

Peter Karavas - Jesus' Disciples: From Gethsemane to His Resurrection

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Today we'll read together the story of Jesus disciples from Gethsemane to His resurrection.

For time's sake, we will usually not read the scripture citations provided on the screen, some verses we may not have time to read. So let's begin. We will discuss three aspects of the disciples account. Experiences from Gethsemane to His resurrection 1 fear of failure, Gethsemane 2 arrest 2 confusion and scattering, the trial, crucifixion, burial and 3 restoration and witness from his early resurrection appearances.

In the garden of Gethsemane. Jesus prayed earnestly to his heavenly Abba. Father, all things are possible to thee. Make this cup pass from me, but not what I will, but what thou will.

He sought successful completion of his mission that the cup might pass to his disciples, enabling them to share in ratifying the new covenant and to be prepared through character development for the Melchizedek priesthood. This could only be accomplished if. If the Father accepted the sacrifice and brought his redemptive plan to fulfillment.

Jesus said to his disciples, why do you sleep? Rise and pray, lest you enter into temptation.

After praying for a while, Jesus returned. He found them asleep again, for their eyes were heavy and they did not know what to answer him. Then he came the third time and said to them, are you still sleeping and resting? It is enough. The hour has come.

The Son of Man is being betrayed into the hands of sinners. Rise, let us be going. See, my betrayer is at hand.

Then Judas received a detachment of troops and officers from the chief priests and Pharisees came there with lanterns, torches and weapons. Jesus, therefore, knowing all things would become to him, went forward and said to them, whom are you seeking?

They answered him, Jesus of Nazareth. Jesus said to them, I am He, and Judas, who betrayed him, also stood with them. Now when he said to them, I am he, they drew back and fell to the ground. Perhaps the troops drew back in fear because they heard that Jesus could perform miracles.

He who was called Judas, one of the 12, went before them and drew near to Jesus to kiss him.

Now his betrayer had given them a signal saying, whomever I kiss, he is the one. Seize him and lead him away safely. As soon as he had come, immediately he went up to him and said to him, rabbi, Rabbi, and kissed him.

But Jesus said to him, friend, why have you come in, Judas? Are you betraying the Son of Man with a kiss?

When Jesus disciples saw what was going to happen, they said to him, lord, shall we strike with the sword? Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. The servant's name was Malchus. So Jesus said to Peter, put your sword into the sheath. Shall I not drink the cup which my Father has given me?

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Jesus touched his ear and healed him. Yes, Jesus healed the ear of the servant Malchus.

Jesus said to Peter, all who take the sword will perish by the sword. Or do you think that I cannot come now and pray to my Father, and he will provide me more than 12 legions of angels. How then could the Scripture be fulfilled that it must happen this way?

Then Jesus said to the chief priests, captains of the temple, and the elders who had come to him, have you come out against a robber with swords and clubs? When I was with you daily in the temple? You did not try to seize me? I But this is your hour and the power of darkness. Then the detachment of troops and the captain and the officers of the Jews arrested him and bound him.

But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.

Now a certain young man followed him, having a linen cloth thrown about his naked body, and the young men laid hold of him and he left the linen cloth and fled from them naked.

Let's look more closely at Judas betrayal of Jesus.

We read from Mark. Now the betrayer had given them a signal, saying, the one I shall kiss is the man. Seize him and lead him away safely so as to prevent his escape.

In this passage the word translated safely Strong's 806 carries a sense of security without allowing him to slip away. Judas had seen Jesus escape hostile crowds before.

By greeting Jesus with a kiss, Judas ensured that the soldiers and temple officials could positively identify him in the darkness and confusion, not allowing Jesus to simply slip away in confusion.

When Judas betrayer saw that Jesus was condemned, he was gripped with remorse and returned the 30 pieces of silver to the chief priests and elders. I have sinned by betraying innocent blood. They replied, what is that to us? See to it yourself, and throwing the pieces of silver into the temple sanctuary, he left and he went away and hanged himself.

Why was Judas gripped with remorse when he saw Jesus condemned? Wasn't this what Judas had planned?

Reprint5555.2 says the account implies that Judas was surprised when Jesus was condemned. Apparently he surmised that Jesus, brought to the crucial test, would assert himself as the Messiah and would triumph over his enemies. Judas thus probably thought that he would hasten the establishment of the kingdom in which he hoped to share.

