

# *Christ Church By The Sea - Puerto Vallarta*

## *Weekly Bible Study with Father Bob*

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### **The Resurrection 5 – John**

*Read and discuss John 19:38 – 21:25*

**May 14, 2020**

00:01

We ask all this from the name of Jesus Christ our Lord Amen amen. I guess I should wait for you to start the recording should my. Yeah.

00:16

Ok so where I want to pick up on. In the Gospel of John. Chapter 19 verse 38. Rely think you read last time Robert how about you read their spines sure.

00:38

19 Where am I starting 3838. After these things Joseph Aramis who was a disciple of Jesus the secret one because of his fear of the Jews asked pilot to let him take away the body of Jesus.

00:59

Pilot gave him permission so he came in and moved his body naked Demas who had 1st come to Jesus by night also came bringing a mixture of murder and winning about \$100.00 pounds they took the body of Jesus and wrapped it with the spices in linen cloth according to the burial custom of the Jews now there was a garden in the place where he was crucified and in the garden there was a new tomb in which no one had ever been laid in so because it was the Jewish day of preparation and the tomb was nearby family Jesus there.

01:35

Early on the 1st day of the week while it was still dark Mary Magdalen came to the tomb and saw that the stone moved from the 2 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 of the tomb and we do not know where they have laid Him.

01:53

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Then Peter and the other disciple set out and went toward the tomb the other 2 were running together but the other disciples ran Peter and reached the tomb 1st.

02:04

He bent down to look in and saw the winning rep and the women rapping is lying there but he did not go in. Simon Peter following him and bit into the 2.

02:18

He saw the one and wrappings lying there and the cloth that had been a Jesus had not lying with a wooden wrappings but rolled up in a place by itself.

02:27

Then the other disciple who saw reached the tomb 1st also went in and he saw and believed for as yet they did not understand the scripture that he must rise from and to from the dead.

02:41

Then the disciples returned to their homes but Mary stood weeping outside the deal as she wept she bent over to look into the tomb and she saw 2 angels and white sitting where the body of Jesus had been lying one at the head and the other at the feet 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 when she had said this she turned around and saw Jesus standing there but she did not know that it was Jesus Jesus said to her Woman Why are you weeping whom are you looking for 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 Jesus said to her Mary she turned and said to him in Hebrew read Bruni's which means teacher Jesus said to her Do not hold on to me because I have not yet ascended to the Father.

03:42

Go to my brothers and say to them I am ascending to my father and your father to my God and your God Mary Magdalene went and announced the disciples I have seen the Lord and she told them that he had said these things to her.

03:57

When it was evening on that day the 1st day of the week and the doors of the house where the disciples had met were locked for fear of the Jews Jesus came and stood among them and said Peace be with you after he said this he showed them his hands and his side then disciples rejoiced when they saw the Lord Jesus said to them again dispute with you as the Father has sent me so I send you when he had said this he breathed done and said to them receive the

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Holy Spirit if you forgive the sins of any Their forgiven if you retain the sins of any They are retained.

04:35

But Thomas who was called the Twin one of the 12 was not with them when Jesus came still the other disciples told him we have seen the Lord but he said to them unless I see the mark of the nails in his hands and put my finger in the Mark of the nails of my Hannity aside I will not believe.

04:54

A week later his disciples were in the house and Thomas was with them all the doors were shut Jesus came and stood among them and said Peace be with you then he said Thomas put your finger here and see my hands reach out your hand and put it in my side do not doubt but believe Thomas answered him my lord and my God Jesus said to him have you believe because you have seen Blessitt are those who have not seen and yet have come to believe.

05:24

Now Jesus did many other signs in the presence of His disciples which are not in this book but these are written so that you may come to believe that Jesus is the Messiah the Son of God and that through believing you may have a life in his name.

05:41

Sure I'll keep going through 21 yes. After these things Jesus showed himself to the again to the disciples of a sea of dead beery as you showed himself in this way.

05:54

Gathered there together were Simon Peter Thomas called the twin Nathaniel of Canaan in Galilee the sons of \$72.00 others of its disciples Simon Peter said of them I'm going fishing they said they said to him we will go with you they went on and got into the boat but that night they caught nothing.

06:14

Just after daybreak Jesus died on the beach but the disciples did not know that it was Jesus Jesus said to them children you have no fish have you answered him No.

06:25

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He said to them cast the net to the right side of the boat and you will find so they cast it and now they were not able to haul it in because there were some of the fish the disciples that decide whom Jesus loved said that Peter is the Lord when Simon Peter heard that it was the Lord he put on some clothes for he was naked in jumped into the sea but the other disciples came in the boat train even that full of fish for they were not far from the land only about a 100 yards off when they gone ashore they saw a charcoal fire there with fish on it and bread Jesus said to them bring some of the fish that you have just caught so Simon Peter went aboard and haul the net ashore full of large fish \$153.00 of them and though there were so many the net was not torn Jesus said to them Come and have breakfast no no the disciples dared to ask him Who are you because they knew it was the Lord Jesus came to the bread and gave it to them and did the same with the fish this was now the 3rd time that Jesus appeared to be disciples after he was raised the debt.

07:29

When they had finished breakfast Jesus said to Simon Peter Simon son of John do you love me more than these he said to him Yes Lord you know that I love you Jesus said to him my lambs.

