

# **Adults in Ministry**

## **Bachelor Degree Program**

**BNT 102N**

**LIFE OF CHRIST**

**COURSE PACK**

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LIFE OF CHRIST**

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## HERODS OF THE NEW TESTAMENT

### Zondervan Reference Software

#### (Naves-Herod)

**AGRIPPA I:** Known in history as King Herod Agrippa I or Herod Agrippa, and in the NT as Herod, 10 B.C. to A.D. 44. He was the grandson of Herod the Great and ruled over the whole of Judea from A.D. 41 to 44. He killed James to please the Jews and intended to do the same to Peter ([Ac 12:1-5](#)). He died suddenly in Caesarea ([Ac 12:19-23](#); Jos. Antiq. XIX.viii.2), A.D. 44.

**AGRIPPA II:** Known in history as King Herod Agrippa II, Marcus Julius Agrippa, and in the NT as Agrippa, A.D. 28 to after A.D. 93, probably c. A.D. 100. He was the son of Agrippa I, and ruled over only a small part of his father's territory. Paul appeared before the tribunal of Agrippa and Festus ([Ac 25:23-26](#)). Died in c. A.D. 100.

**HEROD** Rulers of Israel (37 B.C. to A.D. 100). Line started with Antipater, whom Julius Caesar made procurator of Judea in 47 B.C.

**1. Herod the Great**, first procurator of Galilee, then king of the Jews (37-4 B.C.); built Caesarea, temple at Jerusalem; slaughtered children at Bethlehem ([Mt 2:1-18](#)). At his death his kingdom was divided among his three sons: Archelaus, Herod Antipas, and Philip.

**2. Archelaus** ruled over Judea, Samaria, and Idumea (4 B.C. to A.D. 6), and was removed from office by the Romans ([Mt 2:22](#)).

**3. Herod Antipas** ruled over Galilee and Perea (4 B.C. to A.D. 39); killed John the Baptist ([Mt 14:1-12](#)); called "fox" by Jesus ([Lk 13:32](#)).

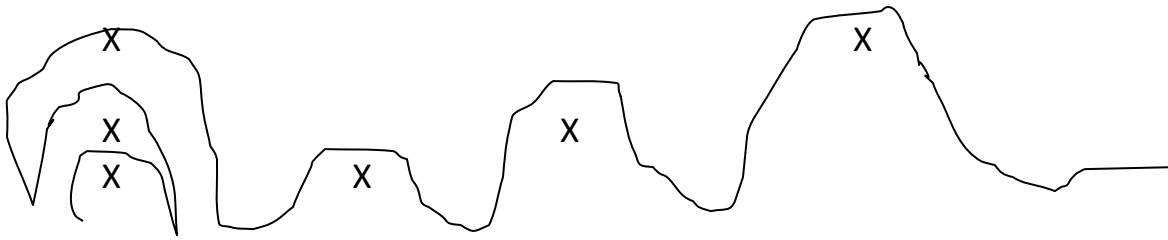
**4. Philip**, tetrarch of Batanaea, Trachonitis, Gaulanitis, and parts of Jamnia (4 B.C. to A.D. 34). Best of the Herods.

**5. Herod Agrippa I**, grandson of Herod the Great; tetrarch of Galilee; king of Israel (A.D. 37-44); killed James the apostle ([Ac 12:1-23](#)).

**6. Herod Agrippa II**. King of territory E of Galilee (A.D. 50-100); Paul appeared before him ([Ac 25:13-26:32](#)).

**HERODIANS:** They are mentioned as enemies of Jesus once in Galilee, and again at Jerusalem ([Mt 22:15-22](#); [Mk 3:6](#); [12:13-17](#); [Lk 20:20-26](#)). The Pharisees were ardent nationalists, opposed to Roman rule, while the hated Herodians, as their name indicates, supported the Roman rule of the Herods. Now, however, the Pharisees enlisted the help of the Herodians to trap Jesus in his words ([Mt 22:17](#)).

## OLIVET DISCOURSE



**Daniel 11:31**, *“His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation.”*

**Matthew 24:15-28**, *“So when you see standing in the holy place ‘the abomination that causes desolation’, spoken of through the prophet Daniel—let the reader understand—then let those who are in Judea flee to the mountains.”*

Jesus answers in such a way that the verses from Daniel suit more than one event in history.

