

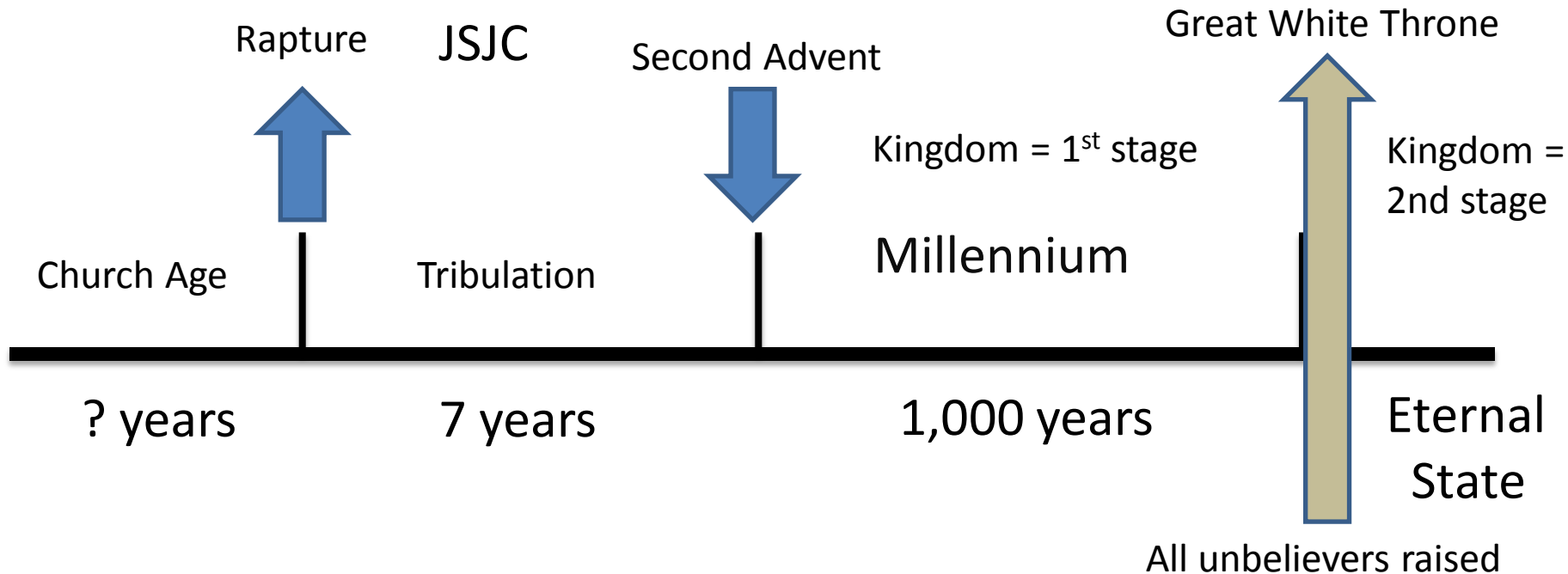
Any questions on historiography or resurrection studies?

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Doctrinal Foundations –Overall POG: Eschatology (11)

The Millennium is the 1st Stage of God’s Kingdom in which Christ will replace Satan as the ruler of this world.

Micah 4:3 And He [Messiah/Jesus Christ/Theanthropic Person] will judge between many peoples And render decisions for mighty, distant nations. Then they will hammer their swords into plowshares And their spears into pruning hooks; Nation will not lift up sword against nation, And never again will they train for war.





What's wrong with beating our swords into plowshares? Isn't it biblical? After all, it is in the Bible!

The United Nations garden contains several sculptures and statues that have been donated by different countries. This one is called "Let Us Beat Swords into Plowshares" (cf. Micah 4:3; Isa. 2:4). It was a gift from the then Soviet Union presented in 1959. The bronze statue represents the figure of a man holding a hammer in one hand and, in the other, a sword which he is making into a plowshare, symbolizing man's desire to put an end to war and convert the means of destruction into creative tools for the benefit of all mankind.

