

Chapter 14: The Resurrection of the Messiah, Jesus Christ.

“I said last time that the cross of Jesus Christ is the heart of the gospel. That’s certainly true, but equally at the center is the resurrection of Jesus from the dead. Without it, the cross would have no meaning for us, and we would still have no hope. The resurrection of Jesus Christ from the dead guarantees that our sins have been forgiven and that we ourselves will rise from the dead. We are freed from the atheist’s prison of despair, the meaninglessness of a human life that ends in physical death. More importantly, we are freed from the far more awful reality of judgment after death, the horror of conscious, eternal separation from God in hell. The resurrection of Jesus Christ guarantees these things for every believer.

“Today I would like to examine the records of Jesus’s resurrection and consider the evidence for it. I find it compelling: Jesus really did rise!”

[Here it is suggested that the reader read Matthew 28, Luke 24, and John 20.]

How Jesus was buried

“Let’s review first the basic facts about Jesus’s burial.

57 When it was evening, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. 58 This man went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given *to him*. 59 And Joseph took the body and wrapped it in a clean linen cloth, 60 and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a large stone against the entrance of the tomb and went away. 61 And Mary Magdalene was there, and the other Mary, sitting opposite the grave. [Matthew 27:57-61 NAS]

39 Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds [about 35kg] *weight*. 40 So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews. [John 19:39-40 NAS]

*****Pic: representation of corpse thus wrapped**

“According to the burial customs of the Jews, spices were prepared to anoint the corpse, in this case including at least myrrh and aloes. These would have been compounded, perhaps with oil, forming a gummy mixture. Jesus’s body first would have been washed. Then the corpse was wrapped from the shoulders down to the feet in numerous strips of linen, each strip about 30cm wide. The spice mixture was interspersed with the linen strips, tending to bind the linen strips to the body and to one another. When the process was finished, the corpse from the shoulders down would have looked something like a mummy. The head was wrapped in a separate cloth [John 11:44, 20:7]. Of course, the cloth strips would tend to become glued together into a kind of shell encasing the corpse.^{1 2.3} You may recall that when Lazarus was raised from the dead, he was unable to remove the grave clothes by himself [John 11:44].

“As we discussed last week, wealthy Jews excavated tombs out of rock to be used for themselves and their families for the succeeding generations. These had to be accessible so that new bodies could be placed in them, and yet sufficiently sealed that animal scavengers or human vandals could not enter. To close off the tomb, a sloped groove or trench was cut into the ground front of the opening, and a large, disc-shaped stone was rolled down into the groove, it’s inner face closing off the opening.^{4.A} These were extremely heavy; examples found near Jerusalem weigh about 1,000 kilograms.



1st century AD tomb not far from Jerusalem. Note rolling stone door on left. Note 1.

“The disciples seem to have forgotten Jesus’s prediction about his resurrection; certainly they did not believe it and were not expecting it [see the section [The events of Easter morning: The \(almost\) empty tomb](#) below]. But the Jesus’s enemies remembered that He had made some public statements about His resurrection [Matthew 12:39-40, 16:4, 26:61, 27:40; John 2:19-22]. They certainly weren’t expecting Jesus to rise—apparently no one was, except God the Father!—but they were afraid of trickery. So to make extra sure, they requested both a guard and an official seal:

62 Now on the next day, the day after the preparation, the chief priests and the Pharisees gathered together with Pilate, 63 and said, "Sir, we remember that when He was still alive that deceiver said, 'After three days I *am to* rise again.' 64 "Therefore, give orders for the grave to be made secure until the third day, otherwise His disciples

^A Non-rolling stones inserted as plugs were also used, but the Mark 15:46 and Matthew 28:2 indicate that Jesus’s tomb was sealed with a flat, disc shaped stone rolled across the entrance. See Note 1.



1st century AD tomb not far from Jerusalem. Side view showing groove into which the stone would be rolled. (Note that steel band was added in modern times.) Note 1.

may come and steal Him away and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first." 65 Pilate said to them, "You have a guard; go, make it *as* secure as you know how." 66 And they went and made the grave secure, and along with the guard they set a seal on the stone. [Matthew 27:62-66 NAS]

The seal probably included a rope stretched across the stone and attached to the rock on either side of it with wax or some other material. Tampering with it was a serious crime. The guard would have consisted of at least four soldiers, one for each of the four watches of the night. Most likely there was at least a fifth, their captain. The number could have been much greater, however.^B There's been a great deal of debate about whether they were Roman army soldiers or Jewish temple guards. The evidence seems stronger that they were Roman, but the issue is not definitely settled. The penalty for a Roman soldier falling asleep on watch was at least a severe beating, and could be death. As for Jewish temple guards, Jewish sources outside the Bible inform us that in the first century the punishment for falling asleep during a night watch was a beating, with the possibility of having one's clothing set on fire.⁵ In any case, the guards were well trained men with extensive experience in guard duty and great motivation to keep a careful watch."

"But Professor Ho, the guard wasn't placed until the next day," Xiao Wang pointed out. "What if something happened to Jesus's body before that?"

"It is true that the guard was placed the day after the Jesus's crucifixion," Professor Ho admitted. "Note, however, that Matthew 27:66 says 'they went and made the grave secure.' '[T]hey' apparently includes at least some of the chief priests and Pharisees. It is only reasonable to assume that the process of making 'the grave secure' would have included first opening the tomb and confirming that the body was still inside. Who would put a seal on something without first confirming what was inside? Consider also that the soldiers knew they would be held responsible for the contents and liable to punishment. They knew Jesus had been buried the day before and the tomb had not been guarded the previous night, and they knew they were supposed to protect against a grave robbing. Self-preservation would have dictated that they first confirm the body was still inside before being held responsible for the contents of the tomb!

"But on the third day this dead, wrapped up corpse trapped behind a one ton stone sealed with the authority of the mightiest empire in the world and guarded by trained soldiers—this corpse got up and came out of the tomb."

Resurrection appearances

"The Bible records at least nine separate appearances of Jesus between His resurrection and His ascension, observations made by from one to over 500 people at a time, lasting from a few minutes to at least several hours. Luke notes in the book of Acts:

...He [Jesus] also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a *period* of forty days and speaking of the things concerning the kingdom of God. [Acts 1:3 NAS]

I think it likely that Jesus appeared during those forty days on more occasions than are specifically recorded in the New Testament, but of course we can only examine the record we have." Professor Ho opened a file folder on his desk and handed several sheets to the boys. "Let me give you each a copy of my best understanding of the order of events during those forty days. You can look at it later." [See Appendix 14-1.] Professor Ho laid another sheet on the desk. "For now, here's a summary of Jesus's post-resurrection appearances:

Observers	Location	Time	Reference
1. Mary Magdalene.	Near the tomb	Easter Day	John 20:11-17
2. The other women. [Belongs with #1?]	Outside Jerusalem	Easter Day	Matt 28:9-10
3. Peter.	Jerusalem area	Easter Day	Luke 24:34; 1Cor 15:5

^B Compare a total of 16 soldiers, four squads of four each, guarding the imprisoned Peter in Acts 12:4.