1. Daniel 11:31 – In accordance with that prophet’s prediction, Antiochus Epiphanes (175-164 B.C.) unaware that he was fulfilling prophecy, and being thoroughly responsible for his own wicked deed, erected a pagan altar over the altar of burnt-offering and offered a pig as a sacrifice, thus polluting the house of God. This had happened long ago.

2. Jesus says, “When YOU see...the abomination that causes desolation.” The sacrilege that results in the desolation of city and temple takes place more than once in history. And it did take place again in 70 A.D. when the Roman armies, with the image of the emperor upon their standards, an image and emperor worshipped by them, laid siege to the city of Jerusalem (Luke 21:20).

3. The final violation will be done by the Anti-Christ. That is why Jesus is able to say, “Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light...And the sign of the Son of man shall appear in the sky.”

## OFFERING CHESTS IN THE TEMPLE

### “TRUMPETS”

The Court of Women was the common place of Jewish worship. Against the wall were thirteen chests or “trumpets” for charitable contributions. These thirteen chests were narrow at the mouth and wide at the bottom, shaped like trumpets. The offering containers were called “trumpets” because of their trumpet-shape. It is ironic the Lord making use of the word “trumpet” describing the conduct of those giving alms who sought glory from men as “sounding a trumpet” before them.

Trumpets 1, 2	For the yearly half-shekel Temple tax
Trumpet 3	Money equivalent of turtledoves for women’s burnt offering
Trumpet 4	Value of the offerings of young pigeons
Trumpet 5	Contributions for wood used in Temple
Trumpet 6	For the incense
Trumpet 7	For the golden vessels
Trumpet 8	Left over offerings after purchase of sin-offering
Trumpets 9-13	Left over from trespass-offerings, offerings of birds, offering of the Nazarite, of the cleansed leper, and voluntary offerings.

Chamber of Silence: There was a special treasury-chamber, into which devout persons secretly deposited money, afterwards secretly employed for educating children of the pious poor.

Edersheim, Alfred. *The Temple: Its Ministry and Services As They Were at the Time of Jesus Christ*. Grand Rapids, MI: Kregel, 1997, pages 39-40

<p>MT 3:13 Then Jesus came from Galilee to the Jordan to be baptized by John. <sup>14</sup> But John tried to deter him, saying, "I need to be baptized by you, and do you come to me?"</p> <p>MT 3:15 Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented.</p> <p>MT 3:16 As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. <sup>17</sup> And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."</p> <p>Daniel – Dan. 9:4-19 Nehemiah – Neh. 1:4-11 Moses – Ex. 32:11-14, 31-32 Jeremiah – Jer. 14:7-9; Lam. 3:40-66, 5:1-22</p>	<h3 style="text-align: center;">THE BAPTISM OF JESUS</h3> <p>The trip from Galilee to the Jordan was 60 some miles.</p> <p>MT 11:11 I tell you the truth: Among those born of women there has not risen anyone greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he.</p> <h4 style="text-align: center;">Purposes Of Jesus' Baptism</h4> <ol style="list-style-type: none"> <li>1. _____ – This is the Messiah</li> <li>2. _____ – This is the beginning of Jesus' official ministry</li> <li>3. _____ – Jesus sets the example</li> <li>4. _____ – Jesus was faithful to the commands of the Father</li> <li>5. _____ – Jesus takes on the sins of the people</li> </ol> <p>"For Easterners, however, who live in community, the leader of a group of people can, in fact, repent on behalf of his followers. Daniel, Nehemiah, Moses and Jeremiah all did." - Moore, p. 84</p>
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## ***THE GOSPEL OF THE BIRTH OF MARY***

(Ascribed to Matthew)

### **1. At birth full of grace, shall abstain from every unclean thing without sin**

“She shall be, immediately upon her birth, full of the grace of the Lord...In a word, she shall there serve the Lord night and day in fasting and prayer, shall abstain from every unclean thing...without any pollution or defilement” (3:3-5)

### **2. She will never know a man**

“And never know any man” (3:4)

#### **Vowed virginity**

“Assigning these reasons, that both she and her parents had devoted her to the service of the Lord; and besides, that she had vowed virginity to the Lord, which vow she was resolved never to break through by lying with a man.” (5:6)

#### **Found favor with God because she made virginity her choice**

“Fear not, Mary, as though I intended anything inconsistent with your chastity in this salutation; For you have found favour with the Lord, because you made virginity your choice.” (7:8-9)

### **3. Conversed with angels daily**

“For she every day had the conversation of angels, and every day received visitors from God, which preserved her from all sorts of evil, and caused her to abound with all good things.” (5:2)

“But the Virgin, who had before been well acquainted with the countenances of angels, and to whom such light from heaven was no uncommon thing.” (7:4)

### **4. Joseph kept her in chastity**

“Joseph thereupon, according to the command of the angel, married the Virgin, and did not know her, but kept her in chastity.” (8:12)

## FOUR GOSPELS

In the world to which Christ came there were three great historic races, each with its own features and its own significance in the life of the age.