The Millennium is the 1st Phase Future Kingdom of God

1. Once Jesus Christ destroys the kings and kingdoms of this world, He will establish the most magnificent kingdom ever seen on this earth.
2. When Adam and Eve sinned, they handed this world over to the ruling authority of Satan. Ever since then Satan as operated as ruler of this world, Matt. 4:8-9; Jn 12:31; 1 John 5:19.
 - ✓ John 14:30, I will not speak much more with you, for the ruler of the world (ὁ τοῦ κόσμου ἄρχων) is coming, and he has nothing in Me

3. Once Jesus Christ destroys the kings and kingdoms of this world, He will establish the most magnificent kingdom ever seen on this earth. The risen glorified Lord will be visibly present on earth.
4. Curses of the earth will be lifted as God reverses all of the tragic consequences of man's rebellion.
 - No disease, decay, deformity.
 - Perfect environment, fertile soil.
 - All animals will become plant eaters again.
 - Peace and prosperity will be in abundance throughout the world.
 - Crime will be dealt with swiftly.

Preparation for Bible Class

Personal Issue #1: Your Eternal Salvation

Ephesians 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, ⁴ just as He chose us in Him before the foundation (πρὸ καταβολῆς) of the world, that we should be holy and blameless before Him.

- ✓ From all eternity, before the foundation of the world, and therefore completely apart from any merit or deserving that anyone could have, God chose us in Him.
- ✓ Chose (ἐξελέξατο) is in the aorist tense and middle voice indicating God's total independent choice. The reflective voice signifies that God not only chose by Himself but for Himself.
- ✓ Holy (ἁγίους) and blameless (ἄμώμους) refers to our perfect present position = positional truth. Our practice falls short but our position can never fall short.

Preparation for Bible Class

Personal Issue #2: Your Sanctification through the Holy Spirit

Galatians 5:22-23 But the fruit (καρπὸς) of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law.

The 9 graces by the Spirit's power in 3 Categories – unity!

- Spiritual habits of mind or demeanors: **Love** undergirds **joy** and this spiritual joy undergirds **peace**.
- Spiritual attitudes to others: **patience** (μακροθυμία) undergirds **kindness**, and this undergirds **goodness** (ἀγαθωσύνη).
- Spiritual qualities with reference to the plan of God: **faith/faithfulness**, gentleness/submissive/humility, and self-control (ἐγκράτεια) = mastery of flesh/OSHGEN.

Preparation for Bible Class

Personal Issue #3: Your Spiritual maturity = the Goal

Ephesians 4:11 And He gave some . . . *as* pastors-teachers,¹² for the equipping of the saints for the work of service, to the building up (εἰς οἰκοδομὴν) of the body of Christ;¹³ until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ.¹⁴ As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;¹⁵ but speaking the truth in love, we are to grow up in all *aspects* into Him, who is the head, *even* Christ,

Resurrection Special #11: Mark 16:1-8; **Women in the Ancient World**

1. We have established the historicity of Jesus through secular sources. Jesus Christ is more attested to than any other ancient figure.
2. One final matter is Remsberg's list. This is cited often on atheistic websites and in modern books (written by orthodox Jews, hyper-skeptics, Christ-mythers, Asher Norman, Madelyn Murray O'Hair). Remsberg's list is a list of 41 historians who fail to mention Jesus Christ.

3. Remsberg's list has been utterly refuted as a valid test against the historicity of Christ.

4. The best way to destroy the validity of Remsberg's list especially when used by Jews against the historicity of Jesus is to point out the prominent Jews who lived around the time of Christ who are not mentioned by these historians as well. There is also

Isaiah 53:2 For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no *stately* form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him.

5. Consider the famous and celebrated Jewish successor of Hillel, Yohanan ben Zakkai (A.D. 30-90). There is not a word spoken about him in any external sources—neither Jewish nor Roman. The primary Jewish historian of the day, Flavius Josephus, himself a Pharisee, does not mention Rabbi Yohanan, despite providing the most detailed account of the Jewish war and the fall of Jerusalem. . . . Should we therefore claim that Yohanan ben Zakkai did not exist? How absurd! No Jew would accept this.

6. What about others who are not mentioned: Shammai (50 B.C. – A.D. 30), Hillel (30 B.C.-10 A.D) & Gamaliel?
- ✓ **Acts 22:3** "I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under **Gamaliel**, strictly according to the law of our fathers, being zealous for God, just as you all are today. ⁴ "And I persecuted this Way to the death, binding and putting both men and women into prisons, . . . "And it came about that as I was on my way, approaching Damascus about noontime, a very bright light suddenly flashed from heaven all around me, ⁷ and I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting Me?' ⁸ "And I answered, 'Who art Thou, Lord?' And He said to me, 'I am Jesus the Nazarene, whom you are persecuting.'

