things and enter into his glory?” ²⁷ And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

²⁸ So they drew near to the village to which they were going. He acted as if he were going farther, ²⁹ but they urged him strongly, saying, “Stay with us, for it is toward evening and the day is now far spent.” So he went in to stay with them. ³⁰ When he was at table with them, he took the bread and blessed and broke it and gave it to them. ³¹ And their eyes were opened, and they recognized him. And he vanished from their sight. ³² They said to each other, “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?” ³³ And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, ³⁴ saying, “The Lord has risen indeed, and has appeared to Simon!” ³⁵ Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

Jesus Appears to His Disciples

³⁶ As they were talking about these things, Jesus himself stood among them, and said to them, “Peace to you!” ³⁷ But they were startled and frightened and thought they saw a spirit. ³⁸ And he said to them, “Why are you troubled, and why do doubts arise in your hearts? ³⁹ See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have.” ⁴⁰ And when he had said this, he showed them his hands and his feet. ⁴¹ And while they still disbelieved for joy and were marveling, he said to them, “Have you anything here to eat?” ⁴² They gave him a piece of broiled fish,^[b] ⁴³ and he took it and ate before them.

⁴⁴ Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” ⁴⁵ Then he opened their minds to understand the Scriptures,⁴⁶ and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, ⁴⁷ and that repentance for^[c] the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. ⁴⁸ You are witnesses of these things. ⁴⁹ And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.”

The Ascension



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⁵⁰ And he led them out as far as Bethany, and lifting up his hands he blessed them. ⁵¹ While he blessed them, he parted from them and was carried up into heaven. ⁵² And they worshiped him and returned to Jerusalem with great joy, ⁵³ and were continually in the temple blessing God.

Mark 16

The Resurrection

16 When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint him. ² And very early on the first day of the week, when the sun had risen, they went to the tomb. ³ And they were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?” ⁴ And looking up, they saw that the stone had been rolled back—it was very large. ⁵ And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. ⁶ And he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. ⁷ But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you.” ⁸ And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid.

[Some of the earliest manuscripts do not include 16:9–20.]^[a]

Jesus Appears to Mary Magdalene

⁹ [[Now when he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. ¹⁰ She went and told those who had been with him, as they mourned and wept. ¹¹ But when they heard that he was alive and had been seen by her, they would not believe it.

Jesus Appears to Two Disciples

¹² After these things he appeared in another form to two of them, as they were walking into the country. ¹³ And they went back and told the rest, but they did not believe them.

The Great Commission

¹⁴ Afterward he appeared to the eleven themselves as they were reclining at table, and he rebuked them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen. ¹⁵ And he said to them, “Go into all the world and proclaim the gospel to the whole creation. ¹⁶ Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. ¹⁷ And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; ¹⁸ they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover.”

¹⁹ So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. ²⁰ And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs.]]

Ephesians 1

Thanksgiving and Prayer

¹⁵ For this reason, because I have heard of your faith in the Lord Jesus and your love^[a] toward all the saints, ¹⁶ I do not cease to give thanks for you, remembering you in my prayers, ¹⁷ that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge of him, ¹⁸ having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, ¹⁹ and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might ²⁰ that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, ²¹ far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come.

NLT

Paul’s Prayer for Spiritual Wisdom

¹⁵ Ever since I first heard of your strong faith in the Lord Jesus and your love for God’s people everywhere,^[a] ¹⁶ I have not stopped thanking God for you. I pray for you constantly, ¹⁷ asking God, the glorious Father of our Lord Jesus Christ, to give you spiritual wisdom^[b] and insight so that you might grow in your knowledge of God. ¹⁸ I pray that your hearts will be flooded with light so that you can understand



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the confident hope he has given to those he called—his holy people who are his rich and glorious inheritance.^[c]

¹⁹ I also pray that you will understand the incredible greatness of God's power for us who believe him. This is the same mighty power²⁰ that raised Christ from the dead and seated him in the place of honor at God's right hand in the heavenly realms. ²¹ Now he is far above any ruler or authority or power or leader or anything else—not only in this world but also in the world to come.

