

Special Study No. Four — Outline Notes

By Russell Watts

Introductory Notes:

The number of the Lord's appearances during the forty days following the resurrection, before His ascension, is generally said to be nine. Of these, five were on the day of the resurrection, one on the Sunday following, two at some later period, and one when He ascended. As to place, five were in Jerusalem, one in Emmaus, two in Galilee, and one perhaps on the Mount of Olives. If to these we add the appearance to James (mentioned only by the apostle Paul in I Cor. 15:7), which probably was at Jerusalem; then add also the appearance to Paul mentioned in I Cor. 15:8, we have eleven appearances. Most writers come to this conclusion, differing only on some fine points concerning some of the appearances.

However, we do not need to say that these recorded and stated appearances were the only actual ones. Acts 1:3 "To whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God." It is quite possible that there were other unrecorded appearances during this period of forty days.

I. The appearances on the day of the resurrection. (5)

A. To Mary Magdalene, at the Tomb, just outside Jerusalem.

1. Problem of when was this, at what time in the morning?

a. How to harmonize Matt. 28:1 with Mark 16:2; Luke 24:1 and John 20:1.

The first part of the verse must be interpreted by the added specification of what is added in the last part of the verse.

b. When did the women arrive at the tomb?

1. Luke says, "Very early in the morning."

2. John says, "early, while it was yet dark."

3. Mark says, "and very early on the first day of the week"

4. Matt. says, "as it began to dawn, toward the first day of the week."

c. We must consider where they came from.

Probably from Bethany about two miles away.

d. The time was probably about 5 A.M. for at this time of the year the sun would rise about 5:30 A.M. Objects would be discernible one-half hour before sunrise very likely.

2. Problem: did Mary come alone or with others and perhaps run on ahead so that she was first at the tomb?
She undoubtedly came with the rest. Then, seeing the stone rolled away, she ran immediately to tell John and Peter before even going to the tomb.
 - a. When telling Peter and John, Mary used the pronoun *we* signifying that she was not alone.
 - b. After telling Peter and John she returned to the tomb, probably following Peter and John. Then while she was alone outside the tomb the Lord appeared to her.
 3. John writes of this appearance in detail, John 20:11-18.
 - a. The account is personal to Mary.
 - b. She alone acknowledged the questions of Jesus.
 - c. Jesus addressed her in the singular.
- B. The other women, soon after appearing to Mary; while they are on their way to tell the message of the angels. (Matt. 28:9, 10)
1. Who were these other women? How many were there? (Lk. 24:9-11)
 - a. Mark 15:41, says that many other women came up to Jerusalem.
 - b. These names are mentioned: Mary Magdalene, Mary, mother of James, Salome, Joanna, Susanna and "many others."
 1. John mentions only Mary Magdalene.
 2. Matt. mentions Mary Magdalene and "the other Mary." Matt. 28.1.
 3. Mark mentions Mary Magdalene, Mary the mother of James, and Salome.
 4. Luke mentions Mary Magdalene, Joanna, Mary the mother of James, and the "other women."
Thus we see there are five, and possible others.
 2. Many variations of order are given for this account, due to our not being able to tell whether these women arrived at the tomb in one or two groups.
- C. Jesus appears to Peter. (I Cor. 15:5; Luke 24:33, 34)
1. McGarvey places this before the appearances to the two disciples on the road to Emmaus and at Emmaus.
 2. R. C. Foster writing in *Standard Bible Teacher*, Vol. 38, No. 2; Apr.-May-June 1936, article "The Risen Christ in Galilee," places this appearance after the Emmaus appearance.

