

OEJ Series Part #6
Overview of the Eternal History of Jesus!

Colossians 1:14-18 ...in whom we have redemption through His blood, the forgiveness of sins. 15 He is the image of the invisible God, the firstborn over all creation. 16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. 17 And He is before all things, and in Him all things consist. 18 And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in **all things He may have the preeminence.**

John 5:39-40 You search the Scriptures, for in them you think you have eternal life; and **these are they which testify of Me.** 40 But you are not willing to come to Me that you may have life.

Luke 24:27 And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

Colossians 2:9 For in Him dwells all the fullness of the Godhead bodily;

John 14:9 Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?"

Introduction: Whole Bible is a continuing revelation (unfolding) of the person and work of Jesus the Messiah!

- Who He is; How great He is; Where He is and has been.
- This unveiling of Jesus throughout all the scripture gets so big – it's all about Him!
- Emmaus road encounter: Luke 24:35
- as Jonah - Mt 12:40; Lk 11:40
- as Moses - John 3:14
- Everything in the scriptures is relevant to faith in Jesus!

- 1. First Period – Before World was Created in Eternity Past! Eternity Past**
- 2. Second Period – From the Creation to the Incarnation! 4000 years - The Law and the Prophets!**
- 3. Third Period - From the Birth to the Baptism of Jesus! 30 Years**
- 4. Fourth Period – From the Baptism to the Crucifixion! 3 Years**
- 5. Fifth Period – From the Crucifixion to the Resurrection! 3 Days**
- 6. Sixth Period – From the Resurrection to the Ascension! 40 Days**
- 7. Seventh Period – From the Ascension to the Parousia (Second Coming) 2000 Years?**
- 8. Eighth Period – From the Second Coming to the End of the Millennium! 1000 Years**
- 9. Ninth Period – From the End of the Millennium into Eternity Future! - New Heaven & Earth!**

Sixth Period – From the Resurrection to the Ascension! 40 Days

- 1. Details of the Forty between the Resurrection and the Ascension!**

Acts 1:1-12

The Prologue 1 The former account I made, O Theophilus, of all that Jesus began both to do and teach, 2 until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, 3 to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.

The Holy Spirit Promised 4 And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; 5 for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." 6 Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" 7 And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. 8 But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

Jesus Ascends to Heaven (Mark 16:19,20; Luke 24:50-53) 9 Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. 10 And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, 11 who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

The Upper Room Prayer Meeting 12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey.

1. To Convince with compelling proofs!

The nature of this phenomenal forty day period is first to show beyond all speculation and despite myths to the contrary that Jesus had indeed rose from the dead was completely alive. This compelling convincing was at first surprising and yet almost immediately the key to the gospel as preached by the early church. (Acts 4:33)

2. To Command His chosen apostles and to teach concerning the Kingdom of God!

Jesus appeared during this time to emphasize certain matters despite the fact that they had just been completed three years of intensive training during the Lord's earthly ministry. Precisely, He wanted to go over with them things concerning the Kingdom of God and to reiterate personal commandments to them.

3. To Correct their understanding of what He had an was presently saying.!

Their understanding of what Jesus had taught them and their interpretation of the Old Testament prophetic scriptures as indicated by their question in verse 6: a) The Presence of the Messiah as King to reign on David's throne on Earth; b) The defeat of all enemies and the restoration of national Israel; c) The age of Messiah reigning over all nations from Jerusalem

Jesus' commandment to them concerning the timing and sequence of events and what they needed to concentrate on now: a) Don't go anywhere until you receive the power of the indwelling Holy Spirit. b) Go to all nations as witnesses of me with an expanding witness to the uttermost parts of the earth. c) After the time of the Gentiles is fulfilled the restoration of the kingdom to Israel.

2. Discussion of the Resurrection Body of Our Lord Jesus the Christ!

Christ's resurrection was not simply a coming back from the dead, as had been experienced by others before, such as Lazarus ([John 11:1-44](#)), for then Jesus would have been subject to weakness and aging and eventually would have died again just as all other human beings die. Rather, when he rose from the dead Jesus was the "first fruits" ([1 Cor 15:20,23](#)) of a new kind of human life, a life in which his body was made perfect, no longer subject to weakness, aging, or death, but able to live eternally.

It is true that two of Jesus' disciples did not recognize him when they walked with him on the road to Emmaus ([Luke 24:13-32](#)), but Luke specifically tells us that this was because "their eyes were kept from recognizing him" ([Luke 24:16](#)), and later "their eyes were opened and they recognized him" ([Luke 24:31](#)). Mary Magdalene failed to recognize Jesus only for a moment ([John 20:14-16](#)), but it may have been still

quite dark and she was not at first looking at him—she had come the first time "while it was still dark" ([John 20:1](#)), and she "turned" to speak to Jesus once she recognized him ([John 20:16](#)).

On other occasions the disciples seemed to have recognized Jesus fairly quickly ([Matt 28:9,17](#); [John 20:19-20,26-28](#); [21:7,12](#)). When Jesus appeared to the eleven disciples in Jerusalem, they were initially startled and frightened ([Luke 24:33,37](#)), yet when they saw Jesus' hands and his feet and watched him eat a piece of fish, they were convinced that he had risen from the dead. These examples indicate that there was a considerable degree of continuity between the physical appearance of Jesus before his death and after his resurrection. Yet Jesus did not look exactly as he had before he died, for in addition to the initial amazement of the disciples at what they apparently thought could not happen, there was probably sufficient difference in his physical appearance for Jesus not to be immediately recognized. Perhaps that difference in appearance was simply the difference between a man who had lived a life of suffering, hardship, and grief, and one whose body was restored to its full youthful appearance of perfect health: though Jesus' body was still a physical body, it was raised as a transformed body, never able again to suffer, be weak or ill, or die; it had "put on immortality" ([1 Cor 15:53](#)). Paul says the resurrection body is raised "imperishable...in glory...in power...a spiritual body" ([1 Cor 15:42-44](#)).