Jesus Turns Water into Wine [Nature Jn 2:7-8](#)

Jesus Heals an Official's Son [Healing Jn 4:50](#)

Jesus Heals a Lame Man [Healing Jn 5:8](#)

Jesus Feeds 5,000 People [Provision Jn 6:1-13](#)

Jesus Walks on Water [Nature Jn 6:19](#)

Jesus Heals a Man Born Blind [Healing Jn 9:7](#)

Jesus Raises Lazarus [Resurrection Jn 11:43-44](#)

Jesus Rises from the Dead [Jn 20:1-10](#)

Jesus Appears in a Locked Room [Nature Jn 20:19-23](#)

Jesus Appears in a Locked Room for Thomas [Nature Jn 20:26-29](#)

Jesus Provides a Miraculous Catch of Fish [Provision Jn 21:4-6](#)

Jesus is more concerned for our growth than our comfort.

NOTES: 3 Days in Hades

FIND = THREE DAYS IN HELL TO REMOVE THOSE....

1 Peter 3:

¹⁸ For Christ also ^(AC) suffered ^[b] ^(AD) once for sins, the righteous for the unrighteous, ^(AE) that he might bring us to God, being put to death ^(AF) in the flesh but made alive ^(AG) in the spirit, ¹⁹ in which ^[c] he went and ^(AH) proclaimed ^[d] to the spirits in prison, ²⁰ because ^[e] they formerly did not obey, ^(AI) when God's patience waited in the days of Noah, ^(AJ) while the ark was being prepared, in which a few, that is, ^(AK) eight persons, were brought safely through water. ²¹ Baptism, which corresponds to this, ^(AL) now saves you, not as a removal of dirt from the body but ^(AM) as an appeal to God for a good conscience, ^(AN) through the resurrection of Jesus Christ, ²² who has gone into heaven and ^(AO) is at the right hand of God, ^(AP) with angels, authorities, and powers having been subjected to him.

3:18 This difficult passage, undoubtedly clearer to its first readers, has been variously interpreted. It probably refers to Christ's proclaiming, through the event of His resurrection, the fruits of His victory to **spirits in prison** (demon spirits). These spirits apparently were also behind the corruption of the world in Noah's day. See Gen. 6:1-8; 2 Pet. 2:4, 5; Jude 6. This proclamation may be part of Christ's subsequent sovereignty over "angels and authorities and powers" (v. 22). Nothing is said of a response from the hearers, and the passage ought not to be interpreted as referring to a second chance for salvation for those who refuse the truth in this life. See note on Eph. 4:9, 10.⁴

1 Peter 4:6

⁶ For this is why ^(A) the gospel was preached even to those who are dead, that though judged in the flesh the way people are, they might live in the spirit the way God does.

2. The liberty of salvation (4:2-6)

The decisive death to sin that is marked by baptism ushers in a new time of life. You have heard it said that 'Today is the first day of the rest of your life'. For the Christian the rest of his life begins with the faith that unites him to Christ. Having died to sin, he is alive to God; the rest of his life is no longer to be shaped by the desires of sin, but by the will of God. Peter is not teaching that the Christian is now perfect, and that sin is no longer a problem for him. Indeed, he writes to urge Christians to forsake sin. Yet there is a decisive difference. They have died to sin and have gained the freedom to live according to the will of God. Their lives are different.

⁴ Hayford, J. W. (Ed.). (1997). *Spirit filled life study Bible* (electronic ed., 1 Pe 3:18). Nashville, TN: Thomas Nelson.



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Peter shows the difference by a vivid contrast. There are two ways of life. One is determined by *the will of God*. The other is marked out by the will of the Gentile nations, *what pagans choose to do*. The two cannot be blended: no-one can serve two masters. Those who have been given new life through Christ will look with fear and revulsion at the life-style that once swept them along with the crowd. Equally, those living in the licentious fast lane will look with scorn and contempt at the pious life of 'born-again' Christians. Yet the Christians addressed by Peter had a sad advantage. They knew well what life in the fast lane was like. They had been Gentile pagans; wild drinking parties, sexual perversion, idolatrous cults—they had drowned in that *flood of dissipation*. But they now knew a better way, a way that their scornful friends could not imagine. Fervent love of brothers and sisters in Christ had replaced lust, alert awareness of the times had replaced drunken stupor, but above all, the joyful adoration of the risen Lord had replaced the folly of idolatry.