07:42

A 2nd time he said to him Simon son of John do you love the he said to him yes large you know that I love you Jesus said to him 10 by sheep he said to him the 3rd time Simon son John do you love me Peter felt hurt because you said to him the 3rd time do you love me and he said to him Lord you know everything you know that I love you Jesus said to him feed my sheep Very truly I tell you when you were younger used to fasten your own belt to get him to go wherever you wished but when you grow old you will stretch out your hands and someone else will fasten a belt around you and take you where you do not wish to go he said this to indicate the kind of death by which he would clarify got after this he said to him Follow me.

08:30

Peter turned and saw the disciple whom Jesus loved following that he was the one who would recline next to Jesus at the supper and it said Lord who is it that is going to betray you.

08:41

When Peter Simon said to Jesus Lord what about Him Jesus said to him if it is my will that he remain until I come what is that you follow me so the rumor spread in the community that this disciple would not die yet Jesus did not say to him that he would not die but if it is my will that he remain until I come what is it what is that to you this is the disciples who is testifying to these things and has written them and we know that his testimony is true but there are also many other things that Jesus if every one of them were written down I suppose of the world itself could not contain all the books that would be written.

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09:22

And that. The reader. The at the. Beginning end of the gospel. Write its little ball. Ok Just a quick look back again at the burial.

09:39

We have to again Joseph and that could be a mess. So. No no explanation or no particular rationale as to why. In one gospel there there's only one and so on and so forth it's.

10:06

And I really don't have a good answer for this. Is one of the things that I was going to try to do a bit of research on and this week got away on me.

10:18

And I've been I've been. I've been in the process of extending my. Took me 6 visits to the immigration office so. For that of a rationale anyway Mexico doesn't have this down pat yet Mexico is no.

10:38

Although they have no that's not permitted they have it absolutely down pat they have all the forms and bells and whistles that anybody could ever wish for. They laws they seem to love bureaucracy so anyway so again here they have the murder and alos 100 pounds I mean that.

11:02

An enormous amount. I think I'm not clear on that but it's not the women who bring the. 2 bring the spices they need to be Miss and which is and this again is strange because this is normally a women's work to prepare the body prepare a meal and in this case is so certain they could be missed do it.

11:31

And I have. Had to on this and so I might be a little tardy on pumping in. What I have read is that the amount of spices is over the top and that the reason it's over the top is that it's to indicate this was a royal burial.

12:00

And that and it's \$100.00 Roman pounds which are 12. Carryall. Thinking so they only had \$75.00 Ok but it was still over the top yet Ok yeah good point I mean again we don't have

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evidence for that but that makes a lot of steps as that would be the custom of the time as it's extra biblical information that's helpful in this situation.

12:34

So the garden is in the place where he was crucified near Golgotha If not there's a new tomb it doesn't say anything about who owned it. And they laid him there because it was the day of preparation and the tomb was nearby and so on so the it was a.

12:53

At one level it was a quick burial. So early on the purred day while it was still dark Mary comes to the to him and she sees the stone has been removed and so she doesn't even look in the tomb she just runs to the grave has basically broken open she runs and tells Simon.

13:17

And. The one the other disciple the one whom Jesus loved we assume to be John. And they run and they look and they see the wrappings. But the body is gone so the body has slipped off the wrappings.

13:40

Then the other disciple went in and he saw and believed Now that's an interesting because Simon comes a look he sees the linen lapping some of the cloth separate on the head separate.

13:53

But it doesn't say anything about him getting And but it seems to indicate that the other disciple came in and he saw and believed for as yet they didn't understand the scripture.

14:07

So not clear what they what that's supposed to imply but it appears that jawn assuming it's John. Had a deeper insight into things than Peter however at that point the disciples returned home Mary.

14:27

Would assume shows up at the tomb after she has carried the message and she sees the 2 angels in white not outside the tomb but inside the 2 where the body had been lying.

14:41

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And they give her the message why are you so again we have this question. One man one angel 2 angels so John agrees with. Matthew. Was it was Matthew that had the 2 Angelus right.

15:02

Was. With Luke or Matt I can't remember. One of them and a can of them will check it out I've got the resorts for you that I'm going to arrange to get to you.

15:17

Ok so they and they say to her Why are you weeping. And she says they've taken away my lord she doesn't know who these people are the sea assume they're in jewels or is that an after the fact insight that they gain but she says.

15:36

She displays her grief they've taken away my lord I don't know where they laid him I can't even go to his grave to grieve. And at that point Ok.

15:48

She stooped down she is looking into the tomb she sees the angels and when she had said this she turned around she doesn't doesn't seem to the fear that she has entered the tomb She's at the at the entry to the 2 turns around sees Jesus standing there doesn't recognise him.

16:12

Except on the the theme of the. People on the road to a mass that Jesus is so transformed. That is not immediately recognizable that. For for the for the people for clear pounce on his associate It's the breaking of bread for g.-d. for Mary it's the speaking of her name.

16:42

Jesus said to her Mary and because he's already spoken to her Woman Why are you weeping for whom are you looking Ok she doesn't recognize his voice even at that point when he speaks her name.

16:59

She reckons she recognizes it. Recognizes him. And I think there's there's a level at which. It would seem that John is speaking to that whole issue of.

17:18

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Jesus calling us by name there's a power in naming us. Get picked up at baptism we we we name children at baptism and so on and so forth.

17:34

So she. She calls him Rabu ni teacher master. Jesus says don't hold on to me because I have not yet ascended. But go to my brothers and tell them I am ascending to my father and your father to my God.

