

Jesus: Life, Death, & Resurrection

by Chris Famisaran

Good morning, everybody. Right? So I would not be remiss, I want to just warn you all today's communion. So if maybe you accidentally forgot to pick up some juice and bread don't go all at once, please. But they're on the table back there. If at some point you want to try to sneak back there and grab it, just in case may have accidentally forgot. I'm only mentioning this because I forgot.

Let's pray. Father in heaven, we thank you for this opportunity to study the word Lord. We've been going through Matthew, as we close out our series, as we talk about, Lord the life, death and resurrection. Speak to our hearts, Lord, be with us in Jesus name, amen.

Well, what a journey it's been basically the last couple of months we've been going through the book of Matthew, we first started off Bill kicked off the series with talking about Jesus, fulfilling the Old Testament prophecies of this Messiah. We talked in depth as well about Jesus as the actual Messiah, we talked about the kingdom of God. We also talked about the ethical implications of what it means to live in the kingdom of God. We also talked about how Jesus is our Savior, and that Jesus is the center of the book of Matthew, everything is centered on Matthew. Last week we talked about eschatology, the return the advent of Jesus Christ, we pray one day soon. And today we're going to close our series out talking about the life, death and resurrection of Jesus Christ, amen.

So, let's get to it. Let's go to Scripture. Now early on, Jesus actually points out.... let's go to Matthew 12. Jesus actually points out that he's gonna die. And for some of these disciples, they're kind of probably going to begin to start scratching their heads. What do you mean Jesus is gonna die? Let's go to Matthew 12:38 to 40.

In this context, the Pharisees are asking for a sign. And Jesus is loath to not want to do that, because and it's the Pharisees who are asking, right. Are we there? All right, says then, some of the to the Pharisees and the teachers of the law said to him, teacher, we want to see a sign from you. Then he answered, a wicked and adulterous generation asked for a sign, but none will be given except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of a huge fish, so the son of man will be three days and three nights in the heart of the earth, Jesus is already pointing towards the fact that he will die and he will sleep for three days and then rise on the third day. We also can go to let's just flip over a couple of chapters to chapter 16, Chapter 16, verse 21. And here in chapter 16, this is a turning point in the Gospel of Jesus, he, in the first couple of chapters, he's preparing himself and then and basically, from the end of chapter four to, to, I think it's roughly 15. He's, he's doing miracles, he's preaching he's teaching. But in chapter 16, there's an intentional turn. And now finally, from 16, to 28. There's this focus of Jesus towards his impending death. All right, we all there? So Jesus intentionally, he says, From that time on Jesus began to explain to His disciples, that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of law, that he must be killed, and, and on the third day, he will be raised to life.

Now, Peter, takes exception to this to where he says, and I love this actually, I didn't realize before Peter, he took him aside. He didn't just say out loud in front of everybody, but he took them aside. But then he begins to rebuke him. Anybody ever want to try to rebuke God? I think Peter is treading on some very, very, very thin ice or dangerous territory, right? Never Lord, he said, This shall never

happened to you. But Jesus, he turned and said to Peter, Get behind Me, Satan, you are a stumbling block to me. You don't have in mind the concerns of God, but merrily, human concerns. So Peter, he's thinking from a human perspective, he doesn't quite get it yet. But how pivotable and Matthew has been intentional here. In fact, Jesus actually goes on to say, No, this is talking about discipleship here. He says, Whoever wants to be my disciple must deny themselves and take up the cross and follow me, for whoever wants to save their life will lose it, but whoever loses their life for me will find it. It doesn't make sense. There's a lot of things that Jesus said, sometimes you just got to scratch your head. What are you trying to point out here, Lord? What good will be doing someone to gain the whole world get forfeit their soul? or What Can anyone give in exchange for their soul for the Son of Man is going to come in His Father's glory with his angels, and then he will reward each person according to what they've done. Truly, I tell you, some of you who are standing here will not taste death before they see the Son of Man coming in His Kingdom. If you want to gain Christ, that means taking up the cross and following Jesus we ready and willing to want to give everything to God. I think sometimes man but I just what I subject a, that's gonna be really hard to give up. Or this, huh? The call to Christ is all or nothing doesn't mean though, that Jesus wants to punish you and, and you live this completely dull, boring life. Because if you're going to follow Christ, it's going to be interesting, right? If you're faithful to God, your life will not be dull and boring. And I don't think God calls us to just pass through life. God wants us to experience this enriching life.

