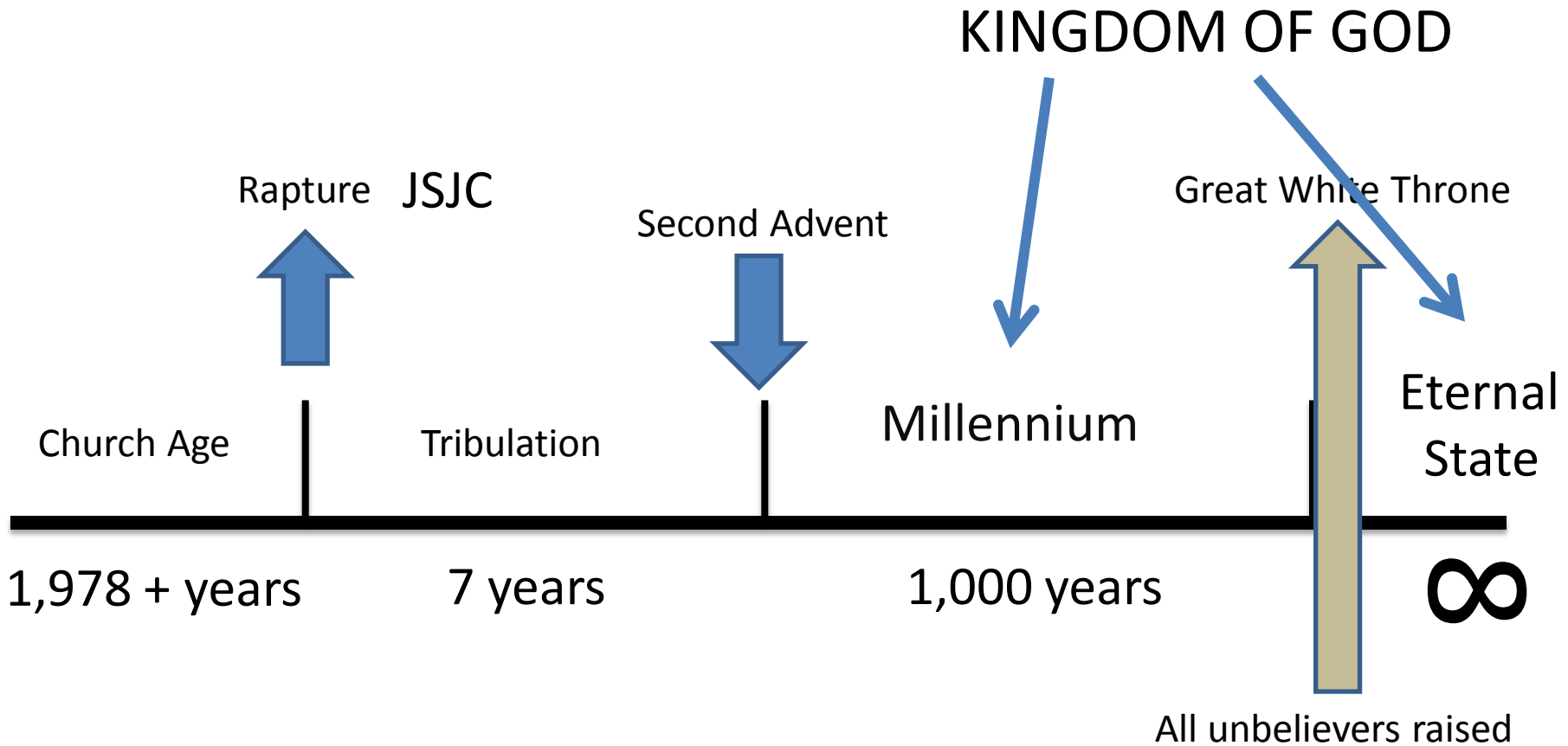


Any questions on historiography or resurrection studies?

**These slides are available at
www.fbcweb.org/sermons.html**

Doctrinal Foundations –Overall POG: Eschatology (12)

The Eternal State



Life in the Eternal Kingdom

1. In Revelation 20 we have the 1st phase of the Kingdom of God, called the Millennium. The 2nd Phase of the Kingdom is the Eternal Kingdom, Rev. 21-22.
2. New Heavens and New Earth. The old heavens and earth are destroyed as they are purged from all sin and evil. God will call into existence a new heavens & earth.
 - **2 Peter 3:10** But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.