1. **JEWS** – representing the \_\_\_\_\_ element.

The Gospel writer addressing this group was \_\_\_\_\_.

He demonstrates that Jesus of Nazareth was the promised \_\_\_\_\_.

2. **ROMANS** – representing the \_\_\_\_\_ power.

The Gospel writer addressing this group was \_\_\_\_\_.

He presents Jesus as the \_\_\_\_\_.

3. **GREEKS** – representing the \_\_\_\_\_ and \_\_\_\_\_ sphere.

The Gospel writer addressing this group was \_\_\_\_\_.

He portrays Jesus as the \_\_\_\_\_.

4. **THE CHURCH** – Out of these three came a fourth—the Church.

The Gospel writer addressing this group was \_\_\_\_\_.

He reveals Jesus as the \_\_\_\_\_ word made \_\_\_\_\_.

## THE FOUR T'S OF JEWISH THEOLOGY

### 1. TEMPLE

“For our holiest thoughts of the past, and our happiest hopes for the future, connect themselves with ‘the city of God.’”

Jerusalem was built on four hills. Of these Zion was the highest, on which the temple was built. The Temple plateau had been artificially leveled at immense labor and cost and enlarged by gigantic substructures. (1000 feet square)

“Went up to Jerusalem” – Highest point in the area was Jerusalem. As traveled could see the Temple from a great distance. (Luke 2:42, 18:10; John 2:13, 12:20)

Associated the Temple with the Presence and blessing of God. John’s Revelation pictured heaven in terms of the Temple (Revelation 3:2, 7:15, 11:19). New Jerusalem (Revelation 3:12, 21:2)

When Jesus discussed the destruction of the Temple the Jews equated that with the end of time. (Matthew 24:1-3) The Mount of Olives was 100 feet higher. So Jesus could sit on the Mount of Olives and look down on Jerusalem.

The Temple was the center of religious life for the Jew.

### 2. TORAH

Torah – direction, instruction, law. The common Hebrew word for “law” appears over 200 times in the OT. Generally refers to the first five books of the OT (Pentateuch).

Used for human instruction such as takes place between caring parents and beloved children.

“Law” is both God’s “authoritative imposition” and his loving and caring “instruction” of his people.

DT 6:1 These are the commands, decrees and laws the LORD your God directed me to teach you to observe in the land that you are crossing the Jordan to possess, <sup>2</sup> so that you, your children and their children after them may fear the LORD your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life.

The division of the Hebrew Scriptures into the Law (Torah), the Prophets, and the Writings comes from ancient times. The Samaritans have only the Pentateuch for their Scriptures.

### **3. TRADITION, ORAL**

The traditional Jew believes that a second law was given to Moses in addition to the first or written word, and that this second one was given orally, and handed down from generation to generation in oral form.

It is important to realize the coexistence of written and oral forms of the same material. In the course of the passing on of the tradition, further explanation of basic principles were added.

The argument is that the oral law makes the written law a viable document from generation to generation. Without this oral law, the written law would become obsolete. Every generation must face new social, political, and economic conditions which make necessary a different application of the word of God.

In rabbinic Judaism the passing on of the oral tradition had developed into a highly organized technique – not surprising that the oral law carried equal weight with the written Law.

Unfortunately, this method has often resulted in the accommodation of sinful man by lessening the demands of the Law through reinterpreting them.

(For the Sadducees, the Torah represented the only part of the OT which they accepted as authoritative.)

#### 4. TALMUD

It was necessary to compile a summary of all the essential teachings of preceding generations, and also to facilitate access for future generations the immense treasure of thought, religious feeling, and wisdom for guidance and inspiration.

The compilation is known as the Talmud, the basic repository of the oral law.

Included expositions of the Torah

1. Legal stipulations (*halakah*)
2. Sermonic expansions of its narrative parts (*haggadah*).

Finally achieved written form in compilations known as the Mishnah and midrashim.