And when God works in our lives, man, be ready because it comes up at the most unlikeliest of times. The opportunities, that's why we always have to be ready. But Jesus, Jesus was intentional. He knew what was going to happen. Let's actually go so go to Matthew 17, verse 22, flipped over. Let's go to 17:22 I forgot this, this verse was here. When they came together and Galilee, he said to them, the Son of Man is going to be delivered into the hands of men, they will kill him and on the third day he will be raised to life. And then what was the disciples reaction? They were distressed, some other versions would say they were grieved. They were grieving. It's like, how, how could this happen? Because remember how years did Jesus spend time with his disciples? Three years, right? That's more than 1000 days. I was never really good at math, to be honest. That much time together, sharing meals, looking out for one another, and Jesus doing all of these miracles and then experiencing that. And yet, Jesus comes out and says, One of us is going to betray him. How could that be?

Now, this is kind of backstory. All right, leading up to now let's go to chapter 26 and chapter 26. There's just a lot, we're not going to be able to get everything we've kind of talked about some stuff, but we're gonna I'm going to basically try to summarize 26, 27 and 28. We're just gonna hit some highlights and especially for today's service, because we're going to be participating communion. We'll talk a little bit more about the Passover meal.

In chapter 26... The Passover meal is about to happen. And so they ask, Hey, where should we go to prepare the Passover meal. And so anyways, they're all gathered together there with Jesus. We talked about Jesus being anointed in Bethany by a woman here and she'd use some perfume that was very expensive. Some of the disciples are like, what are you doing wasting all this money but Jesus here, it's a sign to come. Jesus is being anointed in the first part of chapter 26. And then in between this and the Last Supper, who goes to the authorities and snitches and agrees to be trade Jesus? Judas. All right, so this is the context, right? And so they go to this meal on the first day of the Festival of Unleavened Bread. This is verse, Matthew 26, verse 17. Verse 17, it says, On the first day of the Festival of Unleavened Bread, the disciples came to Jesus and asked, Where do you want us to make preparations

for you to eat the Passover? He replied, going to the city in a certain man and tell him, the teacher says, My appointed time is near, I'm going to celebrate the Passover with my disciples at your house. Isn't that rad? Somebody already knows Jesus is going to send a couple of disciples and he's going to allow this to you that to use a space. So the disciples did, as Jesus had directed them to prepare the Passover. And when evening came, Jesus was reclining at the table with the 12. And while they were eating, he said, Truly I tell you, he reminds them again, one of you is going to be betray me. And they're all very sad began to say to him to one another again, surely you don't mean me, Lord, right? Because again, they're tight. They're best buddies. They're best friends. Why would anybody want to do this to Jesus? And then Jesus says, the one who has dipped his hand into the bowl with me will be betray me. And the Son of Man will go just as it is written about him. But whoa to that man who betrays the Son of Man, it would be better for him if he had not been born. And this is something that had been already predicted already. And then Judas, the one who would betray him said, Surely you don't mean me, Rabbi. And it's interesting, as I was, as I was reading the backstory to this passage, I'd never realized at this point that everybody but Judas, sounds like had used the term Lord. And yet Judas says, Rabbi. Now he wasn't wrong to call them rabbi, because Jesus, yeah, he was essentially their rabbi. They were learning and growing from him. But get everybody and call them, Lord, and I wonder. Maybe Judas realizes, oh, he knows. He's got to say something. And you know, when you've been caught, you know, you better say something, because otherwise everybody's going to suspect you. So he goes, Rabbi, surely it is not me.

