

>>>>>> Forty Days - Lesson 04 <<<<<<<

1) Any questions or comments over anything we have covered so far?

Moving on to event 13 ...

- a) As we finished last time, the disciples had returned to Galilee.
- b) Our very next event takes place by the Sea of Galilee.
  - i) And, as we will see, at least 7 of the disciples are there.

2) **Event 13** – Breakfast with the Seven

- a) The entirety of John chapter 21 is taken up with the Event 13.
- b) Peter decides he will go fishing and there are 6 others who decide they will go with him.
- c) The event takes place the morning after they had fished all night and caught nothing.

**John 21:1–14 (NASB 2020)**

<sup>1</sup>After these things Jesus revealed Himself again to the disciples at the Sea of Tiberias, and He revealed *Himself* in this way: <sup>2</sup> Simon Peter, Thomas who was called Didymus, Nathanael of Cana in Galilee, the *sons* of Zebedee, and two others of His disciples were together. <sup>3</sup> Simon Peter said to them, “I am going fishing.” They said to him, “We are also coming with you.” They went out and got into the boat; and that night they caught nothing.

<sup>4</sup>But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. <sup>5</sup> So Jesus said to them, “**Children, you do not have any fish to eat, do you?**” They answered Him, “No.”<sup>6</sup> And He said to them, “**Cast the net on the right-hand side of the boat, and you will find *the fish*.**” So they cast *it*, and then they were not able to haul it in because of the great quantity of fish.<sup>7</sup> Therefore that disciple whom Jesus loved said to Peter, “It is the Lord!” So when Simon Peter heard that it was the Lord, he put on his outer garment (for he was stripped *for work*), and threw himself into the sea. <sup>8</sup> But the other disciples came in the little boat, for they were not far from the land, but about two hundred cubits away, dragging the net *full* of fish.

<sup>9</sup> So when they got out on the land, they saw a charcoal fire *already* made and fish placed on it, and bread. <sup>10</sup> Jesus said to them, “**Bring some of the fish which you have now caught.**” <sup>11</sup> So Simon Peter went up and hauled the net to land, full of large fish, 153; and although there were so many, the net was not torn.

***Jesus Provides***

<sup>12</sup> Jesus said to them, “Come and have breakfast.” None of the disciples ventured to inquire of Him, “Who are You?” knowing that it was the Lord.<sup>13</sup> Jesus came and took the bread and gave it to them, and the fish likewise. <sup>14</sup> This was now the third time that Jesus revealed Himself to the disciples, after He was raised from the dead.

3) The stage is set for Jesus to teach Peter and the others who are present (BUT especially Peter) a lesson about where they are mentally and spiritually and where they need to be.

a) One interesting note regarding this section of the passage. Did you notice that in truth, they knew it was Jesus but they really never come out and say that it is him?

b) Gives one pause to consider if this is another “road to Emmaus experience?”

4) Continuing ...

#### **John 21:15–19 (NASB 2020)**

<sup>15</sup> Now 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.” He said to him, “Tend My lambs.” <sup>16</sup> He said to him again, a second time, “Simon, son of John, do you love Me?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Shepherd My sheep.” <sup>17</sup> He said to him the third time, “Simon, son of John, do you love Me?” Peter was hurt because He said to him the third time, “Do you love Me?” And he said to Him, “Lord, You know all things; You know that I love You.” Jesus said to him, “Tend My sheep.

#### ***Our Times Are in His Hand***

<sup>18</sup> “Truly, truly I tell you, when you were younger, you used to put on your belt and walk wherever you wanted; but when you grow old, you will stretch out your hands and someone else will put your belt on you, and bring you where you do not want to go.” <sup>19</sup> Now He said this, indicating by what kind of death he would glorify God. And when He had said this, He said to him, “Follow Me!”

5) When we look at these questions, we find that the first question can be understood multiple ways.

a) There are three possibilities:

i) Do you love me more than these men love me?

ii) Do you love me more than these men? (i.e. more than them)

iii) Do you love me more than these things?

b) In this case we can reasonably get the correct answer from context.