See Also:

Wilson, Marvin R. *Our Father Abraham: Jewish Roots of the Christian Faith*. Grand Rapids, MI: Eerdmans, 1989.

Young, Brad H. *Jesus the Jewish Theologian*. Peabody, MA: Hendrickson, 1995.

## SYNOPTICS/SYNOPTIC PROBLEM

Zondervan Reference Software

Naves: Synoptic Gospels (adapted)

### SYNOPTIC GOSPELS

1. A careful comparison of the four Gospels reveals that Matthew, Mark, and Luke are noticeably similar, while John is quite different. The first three Gospels agree extensively in language, in the material they include, and in the order in which events and sayings from the life of Christ are recorded.
2. Because of this agreement, these three books are called the Synoptic Gospels (*syn*, "together with"; *optic*, "seeing"; thus "seeing together").
3. A mathematical comparison shows that 91 percent of Mark's Gospel is contained in Matthew, while 53 percent of Mark is found in Luke.

### SYNOPTIC PROBLEM:

Such agreement raises questions as to the origin of the Synoptic Gospels. Did the authors rely on a common source? Were they interdependent? Questions such as these constitute what is known as the Synoptic Problem. Several suggested solutions have been advanced:

1. *The use of* \_\_\_\_\_.
2. *The use of an* \_\_\_\_\_.
3. *The use of written* \_\_\_\_\_.
4. \_\_\_\_\_ *dependence.*
5. *The use of* \_\_\_\_\_ *major sources.*
6. *The* \_\_\_\_\_ *and use of* \_\_\_\_\_.
7. *A* \_\_\_\_\_ *of most of the above.*
8. *The direction of the* \_\_\_\_\_.

JOHN AND JESUS

SIMILARITIES

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

DIFFERENCES

<u>John</u>	<u>Jesus</u>
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.
6.	6.

## NEW TESTAMENT CRITICISM

“Although the gospels were not written by scientific historians, we have found good reason to believe that they incorporate reliable information about Jesus...I believe in the historical Jesus. I believe that historical study confirms that he lived, ministered, and taught in a way substantially reproduced in the Gospels.” ”  
(I Howard Marshall, *I Believe in the Historical Jesus*, p. 235, 246)

1. **SOURCE CRITICISM** – method of studying the gospels that seeks to reconstruct the sources the gospel writers may have used to write their accounts. (H.J. Holtzmann, 1900, B.H. Streeter) “Q” – material in Matthew and Luke but not in Mark. (*Quelle* - German for “source”)

Both Matthew and Luke used Mark as the core of their gospels. In addition to Mark, they both used another basic source “Q” from which they derived their additional material.

2. **FORM CRITICISM** – This explains the origin of the sources by postulating that these were composed out of traditional material circulating in units, which can be classified according to the literary form in which they were preserved.

Method of analysis that divides a written work into smaller components and classifies these sub documents by form in an attempt to recreate life setting (German: *Sitz im Leben*).

Separates 1920 non-historical elements (myth & legend) from historical by analyzing common forms (Rudolf Bultmann, Martin Dibelius). Distinguishes between material that is primary (original tradition about Jesus) and material that is secondary (later editing by the gospel writers).

3. **REDACTION CRITICISM** – Examines the editorial work carried out by the gospel writers (Gunther Bornkamm, 1940, Willi Marxsen).

Distinguishes between earlier units of tradition and later editorial (redactional) elements in the gospel narrative in order to place them in their proper life-setting

Sees the writers as theologians rather than as historians. Place little reliance on these gospels as sources of information regarding the historical Jesus.



4. **LITERARY CRITICISM** – Examines the gospels as whole units, sketching characters and plot like a novel. (Jack Dean Kingsbury, 1980).

There came a time in seventeenth and eighteenth-century European history called the Enlightenment when "fundamental Christian beliefs" became "problematic." The Bible began to be interpreted in the light of different, non-Christian assumptions.