And then Jesus responds with you have said so. Well, that's not awkward. And while they were eating Jesus, he took the bread, okay. And when he'd given thanks, he broke it and gave it to his disciples, and he says, Take and eat, this is my body. Alright, so the bread symbolizes Jesus body. He'd broken the bread symbolizing the fact that soon, his body would be broken. And I'm sure in the minds of the disciples, what are they talking about? We're just simply, we're experiencing the Passover meal. And yeah, I wonder how many times Jesus said something, and yet the disciples, maybe a week later, or years later, they would have that aha moment, right? And then he goes on, he says, Then he took the cup, and when he given thanks, he gave it to them, saying, drink, drink from it, all of you. This is my blood of the covenant which is poured out for the many forgiveness of sins. I tell you, you will not drink from this fruit of the vine from now on until that day, when I drink it new with you and my father's kingdom. When they'd sung him, they went out to the Mount of Olives. So what are some things that we can take from this passage? Well, the new Passover that they're experiencing, recognizes God's deliverance from sin, our deliverance is in Jesus through Jesus on the cross. Now the Passover is in reference to when he God had had freed the Hebrews from Egypt way back in the book of Exodus and also protect their sons from the Passover, the angel flying over right the first sons and Matthew is smart to do this. Because remember, this is A Jewish audience that is primarily reading or in some cases listening because not everybody, they didn't have Bibles to go around. They didn't just say, here's the Bible for you who you alright, these were limited documents. And they would get together, somebody would read, maybe not everybody was able to read. And as they're listening to this some are thinking Oh that's awesome. He's connecting it to Exodus a time when we were our people were set free. And theologically This is amazing, because now Jesus is pointing out the fact of salvation is in Jesus, and this is going to completely change their whole, what's the word, everything, changes everything, and how they do things. And in the past, when you Hebrews, when they looked at the past, that is good. In fact, in some ways, it's stronger. New is not necessarily better. Going to the past, they took comfort that they look to Abraham, the prophets in the past, and so Matthew, is intentionally making a reference to the past, and yet here as well.

The Passover meal points to the past of Jesus death or our salvation, and also his return in verse 29. It says, I tell you, I will not drink from the fruit of this vine from now on until that day, when I drink it new with you in my Father's Kingdom. That's a promise there. Right? I take comfort in this promise of God's grace and salvation. And I'm looking forward especially to his return. And yet Jesus love for humanity also calls him forward to the cross.

Anybody golf here? No golfers, okay, we got what Okay, we got a handful. Alright. So okay. Way back in 1992, there was a man named Harvey Penick. He was an older individual. And he had been collecting notes of how to play golf for many, many, many years. And he wrote a book, it's known as the little red book, if you're a golfer, and if you ever wanted to improve your golf game, you bought this book, and especially in 1992, I believe, I don't know if it's still to this day, but at the time, it was the best selling sports book of all time. And, and so before the book actually became before it was published, the local writer who had agreed to help him write this book. Harvey, by the way, was 90 years old at this point. And, and he asked him, I mean, is this book even worth publishing? The writer? He agreed, Oh, absolutely. He liked the book. He liked the concept. And in fact, the next evening, this man, the writer, he came back after talking with Simon and Schuster, that as long as there was an agreed advance of \$90,000, he was good to go. So the writer comes back to visit with Harvey and Harvey is kind of a little bit not agitated, but he's, he's kind of he's not acting normal. And, and then he kind of just basically comes clean he, he describes, you know, what I have some health challenges. I've got medical bills, I'm trying to help, you know, some other issues. And so I just, I don't have \$90,000 to give for this book to be published. And yet, the author realized, oh, man, he'd gotten it totally wrong. Simon and Schuster, were offering him \$90,000 to write this book, a lot of money. Right? Especially in 1992. It's good money back then. Especially today. You know, when we realize we don't need to pay God, anything, but to just give ourselves to God. That's grace. God doesn't expect anything other than our faith, love and devotion. We don't have to pay \$90,000 for our salvation. God's grace is enough. Jesus love for humanity calls him forward to the cross.