17:58

And it's the same as in. Luke where. The women down and grab his knees and he says Don't cling to me. So he says I'm ascending to my father and your father to my God and your god.

18:23

So this very simple message. Not go somewhere not do something but simply go to my brothers and say to him I am ascending to my father and your father to my God and your god.

18:40

No necessary not even a necessary any indication that he's going to appear again or anything else but he becomes the messenger simple message that he is alive that he has risen from the dead or he has been raised from the dead but essentially I am ascending I am leaving this realm and going to my father's room to my God and your god.

19:11

Which again. Emphasizes perhaps the relationship between Jesus and his and his followers. That to my father your father my god your god so she goes tells them a message.

19:32

No response recorded here. Could I go back to something just briefly. I went recently and it's an intriguing thought to me is that when they have the exchange about being the gardener.

19:53

Is that it some level what we are to think about this writer said is the Garden of Eden. Is part of idea about the old Adam and the new Adam but this is a nod toward that Ok whatever I found fascinating you know and to think about that this you know I'm just reading the story she's supposed to be the gardener Well what else would she supposed him to be you know you know he's not the woman but this is.



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20:29

No. Other thing I just wanted to say because that has fascinated me in all of our readings it how high is this tomb sometimes they're leaning over sometimes they're going in we have persons sitting inside outside you know I don't think it's like a 7 foot high entrance here so it's sort of like So how big are these angels sitting in there yes.

21:01

Yes there's raises a lot of questions I mean and again there's there's no there's no collusion here in terms of. You know getting the story rationalized and strengthened out before it before it's given.

21:18

And as I understand it. These these kind of tombs were. Big enough to have more than one body. Especially if it was as it says if it was our Joseph or Ferrum it is 2 men and it was a rich man they would put the bodies in let them older and then take the remaining bones put them in an OSs wherry and cut them off to the side so that the tomb became a family crypt if you like but it it's you're right it's very hard to know how big this.

22:00

Tomb is and. What all the other details are about it. Picking up again on your. Mention of the gardener and the Garden of Eden We'll come again.

22:16

To that a little bit later on to flashback if you like to to the very beginnings of things and. Well known Jesus as Gardner In the Garden of Eden the Word of God you know calling for.

22:36

All things in the garden I mean there's a sense in which the Word of God as the as the be a call of creation does become the gardener doesn't a fascinating connection.

22:50

Ok anything else anybody want to pitch in their. I read.

22:58

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Response book on John a few months ago. Called Tales of a Jewish mystic and yet here in the Beloved his theory on the beloved disciple is that that is meant as sort of an ideal prototype for what the Christian will become.

23:18

And that's why he's shown to understand it and sort of be what he's supposed to be an aspirational figure and that was I understand a lot of you know a lot of spawning.

23:31

You know gymnastics did to get there but I thought it was a been arresting. Interesting to even even if it's a genuine full blown figure the author of The Gospel of John it's still it still bears that weight here is the here is the prototypical faith response you see here you believe Ok good point Ok so when it was evening it was sorry and I think I'll say but I want to pitch in there when it was evening of that day the 1st day of the week and the doors of the house where the disciples had met were lost for fear of the Jews Jesus came and stood among them and said Peace be with you.

24:19

For that sentence has a lot of stuff and that. Ok Ruth remembering that this is the 1st day of the week which in our calendar is Sunday the day after Sabbath.

24:34

The doors of the House are locked. The disciples are in fear for their lives. If this Jesus has been crucified as an insurrection is as a rebel against the Roman Empire.

24:55

One of the things that was interesting in just when are doing some reading for another thing recently. Herod the Great. Was given the title King of the Jews.

25:10

And by by Rome Ok and then is done Herod and to pass which was. The ruler at the time I think he was the son of Herod the Great.

25:29

Was the was the 1st one after Herod the Great who was also given the title of King of the Jews so when when the when the name plate is put up this is Jesus' King at the choose it is an

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accusation that he was claiming to be king of the Jews as opposed to Herod Ok with that it was a challenge to the Roman authority to name who was the king and it.

26:03

And yet it has that other implication that Jesus truly is the king of the Jews who is the is the. The one the Messiah. Intended to be the true not just spiritual King but but King in the sense of being a priority in this world as well so a lot of back and forth there.

26:32

So the disciples as followers of this insurrectionist are are liable for execution as well and so they are there they. Turn the Jews. Well Ok.

26:51

At the time that John is writing. There has been the falling out for for the early days of the Christian community they were considered. A movement within the Jewish realm and so they were given the same allowances that Jewish believers had that they weren't forced to acknowledge other gods any of the other Roman gods they weren't required to acknowledge Caesar as as a god and so the Christians.

27:33

Sort of piggybacked on on on the Jewish allowance that was given to them. But by the time we come to John's gospel even Matthew and Mark Matthew and Luke are beginning to show it there's the conflict over who's going to control the synagogues is it going to be the.

27:58

This new group of these Christians or you know which is a continuation in their mind of being true re deemed Jewish Mason or is it going to be people like the Pharisees who who are calling people back to the traditions and the law.

28:19

And so this battle is going on over control of the synagogues and and the the Christian blues. And and then when the when the Romans destroyed Jerusalem and destroyed the temple there is this.

28:38

Separation between There's no longer the temple so that the synagogues assume a greater importance. And so that's one of the you remember those phrases you know when the day

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comes in you're under trial and there's difficulties they will throw you out of the synagogues that's record that put in the Gospels because that's what's in fact happening.