For you have spent enough time ... doing what pagans choose to do, writes Peter. Enough indeed! Those converted pagans would wince at Peter's irony. How they would wish to erase those wasted years from their memory! But now they have a new life, and Peter reminds them that there is no turning back.

In listing the vices of pagan immorality Peter makes vivid the 'evil desires you had when you lived in ignorance' (1:14), the 'empty way of life' in the pagan tradition (1:18). Paul gives similar descriptions. Peter is accurate; his hearers would not dispute his description of their past. But there were pagan moralists who condemned many of the same vices. Has not Peter overdrawn the picture? Paul answers that question in Romans 2. The moralists are themselves hypocrites, practising in one way or other exactly what they condemn. The forms of sin may differ, but all have sinned and come short of the glory of God. The division of the city of Berlin after World War 2 brought contrasts of many kinds: the freedom of the West expressed itself in the flaunting of commercialized sex. In contrast to the neon glitter of flesh shows in the West, the drab avenues of the East seem puritan in their restraint. Yet the Communist effort to legislate morality without God has opened other floodgates of repression and murder.

Peter draws the line for those who have died with Christ to the life of sin. That life went on long enough. The new life, *the rest of our earthly life*, is before us. How long that will be we do not know. Some who earlier trusted in Christ have already gone to be with him. 'The end of all things is near' (4:7). We do not know when the Lord will return. But, by Christ's resurrection power, we may be rid of that old life of selfish indulgence. We may live for the will of God, the Father of our Lord Jesus Christ. How different the will of God now seems! Once it loomed like a dark prison, curbing our desires, threatening our freedom to do as we pleased. Now we find that his yoke is easy and his burden light. The law of love is the law of liberty.

Drawing the line in a new life will antagonize former friends. They will find our new behaviour bizarre, even threatening. Charles Colson had gained notoriety in the Watergate scandal as a close associate of President Richard Nixon. When he was converted in the midst of the Watergate proceedings, the press greeted his 'born-again' witness with hoots of derision. Cartoonists had a field day picturing a cover-up by this instant saint. With the passing years, however, Colson's genuineness in caring for prisoners made its mark. The cynical laughter died down, and Colson's conversion began to command respect. Something had happened in his life.

Peter has already urged Christians to make their new manner of life a witness (2:11–12; 3:1). Some may be brought to glorify God in repentance as they see the changed lives of Christians. But this will not always be the happy outcome. Rather, Christians who will no longer join the pagan parties can expect to have *abuse* heaped on them. (The one Greek word for *they heap abuse on you* is literally 'blaspheming'. It may link with the idolatry of the pagans, and describe blasphemy, not against Christians, but against their God.) In the Wisdom of Solomon, an apocryphal book from before the time of Christ, the author cites the words of the wicked against the good life of a righteous person:

He professes to have knowledge of God,
and calls himself a child of the Lord.
He became to us a reproof of our thoughts;
the very sight of him is a burden to us,
because his manner of life is unlike that of others,
and his ways are strange.

The passage goes on to describe how the wicked plan to put the righteous man to the test 'with insult and torture' to see how well his profession will hold up. Yet even if Christian testimony meets with this response, the Christian must not despair. Those who persecute him because of his faithfulness must one day give account to the Lord, *who is ready to judge the living and the dead*. Peter has twice reminded us of God's just judgment (1:17; 2:23), and he may be speaking of the Father's judgment again. On the other hand, the New Testament often speaks of the Father's committing his judgment to the Son.² Peter has brought Christ's role as Judge into view by describing his exaltation to God's right hand (3:22); the phrase *to judge the living and the dead* is used particularly of Christ to express the inclusiveness of the judgment given to him. The word *ready* also seems to point to Christ. By his finished work and his exaltation he has accomplished everything; he is now ready to judge.