1. **CHURCH** – The church has misread the Bible. The Church must be freed from doctrine and must interpret the Bible in light of human reason alone.
2. **JESUS CHRIST** – Jesus was neither the divine son of God nor the Savior.
3. **MIRACLES** – Modern reasoning doubts that miracles happened as the Bible reports them.
4. **BIBLE** – The Bible should be ridiculed, not revered, since much of it is offensive to the modern mind.
5. **INTERPRETATION** – The only legitimate interpretation is the historical-critical one. No other method deserves personal acceptance or public recognition

*Encountering the New Testament*  
Elwell and Yarbrough, p. 156

## THE BEATITUDES

Stage 1            Poor in Spirit

Stage 2            Mourn

Stage 3            Meek

Stage 4            Hunger

Stage 5            Merciful

Stage 6            Pure in Heart

Stage 7            Persecuted

## SIX WRONG TEACHINGS

### Matthew 5

1. Do not murder, and anyone who murders will be subject to judgment. (Matthew 5:21-26)

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Jesus corrects six wrong teachings of the Pharisees using the formula:

"You have heard it said...But I tell you."

Notice that the Lord is pointing them not back to the Pentateuch, but to his authority as God, the giver of the Law.

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MT 7:28 When Jesus had finished saying these things, the crowds were amazed at his teaching,<sup>29</sup> because he taught as one who had authority, and not as their teachers of the law.

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2. Do not commit adultery. (Matthew 5:27-30)
3. Anyone who divorces his wife must give her a certificate of divorce. (Matthew 5:31- 32)
4. Do not break your oath, but keep the oaths you have made to the Lord. (Matthew 5:33-37)
5. Eye for eye, and tooth for tooth. (Matthew 5:38-42)
6. Love your neighbor and hate your enemy. (Matthew 5:43-44)

## **THE GREAT “I AM’S” OF JOHN**

1. The Bread of Life (6:35)
2. The Light of the World (8:12; 9:5)
3. The Gate (10:7, 9)
4. The Good Shepherd (10:11, 14)
5. The Resurrection and the Life (11:25)
6. The Way, the Truth, and the Life (14:6)
7. The True Vine (15:1)

## THE “WHOEVERS” OF JOHN 3

JN 3:16 "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. <sup>17</sup> For God did not send his Son into the world to condemn the world, but to save the world through him. <sup>18</sup> Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son. <sup>19</sup> This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil. <sup>20</sup> Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. <sup>21</sup> But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God."

NICODEMUS	WOMAN AT THE WELL
1. _____	1. _____
2. _____	2. _____
3. _____	3. _____
4. _____	4. _____
5. _____	5. _____
6. _____	6. _____
7. _____	7. _____
8. _____	8. _____

## INTERPRETING PARABLES

Dr. William Baker  
(Adapted)

### 1. HISTORY

Until the nineteenth century, parables were interpreted allegorically. This resulted in all kinds of weird associations being made with insignificant aspects of the parable. Such an approach easily leads to wild, unfounded interpretations that could not have been originally intended by Jesus. With such an approach regarding the Parable of the Prodigal Son, not only was it said that the father stood for God, the prodigal for a sinner running away from God, and the older brother for a cold-hearted Pharisee, the ring which the father gave the prodigal was said to represent Christian baptism, the banquet = the Lord's Supper, the robe = immortality, the shoes = God's preparation for the journey to heaven.

Eventually, to curb such abuses, Adolf Julicher convinced most people that parables have just one meaning. Although a reasonable idea, that seems to swing the pendulum too far the other way. After all, Jesus when he interpreted his own parable, did so allegorically. See the Parable of the Tares.

### 2. METHOD

In his book, *Interpreting the Parables* (InterVarsity, 1990), Craig Blomberg proposes the following principles which are adopted in these notes.

- Every parable contains some elements that point to a spiritual level of meaning and others that do not.
- Spiritual meaning should be discernable by Jesus' original audiences.
- While parables for the most part attempt to present life-like portrayals of first-century Palestine, many times key details are surprisingly unrealistic or exaggerated.
- The main characters of a parable are the best candidates for reliable spiritual significance.

- Most of Jesus' parables have three main characteristics and thus three spiritual points, though some more simple ones have just two, or even one.

### 3. EXAMPLES

The exciting thing about this method is that even a novice can catch on quickly and immediately begin to teach and preach effectively. Notice that most triadic parables feature a central authoritative figure (representing God) to whom two subordinates interact in opposite fashions. Further, complex triadic parables may have more characters, but the added characters do not make different points. The Parable of the Laborers in the Vineyard is the best example of this.

#### THE LABORERS IN THE VINEYARD

(Matthew 20:1-16)

Section 124b

##### Master

##### 11th Hour Laborer

##### Rest of Laborers

1. Like the Rest of the laborers, none of God's people will be treated unfairly.
2. Like the 11th Hour Laborer, many last-minute and seemingly undeserving people will be treated generously by God.
3. Like the Master, God values all his people equally.