- c) When we consider Peter’s words and the truth of the situation in the garden and shortly thereafter it is most probably the first translation. “Do you love me more than these men love me?”
- d) Of course, this takes Peter’s mind back to the facts. He told Jesus that he would never deny him even if the others did – yet – we and he knows that he did.
- e) I think it is significant here also that there is a connection being made. Peter denies the Lord three times and Jesus asks him three times if he loves him.
- f) We know that thru the pain Peter is feeling because of Jesus’ questions he does get the point of what Jesus is asking to do in response.
  - i) It is likely that the others were also feeling the remorse for their inactions on that night.
- g) Jesus is not asking Peter to be the “leader”. What he is asking is for Peter to care for all those who believe – lambs and sheep.
- h) As the LABC puts it:

“Peter was charged to care for this flock by feeding and shepherding them. Jesus used action words to describe Peter’s role as a disciple. Jesus did not ask Peter to be the leader, but to take specific action: “Feed and take care of my sheep”

- i) Jesus concludes this series of questions by telling Peter basically that he would die as an old man.
- j) Again, there is probably some significance in that it gives Peter knowledge that indeed he will have time to “Feed and take care of Jesus’ sheep”.
- k) The concluding statement – “Follow me” appears to be literal. We really don’t know the reason Peter and Jesus walk off together but from what John says, they did.

**John 21:15–19 (NASB 2020)**

<sup>20</sup> Peter turned around and saw the disciple whom Jesus loved following *them*—the one who also had leaned back on His chest at the supper and said, “Lord, who is the one who is betraying You?” <sup>21</sup> So Peter, upon seeing him, said to Jesus, “Lord, and what *about* this man?” <sup>22</sup> Jesus said to him, “**If I want him to remain until I come, what is that to you? You follow Me!**” <sup>23</sup> Therefore this account went out among the brothers, that that disciple would not die; yet Jesus did not say to him that he would not die, but *only*, “**If I want him to remain until I come, what is that to you?**”

<sup>24</sup> This is the disciple who is testifying about these things and wrote these things, and

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<sup>2</sup> Bruce B. Barton, [John](#), Life Application Bible Commentary (Wheaton, IL: Tyndale House, 1993), 408.

we know that his testimony is true.

<sup>25</sup> But there are also many other things which Jesus did, which, if they were written in detail, I expect that even the world itself would not contain the books that would be written.

- a) It strikes me as ironic that Peter points to John and asks basically if he was going to also live to be an old man.
  - i) The irony is in the fact that from what we do know from early church writers and tradition, John did live far beyond Peter.
  - ii) There is also, I think an ironic twist in the fact that even though John did not live until the Lord returned, he did in essence see it through his being shown and inspired to write the Revelation.
- b) John again identifies himself as the writer of the Gospel and declares what he is saying to be true.
- c) Then with a bold statement regarding the number of things which Jesus had done throughout his life, John ends his gospel.

*Peter is concerned about whether John will also live to be an old man.*

*Like Peter, do we ever get hung up on what others are doing and lose sight of what we are supposed to be doing ourselves?*

- 1) Before we continue, please keep in mind that Events 14 and 15 overlap with what we will be studying in a bit in the first verses of Acts.
- 2) I have chosen to address them here to keep the continuity of the 40 day study.
- 3) ***Event 14 – Appearances in the time before the ascension as reported in Acts 1:3***

**Acts 1:3 (ESV)**

<sup>3</sup>He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.

- 4) We obviously have no details regarding the number of times Jesus appeared or what the “many proofs” were.
  - a) One major point we must make here is Luke’s comment about Jesus “speaking about the kingdom of God”
  - b) As we discussed in the introduction – this is the ultimate purpose of the book of Acts and what these guys will do for the next 60 plus years.
    - i) AND it continues thru us today – the establishment of God’s earthly kingdom.
  - c) As Micah’s sermon title back sometime ago indicated – the Kingdom is UNLEASHED!

- d) We do have a series of other appearances that we can document through Paul’s first letter to the Corinthians.
- e) 500 at one time, to James, then to the apostles...

**1 Corinthians 15:6–8 (NASB 2020)**

<sup>6</sup>After that He appeared to more than five hundred brothers *and sisters* at one time, most of whom remain until now, but some have fallen asleep; <sup>7</sup> then He appeared to James, then to all the apostles; <sup>8</sup> and last of all, as to one untimely born, He appeared to me also.

- f) In this same letter, but definitely outside the forty days was Jesus’ appearance to Paul himself.
  - i) He mentions this in vs. 8 of chapter 15 – “Last of all, as to one untimely born, he appeared also to me.”

**5) Event 15 – Luke also reports an appearance just prior to the ascension.**

**Acts 1:4–5 (NASB 2020)**

<sup>4</sup>Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, “Which,” *He said*, “you heard of from Me; <sup>5</sup> for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

- a) Here, Jesus is giving the apostles their final detailed instructions before his ascension.
- b) He knows that he is going to leave them now.
- c) However, He wants to make sure they stay put in Jerusalem and wait on, and I’m sure, prayerfully prepare for, the next big thing – Pentecost and the arrival of the Holy Spirit.

**6) Event 16 – the final event of the 40 days since the resurrection – the return to the Father.**

- a) Matthew details the great commission but truly does not say anything about Christ’s return to heaven.