The Resurrection Narratives

- **1. Overview of Mark 16:1-3.** On Saturday evening (after 6:00 p.m.) three of the women purchased aromatics for the anointing (not embalming) of the body of Jesus. They left from Bethany (2 miles away) early Sunday morning while it was still dark. When they “came” to the tomb the sun had just risen. “Were saying” is imperfect tense—the chief topic of conversation: the large stone. Absolutely no anticipation of the resurrection. There is a subtlety in the Greek in the way the word “roll” is used by women and in verse 4. Consider their attitudes as their downcast eyes (with bowed heads) looked up (ἀναβλέπω)) to see the stone completely removed.

- The importance of ICE teaching. “I” gives us the historical context. “C” gives us the categorical, logical, and systematic truth. “E” gives us the exegesis from the original languages (Hebrew, Aramaic, Greek).
- Failure to orient to the ICE method leads to such spiritual disorders as devotionalism, where anthropocentrism rules the day—where the Bible is made to fit what believers want to hear to make their lives better and more meaningful (as they grab what they like and ignore the rest). It would not matter to these type of people if the resurrection occurred or not. How many churches would keep on going if it was proved that Jesus was never raised from the dead?

- A common problem for Bible churches whose pastor is not oriented to ICE is proof-texting.
- Proof-texting is when a number of passages are carefully “selected” and tacked on to a concept to prove the concept. Preacher marshals a list of verses “carefully” selected to prove his point (cf. prosperity movement, signs and wonders movement, tongues, gay rights, socialism, Big Government).

- However, apart from ICE, the preacher will be wrong about all of those passages he tacks on because they are yanked out of context (cf. “I”), not systematized with all other scriptures (cf. “C”), and there is no exegesis (cf. “E”). Apart from ICE, his “presups” never change, they only “discover” more “evidence” and drive these passages even more dogmatically. He is “pomo” without even realizing it.
- All one would have to do to change or destroy the proof-texter’s point is to tack on different passages.
NOTE: WHATEVER ONE TEACHES MUST AGREE WITH THE REST OF WHAT GOD’S WORD SAYS ABOUT THAT SUBJECT. THERE CAN BE NO COMPROMISE HERE!!!!

- With the correct use of ICE methodology, what the communicator teaches is perfectly compatible with all passages—in the original languages.
- With the right interpretation, you could tack on any number of other passages without affecting the stated doctrinal point.

- Mark 16:1-8. The resurrection narrative demonstrates that those of whom society thinks the least are often those whom God sends with His message. The whole world lies in the lap of the Evil One (1 John 5:19) and are clueless to God and the plan of God.
- The women come to anoint the *body*. There was no expectation of a resurrection. They come in the doleful grey of morning through the silent streets to anoint the body. Their hands are loaded with costly spices to re-anoint *dead* Christ. They come because of their love for Him.

- Mark 16:4. They looked up (ἀναβλέψασαι). Very graphic here. What a flash of wonder! What application to all of our lives! Looking up away from all the busy details of life to JC, BD and the POG.
- Mark emphasizes the angel as a young man to emphasize that this is history and not a vision.
- 16:7. We see Christ's desire for the disciples to recover from reversionism, especially broken Peter.
- 16:8. Empty tombs and explanatory angels are enough to frighten anyone.

- The women will be the first ones to see the risen Lord and given the commission to tell others of the risen Lord. They are the heroines. This is not the kind of story anyone would invent.
- The disciples, at this point, are cowards—real losers. But the resurrection and indwelling HS will change all of that.
- God is very selective in His revelation. Jesus will appear to the women but not to those of negative volition, Acts 10:41.

WOMEN IN THE ANCIENT WORLD & APOLOGETICS

- Most of Jesus' contemporaries—even/especially the Jews—held little esteem for the testimony of women. Prejudice against women was enshrined in Roman law. Even the disciples did not believe the women:
 - ✓ Mark 16:11 And when they heard that He was alive, and had been seen by her, they refused to believe it.

- From an apologetical point of view, if Christianity wanted to succeed, it should never have admitted that women were the first to discover the empty tomb or the first to see the Risen Jesus. Why do you think Paul excluded women in 1 Cor. 15?

- From an apologetical point of view, if Christianity wanted to succeed it should never have admitted that women were supporters of Jesus' ministry, Luke 8:3.
 - ✓ **Luke 8:2** and *also* some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out, ³ and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means.
 - These three and many others supported Jesus and the 12 out of their own means.

- This would have been a scandalous situation in Palestine in that day.
- However, these women had been redeemed by grace and responded with great love. They were responding positively to the doctrines He was teaching. They were positive!
- How do men and women compare as far as positive volition—in numbers and in characteristics? Why are women outnumbered by thousands of men in the critical formative years of the church, but then in later centuries women generally outnumbered the men?