Reprint 360 Though not without conscience, as shown by his later remorse, Judas was without genuine loyalty of heart, which in the Lord's sight is indispensable, and the absence of which, considering Judas, intimate acquaintance with the Lord, was inexcusable. Getting back to our story.

And they led Jesus away to the high priest, and with him were assembled all the chief priests, the elders and the scribes. But Peter followed him at a distance right into the courtyard of the high priest, and he sat with the servants and warmed himself by the fire. Although Peter had fled with the other disciples, he had not totally abandoned Jesus.

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Peter anxiously waited for the outcome of Jesus trial, perhaps even wondering if there was some way in which he could help. Yet fear got the best of him, and as predicted by Jesus, Peter denied the Lord three times.

Then the servant girl who kept the door said to Peter, you are not one of this man's disciples, are you? He said, I am not.

A little later, another man saw him and said, you are not one of them too. But Peter said, man, I am not.

Then about an hour had passed, another confidently affirmed, surely this fellow was also with him, for he is a Galilean. Peter said, man, I do not know what you are saying.

Immediately, while he was still speaking, the rooster crowed and the Lord turned and looked at Peter, and Peter remembered the word of the Lord, how he had said to him, before the rooster crows, you will deny me three times. So Peter went out and wept bitterly. Imagine the shame Peter must have felt when his eyes and the Lord's eyes met. Peter had previously insisted that he would be willing to die with the Lord.

No doubt he was sincere. Yet his courage failed him at the critical moment when Jesus would have been encouraged by Peter's support.

Compare Peter's impulsive courage, followed by fear and denial, With Judas calculated betrayal. Peter's grief led him to repentance and renewed faithfulness, even in the face of danger. Judas remorse, by contrast, drove him to despair and ultimately to suicide. Both Judas and Peter failed. The most important difference was their response to sin.

Now there stood by the cross of Jesus, his mother and his mother's sister in law, Mary, the wife of Clopas and Mary Magdalene. When Jesus therefore saw his mother and the disciple whom he loved standing by, he said to his mother, woman, behold your son. Then he said to the disciple, behold your mother, and from that hour the disciple took her into his own home. Early church fathers consistently identified the disciple whom Jesus loved as John the Apostle.

Although Mary lost a son, Jesus provided a new son to console her. The disciple with the Deepest love and as we shall see, her own nephew in the flesh.

There were also women looking on from afar. Among them were Mary Magdalene, Mary the mother of James the Less, and Joses and Salome. By comparing accounts, many scholars conclude that Salome, the woman John calls Jesus mother's sister, is the same person Matthew calls the mother of Zebedee's children, hence making Salome Jesus aunt and her sons James and John, who were first cousins to Jesus. If correct that Salome is indeed Mary's sister, it adds context to why Jesus, while on the cross, entrusted his mother to the disciple whom he loved. Jesus was placing his mother into the care of her own nephew, Salome's son, Mary, the wife of Clopas, the mother of James the Less, one of the twelve apostles, and Joses.

Early church tradition holds that her husband Clopas, also known as Alphaeus, was the natural brother of Joseph, Jesus adoptive father, making Clopas Jesus uncle. Consequently, Mary the wife of Clopas would then have been the sister in law of Mary, the mother of Jesus.

After Jesus died, we read now, when evening had come, because it was the preparation day, that is, the day before the Sabbath, Joseph of Arimathea, a prominent council member, who was

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himself waiting for the kingdom of God, coming and taking courage, went into Pilate and asked for the body of Jesus. Pilate marveled that he was already dead, and summoning the centurion, he asked him if he had been dead for some time. So when he found out from the centurion, he granted the body of Joseph.

Then he brought fine linen, took him down and wrapped him in linen and laid him in the tomb which had been hewn out of rock and rolled a stone against the door of the tomb, and Mary Magdalene and Mary the mother of Joseph, Jesus aunt, observed where he was laid.

So we see that after the crucifixion, both Mary Magdalene and Mary the mother of Joseph witnessed Joseph of Arimathea laying Jesus in the tomb. The Gospel of John adds that Nicodemus brought 100 pounds of spices which they used with strips of linen to prepare Jesus for burial.

And the woman who had come with him from Galilee followed after, and they observed the tomb and how his body was laid. Then they returned and prepared spices and fragrant oils, and they rested on the Sabbath according to the commandment.