29:03

If you if you proclaim the name of Jesus you're going to be thrown out of the synagogues because the Pharisees and other authorities are not going to appreciate your your way of being Jewish Ok especially when they start to include Gentiles so.

29:26

The that conflict between the Christians and the Jews has it has that. Birth if you like very very early I think in in the relationship between Christians and Jews and so by the time John is writing this has been.

29:48

Has become really bitter and deep and and so the Jews become. You know the the enemy.

30:00

And unfortunately John's Gospel. Has been called on in that way throughout the ages and and is used as a dreadful kind of anti Semitic. Method. So when that when it says for fear the Jews is.

30:26

Gone I think is not going to that but it's the authorities it's those who have the power to arrest and and execute and so there they are in fear gathering behind locked doors.

30:42

And Jesus comes and stands in the middle of them doesn't knock on the door doesn't ask for entry just there and this this reflects. Other testimony as well that Jesus is there.

30:59

In Luke he comes in the middle of the room without walking through the door it just appears and he and he addresses their fear peace be with you that isn't just.

31:14

A happy happy clappy kind of joy in. Spiritual. Comfort this is this is that profound peace that allows us to be confident in the face of threat.

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31:34

Very appropriate for these days for us. After he said this he showed them his hands and his side the disciples rejoiced when they saw the Lord Jesus said to them again Peace be with you as the Father has sent me so I say and do you think you now have my ministry.

32:02

And so why did the father send me to reconcile to be the sacrifice to bring people into relationship with God. And here we have the Johanne on Pentecost.

32:21

When he said this he breathed on them and said to them receive the Holy Spirit if you forgive the sins of any They are preventing them if you retain the sins of any They are retained.

32:35

No some interesting stuff here. He breathed on them at the very beginning of creation. God took a fistful of mud and breathed life into it. And this is what I was talking about you know when we're talking about the gardener here we have again that that the beginning and the end this is a whole new creation that the.

33:07

In in one sense Jesus last action on earth is to recreate the humanity of his followers. That they receive the Spirit they they now are able to see the Spirit is doing to to allow the Spirit to lead and guide and then build them in ways that the world cannot allow.

33:38

The world being those opposed to God's God's love. Then we have this interesting passage if you forgive the sins of any They are forgiven you retain the sins of any They are retained and that you know gets used.

33:55

As a power tool. To control people if you you know. If you if you don't abide by the boss rules at the time then then you're cast out of the community and your or.

34:14

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Your celebration is is that risk. I think there's a piece of I read that makes a lot more sense to me that this is set in the context of imparting the Holy Spirit the sin against the Holy Spirit that gets talked about in the.

34:40

In the synoptic gospels. Jesus talks about the only unforgettable say and is the sin against the Holy Spirit John doesn't record that teaching but I think it's reflected here.

34:56

Receive the Holy Spirit it's if you live your lives if you be the body if you be my body in the world the way you should then people will see the spirit at work and open their hearts and their minds and their souls to that redemptive knowledge.

35:25

So rather than being. A power to wield over others I think it's almost a warning to them. That if you if you live your life proclaiming my salvation that's clear in me that if you live your life in a way that that show the reconciliation that I have come to bring between humanity and God if you become the demonstration of that.

36:00

People will be open to receiving. That and the sin of refusing to recognize the love of God at work in the world will be removed. And if you if you don't then people are going to continue in their ignorance and there's a level at which you will be responsible for that you know if they if they.

36:30

If the Herald sounds the trumpet and those are warned people are warned and they take the warning and then they will live you will have done your job and and you will not be responsible for those who who don't take the warning but if you don't give the warning then everybody who dies on your account will their blood will be required at your hands I think there's a lot of that kind of thing.

36:58

Being incorporated into Jesus or chair or any thoughts or reflections on that. I've read that in a few places that.

37:12

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John is called the spiritual gospel. And you know breath being spirit and it's something I think when I read that I kind of feel like I felt that in my phones already having read the Gospels all my life that it was it's not just that that gospel has different events from the synoptic gospels I think it's just a whole different sort of tone.

37:37

It is more it doesn't sound as if it's supposed to be history it sounds mythological to me and a lot of the reason that you know and those sorts of things and that's I've always it's always been my favorite.

37:54

Because of that even when I was a kid reading the Gospels I thought I couldn't even articulate it I felt it was different and special and meant to be something almost like a culmination of the other gospels like what the other doubtful said trying to teach and a lot of what you were saying I think strikes at that stuff.

38:13

Yeah I would agree I think there's. They're all proclaiming the same issue but he's coming at it from a very different different perspective and then you know that whole business of the book of science you know that Jesus is constantly giving signs not only about who he is but a boat the nature of God working through him.

38:35

For for the benefit and. Wholeness of people good point thank you for that I was wondering if that notion of of this isn't so much this retaining isn't so much like you get to be in charge but rather you get to be responsible this is a thought that is a keel looks too you know so it's.

39:05

And I can't put my finger on where but in a zealot does say that God does not intend for anyone to be. Lost not saying or doing or to die and so that the John is taking a very ancient you know an ancient.

39:24

And burning young Paul when he's not inventing something new. Which is that that line is right on the truth might come.

39:38

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Rather that they should turn to God is not is they should they should turn from their wickedness and. I'll try to track it down what I did track down while you were speaking was that in our eyes they have 431 and it says this.

39:59

But now this is what the Lord since he who created you. Oh Jacob he who formed you Israel Sr not for I have 3 d. Jew I have summoned you by name.