4. Emmaus road disciples.	Road to Emmaus	Easter Day	Luke 24:13-35
5. Ten apostles and others, Thomas absent.	Jerusalem	Easter Day	Luke 24:36-49; John 20:19-24
6. Eleven apostles, Thomas present.	Jerusalem (?)	Following Sunday	John 20:26-31
7. The eleven apostles (and others?).	Mountain in Galilee	Unspecified	Matt 28:17-20
8. Seven disciples fishing	Sea of Galilee	Unspecified	John 21:1-23
9. More than 500 brethren. [Belongs with #7?]	Unspecified	Unspecified	1Cor 15:6
10. James.	Unspecified	Unspecified	1Cor 15:7
11. All the apostles. [Belongs with #12?]	Unspecified	Unspecified	1Cor 15:7
12. Eleven apostles at His ascension.	Mount of Olives	40 days after Easter	Luke 24:50-53; Acts 1:1-11

The events of Easter morning: The (almost) empty tomb

“All four gospels record that half a dozen or more women went to the tomb early on Sunday morning. They went to give Jesus love’s last gift: remembrance. They wanted to add their own anointing to the buried corpse, in accordance with the mourning traditions of the Jews. Like everyone else, they weren’t expecting a resurrection. In fact, they didn’t even know how they’d manage to get into the tomb.^c

1 When the Sabbath was over [after sundown Saturday], Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, so that they might come and anoint Him. 2 Very early on the first day of the week [Sunday], they came to the tomb when the sun had risen. 3 They were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?" 4 Looking up, they saw that the stone had been rolled away, although it was extremely large. [Mark 16:1-4 NAS]

3 but when they entered, they did not find the body of the Lord Jesus. [Luke 24:3 NAS]

Apparently one of the women, Mary Magdalene, leaves at this point and runs to tell the disciples [see next section]. The other women remain at the tomb. Suddenly, two angels appear with a message:

4 While they were perplexed about this, behold, two men suddenly stood near them in dazzling clothing; 5 and as *the women* were terrified and bowed their faces to the ground, *the men* said to them, "Why do you seek the living One among the dead? 6 "He is not here, but He has risen. Remember how He spoke to you while He was still in Galilee, 7 saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." 8 And they remembered His words, 9 and returned from the tomb and reported all these things to the eleven and to all the rest. 10...[the women] were telling these things to the apostles. 11 But these words appeared to them as nonsense, and they would not believe them. [Luke 24:3-11 NAS]

Having now heard from the angels that Jesus has risen, the terrified women go back to find the disciples. Notice two things especially here: prophecy and doubt. The angels remind them that Jesus Himself had predicted both His death and His resurrection. But when the first part of that prophecy was fulfilled by His crucifixion, the second part seems to have been forgotten completely by His followers. The women were going to the tomb to find a dead body!

“But then it gets even worse. Look at the disciples’ reaction to the testimony of these women whom they knew well, whose reliability they should have trusted. Even the reminder of Jesus’s oft repeated prophecy makes no impression on them: ‘these words appeared to them as nonsense, and they would not believe them.’ ”

“How could they be so doubtful?” asked Xiao Li with a trace of disgust in his voice.

“This is an honest portrait of the human heart,” Professor Ho replied soberly. “Their own preconceived notions about a triumphant Messiah kept them from thinking clearly about the data right in front of them. It is so hard for us to change our set ideas! I can remember my own journey: it took me almost two years of study, using all my spare time, to finally get completely free of the mythology of evolutionary atheism. When I look back on it now, in some ways it seems ridiculous that I ever believed that stuff. How could I have let myself be so easily deceived? But it was what I had heard from little on up, and I wasn’t critical and careful enough in my thinking.

“What the disciples had heard from little on up was the promise of a triumphant, conquering Messiah. They had no place for a dying Messiah in their theology, and so they had no place for a resurrection.”

What Peter and John found in the (almost) empty tomb

“As I just mentioned, it seems that Mary Magdalene left the tomb before the other women did and ran to the disciples by herself. Apparently she didn’t stay long enough to see the angels, so her report to the disciples included only the moved stone and the missing body, not the angels [see appendix 14-1]. Mary Magdalene’s solo report especially emphasizes the missing body:

1 ...Mary Magdalene... 2 ...ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him." [John 20:1-2 NAS]

^c Apparently the women did not know about the guard which had been set by the Sanhedrin. There was no reason they would have about it. The day the guard was set was a sabbath on which work could not be done, so the women made no effort to go to the tomb that day. The guard had dispersed when the angel opened the tomb before the woman arrived (see Matthew 28:2-4).

This news might have been surprising to the disciples, but it did not make a dent in their despair about Jesus's death, nor give them any hope of resurrection. Perhaps it stung them to the quick to think that further scorn might now be heaped on the memory of their beloved Master by perpetrating indignities on His corpse. Peter and John ran to examine the tomb:

3 So Peter and the other disciple went forth, and they were going to the tomb. 4 The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first; 5 and stooping and looking in, he saw [Greek: blepo] the linen wrappings lying *there*; but he did not go in. 6 And so Simon Peter also came, following him, and entered the tomb; and he saw the linen wrappings lying *there*, 7 and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself. 8 So the other disciple who had first come to the tomb then also entered, and he saw [Greek: horao] and believed. 9 For as yet they did not understand the Scripture, that He must rise again from the dead. [John 20:3-9 NAS]

What was still in the tomb is very significant. The empty shell of the burial wrappings was still lying where Jesus's body had been placed. Apparently the wrappings still retained the mummy-like shape they would have had while Jesus's body was inside them. Of course it would have been impossible to remove the body without tearing apart the wrappings. The head covering was apparently lying where it had been, a little above the wrappings, also still rolled as it had been when it was around Jesus's head.

"The sight of this creates faith in the apostle John. Why? What he saw obviously wasn't just a pile of strips in disarray, nor even carefully laid out. Instead, the cloths were in a form which could only be explained by the body having supernaturally disappeared from inside them, leaving them to collapse of their own weight, but still retaining the perfect form and order they had had when Jesus's body had been there.^D The Greek text here uses two different verbs in verses 5 and 8. First John stood outside the tomb, stooping and looking in, and 'saw' [v.5, 'blepo'] the grave clothes. Then he entered the tomb and 'saw and perceived' [v.8, 'horao'] the grave clothes; then he believed. After his second observation, he pondered the significance of what he had seen and drew a conclusion: that Jesus had risen. He's the only person recorded to believe in Jesus's resurrection before actually seeing Him himself."

The women see Jesus

"We can't be sure about the exact order of some of the events that day, but quite possibly it's while Peter and John are at the tomb that the main group of women, except for Mary Magdalene, reach the rest of the disciples and report having seen angels [see appendix 14-1]. As we noted before, the disciples regard their report as nonsense. As best I can understand the sequence of events, at that point the women leave the disciples, perhaps intending to return to the tomb. On the way, the unexpected happens to them:

9 And behold, Jesus met them and greeted them. And they came up and took hold of His feet and worshiped Him. 10 Then Jesus said to them, "Do not be afraid; go and take word to My brethren to leave for Galilee, and there they will see Me." [Matthew 28:9-10 NAS]

At some point after this, the women must have informed the disciples that they had seen Jesus. But as we'll see in a moment, it didn't produce faith in them."

Mary Magdalene sees Jesus

"Meanwhile, after reporting the empty tomb to the disciples, Mary Magdalene had followed Peter and John back to the tomb. The disciples leave after seeing the empty tomb and the grave clothes. Recall that Mary apparently hasn't seen any of the angels yet and remains in despair.

11 But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb; 12 and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying. 13 And they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him." 14 When she had said this, she turned around and saw Jesus standing *there*, and did not know that it was Jesus. 15 Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away." 16 Jesus said to her, "Mary!" She turned and said to Him in Hebrew, "Rabboni!" (which means, Teacher). 17 Jesus said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, 'I ascend to My Father and your Father, and My God and your God.'" 18 Mary Magdalene came, announcing to the disciples, "I have seen the Lord," and *that* He had said these things to her. [John 20:11-18 NAS]

What's striking here is that Mary does not immediately recognize Jesus."

"Maybe He was supernaturally disguising Himself," suggested Xiao Li.

^D This has nothing to do with the so-called "Shroud of Turin." That piece of clothe is merely one of the countless false relics churned out during the Middle Ages in Europe, when the Roman Catholic Church for the most part was ignoring the Bible and failing to teach it to the common people. As the old saying put it, there were enough "slivers of the true cross" floating around Europe to make a whole field of crosses! The "Shroud of Turin" is a single piece of cloth about a meter wide by nearly four and a half meters long; it doesn't even fit the description of the burial strips used on Jesus. Furthermore, it first appears in history in the 14th century AD.