The people of this world may haul Christians before judges, and demand that they give account of themselves. Christians must be ready in every situation to give a reason for their hope (3:15). But their persecutors are themselves accountable to Christ, the Lord. The thought of that contrast, and of the Lord's vindicating judgment, leads Peter to add 4:6.

This verse has been as much debated as 3:19, and for some of the same reasons. Those who see the earlier passage as teaching Christ's preaching *the gospel* to the *dead* find confirmation in this text. Some take it to say that Christ preached the good



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news to all the dead in his descent to hell; he gave them the opportunity to repent, so that while their death has judged them in *the body*, they may live in *the spirit*. Others have held that the dead to whom the gospel was preached are the saints of the Old Testament, who were brought from their confinement in Hades by Christ.⁵

There are sound reasons, however, for interpreting this text in quite a different way. It does not speak of ‘spirits’ as does 3:19, but of the *dead*. These cannot be the spiritually dead, as has been proposed, for the dead mentioned in 4:5 are physically dead. Further, the verb for *the gospel was preached* (all one word in Greek) is passive; literally, ‘it, or he, was-preached-as-good-news’. Verse 6 is closely tied with what goes before: *For this is the reason ...* Since Peter has just spoken of the Lord’s judgment of the living and the dead, the simplest translation would be: ‘For this is why he was-preached-as-good-news to those who are dead also ...’ From Peter’s words it is much more natural to think of Christ as the content of the preaching than as the preacher. Other New Testament passages also speak of Christ’s being preached (1 Cor. 15:12; 2 Cor. 1:19; 1 Tim. 3:16).

Who, then, are the *dead* to whom Christ was preached? Evidently Peter speaks of them to encourage the Asian Christians. That is why Peter refers to the judgment: persecutors will be held accountable (4:5), and Christians will be vindicated. Peter’s reassuring word fits the context perfectly if we understand him to be speaking of the dead who will be vindicated by Christ in the judgment; that is, the Christian dead. Peter connects verses 5 and 6 with *For*. ‘The point of *For*, therefore, is not to suggest reasons why Christ should judge the living and the dead, but rather to draw out and underline an aspect of His judgment which will comfort and sustain the Asian Christians, viz. that because he is a righteous judge their converted brothers who have died have not believed in Him in vain.’

We must remember that the death of Christians created a problem for the church in the time of the apostles. Paul had to write to reassure the Thessalonians: those who had died had not missed out on the promise of the return of Christ. Perhaps the opponents of the gospel also used the death of Christians to mock the Christian hope. They said, ‘Where is this “coming” he promised?... everything goes on as it has since the beginning of creation.’⁵ The death of Christians seemed to confirm their scepticism. This would surely be heightened if some of the Christians who had died had been martyred. They then would have died under human judgment.

Peter gives a strong answer. Christ the Judge was preached to those who are now dead. He was preached, and they believed. That preaching brought about a decisive change. Although they might be judged in the flesh in the eyes of human beings, they live in the spirit in the eyes of God.

We saw that Peter’s statement about the reaction of the wicked to the new behaviour of the converted had a close parallel in the Wisdom of Solomon. What he now says also has a parallel in the same Wisdom passage:

But the souls of the righteous are in the hand of God,
and no torment will ever touch them.
In the eyes of the foolish they seemed to have died,
and their departure was thought to be an affliction,
and their going from us to be their destruction;
but they are at peace.
For though in the sight of men they were punished,
their hope is full of immortality.

The connection seems more than coincidence. If Peter does not have the Wisdom passage directly in mind, he certainly is following the same familiar line of thought: the wicked scorn the behaviour of the righteous, but the righteous dead are justified in spite of the accusations of the wicked. For Peter, to be sure, this thought is transformed through Jesus Christ: the righteous are those who have been redeemed by his blood; their hope is sure in his resurrection.