In the meantime, where did Peter and the other disciples flee to after the crucifixion?

Then behold, the veil of the temple was torn in two from top to bottom, and the earth quaked and the rocks were split and the graves were opened, and many of the bodies of the saints who had fallen asleep. Were raised and coming out of the graves. After his resurrection, they went into the holy City and appeared to many. Now, here is an imagined scene of dead saints being raised from the dead.

However, this is not really what happened. Creating confusion. Many translators add the word dead or death. When in fact these saints or holy ones or disciples were merely sleeping.

Let us summarize what we think happened. We think that for fear, many exhausted disciples fled to the cemetery. Where they hid among the tombs after Jesus had been taken and crucified. Remember that the disciples were already exhausted at Gethsemane. So perhaps they collapsed into sleep from exhaustion.

Upon escaping to the cemetery.

While in a deep and fretful sleep. The earthquake woke them up. However, they did not come into Jerusalem until after the Sabbath, which was after Jesus was raised from the dead.

Why did the disciples decide to hide among the tombs in the graveyard? In Moses Day, a problem occurred where certain men touched a dead corpse. This made these men ritually unclean. Preventing them from keeping the Passover on the appointed day. So God established a second Passover date to accommodate them.

Thus we may better understand why some of the disciples may have fled towards the area of the tombs. It is possible, they reasoned, that few, if any would willingly come near dead bodies during the Passover. Because of the risk of ceremonial defilement. If so, the cemetery would have seemed a secluded and comparatively safe place to hide. Scripture does not state this directly, so it is offered only as a suggestion.

Yet it appears consistent with the circumstances, and does not conflict with the record. After the Sabbath, the male disciples who fled. Returned to Jerusalem, and appeared to many.

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At this time, they would have reconnected with the women disciples.

A Matthew 27 account explains how the officials took control of the burial site and set a seal. They wanted to prevent the disciples from stealing the body and Jesus in claiming that he had been raised from the dead.

So they went and made the tomb secure, Sealing the stone and setting the guard. The Pharisees believed that by securing the tomb. That if the disciples claimed Jesus was raised from the dead. They could show everyone Jesus corpse to prove he had not been resurrected. Of course, of course they did not understand that Jesus was to be raised from the dead with a different body.

A spirit body.

Now it was Sunday morning before the women disciples arrived with spices to anoint the body of Jesus, and behold, there was a great earthquake. For an angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat on it, and his appearance was like lightning and his clothing as white as snow.

And the guards shook for fear of him and became like dead men. Finally, the guards arose and fled. Later the woman disciples arrived.

Now, while they the guards were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened. When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, saying, tell them his disciples came at night and stole him away while we slept.

And if this comes to the governor's ears, we will appease him and make you secure. So they took the money and did as they were instructed, and this saying is commonly reported among the Jews. Until this day, the chief priests had no interest in arresting or prosecuting the soldiers, because doing so might force the soldiers to testify publicly that they had seen angels rolling back the stone and unsealing the tomb. Instead, the priests bribed them.

To spread the story that the disciples had stolen the body while the guards were asleep.

Yet this explanation was not very believable, because if these soldiers were truly asleep, they could not have known who took the body. The chief priests never sent out a search party to look for the body because they did not believe their own testimony.

When Sabbath was over, Mary Magdalene and Mary the mother of James and Salome brought spices so that they might come and anoint him. Very early on the first day of the week, they came to the tomb. When the sun had risen, they were saying to one another, who will roll away the stone for us from the entrance of the to?

It was Mary Magdalene, Joanna, Mary, the mother of James, and the other woman with them who told these things to the apostles. Now, combining the Mark and Luke accounts, we deduce that there were probably at least half a dozen women who came to the tomb to anoint Jesus body.

Looking up, they saw that the stone had been rolled away, although it was extremely large.

Then they went in and did not find the body of the Lord Jesus.

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While they were perplexed about this, behold, two men suddenly stood near them and dazzling clothing.

Then, as they were terrified and bowed their faces to the ground, the men said to them, why do you seek the living among the dead?

The angel said to the woman, do not be afraid, for I know that you are looking for Jesus who has been crucified. He is not here, for he has risen, just as he said. Come see the place where he was lying.