“That’s possible,” agreed Professor Ho, “but there’s no indication here that He was doing so, unlike with the Emmaus road disciples [see Luke 24:16]. I think it had more to do with her mindset. True enough, she was crying and perhaps hadn’t looked carefully. But she doesn’t even recognize His voice. How could she, since dead men don’t talk to you in a garden under the morning sunshine!

“The account as it stands leads us to affirm at least this much: Mary Magdalene was not expecting or even hoping for the resurrection. It just wasn’t in her mind.

“Apparently her testimony, and that of the other women, and all the rest of the events of that day weren’t enough to make an impression on most of the disciples, because they weren’t prepared for what happened that evening when they themselves saw Jesus.”

The Emmaus road disciples see Jesus

“In the afternoon on the day of Jesus’s resurrection, two of people who had been among His followers were traveling from Jerusalem back to their home in Emmaus, about 11 kilometers away.

13 And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem. 14 And they were talking with each other about all these things which had taken place. 15 While they were talking and discussing, Jesus Himself approached and *began* traveling with them. 16 But their eyes were prevented from recognizing Him. 17 And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad. 18 One of them, named Cleopas, answered and said to Him, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?" 19 And He said to them, "What things?" And they said to Him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people, 20 and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him. 21 "But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened. 22 "But also some women among us amazed us. When they were at the tomb early in the morning, 23 and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive. 24 "Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see." [Luke 24:13-25 NAS]

Note the attitude of these two followers of Jesus, people who were in close contact with the twelve disciples. They had been ‘hoping’ the Jesus was ‘going to redeem Israel,’ that is, they had hoped He was the Messiah. Now they are disappointed and can only regard Him as a prophet, put to death as many of God’s prophets in the past had been. A dead Messiah is no Messiah, in their understanding.

“Meanwhile, they seem to have an incomplete understanding of what had happened at the tomb that morning. Perhaps they left before the women reported having actually seen Jesus [compare Appendix 14-1]. Luke records their own words accurately, reflecting their limited knowledge at that moment. The news of the missing body and visions of angels is surprising to them, but it does not engender hope that Jesus has risen. It is clear that they have absolutely no expectation of a resurrection. In fact, they are heading for home—not staying in Jerusalem hoping to see a risen Jesus.”

“Why doesn’t Jesus just show Himself to them?” Xiao Li wondered.

“Because He first wants to prepare their hearts with a different kind of proof, the evidence of fulfilled prophecy,” Professor Ho explained. “Notice what Jesus says to them next:

25 And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! 26 "Was it not necessary for the Christ to suffer these things and to enter into His glory?" 27 Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures. 28 And they approached the village where they were going, and He acted as though He were going farther. 29 But they urged Him, saying, "Stay with us, for it is *getting* toward evening, and the day is now nearly over." So He went in to stay with them. 30 When He had reclined *at the table* with them, He took the bread and blessed *it*, and breaking *it*, He *began* giving *it* to them. 31 Then their eyes were opened and they recognized Him; and He vanished from their sight. 32 They said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?" 33 And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them, 34 saying, "The Lord has really risen and has appeared to Simon." 35 They *began* to relate their experiences on the road and how He was recognized by them in the breaking of the bread. [Luke 24:25-35 NAS]

These events must have required more than an hour, and more likely several hours, during which they were intimately observing the risen Christ.”

The disciples see Jesus

“Shortly after the Emmaus disciples arrive back in Jerusalem, on the evening of the resurrection, Jesus appears to His gathered followers:

19 So when it was evening on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace *be* with you." [John 20:19 NAS]

37 But they were startled and frightened and thought that they were seeing a spirit. 38 And He said to them, "Why are you troubled, and why do doubts arise in your hearts? 39 "See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have." 40 And when He had said this, He showed them His hands and His feet. 41 While they still could not believe *it* because of their joy and amazement, He said to them, "Have you anything here to eat?" 42 They gave Him a piece of a broiled fish; 43 and He took it and ate *it* before them. [Luke 24:37-42 NAS]

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. [John 20:24 NAS]

Here a group including almost all the disciples, ten of the eleven, see Jesus with their own eyes. And the first thing that crosses their mind is superstition about ghosts! But Jesus condescends to their weakness. He allows them to make a careful visual observation of His body, to prove it is really Him: those same ugly holes are still there in His hands and feet. Then He gives them material evidence by encouraging them to touch Him and eating a piece of food, demonstrating that His physical body is real, not a vision. They experimentally verify that it is really Him and that He is really risen in a physical body."

Doubt, doubt, doubt...

Professor Ho paused and sat back in his chair. His eyes rested alternately on each of the boys for a moment. Finally he said to them: "Doubt. I know a lot about that! And so did the early disciples. The women forget or disbelieve Jesus's predictions and head off to anoint a dead body. The disciples don't believe the women's report about seeing angels. Peter doesn't learn anything from the grave clothes. John apparently doesn't learn enough to speak out about his belief. The Emmaus disciples have lost all hope that Jesus is the Messiah and are heading for home. Mary Magdalene can't recognize her risen Lord because she's looking for His corpse. The disciples apparently aren't impressed by the women's testimony about seeing Jesus. And even after Peter has seen Him, they don't trust their own eyes when Jesus finally stands in front of them.

"But we haven't yet looked at the biggest doubter of them all."

...and more doubt: 'Doubting Thomas' needs less evidence than he thought!

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." [John 20:24-25 NAS]

"Thomas wasn't there on the night of Jesus's resurrection when He appeared to the other disciples. And he wasn't impressed by the united testimony of the other ten—much less by the women, or the Emmaus disciples. Thomas knew how sloppy and gullible most people are! Always ready to believe what they hear, or what they think they see, or what they want to see. Not Thomas! He was a solid, pessimistic realist, a born melancholic who had seen through this world's deceptions! The tragedy of Jesus's death was seared into his heart. He'd been expecting it when all the others were still cherishing dreams of being high officials under King Jesus. Just a couple of months before the cross, when Jesus was headed to his enemies' stronghold, Judea, to raise Lazarus from the dead, Thomas encouraged his fellow disciples :

16 Therefore Thomas, who is called Didymus, said to *his* fellow disciples, "Let us also go, so that we may die with Him." [John 11:16 NAS]

And Thomas was a relentlessly logical fellow. On the night of the Last Supper, while Jesus was giving some of His most profound teaching, Thomas points out a logical flaw:

2 [Jesus said] "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. 3 "If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* you may be also. 4 "And you know the way where I am going." 5 Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?" [John 14:2-4 NAS]

Jesus had been telling them plainly where He was going: to death on the cross, then to resurrection, then to His Father in heaven. But Thomas, like the other disciples, couldn't comprehend or accept that.

"So when he hears the testimony of the others about the resurrection, he demands a more vigorous physical test. 'None of you actually stuck your fingers in the holes, did you? Then how do you know it was really Him!' The Greek in John 20:25 is very emphatic: unless I can do these tests, Thomas says, 'I will never, ever believe!'"

"He reminds me of you, Professor Ho!" Xiao Li interjected.

Xiao Wang scowled at him, but Professor Ho laughed out loud and conceded, "You're not far off, Xiao Li! But God was merciful to both of us. For Thomas, he got the chance he asked for:

26 After eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, "Peace *be* with you." 27 Then He said to Thomas, "Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing." 28 Thomas answered and said to Him, "My Lord and my God!" 29 Jesus said to him,

"Because you have seen Me, have you believed? Blessed *are* they who did not see, and *yet* believed." [John 20:26-28 NAS]

Note here that Thomas apparently does not actually perform the tests he'd claimed were necessary. He hadn't been willing to accept the testimony of other people's eyes, but his own were good enough for him! Thomas believes, and acknowledges that Jesus is God."

