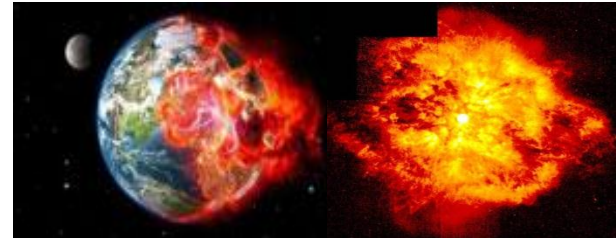
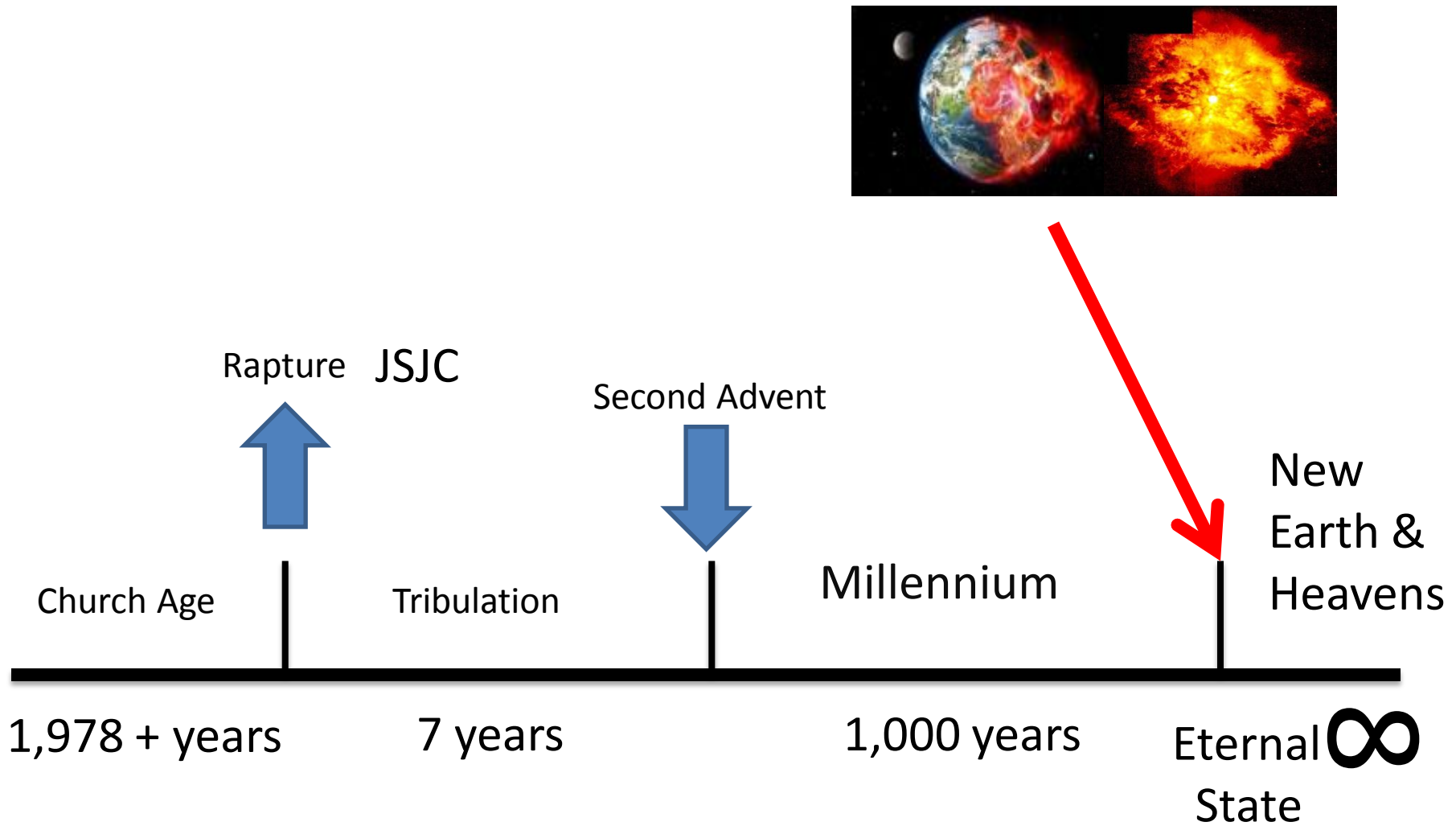


Any questions on
historiography or
resurrection?