The fact that Jesus had a physical body that could be touched and handled after the resurrection is seen in that the disciples "took hold of his feet" ([Matt 28:9](#)), that he appeared to the disciples on the road to Emmaus to be just another traveler on the road ([Luke 24:15-18,28-29](#)), that he took bread and broke it ([Luke 24:30](#)), that he ate a piece of broiled fish to demonstrate clearly that he had a physical body and was not just a spirit, that Mary thought him to be a gardener ([John 20:15](#)), that "he showed them his hands and his side" ([John 20:20](#)), that he invited Thomas to touch his hands and his side ([John 20:27](#)), that he prepared breakfast for his disciples ([John 21:12-13](#)), and that he explicitly told them, "See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have" ([Luke 24:39](#)). Peter said that the disciples "ate and drank with him after he rose from the dead" ([Acts 10:41](#)). It is true that Jesus apparently was able to appear and disappear out of sight quite suddenly ([Luke 24:31,36](#); [John 20:19,26](#)). However, Jesus clearly had a physical body with "flesh and bones" ([Luke 24:39](#)), which could eat and drink, break bread, prepare breakfast, and be touched.

Finally, there is a larger doctrinal consideration. The physical resurrection of Jesus, and his eternal possession of a physical resurrection body, give clear affirmation of the goodness of the material creation that God originally made: "And God saw everything that he had made, and behold, *it was very good*" ([Gen 1:31](#)). We as resurrected men and women will live forever in "new heavens and a new earth in which righteousness dwells" ([2 Peter 3:13](#)). We will live in a renewed earth that "will be set free from its bondage to decay" ([Rom 8:21](#)) and become like a new Garden of Eden. There will be a new Jerusalem, and people "shall bring into it the glory and the honor of the nations" ([Rev 21:26](#)), and there will be "the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month" ([Rev 22:1-2](#)). In this very material, physical, renewed universe, it follows that we will need to live as human beings with physical bodies, suitable for life in God's renewed physical creation. Specifically, Jesus' physical resurrection body affirms the goodness of God's original creation of man not as a mere spirit like the angels, but as a creature with a physical body that was "very good." We must not fall into the error of thinking that nonmaterial existence is somehow a better form of existence for creatures: when God made us as the pinnacle of his creation, he gave us physical bodies. In a perfected physical body Jesus rose from the dead, now reigns in heaven, and will return in that perfected body allowing us to be with himself forever.

The New Testament several times connects Jesus' resurrection with our final bodily resurrection. "And God raised the Lord and will also raise us up by his power" ([1 Cor 6:14](#)). Similarly, "he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence" ([2 Cor 4:14](#)). But the most extensive discussion of the connection between Christ's resurrection and our own is found in [1 Cor 15:12-58](#). There Paul says that Christ is the "first fruits of those who have fallen asleep" ([1 Cor 15:20](#)). In calling Christ the "first fruits", Paul uses a metaphor from agriculture to indicate that we will be like Christ. Just as the "first fruits" or the first taste of the ripening crop show what the rest of the harvest will be like for that crop, so Christ as the "first fruits" shows what our resurrection bodies will be like when, in God's final "harvest," he raises us from the dead to live in His presence. John bears this out in [1 John 3:2](#) Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

After Jesus' resurrection, he still had the nail prints in his hands and feet and the mark from the spear in his side ([John 20:27](#)). People sometimes wonder if that indicates that the scars of serious injuries that

we have received in this life will also remain on our resurrection bodies. The answer is that we probably will not have any scars from injuries or wounds received in this life, but our bodies will be made perfect, "incorruptible" and raised "in glory." The scars from Jesus' crucifixion are unique because they are an eternal reminder of his sufferings and death for us. The fact that he retains those scars does not necessarily mean that we shall retain ours. Rather, all will be healed, and all will be made perfect and whole.

3. Departed Saints Awaiting His Appearing for their Resurrection Bodies!

Is it comforting to you to know that those that are absent from the body are now present with the Lord who is the first-born from the dead and a resurrected Jewish Man who is fully God with a perfected/glorified body in heaven at the right hand of the Majesty on High? These beloved ones are there in a real place known as the heavenly Jerusalem. They are identified as the spirits of just men made perfect (see Heb.12:22-24 below) awaiting the time set in the Father's own authority when Jesus will come to take His rightful place as King of the earth at which time they will come with Him and receive their own resurrected bodies that can operate in both the spiritual and physical realms. This same New Jerusalem is the one that John saw coming down to the earth from heaven in Revelation 21:2,10. Has it occurred to you that these saints gone on before and coming back with Him when He comes haven't needed a resurrected body while being in a spiritual (disembodied) state waiting until the time when the heavenly invades the earthly and the tabernacle of God comes down to dwell among men? Doesn't it make sense that the fulfillment of the Lord's prayer: "Let Your kingdom come and Your will be done on earth as it is being done in heaven..." comes to it's completion with the "restoration of all things" as the progressive and ultimate unification of all things in heaven and earth. This perfect plan of God for the ages restores things on earth through the leadership of Jesus to a pre-fall environment where God and man walk and talk together on an earth with a physically present Messiah, healing for every disease, a restored natural order and unrestricted fellowship. And yet this time of restoration in some ways will be far beyond a pre-fall environment because the earth is to be flush with resurrected saints ruling as priests from every generation, tongue, tribe and nation, not to mention that there will be no devil for a thousand years.