"Professor Ho, you're always talking about evidence," complained Xiao Li. "But here Jesus says the ones who *haven't* seen and still believe are blessed!"

"True enough," admitted Professor Ho, "but consider the context. Jesus wasn't saying 'blessed are those who believe blindly in My resurrection' but 'blessed are those who believe in My resurrection based on the good evidence God has provided, before actually seeing Me themselves.' Thomas had ample evidence to believe that Jesus really was risen before he personally saw Him. He had the Old Testament prophecies, Jesus's own prophecies, the miracles he'd seen Jesus do, and the testimony of at least seventeen people^E whom he knew well and could confirm were trustworthy. Jesus was rebuking Thomas for having been unwilling to take the evidence he'd already had to its logical conclusion."

"I think that's more like what my problem is," said Xiao Wang a little glumly.

Professor Ho smiled sympathetically at Xiao Wang. "Perhaps I've been a bit too hard on Thomas," he admitted, "but he does put the finishing touches on a vital point: the disciples were not expecting the resurrection, and they were not easy to convince! What finally persuaded them was not only their own direct observations, but also the realization that all these things had been predicted long in advance."

The Old Testament predicted the Messiah's resurrection

"Two times on Easter Sunday Jesus explained how the Old Testament predicted both His sufferings and His resurrection:

25 And He said to them [the Emmaus road disciples], "O foolish men and slow of heart to believe in all that the prophets have spoken! 26 "Was it not necessary for the Christ to suffer these things and to enter into His glory?" 27 Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures. [Luke 24:25-27 NAS]

44 Now He said to them [ten of the disciples and others], "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled." 45 Then He opened their minds to understand the Scriptures, 46 and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day, 47 and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem. [Luke 24:44-47 NAS]

His listeners were intimately familiar with the Old Testament, but their preconceived ideas had caused them to overlook the plain statements prophesying the Messiah's death and resurrection. We looked at some of the prophecies of His death last week [see chapter 13]. But Isaiah 53 and Psalm 22 also predict the resurrection.

"First let's look at Isaiah 53.

5 But He was pierced through for our transgressions, He was crushed for our iniquities.... . . . 8 By oppression and judgment He was taken away; and as for His generation, who considered that He was cut off out of the land of the living for the transgression of my people, to whom the stroke *was due*? 9 His grave was assigned with wicked men, yet He was with a rich man in His death...

10 But the LORD was pleased to crush Him, putting *Him* to grief; if He would render Himself *as* a guilt offering, He will see *His* offspring, He will prolong *His* days, and the good pleasure of the LORD will prosper in His hand. 11 As a result of the anguish of His soul, He will see *it* [or: He will see light] *and* be satisfied; by His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities. 12 Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; because He poured out Himself to death, and was numbered with the transgressors; yet He Himself bore the sin of many, and interceded for the transgressors. [Isaiah 53:5, 8-9, 10-12 NAS]

This text which so explicitly predicts the Messiah's death also explicitly predicts His actions after death. It is promised that He will 'see His offspring' and 'prolong His days'; how can this be, after He has been 'pierced through' and 'cut off out of the land of the living'? After the 'anguish of His soul,' 'He will see light and be satisfied'; how can this be, after He has rendered 'Himself as a guilt offering' and been buried 'with a rich man in His death'? 'He will divide the booty with the strong'; how can this be, after 'He poured out Himself to death'? The only way both the suffering and the glorification can happen is if the Messiah rises from the dead. The prophecy as it stands demands a resurrection for its fulfillment. And remember, we have manuscripts of Isaiah copied up to a century and a half before Jesus [see chapter 7].

"The same thing is true at the end of Psalm 22. As you will recall, Psalm 22 explicitly predicts Jesus being deserted by God, and the mockery, piercing of his hands and feet, and gambling for His clothing while He was on the cross. But

^E The ten other disciples, Mary Magdalene, Mary the mother of James, Salome, Joanna, at least one other woman (Luke 24:10 'other women (plural)'), and the two Emmaus road disciples.

it also predicts His deliverance from death, and the resulting worldwide spread of the gospel.

1 My God, my God, why have You forsaken me? Far from my deliverance are the words of my groaning. ...
15 My strength is dried up like a potsherd, And my tongue cleaves to my jaws; And You lay me in the dust of death.

...

22 I will tell of Your name to my brethren; In the midst of the assembly I will praise You. 23 You who fear the LORD, praise Him; All you descendants of Jacob, glorify Him, And stand in awe of Him, all you descendants of Israel. 24 For He has not despised nor abhorred the affliction of the afflicted; Nor has He hidden His face from him; But when he cried to Him for help, He heard. 25 From You *comes* my praise in the great assembly; I shall pay my vows before those who fear Him. 26 The afflicted will eat and be satisfied; Those who seek Him will praise the LORD. Let your heart live forever! [Psalm 22:1, 15, 22-26 NAS]

The same tension exists here as in Isaiah 53. If God has ‘forsaken’ the Messiah, how is it that ‘when he cried to Him for help, He heard’? If the Messiah has been laid ‘in the dust of death’ how can He ‘tell of’ God’s ‘name to’ his ‘brethren in the midst of the assembly’? The answer is, a resurrection is envisioned here, just as in Isaiah 53.

At the same time, both Isaiah [Isaiah 52:13-15] and David predict the worldwide spread of the gospel after the Messiah’s resurrection. We talked about this section a little last week [see chapter 13], but let’s consider it again:

27 All the ends of the earth will remember and turn to the LORD, And all the families of the nations will worship before You. 28 For the kingdom is the LORD’S And He rules over the nations. 29 All the prosperous of the earth will eat and worship, All those who go down to the dust will bow before Him, Even he who cannot keep his soul alive. 30 Posterity will serve Him; It will be told of the Lord to the *coming* generation. 31 They will come and will declare His righteousness To a people who will be born, that He has performed *it*. [Psalm 22:27-31 NAS]

Especially note the scope here: there will be people from ‘all the ends of the earth,’ turning to the LORD. This is explicitly predicted as a result of the deliverance of the sufferer in Psalm 22. Of course, no such thing happened in King David’s life, or for a thousand years thereafter. Only the gospel of Jesus Christ, the Messiah, with its hope of resurrection, has convinced people from all over the world to turn to Jehovah, the God of the Jews.

“There’s a further prediction here, concerning Jesus’s Second Coming to rule the world, and also the final judgment. In the long run ‘all the prosperous of the earth’ ‘will serve Him’ in the Millennium, and ‘all those who go down to the dust,’ all humanity, ‘will bow before Him’ at the final judgment.”

“I can see why they expected a conquering Messiah!” said Xiao Wang.

“Yes,” Professor Ho agreed, “predictions like that are scattered throughout the Old Testament. But as you see in these examples, they’re mixed right in with the predictions about a suffering Messiah.”

The predictions provide the necessary context to understand the resurrection

“In many ways, the prophecies were every bit as important as Jesus’s appearances after the resurrection. Two things had to come together before the disciples could grasp that Jesus really was risen from the dead and that He really was the promised Messiah. One was the evidence of their own observations of the risen Jesus; of course they needed that. But the other was certainty that all these events fit into God’s plan and had been revealed long before they happened.

“You see boys, a miracle without a context is just an anomaly, something that can’t be understood. Think back to the plagues of Egypt. The tenth plague, the death of the firstborn on the night of the first Passover, was indisputably supernatural [see chapter 5]. But if it hadn’t been predicted beforehand by Moses, it wouldn’t have been meaningful to the Egyptians. In fact, they would probably have attributed it to one of the imaginary ‘gods’ they worshipped. Prior prediction provides the context that makes a miracle meaningful. And that’s exactly the way the apostles went around preaching the gospel after Jesus’s resurrection; they said it fulfilled the ancient predictions about the Messiah.