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

Doctrinal Foundations –Overall POG: Eschatology (13)

Destruction of Old Heavens and Earth at the End of Millennium



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 (στοιχεῖα = atoms) will be destroyed (λυθήσεται = loosened) with intense heat, and the earth and its works will be burned up. ¹¹ Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, ¹² looking for and hastening the coming of the day of God, on account of which the heavens will be destroyed by burning, and the elements will melt with intense heat! ¹³ But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells. ¹⁴ Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless,

Preparation for Bible Class - Foundations

Personal issue #1: Salvation—the New Birth – Regeneration

John 3:3 Jesus answered and said to him, "Truly, truly, I say to you, unless one is born ~~again~~ from above (ἄνωθεν), he cannot see the kingdom of God." ⁴ Nicodemus said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?" ⁵ Jesus answered, "Truly, truly, I say to you, unless one is born of **water** and the Spirit, he cannot enter into the kingdom of God. ⁶ "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ⁷ "Do not marvel that I said to you, 'You must be born ~~again~~ from above (ἄνωθεν).

- ✓ What is the birth of **water**?
- ✓ All natural births = spiritually dead (as a Jew or Gentile). All are born dead and condemned, 1 Cor. 15:22; Rom 5:12. Bible recognizes no middle-of-the-road, good person. In human history spiritual death has produced trillions of mountains of sin & DWs.
- ✓ Christianity = birth from above, born of God. New life/nature!

Preparation for Bible Class - Spiritual Foundations

Personal Issue #2: Daily Spiritual Life

Dealing with the Protracted Difficulties in POG

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

- ✓ What is *your* exaltation? What virtue must be developed before God grants you your supergrace blessings?
- ✓ Mighty hand (κραταιὰν χεῖρα) - POG - unfair authority, unjust suffering, difficult circumstances, hard “lot,” – all designed to get believer to trust God and develop genuine humility, the prerequisite: the cup for the supergrace life

Preparation for Bible Class - Foundations

Personal Issue #3: Spiritual maturity – The Highest Calling of God

Philip 3:13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, ¹⁴ I press toward the mark for the prize of the high calling of God in Christ Jesus.

- ✓ There is so much more to learn and grow in than we can imagine—a life more than we can imagine!
- ✓ What is the prize of the high calling?
- ✓ What are characteristics of such a believer?
- ✓ How does this relate to honor in the millennium?

Resurrection Special #13: Mark 16:1-8;

The Ancient World's View of Resurrection & Women

1. **Mark 16:1-8—the three laudable women.**

- ✓ #1, Mary Magdalene: a faithful believer who, after salvation and deliverance from 7 demons, supported Jesus Christ (Luke 8:2). She watched Christ's last moments of agony on the Cross, and witnessed Him taken off the cross and wrapped by Joseph of Arimathea (VIP) and put in the tomb (Matt. 27:50-61). She is the most prominent person in the resurrection accounts. What a heroine! What a faithful follower of the Lord. God certainly thought so to so honor her. She really understood the marvelous grace of God.

- ✓ #2, Mary, mother of James is also known as Mary the wife of Cleophas (cf. Jn 19:25; Mt 27:56; Mk. 15:40). She is the sister of Virgin Mary. While in English both are “Mary,” in the Greek one is Mariam (the Virgin) and the other is Maria. Maria was likely Mariam’s oldest sister. The first time we see her is at the cross. It is probable that both sisters were widows and lived together in one house.
- ✓ #3, Salome, is the wife of Zebedee. Possible that she was Mariam’s sister as well (Jn 19:25).
- ✓ John had taken Mariam into his household after the crucifixion of Christ as per Christ’s instructions, cf. John 19:25-27.

2. 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 effects of our “pomo” culture. We are all affected to some degree. Given the believer’s acceptance of biblical background, it is irrational and illogical for the believer to doubt the resurrection. There is an increasing number of non-Christian scholars who are abandoning alternate naturalistic theories of the resurrection.

- ✓ Pinchas Lapide, an orthodox Jewish scholar, “I cannot rid myself of the impression that some modern Christian theologians are ashamed of the material fact of the resurrection. . . . This is not understandable. . . . I accept the resurrection of Easter Sunday not as an invention of the community of disciples, but as an historical event.”
- ✓ There is not one professional historian who denies that the apostles experienced the resurrected Jesus.

3. Understanding the 5 principles of historiography will also keep the believer from falling for conspiracy theories which are often the result of isolated “facts.” This can keep you from making some remarkable errors. Review of principles of historiography:

- 1. Explanatory scope. Quantity of the facts; the theory that has the most relevant facts has greatest ES.
- 2. Explanatory power. Quality of facts – least amount of effort, vagueness, or ambiguity; no pushing of facts.
- 3. Plausibility. Greater variety of facts, background knowledge.
- 4. Less ad hoc. Least amount of non-evidenced assumptions.
- 5. Illumination.