- **Excursus:** Note the connection between forgiveness, grace, and love in Luke 7:36-50. Note the 3 persons:
- ✓ #1, unloving, clean, respectable, self-righteous, self-complacent Pharisee, with all of his contempt for this women. He is totally ignorant of himself.
 - ✓ #2, the woman with gross sins, but who is saved by grace and therefore has DIVINE love. She understands how wretch she is. How do you respond to your salvation by grace?
 - ✓ #3, Jesus Christ. The lover of every soul: the sinful, the wicked, the vile—and yes even the self-righteous. What is the source of such love? What does it mean to say God is love? Is love a motive or a means of salvation?

- Women were considered “bad witnesses” in the ancient world. This was not a peculiarity as it would be seen today, but an ingrained stereotype.
 - ✓ Roman author Quintilian said that females were prone to poisoning others.
 - ✓ In general Greek and Roman courts excluded as witnesses women, slaves, and children.
 - ✓ Women were considered so untrustworthy that they were not allowed to be witnesses to the rising of the moon as a sign of the beginning of the festivals.

- ✓ Josephus: women were are unacceptable because of the levity and temerity of their sex.
- ✓ What Josephus offers is a very common ancient prejudice that women are less rational than men, more easily swayed by emotion, more readily influenced, all to prone to jump to conclusions without thoughtful considerations, gullible, and prone to superstitious fantasy in religious matters, and excessive in religious practices. Is this true as far as superstition—say, in Mexico?

- ✓ The reason for this prejudice was related to a larger paradigm. A woman and her words were not regarded as “public property.” Women were expected to speak to and through their husbands. Women were relegated to the private, while males reigned in public environments. A woman’s place was in her home, not the witness stand.
- ✓ It was all about the priority of man in God’s dealings with the world.
- ✓ Women were assumed to be less critical and exacting—not wanting to hurt feelings.
- ✓ It would have been much easier to tell the story with Nicodemus finding the tomb first.

- ✓ Another reason women were not allowed as witnesses is because ancient trials were contests of honor more than they were fact-finding processes. Thus, to bring in a woman would be a “victory” of dishonor for the side that lost.
- ✓ In Greek, Roman, and Jewish society, women who participated in discussions at meals were considered as acting like prostitutes. Why use women for the resurrection!?
- ✓ Cicero names prostitutes, but not Roman matrons.

- ❖ **N.B.:** It would have been much easier to tell the story with Nicodemus finding the tomb first. Why not just skip the whole thing and start with Peter?
- ❖ **N.B.:** Every woman should be appreciative of Jesus Christ and Christianity for the exaltation of women, **Luke 8:1-3; Galatians 3:28.**
- ❖ **Galatians 3:28** There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

2. Matthew 28:2-4. Matthew explains the removal of the stone and what happened to the guards prior to the ladies arriving at the tomb. The angel had taken the heavy stone out of its groove and turned it over on its side. The result was that the stone slab was lying flat on the ground and the angel was sitting upon it, to symbolize Christ's triumph. The women did not see this happen. They saw the result. Only under inspiration is this account revealed. The radiance of the angels speaks of holiness and descent straight from heaven. Guards were knocked unconscious. Same root word used in both "quakes." The stone, seal, and the guards were nothing before the Triune God involved in Christ's resurrection.

3. Mark 16:5-6. The variations give us powerful historical early multiple independent testimony. They sidestepped the unconscious guards and went into the tomb where a leading angel told them not to be afraid. The robe (στολήν) on the angel refers to a long stately robe, reaching to the feet, or trainlike, sweeping the ground. “Garment” speaks of special solemnity, richness, and beauty. No such robe was worn by young men on earth. This was to point out that the individual was not a human being. Matthew and Luke record that the angels reminded them of the Lord’s predictions of his death and resurrection, Mt 24:7-8; Lk 24:6-7. To show you at what lengths the Christ-mythers and hyper-skeptics will go, note that some say Christ did not predict His death.

4. John 20:2-10. After the angel had said this, the women remembered Christ's prediction, and were encouraged. Then the angel told them to go tell His disciples that He has risen from the dead. They ran and told the disciples which caused the disciples to run to the tomb. Upon seeing the empty tomb, John believed. He noticed that the body had simply left the tomb and left the grave clothes on its own power, passing through all those layers of cloth without unwrapping them at all. Jesus has not been removed by other hands; He had raised Himself from the dead. That could only mean that He was alive again.