“About two weeks after Jesus ascended to heaven, on the day of Pentecost, Peter openly proclaimed the resurrection and preached the gospel in the temple courts at Jerusalem. At the center of his message was the fact that the resurrection had been prophesied:

22 "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know -- 23 this *Man*, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put *Him* to death. 24 "But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. 25 "For David says of Him... 27 ... YOU WILL NOT ABANDON MY SOUL TO HADES, NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY. 28 'YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE; YOU WILL MAKE ME FULL OF GLADNESS WITH YOUR PRESENCE.' 29 "Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. 30 "And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT *one* OF HIS DESCENDANTS ON HIS THRONE, 31 he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY. 32 "This Jesus God raised up again, to which we are all witnesses. [Acts 2:22-25, 27-32 NAS]

Here in Acts 2:25-28 and 31 Peter quotes from Psalm 16:10-11, which contains another of David’s prophecies about the

Messiah. Peter makes it clear that David couldn't have been referring to himself, since he subsequently died and did decay. It was to be God's Holy One, the Messiah, whose soul was not left in Hades and whose body did not decay. That prophecy was fulfilled in Jesus's resurrection.

"I could give many more examples, but if you examine the New Testament,^F you'll see that it was the apostles' consistent pattern of preaching: Jesus's death and resurrection were predicted, and reliably witnessed.

"God has allowed this same evidence to still be available to us. We can examine the prophecies and see how they were fulfilled. That provides us with good grounds for believing, and is part of what God uses to create faith in our hearts—reasonable faith, I might add!"

Xiao Wang looked troubled. "Professor Ho, I don't mean to be contentious. But there's something that always bothers me when I think about fulfilled prophecies—especially the ones about Jesus. Aside from the miracles, a lot of them seem like they could have happened to anybody. Lots of people must have been crucified in Israel in the first century. And the executioners might have often gambled for their clothing."

"I understand your point," Professor Ho replied promptly. "One or two or even a half a dozen fulfilled prophecies wouldn't have been enough to convince us. It might have been just luck. That's why God gave us so many detailed predictions in advance that the odds against one person fulfilling them all are simply too high to believe it could have been by 'chance.'" Professor Ho pulled another sheet from his file folder. "Here's a list a made of some of the predictions Jesus had to fulfill before He could be the Messiah. Have a look at it later and see what you think." [See Appendix 14-2.]

But did Jesus really rise?

"But in the end, it still depends on Jesus having really risen from the dead," Xiao Wang said slowly.

"Absolutely," affirmed Professor Ho. "And of course, numerous skeptical objections have been raised against that fact through the centuries. I'd like to examine those with you now."

"I'd appreciate that!" said Xiao Wang sincerely.

"First, let's clear the ground. Several things have to be acknowledged as well established facts." Professor Ho began counting off on his fingers.

1. "The crucifixion and resurrection of Jesus was the central belief of all Christians from the very beginning.
2. Christianity first spread in Israel, the place where Jesus was said to have ministered, died and risen.
3. Christianity first spread c.30-70 AD, within the several decades immediately after Jesus was said to have risen.
4. The New Testament documents originated in the first century AD and reliably reflect the teaching and situation of the early Christians [see chapter 10 for an extended discussion].
5. The earliest testimony to Jesus's resurrection came from those who claimed to be eyewitnesses—in particular, the apostles.

Would you agree, Xiao Wang, that there are no good grounds for doubting any of those five points?"

"Yes."

"Very well. When we take those five points together, we can exclude any reasonable possibility that the movement got started on hearsay. It was started by the witness of the apostles themselves. Then the question resolves itself to three possibilities:

1. the apostles were deceived about Jesus's resurrection;
2. the apostles themselves were willful deceivers;
3. the apostles testimony was accurate and truthful, and Jesus really did rise from the dead.

Let's consider the first two possibilities in turn: the apostles were deceived or were deceivers.

"To try to support the claim that the apostles were deceived, there have been three possibilities raised with some frequency in the past hundred years or so: Jesus didn't really die; the apostles went to the wrong tomb; and the sightings were all hallucinations.

The disciples were deceived: Jesus didn't really die

"Some have suggested that Jesus wasn't really dead, and that what appeared to be a resurrection was really just a recovery. This has always seemed to me to be the dumbest of all the suggestions—pardon me for putting it so sharply!

"Jesus underwent a brutal flogging that left Him too weak to carry His crossbeam a kilometer or two—despite, I'm sure, some encouragement from a Roman soldier's spear point or whip! Then He was stripped naked, nailed to the cross, and exposed for three to six hours. Professional soldiers, no doubt quite accustomed to seeing people die, judged Him to be dead. They made this judgment knowing that they would be held responsible for any error. To make extra sure, one of them jammed a spear into Jesus's torso and then ripped it out. An appreciable flow of red blood or blood cells and clear body fluids drained out after the spear thrust. Medical experts disagree as to the exact cause of that flow, but the apostle John specially emphasizes it as being of significance. What it signifies to me is that Jesus was really dead! Then Joseph of Arimathea and Nicodemus carefully washed, anointed and wrapped up the corpse, having ample opportunity to observe any flicker of life which might have remained. After being tightly wrapped in stifling cloths and

^F E.g. see Paul's quotations of the Old Testament as he preached the gospel in Acts 13:16-41.

35 kilograms of spices, the corpse was deposited on a stone slab in an unheated cave in March or April, and the door was sealed with a one ton boulder.

“We are asked to believe that after all this Jesus was still alive. He then recovers marvelously, gets up, breaks out of the grave clothes, rolls aside the one ton stone, leaves the grave and hides out for a couple of days while His unsanitary wounds nicely heal up. Then He presents Himself to the women and the apostles on Sunday in fine trim, offering to let them touch the nail holes!”

“Alright, alright,” said Xiao Wang, “what’s the next option?”

The disciples were deceived: The women, and everyone else, went to the wrong tomb

“The next one’s really no better,” replied Professor Ho. “Some have suggested that the women went to the wrong tomb, and so did Peter and John, and somehow that got the whole resurrection story rolling.

“The problem with this theory is obvious: it explains absolutely nothing in the record. First of all, no one was convinced by the sight of the empty tomb. Instead, they all just assumed that the body had been removed. Secondly, it does not explain the grave clothes left in the tomb arranged as though a body had disappeared from within them. Thirdly, it fails to address at least nine to eleven observations of the risen Jesus made across forty days by numerous individuals for periods lasting up to several hours [Luke 24:13-35 John 21:1-23] at a stretch. Fourthly, might we not have expected Joseph of Arimathea or Nicodemus to set them straight about the tomb? Fifthly, why didn’t the Sanhedrin simply produce the body to quash the resurrection ‘rumor’?”

“The only way this theory could be meaningful was if simply hearing about a empty tomb made everyone start seeing things that weren’t really there. Which leads us to the next so-called explanation of the resurrection record: everyone was hallucinating.

The disciples were deceived: Everyone was hallucinating

“Repeated, mass hallucination has been suggested as an explanation of the resurrection appearances. This explanation at least attempts to make sense of the record as we have it in the New Testament. But it’s completely unconvincing to me.

“A key ingredient in any hallucination is some measure of predisposition to see what one claims to see. After hearing a half a dozen ghost stories from our relatives across the years we see a murky image in the field one night which we fear is our dead uncle passing by. But of course nothing is clear, and it’s gone after a couple of seconds.

“The mother who lost her son in an accident sits and broods as she knits every evening at that time when he used to come home. She even sets a place for him at the dinner table. Finally one night, the dead boy *does* come home, and talks to her. So she says, but no one else ever sees him.

“In stark contrast to figments of our imagination, Jesus appearances were observed by large numbers of people, varied in time of day and location, and often extended for hours.

