

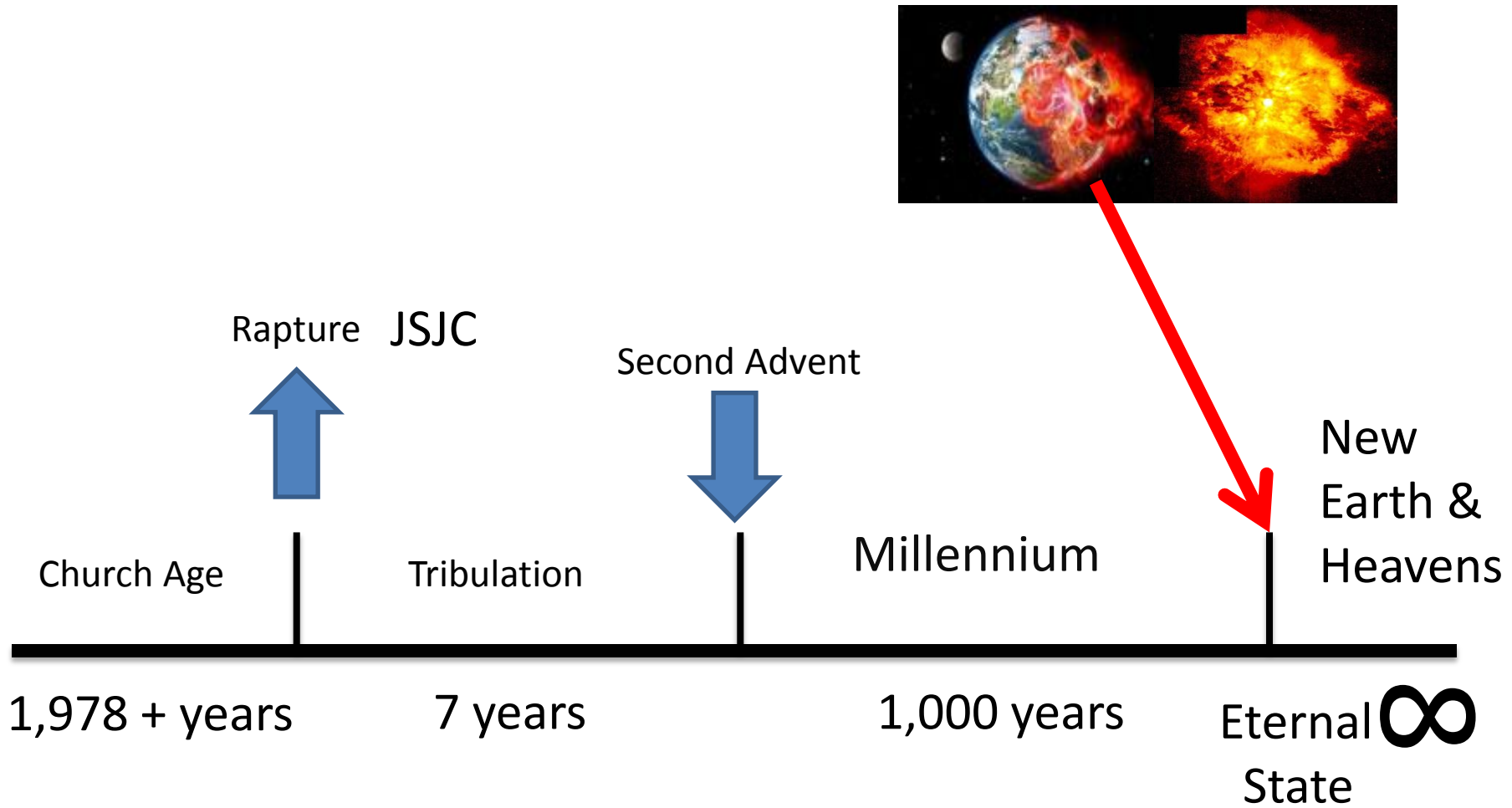
# Any questions on our current studies?