40:24

You are mine and that's the verse that I think of when Jesus is talking to Mary Ok called you by name beautiful I've called you by name you are my brother.

40:38

That Hans has a wonderful song about that I love you when you are mine. But I will go off and look to see if I can pull up that is the converse.

40:53

Ok Any other thoughts there that's a lot of the really offices we are called by your name there is that that verse is in a lot of that is in a lot of the prayers in the prayer book right.

41:10

Oh yeah I mean it it speaks to the intimacy with which. Our relationship is to be marked with God and the whole thing you know about you don't exist unless you are properly named you know the whole idea when are you familiar with that with God bringing all the animals before Adam.

41:36

And he may. Well Ok well. Gods God their gods looking for a help meet for Adam Ok a companion and he brings all the animals to Adam and Adam names to them and then the in the ancient idea behind that is that a name is the absolute identity without a name nothing exists if it isn't named it has no being doesn't participate in gods reality and so.

42:15

And of course and in the in that story of course none of the none of the animals are appropriate partners for were Adam and so God you know creates woman out of of Adam and so on but there's that whole issue of that in being named by God we share we participate in God the



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Being that God in naming something God spoke God spoke and it was done like God says light and there's like.

42:50

That that the naming of something in effect calls it into existence it's whole thing again absolutely delights me the notion of a god sharing his very existence with with physical reality that God is pure spirit and calls for this this physical reality simply by naming things.

43:18

You know like stars sun moon earth water tree bird fish. Just. The kind of pouring of the majesty of God naming things. I tend to get off on these things.

43:41

Ok so if you get this in the morning I'll go the with kid is in chapter 3. There's a whole it's not quite diverse I know the verse you're thinking of and that's not near I don't but how you are accountable and how you are not it's in chapters.

44:03

People want to go track that down later. Ok So Thomas who was called the Twin one of the 12 was not with them when Jesus came.

44:15

So the other disciples told them we've seen the Lord but he said unless I see the mark of the nails put my finger in the Mark of the nails mine and then I will not leave a week later his disciples were again in the house Thomas was with them doors are shut Jesus came and stood among them 2nd time behind locked doors and his greeting is the same peace be with you then he says to Thomas Put your finger Here's my hands reach up their hand put it in my side do not doubt but believe.

44:58

And Thomas's response is not only my lord not only master not only teacher but my god. And there is a sense in which this is a kind of apex of witness.

45:19

In the Gospel of John. That this is the finally the that that full and unfettered acknowledgment of who Jesus is. And Jesus says have you believe and because you've seen me blessed are those who have not seen and yet come to believe.

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45:46

Very. Dear just. A very. Poignant passage for people reading John's Gospel by the by the time of which there are very few if any people around who have actually seen the physically seen the risen Christ the earliest witnesses of the resurrection are gone and so there is this here's this reassurance that is being offered to them blessed are those who have not seen you recent convert.

46:25

Not seen and yet have come to believe. Ok. So Jesus did many others anyone can eat thoughts or questions there. I think that that the the Thomas passage is one that gets misappropriated by a lot of people trying to kind of.

46:45

Force a very sort of supernatural belief test on Christianity. Where they know you. So this is what makes you Christians have to believe all that stuff in the Bible actually happened to be.

47:01

That. That verse used to justify that but I think it's historical sense what you just pointed out is you know is really telling it that actually in that time there were people who had not seen in they were but there were probably also people you know that it was just becoming a phenomenon that there were fewer and fewer eyewitnesses so it's more literal.

47:25

And I also I always felt like the passages speaks to. How belief is more of a feeling than an intellectual. You know that. That it's not just that you think Jesus did a magic trick and so now you have to believe in him but it's you you feel.

47:51

You feel your belief in it becomes you know it becomes more in your bones than what you have to think sort of. Yeah that's the way I've known sort of.

48:03

That I mean that that tends to be my. My go to dynamic pardon me. However you know like I tend to be a person who operates out of my emotions a lot but.

48:24

## *Christ Church By The Sea - Puerto Vallarta*

I also love my brain love my thinking a lug you know wandering around in the mystery of all this knowing that all the things we think about all the things we try to articulate and define and contain are never going to be it's never going to work but we still have to do it and I ran into and I thought you know very early on in my faith life.

48:54

I thought yeah if you if you don't have some kind of experience Chilltown de Sion for your faith then what is it and then when I was in seminary I met a guy who had an intellectual conversion he was abt his his movement from doubt to Faith took place through an absolutely intellectual endeavor of.

49:32

Study and theology and it made sense to him. So. I tend to think that the intellectual assent. I mean the intellectual assent is certainly a part if we if we encounter something but we don't use our minds with it I think it falls short but likewise I think there are those who come to it intellectually and then develop emotions about it feelings about it so yes go ahead right well I think I think that the intellect has a place and it leads you to believe I just don't think it's addition to get you there if you know there's a saying that is I'm all words are fingers pointing at the moon but they're not the moon themselves it doesn't mean that we don't teach it yet it means that the intellectual teachings lead you towards something that has to be deeper I guess is what I would say yes.

50:34

And I think that that would be my my place as well you know I've also encountered people who keep their emotions so deeply in check that when they talk about their faith when they when they do their theology when they speak their theology it tends to be so dry and.

50:56

Austere. It's not very attractive. So maybe maybe they speak too to those few who need to come through it intellectually 1st but I think if if we don't allow for the full emotional response as well I think we're selling ourselves and others short.