Remember how he spoke to you while he was still in Galilee, saying that the Son of Man Must be delivered into the hands of sinful men and be crucified, and the third day rise again, and they remembered his words. But go tell his disciples and Peter that he is going before you to Galilee. There you will see him as he said to you.

So they went out quickly from the tomb with fear and great joy and ran to bring his word. Ran to bring his disciples word.

Now let's consider another possibility regarding Mary Magdalene's experience. We just read scenario one. Let's look at scenario two regarding Mary Magdalene. In scenario two, Mary goes into the tomb with the other woman. Before the angels appear, she sees the tomb as empty.

In scenario two, Mary Magdalene immediately leaves to tell Peter and John what she has seen. After Mary leaves, the other women see the angels in the tomb and later meet Jesus on their way to report to the apostles.

Let's see how Mary Magdalene's day started. Now. On the first day of the week, Mary Magdalene went to the tomb early while it was still dark and saw that the stone had been taken away from the tomb. John 20 focuses on the experience of Mary Magdalene and really doesn't talk about the other women disciples. A common explanation is that Mary Magdalene leaves with the other woman when it is dark.

The other gospels mention the woman with her. By the time they arrive, it is light. Mary leaves the group after she sees the stone is rolled away and after she finds the tomb is empty.

Mary Magdalene ran and came to Simon Peter and the other disciple whom Jesus loved, and she said to them, they have taken away the Lord out of the tomb and we do not know where they have laid him. Now why did Mary say they have taken away the Lord and we do not know where they have laid him. This creates a problem for scenario one. In scenario one, the angels told all the women that Jesus was risen and that they should tell the disciples to meet Jesus in Galilee.

If scenario one is correct, perhaps Mary experienced emotional confusion despite the angelic announcement in meeting Jesus. Consider that scriptures indicate that even after Jesus appeared. Some disciples still doubt it. What do we know for sure? We know that in both scenario one and Scenario two that Mary Magdalene arrives at the tomb together with the other woman after the soldiers have fled.

Under Scenario two, Mary enters the tomb and sees that it is empty. Jesus body is nowhere to be found. However, she is not alone.

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Then they went in and did not find the body of the Lord Jesus. So the woman entered the tomb together and found it to be empty. Now here is where the timeline in scenario one and scenario two departure.

In scenario two, seeing the tomb is empty. Mary Magdalene leaves to report back to Peter and John. It is only after Mary Magdalene leaves that the angels appear to the other woman. Leaving behind the other woman at the tomb, Mary rushes back to find Peter and John. In scenario two, Mary Magdalene has not yet seen the angel or Jesus.

This explains why she reports that Jesus body was taken from the tomb because she never heard the angel's report that he was risen.

Peter therefore went out and the other disciple and were going to the tomb. In scenario two, we are assuming that Mary Magdalene followed John and Peter back to the tomb.

So they both ran together and the other disciple, John, outran Peter and came to the tomb first.

And he, John, stooping down and looking in, saw the linen clothes laying there, yet he did not go in. Then Simon Peter came following him. He went into the tomb and saw the linen clothes lying there. Then the other disciple, John, who came to the tomb first, went in also and he saw and believed, For as yet they did not know the scripture, that he must rise again from the dead. Then the disciples went away again to their own homes.

But Mary stood outside the tomb weeping. In scenario two, we suggested that Mary Magdalene had followed Peter and John back to the tomb. So when they left, it makes perfect sense that they find her outside the tomb weeping.

As she wept, she stooped down and looked into the tomb and she saw two angels in white sitting one at the head and the other at the feet where the body of Jesus had lain. So in scenario two, this is the first time Mary Magdalene is seeing two angels.

Then they said to her, woman, why are you weeping? And she said to them, because they have taken away my Lord and I do not know where they have laid him.

Now. When she had said this, she turned around and saw Jesus standing there, and she did not know that it was Jesus. Jesus said to her, woman, why are you weeping? Whom are you seeking?

She supposing him to be a gardener, 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, rabboni, which is to say, teacher. Jesus said to her, do not cling to me, for I have not yet ascended to my Father and your Father. I have not sent it to my Father, but go to my brethren and say to them, I am ascending to my Father and your Father, and to my God and your God.

Jesus answer was not a dismissal of Mary's affection. Jesus told Mary not to cling to him because as our great high priest he had to fulfill a vital legal duty.