Immortality and Resurrection in the ANE

- ✓ Key terms:
 - #1, Resuscitation. The return to life of a person that has died to essentially the same mode of existence that was had prior to experiencing death. He would die again. We have this in the OT as well as the NT. It is known as “dead being raised,” cf. Mat 11:4-6.
 - #2, Resurrection. The return to life of the deceased, yet into indestructible, immortalized, and transformed bodies. In the OT this was to take place at the end of time.

Immortality and Resurrection in the ANE

- ✓ Key terms:
 - #3, Assumption (Enoch, Elijah). Reserved for certain heroes of ancient Judaism. This includes the disappearance of the person's body while he was still alive. Jews would not have had a problem with this.
 - #4, Apotheosis. The divinization of a mortal which is usually followed by his assumption into the gods.

Immortality and Resurrection in the ANE

- ✓ Pagans believed in immortality which was quite different than the Jewish belief in the resurrection. We see this in written sources as well as the many tombstones, and iconography.
 - Plato taught that it was incapable for the soul to die; this was immortality.
 - However, in Judaism 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.
 - Interim existence without the body was not considered Hope by the Judaism of the OT.

Immortality and Resurrection in the ANE

- ✓ Pagan notions of the afterlife, due in no small part to Platonic metaphysics—of which we are also afflicted to some degree, caused them problems in transitioning to Jewish and Christian doctrines on the resurrection (cf. 1 Cor 15).
- ✓ All Pagan “resurrection” accounts are post-Christian, and in areas where the resurrection of Christ had become widely disseminated. Apollonia of Tyana is one example.
- ✓ Pagans widely believed in life after death, but had no use for resurrection. They looked for ghosts and apparitions, and free spirits/souls in the other world.

Immortality and Resurrection in the ANE

- ✓ Christianity's pagan critics viewed the resurrection as a misunderstood metempsychosis at best. At worst, it seemed ridiculous.
- ✓ To the pagans (cf. C8 BC, C4 BC, C1 AD) the idea that one could be physically resurrected was offensive and counter-intuitive.
- ✓ Celsus, "The soul may have everlasting life, but corpses, as Heraclitus said, 'ought to be thrown away as worse than dung.'"

Immortality and Resurrection in the ANE

- ✓ Plutarch said it was “against nature” to “send bodies to heaven” and that only pure souls “cast no shadows” (i.e., had no bodies) and he even rejected accounts of bodily translations on this basis.
- ✓ The Jews normally dispensed with bodies by means of burial, for they believed that the body would rise again. In contrast, the pagans sometimes resorted to cremation, as a way to aid their ascent to the gods.

Immortality and Resurrection in the ANE

- ✓ Plato: “man’s highest good consisted of emancipation from corporeal defilement. The nakedness of disembodiment was the ideal state.”
- ✓ Seneca referred to the “clogging burden of a body to which nature has chained me . . . If we are released, what remains is the better part after the burden has been removed.”

Immortality and Resurrection in the ANE

- ✓ The view of the world in which the disciples lived was directly opposed to any notion of such a resurrection.
- ✓ This creates a problem for Christianity. This should have killed Christianity in the cradle. Pagans thought it was gross, and Jewish eschatology precluded an individual resurrection—even for the Messiah.
- ✓ A physical resurrection is the last sort of an endgame for mankind that you would want to preach. This was gross news, not good news for 1C AD.

Immortality and Resurrection in the ANE

- ✓ Aeschylus in Eumenides, “Once a man has died, and the dust has soaked up his blood, there is no resurrection.”
- ✓ Resurrection was a stumbling block not only for pagans but for Jews as well.
- ✓ From a “practical” point of view, Christianity’s resurrection was unnecessary, even a nonstarter. It would have been enough to say that Jesus’ body had been taken up to heaven. This would be a much better sell to pagans and Jews alike.

Immortality and Resurrection in the ANE

- ✓ Jews, and the disciples expected Jesus to be taken to heaven. Precedents include Enoch, Elijah, and Moses (in apocryphal literature)
- ✓ Resurrection was a stumbling block not only for pagans but for Jews as well. To introduce the claim of a single individual resurrection was to introduce quite a new element.