3. Wieand Harmony places the appearance to Peter first.
 4. Lightfoot supposes one of the two at Emmaus to have been Peter.
 - a. Since there are not actual details given, it is hard to harmonize the accounts.
 - b. From Luke 24:34, it seems as if Jesus did appear to Simon (if the Simon talked of is Peter) before He did to the two disciples at Emmaus. McGarvey harmonized this verse with I Cor. 15:5.
- D. Jesus appears to the two Disciples going to Emmaus. Mark 16:12, 13; Luke 24:13-35.
1. Who were these two disciples? One was Cleopas, of whom nothing further is known. (Luke 24:18)
 - a. Some say the other was Luke, for he writes almost like one that might have been present during this experience.
 - b. Lightfoot (mentioned above) supposes him to be Peter.
 2. About Emmaus and its location from Jerusalem.
 - a. Luke 24:13, "village named Emmaus which was three score furlongs from Jerusalem."
 1. How far is this? If the ruins called el Kukeibeh is the ancient city of Emmaus, then it would be a distance of seven and thirteen-sixteenths of a mile from Jerusalem. The village has not yet been identified beyond dispute.
 3. Time of this meeting. Probably leaving Jerusalem about noon, and allowing for a slow walk, they would arrive in Emmaus a good while before sundown.
 4. Although the Lord met these two while on their way, their eyes were holden until the meal was being eaten. Luke gives the cause in Luke 24:31, "And their eyes were opened, and they knew him; and he vanished out of their sight." Mark gives the affect or their reaction in Mark 16:13, "And they went away and told it unto the rest: neither believed they them."
- E. Jesus appears to the ten. Luke 24:36-43; John 20:19-25.
1. Thomas is absent at this time.
 2. Place and time?
 - a. Place — In Jerusalem. In all probability, they were gathered in the same room in which they had eaten the paschal supper.

- b. Time — In the evening, for the two disciples who went to Emmaus arrived back in time to tell them of their experience.
 - 3. The actual appearance of Jesus in the room.
 - a. John writes that when they saw Jesus they were glad.
 - b. Luke writes that they were terrified and affrighted.
 - c. Why the apparent difference?
 - 1. Luke tells the immediate reaction as Jesus stands in the midst of them. How did he get here? They knew nothing of the possibilities of a resurrected body.
 - 2. John tells their attitude after they had been satisfied this was not a ghost, but their Lord!
- II. Jesus appears to the eleven, Thomas being present this time. Mark 16:14; John 20:26-31; I Cor. 15:5.
 - A. When and Where? In Jerusalem, probably the same place as where Jesus appeared to the ten. When? The following first day of the week. (Jn. 20:26).
 - B. Main object of thought. Getting Thomas to believe.
 - 1. While so doing, this was also reassuring proof for the others.
 - 2. Thomas asked to place his hand into Jesus' side.
 - a. Thomas' answer, "My Lord and my God!" (Jn. 20:28).
- III. Jesus appears to the Seven disciples by the Sea of Galilee. John 21:1-25. Only John records this incident.
 - A. Time — Some suggest the next Lord's Day; the day is actually unknown.
 - B. The seven disciples: Simon Peter, Thomas, Nathanael, James and John, and two other disciples.
 - C. Order of events that happened:
 - 1. Peter and the others probably gathered in Peter's home in Capernaum.
 - 2. This waiting made them impatient. Thinking of an honest means of getting food, Peter said "I am off to fish tonight." The rest join in, "We are going with you."
 - 3. With all the old enthusiasm, they go fishing, but luck was against them that night, remindful of an experience three years earlier.
 - 4. At early morning someone appeared on the beach and asked, "Lads, have you anything to eat?" Their answer was, "No!"
 - a. Advice from the man on the shore. "Cast on the right side of the boat."

- b. The results; 153 fishes were caught in the net.
- c. John at this, turned to Peter and said, "It is the Lord."
- d. Peter immediately started swimming for the shore.
- e. They all had fish for breakfast.
- 5. Jesus turned to Simon Peter and probed the recesses of Peter's heart to secure for him the humility necessary for service.
- 6. Peter asks about John.
 - a. Jesus' answer: John 21:22, "If I will that he tarry till I come, what is that to thee? Follow thou me."
- IV. Jesus appears to the five hundred in Galilee. Matt. 28:16-20; I Cor. 15:6.
 - A. Problem: Some would separate this appearance, and make two appearances here, one to the eleven separately, then to the eleven as counted with the five hundred.
 - a. If Jesus gave the Great Commission at this time, would he give it to the eleven gathered together with so large a group?
 - b. But in Matt. 28:17, "some doubted," could be evidence that the groups were together.
 - c. Solution, if we separate these two appearances it eliminates this problem.
 - B. Where is this mountain that is spoken of in Matt. 28:16?
 - 1. Some possible places:
 - The Place of the Sermon on the Mount
 - The Mount of Transfiguration
 - The place where He choose the twelve
 - The place on the east side of the lake where Jesus fed the 5,000.
- V. Jesus appears to James. I Cor. 15:7.
 - A. No details given of this appearance.
 - B. Who is this James?
 - 1. Possibly one of Jesus' half-brothers, who had been converted after the resurrection.
 - 2. Later served as pastor of the Church at Jerusalem.
- VI. Jesus appears to the eleven in Jerusalem and leads them to the place of Ascension. Mark 16:19, 20; Luke 24:44-53; Acts 1:2-12.
 - A. Luke, who also wrote Acts, gives us the account of this in both of his writings, one a continuation of the other.
 - B. What Jesus told them at this time.
 - 1. Charged them not to depart from Jerusalem.