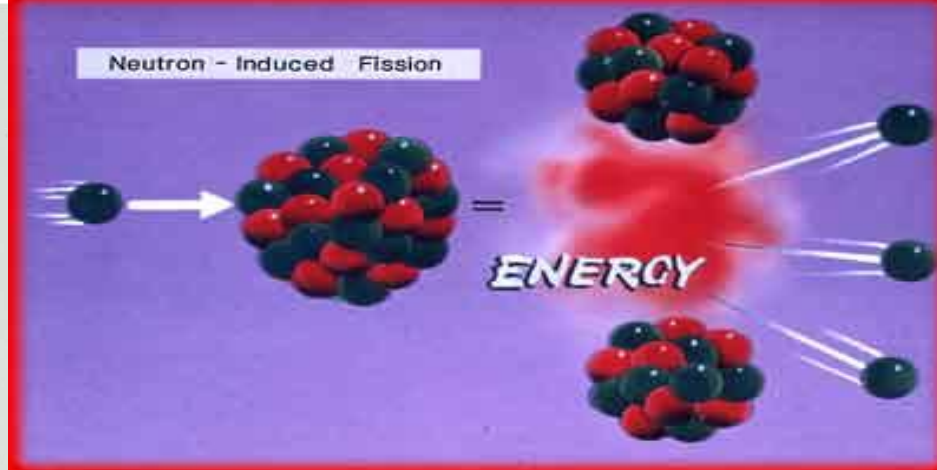
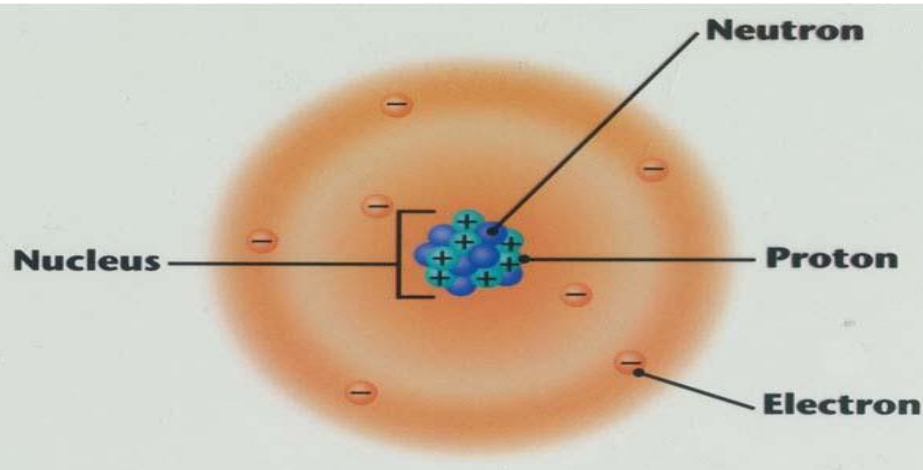
(Undershepherd *Don Hargrove*)

**These slides are available at  
[www.fbcweb.org/sermons.html](http://www.fbcweb.org/sermons.html)**

# Doctrinal Foundations –Overall POG: Eschatology (14)

## Destruction of Old Heavens and Earth at the End of Millennium by nuclear fission





**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. <sup>11</sup> Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, <sup>12</sup> 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! <sup>13</sup> But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

# Preparation for Bible Class - Foundations

## Personal issue #1: Salvation—God’s Unconditional Love

**John 3:16** "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.

- ✓ Before Jesus Christ came into the world no one ever dreamed of such an unconditional, undeserving, universal love—not in Judaism and certainly not in the pagan world. What an incredible message!
- ✓ “the world” in John means only one thing: sinful, depraved, men separated from God—hopelessly lost!
- ✓ The death of Christ was the cost of God’s love for every single person in the human race (cf. Abe and Isaac).
- ✓ Two choices for each person: perish or eternal life.
- ✓ The only means of gaining eternal life is faith in Christ.

# Preparation for Bible Class - Spiritual Foundations

## Personal Issue #2: *Daily* Spiritual Life and 3 types of people

- **1) Unbeliever (dichotomous), 1Cor 2:14** But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised (he does not have HS, 2:12).
- **2) Carnal believer (believer who regularly lives under the influence of the OSHGEN), 1 Cor 3:1** And I, brethren, could not speak unto you as unto spiritual, but as unto carnal (σαρκίνοις), *even* as unto babes in Christ).
- **3) Believer in fellowship (believer who regularly lives under the *supernatural* ministry of the HS) 1 Cor 2:15** But he who is spiritual appraises all things, yet he himself is appraised by no man. . . But we have the mind of Christ, 16.

# Preparation for Bible Class - Foundations

## Personal Issue #3: Spiritual maturity & God's Plan for You

**Isaiah 48:17** Thus says the LORD, your Redeemer, the Holy One of Israel; "I am the LORD your God, who teaches (Piel of  $\text{תָּלַם}$ ) you to profit (Hiphil of  $\text{לַעֲלֹךְ}$ ), Who leads you in the way you should go. <sup>18</sup> "If only you had paid attention to My commandments! Then your well-being ( $\text{שְׁלָמָה}$ , complete, soundness, peace) would have been like a river, And your righteousness (=maximum DV, DG, elimination of HG, kosmic thinking, the Zeitgeist, et al) like the waves of the sea.

- Peace like a river
- Maximum divine viewpoint and good.