5. **John 20:11-18.** Jesus appears to Mary. When she first gets there she is unaware of what the disciples deduced. She may have not even gotten back before they left. She looks back in the tomb and beholds two angels and asks where the Lord was. They gave no answer—no need to because Jesus was there. She recognizes Jesus when He calls her by name. He then tells her to stop clinging to Him & go tell others.

6. Jesus appears to the other ladies, Matt. 28:8-10.

Mary leaves and then the other two women come to the tomb where they see Jesus and He tells them to go tell others as well, Mt 28:8-10. It is significant that Jesus decided to reveal Himself to the three women instead of the Twelve or even the chief apostle Peter.

7. **Luke 24:34; 1 Cor 15:5.** Jesus appears privately to Peter on Sunday afternoon, Lk 24:34; 1 Cor 15:5.

8. **Lk 24:13-35.** Jesus appears to Cleopas and an unnamed disciple late Sunday afternoon. These two were convinced that Jesus was dead and gone. They were the first to walk with Jesus in living fellowship and hear Him speak from every part of the Hebrew Scriptures, Luke 24:32. It was not until He had opened the Scriptures and then ate with them that He revealed Himself to them and then vanished. This meal would drive home to them the physicality of the resurrection.

9. Luke 24:34-35. The Emmaus disciples returned to Jerusalem as soon as Jesus left. They sped back to Jerusalem as fast as their legs could carry them to share the electrifying news of their lengthy encounter with the risen Lord.

10. Resurrection Sunday evening: Jesus appeared to the 10 disciples without Thomas, Luke 24:36-42; John 20:19-25. While the Emmaus disciples were finishing their report to the assembled disciples, the Lord Himself entered through the locked doors and appeared in their midst, much to the amazement of all those who had not previously seen Him risen from the dead. He greeted them and then showed them the physical evidence of His pierced hands. He removed His sandals to show the nail holes through His feet. He even uncovered the scar of the gash from the Roman spear. Note the stress on the physicality.

11. John 20:22-23. Jesus gave early pronouncement of the Great Commission and gave them the HS for power. Instead of feeling disappointed by the shame of the Cross, they were to see in it the greatest victory of all time. They were to announce this good news to all. This led to the early pronouncement of the Great Commission. In advance of the general bestowment of the HS on them, He gave them the HS for this awesome responsibility (Jn 20:22) and promised divine acceptance of their work – the keys of heaven (John 20:23, Matt. 16:19).

12. John 20:26-31. Christ appears eight days later on Monday—this time Thomas was there. God worked all this out providentially. Thomas was a skeptic whose horizons were purely naturalistic—even in the Biblical background of the miracles and the Son of God. He had faith in skepticism in spite of the evidence. He was not a neutral observer of facts. Thomas persisted in his stubborn skepticism until Jesus provided proof that could admit of no other explanation: the same body that was crucified on the cross now stood alive before him. All he could do was fall to his knees in confession, adoration, and worship John 20:28.

13. Over the forty day period between Resurrection Sunday and the ascension of our Lord to heaven (Acts 1:9), Luke indicates that Jesus was repeatedly seen by His disciples and He taught them “concerning the kingdom of God” (Acts 1:3).

14. John 21:1-25. Jesus appears to 7 disciples by the Lake of Galilee—probably a few weeks later. This is the 3rd interview between Christ and His apostles subsequent to the Resurrection. This occurred in Galilee. Note Peter's threefold reinstatement as undershepherd for Christ's sheep.

15. Jesus appears to the 11 disciples on some mountain in Galilee—near the end of the 40 days. Jesus gave a stirring appeal for spreading the gospel.
16. 1 Cor 15:6. He appeared to the 500 people at once—near the end of the 40 days.
17. 1 Cor 15:7a. Appearance to James—near the end of the 40 days.

18. Acts 1:6-11—the ascension—40 days later, Jesus appears to the 11 disciples on the Mt. of Olives. The same place where He will return. They asked Him when He would come back and set up the millennial kingdom, and He told them that was not their concern, they are to simply be His witnesses. As they watched Him ascend, two angels appeared beside them and assured disciples He would come back in the same way as He left—in bodily form. Following this, they made their way down the Mt. of Olives and spend 10 days together in prayer and fellowship until the Holy Spirit came on them at Pentecost—and thus we have the beginning of church age.

19. Jesus appears to Paul on the road to Damascus—
about 2 years later, Acts 9:3-5; 22:7-8; 26:14-16; 1
Cor. 15:8.