3. Time will continue in the eternal state, as evidenced by the fact that the tree of life bears fruit each month, Rev. 22:2.

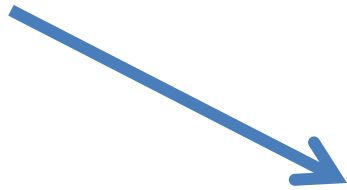
4. We will enjoy full, unhindered fellowship with God.
 - ✓ **Revelation 22:4** and they shall see His face.

5. All of the negative effects of separation from God will be removed.
 - ✓ **Revelation 21:4** and He shall wipe away every tear from their eyes; and there shall no longer be *any* death; there shall no longer be *any* mourning, or crying, or pain; the first things have passed away."
6. A life of rest, fantastic *epignosis* knowledge, holiness, joy, service, abundance, glory, and worship.

Preparation for Bible Class

Personal issue #1: Your Eternal Salvation as a Gift from God

Ephesians 2:8 For by grace you have been saved through faith; and that (τοῦτο) not of yourselves, *it is the gift of God;*



τὸ δῶρον – a gift, a present, a divine gift, something freely given – not a reward.

Preparation for Bible Class

Personal Issue #2: Daily Spiritual Life

Dealing with the Daily Problems

1 Peter 5:6 Humble yourselves, therefore, under the mighty hand of God,* that He may exalt you at the proper time,⁷ casting all your anxiety upon Him* (ἐπιρίψαντες ἐπ' αὐτόν), because He cares for you.

- * Unfair authority; unjust suffering; difficult circumstances designed to get believer to trust God* and develop virtue.

Preparation for Bible Class

Personal Issue #3: Spiritual maturity – Being an Overcomer in the Laodicean Age of Complacency and Apostasy

Revelation 3:21 'He who overcomes (ὁ νικῶν), I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne. ²² 'He who has an ear, let him hear what the Spirit says to the churches.'"

Overview of 7 stages of Church History:

- ✓ Ephesus – Apostolic Church – 33-100 [67 yrs.]
- ✓ Smyrna – Persecuted Church – 100-311 [211 yrs.]
- ✓ Pergamos – State Church – 311-590 [279 yrs.]
- ✓ Thyatira – Papal/Pagan Church- 590-1517 [927 yrs.]
- ✓ Sardis – Reformed Church–1517-1730 [213 yrs.]
- ✓ Philadelphia – Faithful Church–1730-1900 [170 yrs.]
- ✓ Laodicea–Lukewarm Church–1900-Rapture [111 +yrs].



Overcoming complacency in the Laodicean era is only possible through spiritual maturity. Being an overcomer is the greatest honor and privilege. It also brings the greatest glory to God.

Resurrection Special #12: Mark 16:1-8; The Ancient World's View of Resurrection and Women

1. Overview of Mark 16:1-8.

- ✓ For 1,979 years specious arguments against the resurrection of Christ have completely and utterly failed. Though they are *revived* sporadically—those who stubbornly hold to theories against the historicity and resurrection of JC continue to hold on to an empty sack.

- ✓ The evidence is so powerful for the resurrection of JC that increasing numbers of world prominent historians who are unbelievers—even Jews—believe that Jesus indeed rose from the dead. The only ones who reject the resurrection are those who possess an anti-supernatural bias (anti-divine causation bias). It is important for every believer to understand the affect of “pomo” on his thinking. We are all affected to some degree.

- ✓ The account of women being the first to see the risen Lord not only provides the kind of evidence to cause even the most ardent skeptic to accept the historicity of the account, it also speaks of Christ's high view of women—a view that ran directly against the grain of his culture and even his disciples.

- ✓ The women are the principal subjects here—though later written by the writers of the Gospels. They are honored here by the angel and by Jesus Christ.
- ✓ Though Christ's disciples have failed miserably (at the cross and at the resurrection), they are still designed to be the leaders of the early church, and so they must be informed so they can recover. Peter is singled out because of his denials. If the disciples were afraid at the Cross, what accounts for their fearlessness afterwards?
- ✓ Professional historians believe there is no historizing or theologizing in this account.