## Resurrection Special #14: Mark 16:1-8;

### The Ancient World on the Intermediate State & Women

1. Mark 16:1-3. It is absolutely critical to understand the background knowledge (biblical and pagan) of our passage in order to appreciate the resurrection of Christ along with its vast ramifications.
  - **#1, Jewish view** of death and afterwards. Failure to understand these issues precludes any possibility of understanding the uniqueness of Christ's physical resurrection or the vast resurrection themes and subthemes throughout the epistles (most notably Romans & Corinthians).

**#2, Pagan** (human viewpoint and demonic viewpoint) “understanding” of death, the intermediate state, and resurrection. Most people today, Christians included, have a Platonic view of the afterlife and the human body (cf. last Bible class). Plato and virtually all others believed that the real you was the soul and the body was a shell. This is not the biblical view.

- The importance of grasping this.
- Distinction betw pagan and Jewish views
- Homer – 8<sup>th</sup> BC – gloomy afterlife
- Plato – 4<sup>th</sup> BC – blissful afterlife
- All pagans thought that any notion of resurrection was absolutely repugnant.



## 2. A few applications and misapplications:

- ✓ Cremation is not necessarily paganistic. The important thing is the attitude. It is only paganistic if one thinks that *in the final analysis* the body is totally unimportant and only the soul is important.
- ✓ How the body is disposed of has absolutely no effect on a person's resurrection. God will bring all of the atoms of that person back to indestructible life.
- ✓ The three women at the tomb not only demonstrate a respect for the body, but reveal a great deal about the makeup or nature of women as distinct from men. They, like the disciples, do not believe Christ is raised. But why are they there? The blessings and cursings of empathy and emotion. W/o BD a strength becomes a weakness.

### 3. Immortality and Resurrection in the ANE

✓ 4 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. Although it is called, “dead being raised,” (cf. Mat 11:4-6), it is not to be confused with resurrection.
- #2, Resurrection. The return to life of the deceased, yet into indestructible, immortalized, and transformed body—a body that is a continuum of your earthly body. In the OT, there was only one eschatological resurrection, cf. Dan. 12:1-3.

✓ 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 (Homer, Alexander the Great, Julius Caesar). The divinization of a mortal which is generally followed by his assumption into the gods.

4. OT Biblical revelation of the intermediate state is often a surprise to many Christians as well as modern Jews:

- **Genesis 25:8** And Abraham breathed his last and died in a ripe good (בִּטּוֹ) old age, an old man and satisfied *with life*; and he was gathered (קָוַם) to his people.
  - ✓ Good old age = good full satisfied life. Fully satisfied! This all speaks of the supergrace life in contradistinction to reversionistic life of “vanity.”
  - ✓ “Gathered to his people” is NOT another way of saying that he died or was buried, cf. 25:9-10. Who were his people? Mesopotamians? No! His people were God’s people—Adam, Abel, Noah.
  - ✓ This phrase is used repeatedly for continued existence. Here it speaks of Abe and his people.
  - ✓ However, this is not the Great Hope.

- **Genesis 50:25-26.** Then Joseph made the sons of Israel swear, saying, "God will surely take care of you, and you shall carry my bones up from here." <sup>26</sup> So Joseph died at the age of one hundred and ten years; and he was embalmed and placed in a coffin in Egypt.
  - ✓ This was a dying man's act of faith in BD, Heb 11:22.
  - ✓ Consider his longing for future fulfillment in land promised by God.
  - ✓ Note the continuum. The body was the token of future life and of what God was going to do to that body.

- **Judges 2:10** And all that generation also were gathered to their fathers; and there arose another generation after them who did not know the LORD, nor yet the work which He had done for Israel.
  - ✓ Continuation of existence between death and resurrection.

- **Psalm 6:5** For there is no mention of Thee in death;  
In Sheol who will give Thee thanks?
- ✓ Intermediate state is cast in shadowy and gloomy language.
  - ✓ This very well may be phenomenological language.
  - ✓ In the intermediate state, David would not be able to praise and thank God in the tabernacle as he could while alive on earth.

➤ **Psalm 88:10-12**, Wilt Thou perform wonders for the dead? Will the departed spirits rise *and* praise Thee? Selah. <sup>11</sup> Will Thy lovingkindness be declared in the grave, Thy faithfulness in Abaddon? <sup>12</sup> Will Thy wonders be made known in the darkness? And Thy righteousness in the land of forgetfulness?

- ✓ Continued existence of departed spirits.
- ✓ Dark, murky, world.



➤ **Isaiah 14:9-11** "Sheol from beneath is excited over you to meet you when you come; It arouses for you the spirits of the dead, all the leaders of the earth; It raises all the kings of the nations from their thrones.  
<sup>10</sup> "They will all respond and say to you, 'Even you have been made weak as we, You have become like us. <sup>11</sup> 'Your pomp *and* the music of your harps Have been brought down to Sheol;

- ✓ Continued existence of departed spirits.
- ✓ Dark, murky, world.
- ✓ Not a place of Hope or Blessedness to be sure.