51:20

Break you know 1832. I take no pleasure in the deaths of anyone declares the sovereign what we tend. Desirous not the death of the wicked but rather the same a turn from their wickedness and.

51:47

## *Christ Church By The Sea - Puerto Vallarta*

That's part of what I meant a moment anyway Ok. Just because people like verses and numbers to look up that's what I'm here. Thank you for that mystery Ok so 1st 30 now Jesus did many other signs in the presence of His disciples.

52:11

The. But these are written so that you may come to believe that Jesus is the Messiah. The Son of God and that through believing you may have life in his name.

52:25

Then there's this edition Chapter 21 and I think the general consensus is that this is a peripheral p. that is has been tacked on to the end of the Gospel of John and doesn't isn't even intended to be.

52:45

Part of the Gospel but just an additional story that over the years has been integrated into. The end of the gospel I mean the the stitching along the seam is pretty obvious.

53:02

After these things Jesus sold him self again to the disciples by the see if Derrius says see it tied various as the Sea of Galilee or. Lake again etc as another name that gets applied to it from from previous times and he showed himself in this way.

53:25

So we're back in Galilee. Gathered there together were Simon Peter Thomas called the twin that then you know came in Galilee the sons of 70 James and John and 2 other disciples.

53:45

So it is all in all likelihood they're back around if not in Capernaum close to it. And Simon says I'm going fishing we'll go with you got in the boat cotton nothing now this if you recall in I think it's Chapter 3 of the Gospel of Luke juices walking along the sea the lake of good Mesereau.

54:17

And or is standing there pardon me and the people are crowding in on him to hear his teaching and he sees a boat and they ask Peter to put its Peter's boat so I asked him to put out a little bit from the shore and he teaches the people from the boat so that they can hear him more effectively and then he says to Peter you know Peter and James and John have been washing their nets Ok they've had a bad night they're cleaning up and they want to go home and sleep.

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54:50

And Jesus says quote and cast your net and deal you'll catch some fish and Peter says we've been fishing on night you know I mean basically here at your We're tired we've done the gnats we don't want to get have to clean them all again Just let us go home and go to bed.

55:12

And Jesus looks at him and Peter says Well Ok if you say so we'll who would say. And it's the same story. They come back. They've been fishing during the night just after daybreak Jesus stood on the beach disciples didn't know that it was Jesus.

55:35

Jesus now in the loop as it Jesus is in the boat with them while they catch the fish and Peter falls down at his knees and says you know Depart from Me Lord for I'm a simple man Ok.

55:53

Here Jesus is on the beach. And he calls out and says children children interesting children you have no fish have you. And. They answer No he said to them cast the net to the right side of the boat.

56:15

They've been fishing on the left side of the boat who knows why. You will find so they cast it and now they were not able to haul it in because there were so many fish the cycle whom Jesus loved said to Peter John it's Lord.

56:36

Peter heard that it was the Lord he put on some clothes for it was they couldn't jump into politics if you put on clothes. Just. Because these are the intimate feet of Jesus I mean he's been with them in all kinds of circumstances it's not like he's going to be offended by their nakedness However he puts clothes on jumps in the lake and the other disciples come in the boat dragging the net behind them they don't try to on loaded into the bit into the boat they just drag it behind them they're not far from land only about a 100 yards off.

57:23

So it doesn't say what happens when Peter gets to shore but when they had gone ashore they saw a charcoal fire where have we heard about a charcoal fire recently.

57:41

## *Christ Church By The Sea - Puerto Vallarta*

Well he did broiled fish in one of the other gospels right. But there's no chart Where's the chart most tired. Where's the charcoal fire in in the.

57:58

In the courtyard of Herod's Temple of Herod's house. Pilot house pilots of official place Ok there there's a charcoal fire burning where the guards are warming their hands and Peter joins them to warm his hands and it's at that place that his challenge to says you're one of his followers made by you're one of his followers and he denies 3 times at that point while he's standing at the charcoal fire.

58:39

No other place does the charcoal fire get mentioned except there and here. Ok so the charcoal fire with fish and bread Jesus where did Jesus get the fish and bread man doesn't say There it is Jesus said to them bring some of the fish you just caught so Peter went aboard and hauled them in shore implication seems to be that he hauled the net all by himself powerful man full of large fish 153 of them the little detail to remind people that this is this is a true story there's details here Ok.

59:22

Yes there are and go there were so many of the net was not torn this is a miracle this is you know this is Mark's the presence of Jesus that this unusual thing happened Jesus said to them Come and have breakfast none of them dared to ask him Who are you Jesus provides Ok.

59:49

Like the road to m a s Jesus breaks the bread he feeds them. Jesus came and took the bread and gave it to them and did the same with the fish as intimate gathering on the beach this is now the 3rd time that Jesus appeared to the disciples after he was raised from the dead now comes the charcoal fire a moment when they had finished breakfast Jesus says to Simon Peter Simon son of John do you love me more than the it's.

1:00:37

Interesting that there's a comparative element put in here he said Peter says yes Lord you know that I love you why would you ask such a thing Jesus said to him by Lamb 2nd time he said to him Simon son of John do you love may to him Yes Lord you know that I love you.

1:01:05

## *Christ Church By The Sea - Puerto Vallarta*

Tend to see him a 3rd time Simon son of John do you love me Peter felt hurt because he heard it said to him the 3rd time do you love me and said Lord you know everything you know that I love you Jesus said to him feed my sheep.