**Matthew 28:16–20 (NASB 2020)**

<sup>16</sup>But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated to them. <sup>17</sup> And when they saw Him, they worshiped *Him*; but some were doubtful. <sup>18</sup> And Jesus came up and spoke to them, saying, “**All authority in heaven and on earth has been given to Me.** <sup>19</sup> **Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,** <sup>20</sup> **teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.”**

- b) If we consider the endings of Mark’s gospel, only the long ending addresses the ascension.

**Mark 16:14–20 (NASB 2020)**

<sup>14</sup> Later He appeared to the eleven *disciples* themselves as they were reclining *at the table*; and He reprimanded them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen *from the dead*. <sup>15</sup>

And He said to them, “Go into all the world and preach the gospel to all creation. <sup>16</sup> The one who has believed and has been baptized will be saved; but the one who has not believed will be condemned. <sup>17</sup> These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; <sup>18</sup> they will pick up serpents, and if they drink any deadly *poison*, it will not harm them; they will lay hands on the sick, and they will recover.”

<sup>19</sup> So then, when the Lord Jesus had spoken to them, He was received up into heaven and sat down at the right hand of God. Luke details the ascension as taking place at Bethany which, of course, is only a short distance from Jerusalem.

- c) I have considered this report of the what we call the great commission and am reasonably convinced that this did NOT take place at the ascension.
  - i) Matthew’s account has this event taking place in Galilee.
    - (1) As we mentioned last time, we really don’t have any mention of the trip to Galilee beyond this.
    - (2) If we consider the meeting by the Sea of Galilee, it would be unlikely that this took place before that (just an opinion).
    - (3) Also, we have no mention of the ascension at the conclusion of this.
    - (4) In fact, it truly makes for a more reasonable explanation over all when we consider Luke’s account of the ascension for Bethany (just outside Jerusalem) and...
    - (5) Jesus having the disciples return to Jerusalem to await the baptism of the Holy Spirit on Pentecost.
  - ii) All be it somewhat suspect, Mark’s account also lends some credence to this theory as well.
    - (1) Through verse 18, he records Jesus chastising the disciples for their unbelief and hardness of heart.
      - (a) The chastising was because of them not believing the ones who had reported seeing him.
      - (b) If we accept this, then this discourse would must be referring to the return of the women from the tomb and their reporting seeing Jesus and before He Himself had appeared to them.

(c) From that, I think we can conclude that this discourse most likely took place when He addressed them as a group for the first time – i.e. after the men had return from Emmaus in Event 10.

(d) We also must note, that the disciples are reclining at table presumably eating.

(2) The problem then becomes – what do we do with verse 19?

(a) At the risk of getting too technical, if we look at the particle that is translated “So” that introduces verse 19 it is considered by Greek discourse grammarians to be a “developmental particle”.

(i) In this case, it can indicate the development of a different situation entirely but, it is still connected to the previous content.

(ii) In other words, the next major topic is drawn from and built on what precedes – i.e. a totally separate event yet definitely connected.

(iii) Specifically, this means that the ascension described in verse 19, even though it is connected to the preceding verses, may be considered a totally separate event and perhaps at a totally different time.

d) Luke’s Gospel account reads ....

**Luke 24:50–53 (NASB 2020)**

<sup>50</sup> And He led them out as far as Bethany, and He lifted up His hands and blessed them. <sup>51</sup> While He was blessing them, He parted from them and was carried up into heaven. <sup>52</sup> And they, after worshiping Him, returned to Jerusalem with great joy, <sup>53</sup> and were continually in the temple praising God.

e) Like Matthew’s Gospel, John’s ends with no real mention of the ascension.

f) Luke again seems to be the one supplying the details of the ascension.

g) He covers it in Acts 1:6-9. We’ll cover that when we get to those verses shortly.

7) **So, concluding our look at the 40 days** – Though we have little detail of all the encounters with the disciples that Jesus must have made during the entire 40 day period, when we look at the result we must conclude that this was the period in which the disciples were truly transformed.

a) We know that Jesus “opened their minds to the Scripture”.

b) We know He had in-depth conversations with them like the one at the breakfast by the Sea of Galilee.

8) As I said in the at the start, these were men transformed from cowardly to courageous, argumentative to articulate, doubting to believing, confused to truly understanding, and selfish to selfless.

9) I hope we have seen two major take-aways here.

- a) A plausible explanation for how the events of the resurrection day occurred using all the accounts of the Gospels without conflict.
  - b) And second, the scriptural evidence more than supports the conclusion that these were 40 very critical days in the lives of these men – it transformed to the men of the Holy Spirit that changed the world.
- 10) So, with that we begin our study of Acts.