And so we find later, you know, after the Passover, they'd sung a hymn more likely it was one of the Psalms. And later we find that Jesus predicts Peter's denial. We find ourselves as well and get 70 where Jesus prays and he's praying because he knows what's about to happen. And imagine being under all of that pressure. And Peter, James and John are falling asleep on him. He needs help. And then finally in verse 47, and 26, Jesus is arrested. He's taken in, he's placed before the Sanhedrin. There already there's no objective reasoning here. They're trying to be able to pin something on. And the chief priests are getting frustrated with him. And trying to call him out, trying to speak blasphemy, but Jesus never blasphemes. Later on we find in verse 69, through 75, Peter finally comes to as Jesus predicted, Peter denies Jesus. Chapter 27, we find Jesus before Pilate, and even Pilate himself, he can't find anything wrong, and yet he bends to the audience demands. In verse 27, of 27, the soldiers mock Jesus. And finally, we find in verse 32. As they were going out, they met a man from Sirene named Simon, they forced him to carry the cross, they came to a place called Golgotha, which means the place of the skull and they offer Jesus wine to drink mix with gaul, but after tasting, he refused to drink and when they crucified Him, they divided up the clothes by casting lots. This is in reference to Isaiah as well if you want to read that, and sitting down they want kept watch over him. above his head, they placed the written charge this is Jesus, the King of the Jews. Again, what is Jesus doing? This is not the way that it was supposed to be. Yeah, Jesus was the king of the Jews. But yet, it wasn't in glory. It was in shame and humiliation. You find the two rebels to the side. And then in verse 45, from noon until about three in the

afternoon, darkness came over the land. About three in the afternoon, Jesus cried out and about loud voice, Eli, Eli, lama, sabich Tani, which means, My God, my God, why have you forsaken me? Some of those around them thought, Hey, he's trying to call out to Elijah. Somebody ran to get a sponge and fill it with wine vinegar, now offered it to Jesus to drink. Some others said, leave them alone. Let's see if Elijah actually comes to save him. When Jesus cried out again, in a loud voice, he gave up his spirit.

You know, Jesus' death on the cross, I feel is the greatest paradox. God comes to earth, and lives in human form, yet is still God lives among the people teach, preach, heals, and ultimately finds himself in the most humiliating circumstance, one could one could face or I'm sure there was many others, but one of the worst things to be hung on a cross. And for all of the disciples that had abandoned him, all the people that he'd come, become close to save for John, as you'll read another Gospels. Everyone deserted him. But yet again, God's love prevails. And it's there on the cross that Jesus conquers death. Not literal death, but our salvation can be assured in Jesus because He has defeated the devil, amen. So we have the death of Jesus, Mary Magdalene, Mary, the mother of James and Joseph and the men and the mother of Zebedee. They were watching from a distance. Finally we find that Jesus is buried.

And then, because they're so afraid, Rome is so afraid what could actually happen they didn't want to have anybody try to steal Jesus. His body and then try to make something up. So they actually placed guards in front of the two. It doesn't matter though, because in chapter 28 after a Sabbath day, verse one, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. There was a violent earthquake for an angel of Lord came down from heaven, and going to the tomb, rolled back the stone and sat on. His appearance was like lightning in his clothes, where white as snow. The guards were so afraid, and they shook and became like dead men, the angels, the angel said to the woman, do not be afraid for I know that you're looking for Jesus, who was crucified, he is not here, he has risen. Amen. Just as he said, Come and see the place where he lays, so they go quickly inside and they see where he laid, and he's risen from the dead and is going ahead of you into Galilee, there you will see, and now I have told you, and from there, so the women, they hurried away from the tomb, afraid yet filled with joy, and they ran to tell the disciples and then suddenly, Jesus, all of a sudden meets them. And he says, greetings. They came to him, they clasped his feet and worshipped him. And Jesus said to them, Do not be afraid, go and tell my brothers to go to Galilee, there they will see me.