1:01:28

There's I see here. I don't think I'm alone in this. But here is 3 opportunities for just Peter to reverse his disavowal of Jews and the implication of loving Jesus is to be and 10 and lambs and she.

1:01:58

And if you do this you will eliminate. The the denial. If you deny me you refuse to tend the flock you refuse to be the Good Shepherd in my name if you affirm me if you love me you will take on my role as the Good Shepherd make sense you have faith of a thing without action Well it did that's a pretty profound action did the Lambs 10 did this shape I mean it it doesn't go into detail but it certainly it certainly gave the Good Shepherd.

1:02:52

And then he said something else to a very truly I tell you when you were younger you used to fasten your own belt and go wherever you want to now when you grow old you will stretch out your hand and someone else will pass on the belt around you and take you where you do not wish to go John's Gospel is written after Peter's execution so he knows this and said this to indicate the kind of death by which he would glorify God everybody is aware that Peter was crucified upside down I didn't know that.

1:03:34

He said that they're going to crucify him and he said I'm not worthy to die as my Lord died and he asked them to turn the cross upside down so that that would be clear and that and they did allow him that so he was crucified upside down.

1:03:54

That's why they. There's a good zillion different styles of crosses and the cross the top side down is the symbol of Peter. Some people look at it and say it's a denial of the crucifixion No it's it's the symbol of Peter is usually associated with the Cross Keys the keys of the.

1:04:20

Realm of heaven and hell but also they the upside down crosses. Is a symbol of Peter's well. After they did that to him after this he said to him Follow me Peter turned and saw the disciple whom Jesus loved following him there so there's clearly.

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1:04:45

A rumor goes around about. Both John that he wouldn't die he did the.

1:04:58

Story has a tradition has it that John lived to a very very old age and to the extent that. It sounds very much like there was a kind of dementia set in and that His disciples would carry him from town to town where his churches were and that all he ever said in his in his decrepitude was Little children love one another that was the one mind that he is that.

1:05:34

It's its story it's legend is tradition we don't have any particular. You know certainly no current testimony to that but I delight in that. I hope that if and when the day comes that I slide into that kind of dementia that that will be the birth of my.

1:05:59

My proclamation and my decrypt to do. Ok so so it doesn't say it says. The rumor. This disciple was not I heard just a little differently.

1:06:17

The story I heard about John yes he was old and frail and he was you know company church and the young whippersnapper of a pastor would always say to him you know.

1:06:30

Sir would you tell us something about Jesus and every week he's not up and you know the hung on to him so he didn't fall down and he said.

1:06:41

Love one another and that was it and finally the. Map of the divide them. But could you tell us something else. You know it's wonderful tells this but I'm sure there are other things you can tell us and the answer that John gave was when we get this one right I'll go on.

1:07:08

But I love your story you know that the fing to retain because. When we were allowed to visit nursing homes here in Wisconsin I was part of the team that that went and visited a local suited living place and there was a woman who did have dementia and I mean that was often very



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frustrating but the thing that she kept telling us you know is God so loved the world that He gave His only Son that whosoever believes in Him shall it.

1:07:41

Shall have eternal life and it was it was great to chat that witness but because she had dementia she would keep cycling back to it and we couldn't get her to stop.

1:07:57

Interesting. It's interesting too that. Little children love one another that this is John and that was his his testimony. When Jesus was on the beach he says children you have you know and that's the only time far as I'm aware that Jesus is portrayed as referring to his followers as disciples as children the 12 the he refers to them in a lot of different ways but this is the only place he talks about them as children and it's in John's gospel and perhaps it's just part of.

1:08:42

That intimacy that John had with with Jesus. There's another the little bit of stuff that I came across that I want to. Share with you.

1:09:04

The when when Jesus imparts the spirit. You know this is.

1:09:17

The this is this is part of the of the the theme throughout the Gospel of John. That. We are here Ok. Chapter 14 verse 617. It is the Spirit of Truth dwells with the leverage forever and yet cannot be received by the world.

1:09:45

That. In the Gospel of John Jesus seems to talk more about the the advocate the Holy Spirit I will I will send it to be with you it seems to be a stronger theme than in the other gospels and perhaps because it's later and because people are not seeing Jesus anymore they're there and they the power now is in the in the coming of the Spirit.

1:10:16

Jesus says in 14261613.

1:10:25

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The father will spit send the Holy Spirit who will teach. Jesus' followers everything and remind them of everything he's told them. It's the Spirit that Jesus sent from the father who testifies about Jesus in 152627.

1:10:45

The Spirit will will testify to the Son and the quick people to offer testimony about him. \$1614.00 the Spirit the Spirit will glorify Jesus. And it is the spirit in \$168.00 to \$11.00 that it's the spirit who will prove the world wrong about their right just innocent judgment.

1:11:17

The. Yeah there is just that that whole thing of the Spirit being imparted as as a new creation as that and all this power of the Spirit that Jesus has been talking about throughout the Gospel finally comes into fruition it comes to.

1:11:44

Comes to pass that Jesus as Jesus returns to the Father. He imparts the spirit to keep his followers strengthened now. The message of Jesus to Mary is what.

1:12:07

Go and tell my brothers I am ascending to my father and your father to my God and your God but there is no ascension. Doesn't get there it isn't there.

1:12:32

There's the 2 appearances. On on the 1st day of the week the 2 week apart. There's the imparting of the spirit there's the proof for Thomas and even in the appendix.

