



## Endnotes for *The Historicity of the Resurrection of Jesus Christ, Part One*

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<sup>1</sup> Josh McDowell, *The Resurrection Factor* (San Bernardino, CA: Here's Life, 1981), 6–7.

<sup>2</sup> *The Random House College Dictionary* (1980), s.v. “historiography.”

<sup>3</sup> Gary Habermas, “Appendix One: Historiography,” in *The Historical Jesus* (Joplin, MO: College, 1996), 270.

<sup>4</sup> *Ibid.*, 271.

<sup>5</sup> Darrell Bock, “The Words of Jesus in the Gospels: Live, Jive, or Memorex?” in *Jesus Under Fire*, ed. Michael J. Wilkins and J. P. Moreland (Grand Rapids: Zondervan, 1995), 99.

<sup>6</sup> Craig Evans, “Life of Jesus Research and the Eclipse of Mythology” *TS* 54 (1993): 21–33.

<sup>7</sup> The Gospel of John was probably the last gospel written. It was written around AD 90, some sixty years after the resurrection of Jesus.

<sup>8</sup> The apostle John is the only gospel writer to record that the risen Jesus appeared to Mary Magdalene (20:11–18) if the authenticity of Mark 16:9–11 is rejected. John is the only gospel writer to give us details regarding the risen Jesus’ appearance to eleven disciples, including Thomas, in the upper room (20:26–31). This event could have multiple attestation if one agrees that Paul is referring to this event when he says that Jesus appeared to “the twelve” (1 Cor 15:5b—the “twelve” would be the common designation given to the group of apostles but would exclude Judas Iscariot who had hung himself). John is the only gospel writer to refer to the risen Christ appearing to seven disciples by the Sea of Galilee (21:1–25).

<sup>9</sup> The apostle John was an eyewitness of the death of Jesus on the cross, the empty tomb, and the risen Jesus. John wrote that he saw “blood and water come out” of Jesus’ body when the Roman soldier pierced him with his spear. John then said, “And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe” (19:34b–35; NKJV used here and throughout). John was also the first apostle to see the empty tomb of Jesus. John ran to the tomb and looked in and saw “the linen cloths lying there; yet he did not go in” (20:5). After Peter went into the tomb of Jesus, John went in “and he saw and believed” (20:8). John was present in the

upper room when the risen Jesus first appeared to the disciples (20:19–25) and when Thomas was present eight days later (20:26–29).

<sup>10</sup> Bock, “Words of Jesus,” 91.

<sup>11</sup> *Ibid.*, 93.

<sup>12</sup> William Lane Craig, “Did Jesus Rise From The Dead?” in *Jesus Under Fire*, ed. Michael J. Williams and J.P. Moreland (Grand Rapids: Zondervan, 1995), 167–68.

<sup>13</sup> *The Acts of Jesus: The Search for the Authentic Deeds of Jesus*, ed. Robert Funk (San Francisco: HarperSanFrancisco, 1998), 38–39.

<sup>14</sup> *Ibid.*, 469.

<sup>15</sup> *Ibid.*, 453.

<sup>16</sup> John 21 does not say if Matthew was present on that occasion. John 21:2 identifies the seven disciples as Peter, Thomas called the Twin, Nathaniel of Cana in Galilee, the sons of Zebedee (a reference to James and John), and two other unnamed disciples.

<sup>17</sup> Papias, *Fragments of Papias 6* (*The Ante-Nicene Fathers*, 1:154–55).

<sup>18</sup> Clement Alexandrinus, *Fragments 1*, quoted by Cassiodorus (*The Ante-Nicene Fathers*, 2:573).

<sup>19</sup> In 1978 I had the privilege of going to Israel and while in Jerusalem I saw several rock-hewn tombs with large round stones that were placed over the entrances to these tombs.

<sup>20</sup> Josh McDowell, *Resurrection Factor*, 53.

<sup>21</sup> The Greek word ἀποκεκύλισται is a perfect passive indicative of ἀνακλίω and indicates that the stone was in this position as a result of a completed action by the angel.

<sup>22</sup> The Greek word ἡρμένον is a perfect passive participle and indicates that the stone was taken away from the entrance to the tomb and that was its position when Mary Magdalene came to the tomb of Jesus. The Greek prepositional phrase ἐκ τοῦ μνημείου shows that it was not in front of the entrance to the tomb of Jesus.

<sup>23</sup> The *Gospel of Peter* gives a fanciful story of the resurrection which defies the law of cause-effect. The *Gospel of Peter* 9:4 says “The stone that had been pushed against the entrance began to roll by itself and moved away to one side; then the tomb opened up and both young men went inside” (quoted in *The Acts of Jesus*, p. 462).

<sup>24</sup> Josh McDowell, *Resurrection Factor*, 76.

<sup>25</sup> Charles Alford Guignebert, *Jesus* (New York: University Book, 1956), 500.

<sup>26</sup> John Dominic Crossan, *The Historical Jesus: The Life of a Mediterranean Peasant* (San Francisco: HarperSanFrancisco, 1991), 392–94.

<sup>27</sup> J.B. Green, “The Death of Jesus,” in *Dictionary of Jesus and the Gospels* (Downers Grove, IL: InterVarsity, 1992), 147.

<sup>28</sup> Kirsopp Lake, *The Historical Evidence For The Resurrection of Jesus Christ* (New York: Putnam’s, 1907), 250–253.

<sup>29</sup> Robert Funk, *The Acts of Jesus*, 15–16.

<sup>30</sup> Ibid., 17.

<sup>31</sup> Barbara Thiering, in her book *Jesus the Man: A New Interpretation from the Dead Sea Scrolls*, argues that Jesus was crucified in Qumran rather than Jerusalem, was drugged while on the cross, was revived in the tomb with an antidote of aloes supplied by Simon Magus, and then later revealed himself to his disciples as alive.

<sup>32</sup> William D. Edwards, "On the Physical Death of Jesus Christ," *The Journal of the American Medical Society* 255 (21 March 1986): 1463.

<sup>33</sup> Paul Maier, "The Empty Tomb as History," *Christianity Today* (28 March 1975), 6.