“Jesus’s appearances were observed by groups ranging from one to over 500 people. They occurred during the daytime and nighttime, indoors and out, and ranged from a few minutes to at least several hours. The Emmaus disciples walked with Him, had an involved discussion of the Bible, and sat down to a meal together. That same evening, the disciples and others, at least seventeen people, watched Him eat fish and heard Him exposit all the Messianic prophecies in the entire Old Testament, which surely required a couple of hours. Seven disciples were present at the Sea of Galilee to hear the risen Jesus give fishing directions [see John 21:1-23]. He then cooked breakfast for them, they ate together, and He had a lengthy, painful discussion with Peter while John tagged along—all this in broad daylight.

“People of both genders and a wide variety of mental constitutions saw Him, including impetuous Peter, tenderly affectionate John, and skeptical Thomas. In fact, there’s only one type of person who didn’t see Jesus after He rose: a person who was expecting the resurrection. Because there weren’t any.”

Professor Ho looked closely at Xiao Wang. “You know, Xiao Wang, in the past 40 days, we’ve met together six times. We might just as well say that those have all been hallucinations. You really wanted there to be a Professor Ho. Xiao Li said he’d seen me, and persuaded you to come to the office and look. Since then, you’ve been hallucinating together!”

Xiao Wang smiled in spite of himself. “O.K. Professor Ho, I agree the repeated mass hallucination idea isn’t credible.”

The disciples were the deceivers: They stole the body

“That leaves us one more possibility,” Professor Ho resumed. “If Jesus did not really rise, the only plausible explanation for the launching of Christianity would be that the apostles themselves made up the resurrection story. Of course there’s nothing logically impossible about that. But in fact it’s the most implausible option of them all.

“The oldest version of this theory comes from 30 AD, when the chief priests invented it to solve the problem of the missing body:

2 And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. 3 And his appearance was like lightning, and his clothing as white as snow. 4 The guards shook for fear of him and became like dead men. ... 11 ...some of the guard came into the city and reported to the chief priests all that had happened. 12 And when they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, 13 and said, "You are to say,

'His disciples came by night and stole Him away while we were asleep.' 14 "And if this should come to the governor's ears, we will win him over and keep you out of trouble." 15 And they took the money and did as they had been instructed; and this story was widely spread among the Jews, *and is* to this day. [Matthew 28:2-4, 11-15 NAS]

"The guards were in a quandary, especially if they were Roman. The tomb was open and the body was missing. If they publically gave the real explanation, their superiors would probably not believe it and they would be punished. Certainly the chief priests didn't buy it; they were Sadducees, who expressly denied the existence of angels and any kind of afterlife [Acts 23:8]. If instead the guards told people that they had fallen asleep, they might still be liable to punishment, but they could get the chief priests' protection. Better to tell a lie that would be believed and receive powerful protection—not to mention a substantial bribe! Incidentally, this incident demonstrates that the chief priests would have liked to have produced Jesus's body, if they had had it.

"The guards' lie is ludicrous, of course. Even if only a single guard had been on watch and he did fall asleep, are we to believe that the disciples could roll the massive stone out of the way without awakening him and the others? And if it were possible that they really were so deeply asleep lying on the ground outside while on guard duty—if they were asleep, how could they have known what happened to the body?

"In any case, it's clear that the dispirited disciples had no intention of trying to wrest the dead body of a failed Messiah away from professional soldiers. And that gets to the real crux of our question. Although the 'stole the body' theory isn't credible, the question still remains: were the disciples willful deceivers?

The disciples were the deceivers: What could have motivated them?

"Let's first remind ourselves again: all of the earliest testimony about the resurrection came from people who claimed to be eyewitnesses. They didn't receive their information from someone else. It was either true, or else they were knowing, willful deceivers.

"Liars lie for a reason. What could have motivated the disciples to make and spread such a falsehood?

The disciples' motives: Not for power

"Was it for power? Many have used religion as a means to that end. Some were motivated by patriotism and used their preaching to rally their compatriots to their cause; others had purely selfish ends. But if that was the disciples' goal, why didn't they pursue it? Many Jews in the decades immediately before and after them raised the banner of rebellion in the name of Jehovah. A hundred years later, Bar Kokhba, a false Messiah, would rally most of the nation behind him on just those grounds. But the disciples did nothing of the sort. Instead, they proclaimed a doctrine of love for enemies as one of their core principles of morality [see chapter 12]. Moreover, they followed their Master in insisting on submission to governmental authority, even when it is hostile to Christianity:

21 ...Then He [Jesus] said to them, "Then render to Caesar the things that are Caesar's; and to God the things that are God's." [Matthew 22:21 NAS]

1 Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. 2 Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. [Romans 13:1 NAS]

The disciples' very teachings precluded their seeking to overthrow the Roman or Jewish authorities. Not surprisingly, there is no record of the disciples or any of their followers attempting to gain political power in entire first three centuries of the Christian faith. The most implacable pagan enemies of Christianity could never accuse them of fomenting insurrection.

"Preaching the resurrection of Christ was a good way to get persecuted by those in power, not to gain power. And that's exactly what happened to them.

The disciples' motives: Not for money

"Could the disciples have been motivated by greed? Certainly Judas was. Did the remaining eleven perhaps invent a resurrection as a tool to trick ignorant followers into making them rich? Certainly many have done so in history—including many who claimed to be Christians. But if that was the disciples' goal, they certainly were inept in how they handled it. First, they preached the wrong message. They positively told people from one end of the New Testament to the other not to seek wealth and to be prepared to suffer poverty.

24 "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth. ... 33 "But seek first His kingdom and His righteousness... [Matthew 6:24 NAS]

That's not the tune you sing if you want your followers to make you rich! People who want to use religion to get rich tell their followers God wants to 'bless' them by making them rich—which will happen if they give enough to the church or to the pastor! But the disciples proclaimed a risen Jesus who challenged would-be followers:

20 Jesus said to him, "The foxes have holes and the birds of the air *have* nests, but the Son of Man has nowhere to lay His head." [Matthew 8:20 NAS]

21 Jesus said to him, "If you wish to be complete, go *and* sell your possessions and give to *the* poor, and you will have treasure in heaven; and come, follow Me." [Matthew 19:21 NAS]

Paul was a witness to the resurrected Christ. He came from a rich background, originally hated Christians, then became one of the most zealous apostles after he saw Jesus. He described his life as an apostle:

11 To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless; 12 and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure; [1 Corinthians 4:11-12 NAS]

27 *I have been* in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure. [2 Corinthians 11:27 NAS]

No one dared to gainsay him!

"Apart from their uniform teaching, consider the reality of their backgrounds. Peter and Andrew were prosperous fishermen with their own boat. Peter owned a house in Capernaum big enough to serve as a base for Jesus and all twelve of his disciples. James and John were partners with them, rich enough to hire laborers for their fishing business. They were connected to the highest circles of society in Jerusalem [see John 18:15], circles where they would subsequently be unwelcome because of their preaching of the resurrection. Matthew was a tax collector for the Romans, a reliable 'cash cow' of a job if ever there were one! He left it to follow Jesus, then went around preaching the resurrection of a man executed by the Roman governor. That ensured that the Romans wouldn't welcome Matthew back as a their tax agent! In short, all of these wound up poorer by preaching the resurrection—a change which they certainly would have foreseen.

"Preaching the resurrection of Christ was a good way to get poor, not rich. And that's exactly what happened to the disciples.

The disciples' motives: Not for status in society

"But perhaps we might imagine they were motivated by desire for social status rather than mere money or power. After all, the people who are most admired in society are not always the rich or those who hold the power, and that's especially true in highly religious societies like first century Israel.