Indeed, it is the confidence of Peter and of the Christian church in the greatness of Christ’s salvation that makes these words of his necessary. Since death is God’s judgment on sin, and since Christ has paid the price of sin, it might seem that Christians should not die, but live until the second coming. Peter explains that even though they are judged in the body *according to men* (‘in the eyes of men’), they live in the spirit *according to God*.⁵

Ephesians 4:8-9

⁸ *Therefore it says,*

^(U) “When he ascended on high ^(U) he led a host of captives,
and he gave gifts to men.”^(A)

⁹ ^(V) *In saying, “He ascended,” what does it mean but that he had also descended into ^(W) the lower regions, the earth?^(B) ¹⁰ He who descended is the one who also ^(X) ascended ^(Y) far above all the heavens, that he might ^(Z) fill all things.)*

⁵ Clowney, E. P. (1988). *The message of 1 Peter: the way of the cross* (pp. 171–176). Leicester, England; Downers Grove, IL: InterVarsity Press.



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DESCENT INTO HADES—Christ’s journey to the place of the dead on our behalf following His crucifixion. Some interpreters see this descent in Paul’s reference to “lower parts of the earth” (Eph. 4:9). Both Peter (Acts 2:27) and Paul (Acts 13:35) quote Psalm 16:10, declaring that Jesus experienced death, but that He was kept from the corruption of the grave (Acts 2:27). From the heights of heaven’s throne Jesus descended to earth and even to death itself to provide for our *redemption.

The Bible does not teach this “descent” as a part of completing salvation’s provision or plan. “It is finished,” announced at Calvary, reveals Jesus’ blood and death perfected full victory over sin, death, and hell (Heb. 2:14-15).⁶

4:9 Paul explains that the quote from Ps. 68:18 (v. 8) applies to the **ascended** Christ. An ascent implies a prior descent. Christ’s descent **into the lower parts of the earth** has been variously interpreted as a descent into hell (associating it with 1 Pet. 3:19), a descent into Sheol/Hades (the realm of the dead (see Acts 2:25-35)), or as symbolically referring to His incarnation (whereby Christ descended to Earth from heaven), a descent carrying Him to the depths of humiliation (see Phil. 2:5-11). With reference to the view that He descended into hell, there is no biblical support for the notion that Jesus suffered in hell, only that He descended to Sheol to release the righteous dead into eternal glory, proclaiming the adequacy of the Atonement and validating the testimony of the prophets.⁷

9. Now that He ascended. Vv. 9 and 10 are parenthetical, showing what the ascension of Christ presupposes. By descending into the depths and ascending above all, He entered upon His function of filling the whole universe, in virtue of which function He distributes gifts to men. See ch. 1:23. Rev., properly, inserts *this*, thus giving the force of the article which calls attention to the fact of ascension alluded to in the quotation. “Now *the* or *this* ‘He ascended.’”

What is it but. What does it imply?

Descended first (καὶ κατέβη). His ascent implies a previous descent. A. V. reads *first*, following the Tex. Rec. πρώτον. Rev., correctly, *He also descended*. Compare John 3:13.

The lower parts of the earth (τὰ κατώτερα μέρη τῆς γῆς). The underworld. The reference is to Christ’s descent into Hades. Some give the words a comparative force, *deeper than the earth*.⁸

TAKING PRISONERS

Psalm 68:18, where Yahweh leads a host of captives, may sound familiar. Paul cites the verse in Ephesians 4:

Psalm 68:18

Ephesians 4:8

You have ascended on high; you have led away captives. Therefore it says,

You have received gifts from among humankind.

“When he ascended on high he led a host of captives,
and he gave gifts to men” (ESV).

If you look closely, there is a problem in the quotation. For Paul, Psalm 68:18 was about Jesus ascending on high and *giving* gifts to humanity. Jesus is somehow the fulfillment of Psalm 68. But the Old Testament text has God ascending and *receiving* gifts.

Reconciling this conflict of ideas requires getting some context first.

Psalm 68 gives us a standard description of conquest, known from other ancient texts and even from ancient sculpture and iconography. The victorious captain of the army leads the enemy captives behind him; they are the human booty of war.