And I love that Matthew includes this as well, because Jesus reveals one of the earliest individuals that they, He reveals Himself to as Mary Magdalene, and the other Mary, traditionally, and the context of that time, people are scratching their heads, like why does Jesus reveal himself to Mary Magdalene? Remember, women were not on the higher end of the social societal status quo, they were on the lower end. And just like in the long, Jesus lineage there, there are four women in there. And Matthew is towards the end, again, including these women, alluding to the fact of Jesus desires that they also be able to tell the others that Jesus has risen, the evangelists, the early evangelists, the first people to tell was Mary, I take comfort in the fact that Mary knows she lived a hard life was one of the first to be able to tell Jesus and that everyone can find redemption.

After we find, though, later, the guards have to report Can you imagine being those guards who have to tell their superiors that there was just this bright light, and then suddenly we were out? Everybody's probably thinking you have just one job, one job. And then after all of that, to close, this is the famous commission that Jesus, they'd all gathered together after some time, where Jesus, he goes, and tells

them all authority has been given to me, go out, teach, preach, and baptize. And lo, I am with you, even to the end of the age. What a beautiful promise and comfort that our Lord has not abandoned us.

I'd like to invite Bill and Edwin to come on up here. Like to, to close this series out. I'd like to, we'd like to participate in the sharing of the emblems. The bread and the juice. And for those who are wondering we do practice open communion. So anybody who would like to can participate in this and we're reminding that as got to do this, right. We're gonna pray for the bread and juice. Bill's gonna pray for the juice and Edwin will pray for the wine. The juice, the bread. I can't speak today. I'm sorry. I don't always get it right folks. I'm sorry. Anyways, let's go ahead now. Let's close our eyes before we partake in the emblems and Let's pray.

Dear Heavenly Father this morning and this holiday, we come to celebrate remember of Jesus Holy supper. Thank you Father, because through him we have salvation. In this morning, Father, we asked the blessing upon this bread, symbol of the body of our Savior Jesus who crushed the chorus for us. Thank you, Father, because you love us. And we remember that only in case we have salvation. Thank you, Father, we pray in the name of Jesus. Amen.

Heavenly Father, thank you so much for this juice to represent your pure blood, your holy blood. You didn't deserve to die Lord, you hadn't done anything wrong. But you chose to take our punishment Lord. And as we partake in the juice today, Lord, help us to remember that and it doesn't cost us \$90,000, as pastor was saying before, or anything else, except to accept the gift you have given us. Thank you so much, Lord. We ask your blessing on this juice as we participate in Jesus name. Amen.

Many years later, Paul has to write a letter to the Corinthians. It was a let's just say kind of an A fatherly tone to settle some disputes. In here, he relays in verse 23, of First Corinthians 11, for I received from the Lord what I also passed on to you, the Lord Jesus on the night he was betrayed, he took the bread, when he'd given things, he broke it. And he said, This is my body, for which is for you Do this in remembrance of me.

The same way after supper, he took the cup same, this cup is the new covenant in my blood, do this whenever you drink it in remembrance of me. For whatever you eat, for whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

My friends, I hope that this series has been a blessing to you all. I hope that you have grown and you've learned something new or surprised maybe has some aha moments. I've thoroughly enjoyed this. Next week, we're going to have a special Sabbath where our youth and young adults are going to be leading out and I think that they're stepping up to be able to lead Amen. So leads, let's continue to encourage them. And then the following week after that, we're going to begin our 12 people. 12 People that we will love, please remember to please please, please sign up, okay, if you sign up, you'll be able to get your book, we can't just hand these out. Because we want to make sure that the people who are going to be joining they're invested in this, okay. And if you have any questions about this series, or where to sign up, please come see me come please come see Bill or any of our leaders, we'll get you connected.

Let's pray. God, you are truly an amazing God. And you love us so much that we just we cannot even comprehend. It's beyond our imagination. But thank you, God, please continue to be with us. Maybe we continue to be the hands and feet for you. Lord, I know that even in our daily lives to Lord, we're struggling, whether it's physical, mental, spiritual, emotional, please, Lord, give us strength, wisdom,

relief, joy, courage, to move forward. And until that day that you come Lord, help us to be faithful to you. But even so, Lord, come soon. In Jesus name, everybody said, Amen. God bless you all. Take care.