"If status was their motive, whose admiration were they seeking? The religious and political elite had banded together to kill their Lord. John wouldn't be getting into the High Priest's house anymore after he became known as a preacher of the resurrection! Nor was it better with the common people. The majority of the Jews had never acknowledged Jesus as Messiah, and certainly could not be expected to do so after God allowed Him to be crucified. In fact, the apostles all became *persona non grata* in society, as Paul frankly acknowledged:

9 For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men. 10 We are fools for Christ's sake...we are weak... we are without honor. ... 13 ... we have become as the scum of the world, the dregs of all things, *even* until now. [1 Corinthians 4:9-10, 13 NAS]

"Preaching the resurrection of Christ was a good way to become a social outcast, not to gain status. And that's exactly what happened to the disciples.

The disciples' motives: Not for status in the Church

"But we might still think that they were seeking status within the tiny community of the gullible who would believe their concocted story about a resurrection. If that was their motive, why didn't they seek it within the Church? The very doctrine they uniformly preached precluded their attaining a superior status within the Church.

8 "But do not be called Rabbi; for One is your Teacher, and you are all brothers. 9 "Do not call *anyone* on earth your father; for One is your Father, He who is in heaven. 10 "Do not be called leaders; for One is your Leader, *that is*, Christ. 11 "But the greatest among you shall be your servant. [Matthew 23:8-11 NAS]

There were no 'popes' in the Church until the fifth century—Roman Catholic mythology to the contrary notwithstanding. There were not even bishops until the second century. In the first century, there were just elder-overseers in the local churches. When they had an issue to resolve, they all met as equals to settle it, the elders and the apostles together [see Acts 15:2, 6, 23]. The apostles had a genuine authority, but it was limited to testifying to Jesus's life and teachings and receiving inspired writings. They simply did not 'lord it over' other Christians in the Church. The very things they wrote in the New Testament would have prevented them from being able to do so!

The disciples' motives: Nothing to gain in this life

"In sum, it's perfectly clear that the disciples were not motivated by any earthly ambitions. They both preached and lived as people whose hope was fixed on a future resurrection. And they willingly accepted bitter suffering as the price of preaching that hope. The Bible shows the apostles enduring beatings and imprisonments, and records the death of two of them, James and Peter, with a third, Paul, awaiting execution. The historical records of the early church assert that many or most of the rest were eventually executed, too.

The disciples' motives: Lying for religious reasons?

“Finally we must ask: could the disciples have knowingly invented a lie about Jesus’s resurrection for religious reasons—as a means of trying to convince people that their religion was true? This is the most untenable explanation of all.

“The earliest disciples were born and raised in Israel in the first century. They shared beliefs which were nearly universal^G among the Jews of that time: there is a God, one God; human beings have immortal souls; everyone will face judgment after death and spend eternity either in heaven or hell. The disciples didn’t question or reject these ideas; in fact, they were an essential part of the gospel message preached by all of them, stated or implied on every page of the New Testament.

“What then could they have hoped to gain by lying about Jesus’s resurrection? Nothing but God’s damnation. The Old Testament’s most basic moral code, the Ten Commandments, made it plain that God forbids lying:

16 "You shall not bear false witness against your neighbor. [Exodus 20:16 NAS]

Claiming that God had raised Jesus if He hadn’t would not only have been a false witness, but also a blasphemy against God. The apostle Paul plainly recognized this:

14 and if Christ has not been raised, then our preaching is vain, your faith also is vain. 15 Moreover we are even found *to be* false witnesses of God, because we testified against God that He raised Christ, whom He did not raise... [1 Corinthians 15:14-15 NAS]

If from some kind of ‘religious motives’ the disciples concocted a lie about Jesus’s resurrection, they would have had nothing to look forward to after death except a particularly severe eternal punishment in hell—as the New Testament itself says:

8 ...all liars, their part *will be* in the lake that burns with fire and brimstone, which is the second death. [Revelation 21:8 NAS]

What then could have possibly motivated them to invent and spread such a lie? In this life, they would gain only suffering; in the next, eternal torment.”

Professor Ho paused, sat up in his chair and touched the tips of his fingers together. “Here’s the summary then. The disciples themselves, along with some of the other early Christians, directly witnessed the resurrection—they didn’t hear about it from someone else. It was contrary to their expectations, and they found it hard to believe. Their observations were extensive and repeated, and can’t be written off to error or imagination. They had absolutely no motive for lying, and plenty of reasons to shut their mouths and not talk about the resurrection. But they persevered under every conceivable hardship in proclaiming the facts they had seen. Because it really is true. Jesus Christ rose from the dead.”

“A Christian jurist of the 19th century summarized the issue well.” Professor Ho got up and retrieved a book from his shelves. Still standing, he read:

The great truths which the apostles declared, were, that Christ had risen from the dead, and that only through repentance from sin, and faith in Him, could men hope for salvation. This doctrine they asserted with one voice, everywhere, not only under the greatest discouragements, but in the face of the most appalling terrors that can be presented to the mind of man. Their master had recently perished as a malefactor, by the sentence of a public tribunal. His religion sought to overthrow the religions of the whole world. The laws of every country were against the teachings of his disciples. The interests and passions of all the rulers and great men in the world were against them. The fashion of the world was against them.

Propagating this new faith, even in the most inoffensive and peaceful manner, they could expect nothing but contempt, opposition, revilings, bitter persecutions, stripes, imprisonments, torments, and cruel deaths. Yet this faith they zealously did propagate; and all these miseries they endured undismayed, nay, rejoicing. As one after another was put to a miserable death, the survivors only prosecuted their work with increased vigor and resolution. The annals of military warfare afford scarcely an example of the like heroic constancy, patience, and unblanching courage. They had every possible motive to review carefully the grounds of their faith, and the evidences of the great facts and truths which they asserted; and these motives were pressed upon their attention with the most melancholy and terrific frequency.

It was therefore impossible that they could have persisted in affirming the truths they have narrated, had not Jesus actually risen from the dead, and had they not known this fact as certainly as they knew any other fact. If it were morally possible for them to have been deceived in this matter, every human motive operated to lead them to discover and avow their error. To have persisted in so gross a falsehood, after it was known to them, was not only to encounter, for life, all the evils which man could inflict, from without, but to endure also the pangs of inward and conscious guilt; with no hope of future peace, no testimony of good conscience, no expectation of honor or esteem among men, no hope of happiness in this life or in the world to come.

Such conduct in the apostles would moreover have been utterly irreconcilable with the fact that they possessed the ordinary constitution of our common nature. Yet their lives do show them to have been men like all others of our race; swayed by the same motives, animated by the same hopes, affected by the same joys,

^G The Sadducees, who denied the continuing existence of the human spirit after death, were a vanishingly small minority. After the disaster of 70 AD, they vanished completely!

subdued by the same sorrows, agitated by the same fears and subject to the same passions, temptations and infirmities, as ourselves. And their writings show them to have been men of vigorous understandings. If then their testimony was not true, there was no possible motive for its fabrication.⁶

Professor Ho stopped reading and looked up over the top of his glasses at the boys. “Sometimes people will make sacrifices for a lie, because they believe that it is true. But who would be willing to give up his life for a lie of his own making?”

The significance of Jesus’s resurrection

“Jesus’s resurrection is vital to confirming two central promises to believers: our sins have been forgiven, and we ourselves will rise.