- **Isaiah 38:10-11**, I said, "In the middle of my life I am to enter the gates of Sheol; I am to be deprived of the rest of my years." <sup>11</sup> I said, "I shall not see the LORD, The LORD in the land of the living; I shall look on man no more among the inhabitants of the world.
  - ✓ Continued existence.
  - ✓ Not a place of fulfillment of hope.
  - ✓ Unaware of what is happening on earth.
  
- **Ecclesiastes** should never be used to teach about life, death, or the intermediate state. The language is mostly phenomenological and as such from reversionistic Solomon. SOS reveals HV in spades.

**Daniel 12:2-3** "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. <sup>3</sup> "And those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever & ever.

- ✓ This was the Great Hope- the life after the life-after death!
- ✓ The “dust” is metaphor for the physically dead. The body will rise from the dust.
- ✓ Everlasting life is given to some and everlasting death is given to others. The intervals are not given.
- ✓ The language and context speaks of rulership and leadership in God’s new creation.

**Matthew 22:29** But Jesus answered and said to them, "You are mistaken, not understanding the Scriptures, or the power of God. <sup>30</sup> "For in the resurrection they neither marry, nor are given in marriage, but are like angels in heaven. <sup>31</sup> "But regarding the resurrection of the dead, have you not read that which was spoken to you by God, saying, <sup>32</sup> 'I am the God of Abraham, and the God of Isaac, and the God of Jacob '? He is not the God of the dead but of the living." <sup>33</sup> And when the multitudes heard *this*, they were astonished at His teaching.

- ✓ Abraham, Isaac, and Jacob are still alive, but the focus is still on the RESURRECTION as the ideal state for man as a recipient of all that God promises.

**Luke 16:22** "Now it came about that the poor man died and he was carried away by the angels to Abraham's bosom; and the rich man also died and was buried. <sup>23</sup> "And in Hades he lifted up his eyes, being in torment, and saw Abraham far away, and Lazarus in his bosom. <sup>24</sup> "And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool off my tongue; for I am in agony in this flame.'

- ✓ Is Abraham in the ideal perfect state to which he so looked forward to?
- ✓ Would he rather be in paradise on earth in his land in a resurrected eternal body enjoying all that God originally intended?

- ✓ The Jewish focus was more on the resurrected life with the Lord/Messiah and the restoration of all things than what happened individually at death, cf. Isa 2:3-4; 11:1-9; Heb. 11:39-40; Acts 1:6.
- ✓ It really was all about the resurrection and the fulfillment of God's promises—and being full human beings with no trace of the curse of physical death.
- ✓ The Christian view is more developed—especially after the resurrection of Christ—but for now let's stay in the world of the three ladies at the tomb: Mary, Mary, and Salome.

- ✓ 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 intermediate state for the Jews consisted of being souls, spirits or angel-like beings, held in that state by the power of YHWH (not by inherent immortality). They are in a temporary Sheol or some kind of paradise. This is not the ideal state. The ideal state is re-embodiment.

## 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, <sup>3</sup> 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 leading 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.  
<sup>14</sup> 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. <sup>15</sup> 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 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 too prone to jump to conclusions without thoughtful considerations, gullible, and prone to superstitious fantasy in religious matters, and excessive in religious practices. Are these things true? At all?

- ✓ 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.

- ✓ 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.
- ✓ Consider the major companies that support lewd Gay Pride parades and openly brag about their openness and diversity, but would never be open and diverse enough to support a parade for traditional family values, teenage (and unmarried adult) abstinence, or support for the unborn. Starbucks and Kraft are two of the most egregious.

- ✓ 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 & women.
  - What are the beneficial effects of a husband on a wife? Protection? Stability?
  - What are the beneficial effects of a wife on a husband? Tempering? Empathy?
  - What are the beneficial effects of a mother and father (the family) on children?

- What are some of the benefits that the state receives in exchange for tax benefits for marriage?
- Consider that in 2010, 1-5 homosexuals has AIDS, and the average life of homosexual is about 46.
- Why can't we not agree with GLBT without being called hateful, "hitlers," et al.
- What does the Bible say about a generation where good is called evil and evil is called good? (Rom 1:32).
- Who suffers the most from GLBT? Children!!!! And the next generation – financially and well as temporally!!
- Who cares enough to speak out even though to do so means that you will be called all kinds of vile things?
- What are we to do?

## DIVINE DESIGN BEFORE AND AFTER THE FALL

- ✓ 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 a 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 and become the most blessed relationship in life.**
- ✓ **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 3<sup>rd</sup> 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.