2. They were to wait for the promise of the Father.
3. Jesus told them they would be baptised in the Holy Spirit not many days hence.
4. They questioned Him about restoring the kingdom to Israel at this time. He answered, "It is not for you to know times nor seasons, which the Father hath set within his own authority."
5. Jesus charged them to be witnesses for Him in all places, Judea, Samaria, and the uttermost parts of the earth.
6. Jesus ascends into heaven.

VII. "And last of all, as to a child untimely born, he appeared to me also." I Cor. 15:8. This is the last appearance, which is to the Apostle Paul, and is recorded for us by Luke in Acts 9:3-9.

A. Paul says he saw the Lord.

Summary:

The forty days, or five weeks and five days, beginning on the day of the Resurrection which was from Sunday, April 9th, (17th Nisan) to Thursday, May 18th, may be divided into three periods. (1) That in Judea from Resurrection day to the departure into Galilee, (About twelve days). (2) That in Galilee, (About twenty-three days). (3) That after the return to Jerusalem to the Ascension, (About five days).

During the first period, from Resurrection Sunday to the Sunday following inclusive, there were six appearances, five on Resurrection Sunday: (a) to Mary Magdalene; (b) to the other women, 5?; (c) to the two at Emmaus; (d) to Peter; (e) to the Ten; on the next Sunday (f) to the Eleven.

During the second period, after the arrival in Galilee, there were three recorded appearances: (a) to the seven disciples at the Sea of Galilee; (b) to the five hundred, the eleven being with them or separately just before them; (c) to James.

During the third period, after the return to Jerusalem to the ascension, there were two appearances actually counted as one; (a) to the apostles first assembling somewhere in the city; (b) to them in the city to lead them out to Bethany.

Last of all, time and place, A.D. 37 on the Damascus Road He appeared to Saul, later called Paul.

Some reasons or purposes for the Lord's appearances:

1. To convince the disciples that He was indeed risen. The appearances are proof of the resurrection, the empty tomb, grave clothes, testimony of the angels, were proof and the disciples continued to doubt.

2. For continuity and the progressive nature of the Lord's redemption work. (Not only in seeing the Lord in His resurrected body, but most important, hearing what He taught after His resurrection.)

EXPOSITORY SERMON NO. TWENTY

EPILOGUE

John 21:1-25

Introduction

- I. RECALL THE PROLOGUE IN OUTLINE
- II. RECALL THE MAIN BODY OF THE GOSPEL IN OUTLINE
- III. NOW LOOK AT THE EPILOGUE

An epilogue is not an afterthought but a restatement *in condensed form* of the whole drama. It is a recapitulation; a summation; a conclusion.

There are two main subjects treated in this epilogue which sum up the basic message of the fourth gospel; the revelation of the Incarnate Word and the response and commission of the disciples.

Discussion

- I. OMNIPOTENT LORD 21:1-14
 - A. Disciples in Galilee at His command to meet with Him there
 - B. Disciples fishing to support their discipleship
 1. They had not renounced their discipleship and reverted to worldly ways
 2. Jesus did not condemn them for fishing, but helped them
 - C. Christ reveals His glory
 1. By supernatural omniscience in knowing where to cast the net (and probably by commanding the fish to be there)
 2. By eating breakfast with them and showing the reality of His resurrection in the body
 - D. This last miracle recorded by John serves to recap the very theme of the whole drama recorded in his gospel—The Word Become Flesh and Demonstrating His Glory.
 1. His supernatural deeds and words and personality is the very bed-rock basis of our faith in Him
 2. The demonstration of His omnipotent majesty *had* caused the disciples to say:
 - a. "Lord, to whom shall we go, thou hast the words of eternal life."
 - b. "My Lord and my God!"
 3. The gospel was written by eyewitnesses to bring us to the same faith and trust in the person of Jesus Christ.