**THE SOWER**

(Mark 4:3-9, 13-20)

Section 64b

**Sower****Fruitful Soil****Unfruitful Soil****Path Rocks Thorns**

1. Like the Sower, God spreads his word widely among all kinds of people.
2. Like the three kinds of Unfruitful Soil, many will respond to God's word with less than saving faith, due to:
  - a. Enticement of evil
  - b. Superficiality
  - c. Unforeseen rigorous demands of discipleship
3. Like the Fruitful Soil, the only legitimate response to God's word is obedience and perseverance which demonstrate true discipleship.

**THE FRIEND AT MIDNIGHT**

(LUKE 11:5-8)

Section 105

**Man Sleeping****Friend Needing Bread**

1. Like the Friend Needing Bread, we should not hesitate to ask for the good gifts God desires to provide for us.
2. Like the Man Sleeping, God will provide for our needs generously without reproach.



**THE UNJUST JUDGE**

(Luke 18:1-8)

Section 121

**Judge****Widow**

1. Like the Judge, God will hear and answer the cries of his people against injustice by again sending His Son to earth, although we do not know exactly when this will happen.
2. Like the Widow, we must persist in petitioning for the fulfillment of God's Kingdom.

**THE PEARL OF GREAT PRICE**

(Matthew 13:45)

Section 64i

**The Pearl**

1. The Kingdom of God is so valuable it is worth any sacrifice to gain it.

**THE HIDDEN TREASURE**

(Matthew 13:44)

Section 64h

**Hidden Treasure**

1. The Kingdom of God is so valuable it is worth any sacrifice to gain it.

## **THE SEVEN WOES**

Matthew 23

WOE #1

WOE #2

WOE #3

WOE #4

WOE #5

WOE #6

WOE #7

## JESUS ON TRIAL

### JEWISH PHASE

Annas (John only) 11 P.M.?

Caiaphas and informal council 1 A.M.

Caiaphas and official council (at first light) 6 A.M.

### ROMAN PHASE

Pilate 6-8 A.M.

Herod Antipas (Luke only)

Pilate

### Three-fold charges brought against Jesus Christ

1. Misleading the Nations
2. Opposes paying taxes/subversive
3. Saying He is a king

<sup>LK 23:2</sup> And they began to accuse him, saying, "We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Christ, a king."

## **THEORIES ABOUT THE RESURRECTION**

*Evidence that Demands a Verdict, p. 241-271*

1. The \_\_\_\_\_ Theory

2. The \_\_\_\_\_ Theory

3. The \_\_\_\_\_ Theory

4. The \_\_\_\_\_ Theory

5. The Proper Conclusion

## WORDS FROM THE CROSS

Luke 23:34	To God
Luke 23:43	To the criminals
John 19:26-27	To his mother
Mark 15:34	To God
John 19:28	To the watchers
John 19:30	To the world
Luke 23:46	to God

### Crucifixion Procedures

Almost too embarrassing to preach (1 Corinthians 1:18)

1. Victim stripped
2. Scourged with leather straps studded with thorns, bone, lumps of lead (Flagellum)  
40 strips was the maximum (39 in case counted wrong)
3. Possible sexual abuse (There is no indication this was experienced by Jesus)
4. Nailed to horizontal beam (This is what Jesus carried on his back)
5. Lifted up and secured to pole already in place
6. Feet nailed with one spike (1968 archaeological evidence)
7. Nail through wrists or through palms with ropes securing

## POST-RESURRECTION APPEARANCES

1. To Mary Magdalene (Mark 16:9; John 20:11-18).
2. To the women (Matthew 28:9, 10).
3. To Cleopas and his companion on road to Emmaus (Luke 24:13-35).
4. To Simon (Luke 24:34; 1 Corinthians 15:15).
5. To the disciples except Thomas (John 20:19-23).
6. To the disciples, Thomas being present (John 20:24-29).
7. To the seven at the Sea of Tiberias (John 21:1-14).
8. To the disciples on a “mountain” in Galilee, where Jesus gave the great commission, (Matthew 28:16-20).
9. To the five hundred (1 Corinthians 15:6).
10. To James, the Lord’s brother (1 Corinthians 15:7).
11. To the eleven on Olivet, near Jerusalem (Acts 1:4-11; cf. Luke 24:50, 51).