1:12:56

The story of the fish and there's there's no there's no denouement there's no hope.

1:13:10

So he says I mean he says I'm ascending so it's sort of happening he doesn't think. I will or I have. To that's a little interesting the present tense their own little bit interesting to be it's like a process that's happening yeah yeah I mean that probably Droste in the translation.

1:13:35

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Thank you thank you Judith to get your little dig in there. I think someone should so much of the interpretation.

1:13:50

Based on newer translations just I don't know just. Weird Anyway I'm going to I have I have a student waiting for me so I'm going to have to log.

1:14:05

But I really. Thank you Robert listen do you have my email. I do yeah Ok I think I have yours but would you send me your email just to be sure I want to I want to get everybody to send me their email so I can forward this piece to you that the does the parallels.

1:14:27

Of what we've been looking at will do Ok have a good week you. Too Ok so. So yeah. That's all we have is that there is this process that's taking place.

1:14:47

And so it forces us back to to Matthew and Luke and their different accounts of the Ascension. Matthew's being very simple in Galilee the end of the ministry of the earthly ministry of Jesus ending in Galilee where again and in Luke.

1:15:12

The ascension taking place just outside Jerusalem. Which is where the ministry is to begin the church the church begins in Jerusalem and spreads. Through. Through some area and Galilee and to the ends of the earth.

1:15:35

So they have their purpose in the in the in that. Account of the of the Ascension and what it's what is the implications of that are here again in these this as we've been talking about this more spiritual gospel it's simply Jesus returning to the Father that the father in the beginning was the Word and the Word was with them the Word was God And now the word is returning to the words rightful place they at the right hand of God.

1:16:12

So. I think what we have in the Gospel of John here is the at the at the end of Jews earthly ministry is the is the completion. Of the Incarnation.

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1:16:29

The incarnation has been for the purpose of reconciling people with the father bringing them into a deeper relationship. That. Jesus gives a series of signs not just they're not just miracles they have a purpose they're there to.

1:16:50

To instruct and reveal who it is that Jesus is as as the Word of God incarnate. And so now we have the completion of that work. In the in the Ascension and the return of Jesus to the Father.

1:17:10

But this is what Jesus says on the it is finished it is completed it is accomplished I'm done right. I will get up. First John uses the word children a lot.

1:17:27

In their children little children I've always thought what Jesus actually said to disciples was boys. So they say given they don't know why because they're little guys I don't think you call them children I can kick open the lace.

1:17:44

Bones of economy it just seems more fluid to me and this passage to me that this John 21 seems to me very dreamlike to say that because it seems dream like.

1:18:05

You know that. Well fish on the other side of the boat yes a kind of non sequitur you get a drink. And people do strange things you know.

1:18:19

It makes sense in the dream but when you check with reality it kind of doesn't or \$153.00 fish I read somewhere it's supposed to be the nations of the world you know that the think and so then you have the symbolism of the charcoal fire and the you know in this in that in the other thing that it.

1:18:42

Kind of has its basis in envision enjoying I think rather than literal like some guys when actually fishing you know. Ok anyway that that would be my take.

## *Christ Church By The Sea - Puerto Vallarta*

1:19:00

And yet there's that dilemma almost exactly the same story being part of the call of Peter James and John Andrew for some reason isn't named in that story but in Luke.

1:19:16

That that becomes the occasion for Jesus demonstrating to them that he has power over over creation and calls them into ministry with them so yeah but I don't know a lot of this I've already belong.

1:19:34

Exactly. But I love the. Notion and. The dream state and the messages the dreams carry for us. And the spiritual level which Sometimes our dreams inform us.

1:19:54

All right and the other comments questions. This valid. Yes I looked at the Greek translation. And they use the word. Children. However my understanding got a bunch of guys together to go yes because yeah I was high boy.

1:20:21

Yeah could be tripping. I like children.

1:20:31

Well children is is is more inclusive than some for thought it just being a little male see now I just kind of kind of go there you know. I guess it's not just the familiar to me the notion of Jesus calling his followers children.

1:20:54

It has a kind of intimacy a kind of. What can you say.

1:21:03

A kind of tenderness if you like you know and I agree that you know that the. Whole notion of in the in the letters of John where he uses the term children so often which also feeds into my my happy little recollection of John in his in his dotage.

1:21:28

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So I don't know if you know I mean we have to we have to take all of this and I think receive it as as a means by which we enter into a deeper relationship with God and with Jesus by the power of the Spirit because that's what we have now the Spirit of Christ has been given to us to carry out the work of Jesus in the world.

1:21:59

Bringing reconciliation between humanity and God. All right and the other offerings before we.

1:22:16

Call it together. Ok think of anything.

1:22:25

Is there anybody there that does not have my email. Do Ok it's got a pen handy.

1:22:40

I can get it. It's Rob I. Webster be Robert r. o.b.e. l.. Webster. At hotmail dot com. Ok got it. And. Send send me a note so that I can.

1:23:05

Put your email in my in my contacts just in case I don't have it and I will send you all forward a little piece that I have that I found that I think might be useful for us to wrap up next week with all the parallels.

1:23:24

To decide each other. All right. Ok The Lord be with you also we also know when you go before us oh Lord in all our doings with your most gracious favor further us with your continual help that in all our work begun continued and ended in you we may glorify your holy name and finally by your mercy can everlasting life through Jesus Christ our Lord.

1:23:59

Amen amen. All right be well my friends will also we'll talk in a week. You don't. Bye Bye bye.