Immortality and Resurrection in the ANE

- ✓ Even if the disciples had become convinced, on other grounds, that Jesus was indeed the Messiah: this would not have led the early disciples to say that He had been raised from the dead— or God.
- ✓ Nobody in the first century supposed that the Messiah would die at the hands of the pagans.
- ✓ No second-Temple Jewish texts speak of the Messiah being raised from the dead. Nobody would have thought of saying, ‘I believe that so-and-so was really the Messiah; therefore he must have been raised from the dead.

Immortality and Resurrection in the ANE

- ✓ There is nothing in Jewish theology or pagan theology that put such an emphasis on resurrection. Some sort of new life beyond the grave, yes; resurrection, certainly not!
- ✓ Nowhere in Judaism, let alone paganism, is a sustained claim advanced that resurrection has actually happened to a particular individual.

Immortality and Resurrection in the ANE

- ✓ The meaning of resurrection as life *after* “life after death” cannot be overemphasized, not least because much modern writing continues to use resurrection as a virtual synonym for life after death in the popular sense (cf. Rebbe of the Lubavitcher messianic movement).
- ✓ Resurrection is a two-step process and refers to re-embodiment. There is no tradition of Messiah being raised—re-embodied!
- ✓ Basic axiomatic tenet of human existence and experience throughout the ancient world: once people have gone by the road of death, they do not return.

Immortality and Resurrection in the ANE

- ✓ When the ancient classical world spoke of and denied resurrection, there should be no controversy about what the word and its cognates referred to: it was a coming back again into something like the same sort of life that humans presently experience. Resurrection was not one way of describing what death consisted of. It was a way of describing something everyone knew did not happen: the idea that death could be reversed, undone, could (as it were) work backwards.

Immortality and Resurrection in the ANE

- ✓ Not even in myth was it permitted. When Apollo tries to bring a child back to life, Zeus punishes both of them with a thunderbolt.
- ✓ “What is this crazy idea,” asks Pliny, “that life is renewed by death? Everyone knows that such talk is nonsense.”
- ✓ This stern denial of any way back from the dead was far from being mere poets’ fancy or scholars’ skepticism.

Immortality and Resurrection in the ANE

- ✓ Street-level wisdom took exactly the same view. What's it like down there? A man asks his departed friend. 'Very dark,' replies the dead friend. 'Is there any way back up?' 'No!' Everybody knew that dead people did not return. Resurrection in the flesh appeared a startling, distasteful idea, at odds with everything that passed for wisdom among the educated.
- ✓ The conclusion is clear. Christianity was born into a world where its central claim was "known" to be false. Many believed that the dead continued to exist, but outside Judaism nobody believed in resurrection.

Immortality and Resurrection in the ANE

- ✓ Death for the Jews was viewed as tinged with shadowy and sleepy metaphors. It was most definitely not a happy release, an escape from the soul from the prisonhouse of the body. The Israelites had a powerful belief in the goodness and God-givenness of life in God's earthly world.
- ✓ The widespread belief in a future resurrection naturally generated a belief in the intermediate state. For the Jews this consisted of being souls, spirits or angel-like beings, held in that state by the power of YHWH. They are in a temporary Sheol or some kind of paradise. This is not the ideal state. The ideal state is re-embodiment. This is in contrast to pagans

Immortality and Resurrection in the ANE

- ✓ Not only is there no desire or expectation of resurrection in the literature, there is no “desire” on the tombstones. This means that there was not even a desire or spiritual need that Christianity fulfilled.
- ✓ Since the tombstones tell us that there was no desire for body to continue, we cannot rationally assume that resurrection answers a longing expressed in pagan society. The reason we have burial instead of cremations among some pagans is due to not wanting to shame the person, and it was believed that their spirits would not be able to rest until an honorable burial was provided.

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 in light of Jesus and the Bible?
- Consider the marvelous benefits of having the views of Christ on women and marriage as part of your horizon.

- 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 8:2-3** 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.

- From an apologetical point of view, if Christianity wanted to succeed it should never have admitted that women were lead converts, Acts 16:13-15.
- And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled.
¹⁴ And a certain woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul. ¹⁵ And when she and her household had been baptized, she urged us, saying,

- 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 seeing the Risen Jesus. 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 the public square. Kids are suffering terribly due to the breakup of families.

- ✓ God designed men and women to be different. In marriage a man and woman come together and together they are stronger and better than apart from each other. They are designed to affect each other positively.
 - What are the chief differences between men and women.
 - 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 effects? Empathy?
 - 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 7:10).
 - ❖ 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 the 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.” The key is to live and orient to the NT horizons.
- ✓ 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 over time.
 - 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. But with BD and HS, it can be turned around.
- ✓ **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.