2. There are two critical issues we need to understand to appreciate Mark 16:

- ✓ **#1: Views of afterlife/resurrection.** What was the Greco-Roman view of death and afterlife? What was the Jewish view of death, afterlife, and resurrection? The Mediterranean context is often overlooked, yet it is this setting within which the early disciples lived. We must understand the relevant language. How did they think of resurrection?
- ✓ **#2: Views of women/wives.** What was the view of women at the time by the pagans and Jews? What was Christ's view of women? What is the Christian view of women? What about Christian marriage?

3. Resurrection theology in the first century:

- ✓ To virtually all ancient Mediterranean peoples, the concept of a corporeal resurrection was barely intelligible.
- ✓ To the majority of Jewish people, it was strictly eschatological. Jesus resurrection would signify the arrival of the eschatological era of universal resurrection. This would explain why the disciples did not bother to checkout the tomb. We will examine the view of the intermediate state in Judaism in greater detail in due time.

- ✓ Three sects of Jews: Essenes, the Sadducees and Pharisees. On the latter two see Act 23:7-9. Also possible that the “angel” in Acts 12:15 was viewed as “spirit/soul” of Peter.
- ✓ The Sadducees did not believe in any afterlife. They denied both the resurrection as well as any postmortem existence. They believed that the soul died with the body. They reacted against pagan view of apparitions, and spirits as well as against the abuse of upper class of the lower class because the latter could rest in hope of better future in the next life.

- ✓ The Pharisees believed in biblical revelation of both intermediate existence (cf. Psa. 23; 73:23-38) as well as a future resurrection (Dan 12:2). This was the majority view among Jews. According to this view, there would be no problem with seeing the spirit or soul of Jesus after death.

- Psalm 73:23 Nevertheless I am continually with Thee; Thou hast taken hold of my right hand. ²⁴ With Thy counsel Thou wilt guide me, And afterward receive me to glory.

- ✓ There are no traditions about a Messiah being raised to life in a physical body. Most Jews of this period hoped for the resurrection, many Jews of this period hoped for a Messiah, but nobody put those who hopes together until the early Christians did so. The world was totally unprepared for a new life to spring up like this.

- ✓ **Jewish theology on intermediate state and resurrection.**
Simply “life after death” would be a denial of the hope of a nation, family, and land to thrive and flourish. Resurrection was the way of talking about the death in which the present state would be replaced by a future state in which they would be alive physically. No disembodiment is ever spoken of in terms of resurrection. They looked forward to a bodily good life in Yahweh’s land. They affirmed the goodness of life in Yahweh’s world. Jewish thought was that human life reflecting God’s image meant bodily life in this world, not disembodied post-mortem existence. God was viewed as conquering death, and this meant physical death. Biblical language of standing emphasizes the human body.

- ✓ Resurrection for the Jew explicitly refers to a newly embodied existence; it is never a way of talking about ghosts, phantoms, souls, or spirits.
- ✓ Jewish views of the resurrection were based primarily on Isa. 26:19; Dan. 12:2. Many ossuaries in 1st century testify of widespread believe in the resurrection.
 - **Isaiah 26:19** Your dead will live; Their corpses will rise. You who lie in the dust, awake and shout for joy,
 - **Daniel 12:2** "And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace *and* everlasting contempt.

- ✓ Pagans believed in immortality which was quite different than the Jewish belief in the resurrection. We see this in written sources as well as many tombstones. Plato taught that it was incapable for the soul to die; this was immortality. However, resurrection is life after life after death – a two stage future hope, as opposed to the single-stage expectation of those who believed in a non-bodily future life.

- ✓ Pagan notions of the afterlife were filled with Platonic metaphysics and caused problems in transitioning to Jewish and Christian doctrines on the resurrection (cf. 1 Cor 15). Pagan “resurrection” accounts are post-Christian and in areas where the resurrection of Christ had become widely disseminated. Apollonia of Tyana is one example (but he did not die). Pagans widely believed in life after death, but had no use for resurrection. They looked for ghosts and apparitions, and free spirits/souls.

- 4. Ancient views on women.** Virtually all 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 about the resurrection.
- What accounts for low view of women among some Christian men today? Some resemble little boys or more like Islam.

- The reason that Paul did not mention women in 1 Cor 15 was because he was reflecting an earlier apologia which removed women as a cultural stumbling block in giving the gospel. 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

- 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.

- 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 version of the 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?

- ✓ 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 related 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!?