When Paul quotes Psalm 68:18 in Ephesians 4:8, he does so thinking of Jesus. Part of the confusion over how to interpret what Paul is saying is that so many commentators have assumed that captives are being *liberated* in Ephesians 4. That isn’t the case. That idea would flatly contradict the well-understood Old Testament imagery. There is no liberation; there is *conquest*.

Paul’s words identify Jesus with Yahweh. In Psalm 68:18 it was Yahweh who is described as the conqueror of the demonic stronghold. For Paul it is Jesus, the incarnate second Yahweh, surrounded by the demonic *elohim*, “bulls of Bashan,” fulfilling the imagery of Psalm 68. Jesus puts the evil gods “to an open shame” (ESV) by “triumphing over them by [the cross]” (LEB) (Col 2:15). Psalm 68:18 and Ephesians 4:8 are in agreement if one sees conquest, not liberation.

What about the “receiving” and “giving” problem? Paul’s wording doesn’t deny there was conquest. What it does is point to the *result* of the conquest.

In the ancient world the conqueror would parade the captives and demand tribute for himself. Jesus is the conqueror of Psalm 68, and the booty does indeed rightfully belong to him. But booty was also distributed after a conquest. Paul knows that. He quotes

⁶ Hayford, J. W., Thomas Nelson Publishers. (1995). *Hayford’s Bible handbook*. Nashville, TN; Atlanta, GA; London; Vancouver: Thomas Nelson Publishers.

⁷ Hayford, J. W. (Ed.). (1997). *Spirit filled life study Bible* (electronic ed., Eph 4:9). Nashville, TN: Thomas Nelson.

⁸ Vincent, M. R. (1887). *Word studies in the New Testament* (Vol. 3, p. 389). New York: Charles Scribner’s Sons.



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Psalm 68:18 to make the point that after Jesus conquered his demonic enemies, he distributed the benefits of the conquest to his people, believers. Specifically, those benefits are apostles, prophets, evangelists, pastors, and teachers (Eph 4:11).⁹

4:8 Paul quotes Ps. 68:18 to picture the **ascended** Messiah, triumphant over Satan and his hosts, distributing spiritual **gifts** to His people. The faithful stewardship of our gifts on earth will determine our position of service in Christ's messianic reign.

4:9 Many people take this descent to refer to Christ's entering Hades (specifically the saved portion of that unseen world) after His crucifixion to take saints to heaven when He rose from the dead. On the other hand, **lower parts of the earth** may also be translated "lower parts, the earth," so as to refer to Christ's coming to our humble planet as a man. This is the more likely meaning here (see Phil. 2:5–8).

4:10 The One who humbled Himself as a lowly Servant is the same One **who ascended far above all the heavens** in universal supremacy (see Phil. 2:9–11; Col. 1:18).¹⁰

Luke 11:20-22

²⁰ But if it is by ^(Y)the finger of God that I cast out demons, then ^(Z)the kingdom of God has come upon you.²¹ When a strong man, fully armed, guards his own palace, his goods are safe; ^{22 (AA)}but when one stronger than he attacks him and ^(AB)overcomes him, he takes away his ^(AC)armor in which he trusted and ^(AD)divides his spoil. ^{23 (AE)}Whoever is not with me is against me, and whoever does not gather with me scatters.

11:22 Jesus portrays Himself as someone **stronger** than Satan who overruns Satan's house and gives the spoils of victory to those who are His (see Eph. 4:8, 9 for a similar concept).¹¹

⁹ Heiser, M. S. (2015). *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* (First Edition, pp. 292–293). Bellingham, WA: Lexham Press.

¹⁰ Radmacher, E. D., Allen, R. B., & House, H. W. (1997). *The Nelson Study Bible: New King James Version* (Eph 4:8–10). Nashville: T. Nelson Publishers.

¹¹ Radmacher, E. D., Allen, R. B., & House, H. W. (1997). *The Nelson Study Bible: New King James Version* (Lk 11:20–22). Nashville: T. Nelson Publishers.