Just as the ancient high priest entered the Most Holy with the blood, Jesus also had to ascend to heaven to present the ransom, the corresponding price before the Father. This was the next essential phase of the divine plan to legally secure life rights, first for his church, and later, through

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the symbolic second sprinkling of his merit, setting the entire groaning creation free. So Jesus told Mary he was going to ascend to the Father.

He appeared first to Mary Magdalene. Notice he appeared first to her under scenario two. Mary obeys Jesus and rushes back to report what she has seen and heard to the disciples. On her way back, we presume she connects with the other woman disciples whom had already left the tomb.

And as they went to tell his disciples, behold, Jesus met them, saying, rejoice. So they came and held him by the feet and worshipped him. Then Jesus said to them, do not be afraid. Go and tell my brethren to go to Galilee, and there they will see me.

Mary Magdalene came and told the disciples that she had seen the Lord and that he had spoken these things to her. The Gospel of John focuses on Mary Magdalene. However, we know from other gospels that the other woman disciples were with her making this report.

It was Mary Magdalene, Joanna, Mary, the mother of James, and the other woman with them who told these things to the apostles, and their words seemed to them like idle tales, and they did not believe them.

Having covered the story today, we want to reflect on what we have learned. First, why did Jesus first appear to the woman before appearing to the apostles? In the next seven slides, we will attempt to answer this question or else add some related observations.

The women were most faithful and present at the cross burial and tomb, so they were naturally the first witnesses.

Now here is a response to the skeptic who argues that the story of Jesus resurrection is made up. The role of the woman disciples strengthens historical credibility since woman's testimony carried little legal weight in the first century and would not have been invented.

Jesus appearance to the woman reflects a reversal of social expectations consistent with his ministry of elevating the humble and overlooked.

The women were the first to seek him in love and devotion, and the Scripture often links seeking with revelation. For example, Cornelius prayed and fasted, receiving angelic vision to send for Peter. Similarly, Daniel's prayers brought an angel with future revelations. The wise men's search led them to Jesus, and Solomon's request for wisdom was granted.

After the revelation, Jesus gave the woman a sacred duty to go and tell. They were commissioned as the first messengers of the resurrection, making them the first proclaimers of the Gospel. Initial apostle skepticism and unbelief was challenged and humbled. Proving leadership in God's plan necessitates a teachable heart and faith in testimony from the deepest sorrow, the woman disciples were transformed into joyous heralds of the risen Christ, the first to experience and proclaim the power of his victory. Having set an example of devotion and faith, the woman disciples prepared the apostles for what would come next.

On the road to Emmaus, Peter and Clopas met Jesus, but did not recognize him. As we previously discussed Scripture, deduction and tradition suggest, Clopas was Jesus uncle and the father of the apostle James the less.

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Jesus began some intense doctrinal training. Beginning at Moses and all the prophets. He expounded to them all the scriptures and the things concerning himself. Next, Jesus appeared to the apostles in the upper room and quelled their fear. Then, on the same first day of the week, when it was evening, though the disciples were behind closed doors for fear of the Jews, Jesus came and stood among them and said, peace to you.

Jesus said to them, these are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the law of Moses and the prophets and the psalms concerning me, and he opened their understanding that he might comprehend the Scripture. Then he said to them, thus it is written, and thus it was necessary for Christ to suffer and rise from the dead the third day, and that repentance and remission of sins should be preached in his name to all nations beginning at Jerusalem, and you are witnesses of these things.

Let's consider the impact of Jesus resurrection appearances on the apostles. The apostles initial doubt was refined by personal encounter, transforming their shock into unwavering certainty required to lead the early church. Remember, on Pentecost, following the refining encounter, the apostles transitioned from skepticism to a unified courageous mission, fearlessly proclaiming the the risen Christ as the foundational pillars of the church.

And in Acts 4, Peter and John stand boldly before the council that sentenced Jesus, declaring, we cannot but speak the things which we have seen and heard, and in Acts chapter five, arrested and beaten again, they immediately continued to preach, rejoicing to suffer in his name. Apostles and women disciples collaborated in unified ministry, combining their unique gifts to fulfill the great Commission.

These all continued with one accord in prayer and supplication with the women and Mary, the mother of Jesus and her brothers.

The apostle Paul reported, Jesus was seen of about 500 brethren at once, of whom the greater remain unto the present, but some are fallen asleep.

He is not here. He is risen.