- ✓ It would have been much easier to tell the story with Joseph of Arimathea or Nicodemus finding the tomb first. Why not just skip the whole thing and start with Peter?

- ✓ Every woman should be appreciative of Jesus Christ and Christianity for the exaltation of women, Luke 8:1-3; Galatians 3:28; Eph 5:25ff.

- ❖ **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.

- ✓ We now live in a time when gender roles and family are under assault on an unprecedented level. There never has been a time in history like this. The idea that men and women have different roles is scoffed in public square. Kids are suffering terribly by the breakup of families. With same sex marriage, flood gates will be opened.
- ✓ God designed men and women different. In marriage a man and woman come together. They affect each other.
 - What are the beneficial effects of a husband on a wife? Protection? Guidance?
 - What are the beneficial effects of a wife on a husband? Tempering effect?
 - What are the beneficial effects of a mother and father (the family) on children?

- ✓ It was not good for man to be alone so God created woman
- ✓ Genesis 2:18 Then the LORD God said, "It is not good (לֹא-טוֹב) for the man to be alone; I will make him a helper (עֲזָרָה) suitable for him(כְּנֶגְדּוֹ)."
 - Meaning of “helper.”
 - Concept in “suitable for him”
 - **1 Corinthians 11:7-8**, . . . the woman is the glory of man. For man does not originate from woman, but woman from man;

- ✓ **Divine prophecy of the battle of the sexes:**
Genesis 3:16 . . . Yet your desire (תַּשׁוּקָה) shall be for your husband, But he shall rule (לְשַׁלֵּט) over you."
- ❖ Her desire is both negative (Gen 4:7) and positive (Song 7:11).
 - ❖ His rulership is both positive and negative. Historically, mostly negative as women have been and continue to be dominated, mistreated, and taken advantage of by man throughout human history.

- ✓ This curse of battle between the sexes can only be turned into blessings through the spiritual life that is undergirded by F/HS and BD, only this can create a true “Christ-centered marriage.”
- ✓ It is all about execution of the plan of God.

- ✓ Only by being serious about BD and the spiritual life will the husband develop the capacity to advance in his love for his wife—a love that parallels Christ’s love for the church. There are at least 8 aspects to this love:
1. Spiritual leadership, Eph. 5:23.
 2. Sacrificial giving of self, 25. How did Christ give?
 3. Sanctifying her—setting her apart to God, 26.
 4. Cleansing her—avoidance of moral filth, 26.
 5. Nourishing her – 29. Never taking her for granted.
 6. Cherishing her – 29. Real value!
 7. Being one with her – 31. Rejecting “advances.”
 8. Loves her and thinks of her as he does himself, 33. She never becomes a casual interest. How does he respond if someone attacks his body?

- ✓ No husband can expect to have a healthy, growing, and thriving marriage if he does not grow spiritually. This gives him the instruction and capacity to love, value, and cherish his wife according to the dictates of the Word of God.

- ✓ The husband who does not make spiritual growth a priority (to undergird his love for his wife) will become embittered.
 - Colossians 3:19 Husbands, love your wives, and do not be embittered against them.

- ✓ Christ makes it clear in the analogy in Ephesians that the husband must never take his wife for granted. Christ never regards his bride with casual interest or considers her of secondary importance.
- ✓ Unfortunately, most married couples interviewed admit that if they had it to do all over again, they would not have gotten married.
- ✓ This is unfortunate, but it is the way of the OSHGEN and KD.
- ✓ **With BD and the FHS, marriage does indeed get better and better and better, year after year!!!! It becomes the blessing for which it was designed.**

- ✓ Apart from spiritual dynamics, a man's love and devotion to his wife generally suffers from inertia and distractions.
- After marriage it is all too common for married men to view their wives with steadily diminishing importance once the wedding is over. Before that, the man expends an enormous amount of energy seeking to woo and win his wife. He enters the courting relationship with the zeal and dedication of an Olympic-bound athlete. But then the athlete turns his attention to other goals. And devotes less and less time to his wife, treating her less and less important. She expects things to continue. She increasingly devotes more and more time to him and his "stuff"—laundry, making his bed, cleaning his house, cooking his meals. He becomes less involved in her and she becomes more involved in doing things for him. Then, usually they tire of each other because of lack of spiritual dynamics.

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 that he descended 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 mystics 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.