“The only way anyone can have their sins forgiven and be regarded as righteous is ‘by grace through faith’ [Ephesians 2:8]. You may remember, boys, that God announced that truth all the way back in the first book of the Bible, when He declared that Abraham ‘believed God and it was credited to him as righteousness’ [Genesis 15:6; see chapter 4]. Although he lived 2,000 years before Jesus, Abraham’s faith was actually looking forward to Jesus’s death on the cross; Jesus was the ‘offspring’ that God had promised to Abraham through whom people from ‘all the nations of the earth’ would be blessed [Genesis 22:18]. Writing by God’s inspiration, the apostle Paul in his letter to the Romans explains the relationship between Jesus’s resurrection and our salvation:

22 Therefore IT [faith] WAS also CREDITED TO HIM [Abraham] AS RIGHTEOUSNESS. 23 Now not for his sake only was it written that it was credited to him, 24 but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead, 25 *He* who was delivered over because of our transgressions, and was raised because of our justification. [Romans 4:22-25 NAS]

Notice the two sides of this in Romans 4:25. Jesus was ‘delivered over’ to death on the cross ‘because of our transgressions.’ As we discussed last week, Jesus went to hell on the cross, being separated from God the Father [see chapter 13]. He took the punishment for our sins in our place. He was regarded and treated as if He were the one guilty of our sins. Our sin became His sin:

21 He [God the Father] made Him [God the Son, Jesus] who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him. [2 Corinthians 5:21 NAS]

But there’s the catch. The Bible also tells us ‘the wages of sin is death’ [Romans 6:23]. Since Jesus was treated as the One guilty of our sins and punished by God for them, as long as there was any punishment for our sins that has not been paid, His soul would have had to remain in hell and His body remain dead. Unless our sin had been completely taken away, unless we had been made completely righteous, Jesus could not have risen from the dead. That’s the second half of Romans 4:25: Jesus was raised from the dead ‘*because of* our justification.’ The physical resurrection of Jesus Christ is the proof that the sins of all who repent and believe in Him are removed forever. We are now regarded as righteous by God, or Jesus could not have risen.

What if Jesus hadn’t risen ?

“If Jesus hadn’t risen from the dead, then obviously His teachings about Himself were wrong. He said Himself that He would die to pay the penalty for our sin:

45 "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." [Mark 10:45 NAS]

But without a resurrection, we would have no reason to be confident that we had really been ransomed. Paul notes this several decades after the resurrection when he remonstrates with the members of the church in Corinth:

17 and if Christ has not been raised, your faith is worthless; you are still in your sins. 18 Then those also who have fallen asleep [i.e. died] in Christ have perished. 19 If we have hoped in Christ in this life only, we are of all men most to be pitied. [1 Corinthians 15:17-19 NAS]

If Jesus had not risen, it would be clear that He was a fake, since He Himself repeatedly predicted the resurrection. A fraud can only die for his own sins, of course, not for anyone else’s! Thus without the resurrection, we would have no hope of forgiveness and eternal life. And anyone who spent his life preaching and suffering for the false gospel of the resurrection would only be headed to a hotter hell—‘of all men most to be pitied.’

“Obviously the truth of the resurrection of Jesus Christ is a doctrine on which all of Christianity must stand or fall.

The resurrection of believers

“The resurrection of Jesus also gives believers a foretaste of their own future resurrection.

“When a believer dies, his or her spirit immediately enters into direct fellowship with God. You remember Jesus said to the repentant robber on the cross, ‘Truly I say to you, today you shall be with Me in Paradise’ [Luke 23:43]. ‘Today’ meant that same day, which was before Jesus rose from the dead, so the fellowship Jesus was promising was a spiritual one. Similarly, the apostle Paul confidently proclaims:

6 Therefore, being always of good courage, and knowing that while we are at home in the body we are absent

from the Lord -- 7 for we walk by faith, not by sight -- 8 we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord. [2 Corinthians 5:6-8 NAS]

That's our situation at present. When genuine, born again Christians die, our spirits are immediately in direct contact with God's spirit. That will be heaven indeed! But there's something else still to come later. Jesus promised:

40 "For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day." [John 6:40 NAS]

Part of our hope is that we will receive new, resurrection bodies when Jesus returns, just like He did on the first Easter Sunday."

"What will those bodies be like?" wondered Xiao Li.

"We have at least two sources of information about that," replied Professor Ho. "Firstly, Jesus's own resurrection body gives us an idea about our future bodies. Remember, Jesus was—and still is—a real human being, so His body is an example of what we have to look forward to, what the Bible calls the 'first fruits' of the resurrection of all believers. Secondly, God gave us additional information about it in the Bible. The classic discussion is in 1 Corinthians:

20 But now Christ has been raised from the dead, the first fruits of those who are asleep. ... 35 But someone will say, "How are the dead raised? And with what kind of body do they come?" ... 42 So also is the resurrection of the dead. It is sown a perishable *body*, it is raised an imperishable *body*; 43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; 44 it is sown a natural body, it is raised a spiritual body. ... 50 Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. 51 Behold, I tell you a mystery; we will not all sleep, but we will all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. 53 For this perishable must put on the imperishable, and this mortal must put on immortality. [1 Corinthians 15:20, 35, 42-44, 50-53 NAS]

With this text as background, let's consider what the resurrection records show us about Jesus's body. Four things stand out:

1. It was material;
2. It was recognizable;
3. It was no longer subject to the Curse and could never die again;
4. It was no longer subject to the limitations of the natural laws.

"Firstly, the record emphasizes that Jesus's body was material, a real body. He invited people to touch Him, ate food in front of them, and even cooked breakfast for seven disciples. At the Second Coming, we will receive real, physical bodies.

"Secondly, Jesus was recognizable. Christians sometimes wonder whether we will be able to recognize each other in heaven. The answer is, yes, just like the disciples were able to recognize the risen Jesus. It is true that the Emmaus disciples could not immediately recognize Him, but the text says 'their eyes were prevented from recognizing Him' [Luke 24:16], which indicates that they would have been able to recognize Him apart from a miraculous intervention.

"Thirdly, Jesus's body could never die again. He ascended into heaven in a body and will return in that same body to the earth at the Second Coming [Acts 1:11]. In 1 Corinthians 15 the resurrection body is called 'imperishable' and said to have 'immortality.' This demonstrates what other passages of the Bible state directly, that our resurrection bodies will be freed from all the consequences of the Curse which God put on the universe after the Fall of man [see Romans 8:18-23].

"Professor Ho," said Xiao Li, "I've been wondering about something. Jesus invited the disciples to examine the wounds He's received on the cross. In heaven, will we have all our cuts and wounds if we die in an accident?"

"No," said Professor Ho emphatically, "our resurrection bodies will be free from all the results of the Curse. I think it's obvious that Jesus chose to keep the marks of the cross on His body so the witnesses to the resurrection would be able to confirm that it really was Him. Furthermore, how He appeared to people seemed to be under His own control, as the Emmaus road disciples example shows."

"Finally, it seems that Jesus's body was no longer subject to the natural laws. After the resurrection, Jesus was able to pass through locked doors and appear and disappear at will. It is true that even before His resurrection, Jesus could do miraculous things with His body, like walking on water, but those were exceptions. In general during His life on earth, Jesus seems to have been subject to the same physical limitations as we are. But His resurrection body seems to have been intrinsically able to transcend the natural laws. I can't say for sure whether our resurrection bodies will share that ability, but there is some indication in the Bible that we might [e.g. Hebrews 2:5-8]. Right now we are, in a sense, enslaved to matter. We are far more controlled by Nature than in control of it, and in the end Nature tears down our bodies and takes them away from us. But after our resurrection it seems God will restore to us a mastery over Nature that simply wouldn't have been safe to let fallen, sinful humans have.

"An imperishable body; nothing less than that could satisfy our hearts! We were made to be eternal beings—body, soul and spirit. Death is unnatural, a violation of our humanity. We all feel it in our hearts."

Professor Ho smiled and shook his head. "I must say, as my body gets older, I more and more look forward to that new body! The loss of strength and accumulation of pain in this old one grows more burdensome every year."

“What happened to Jesus’s body after the forty days of sightings were over?” asked Xiao Wang. “Did it just disappear?”

“He ascended into heaven in that body,” replied Professor Ho, “and He will return to earth in it at His Second Coming. But that’s too big a topic for today. I’d like to discuss Christ’s future return to earth with you next week, if we can.”

“I love to discuss the endtimes,” Xiao Li enthused. Then he added after a pause “Even though it scares me sometimes to think about it. Do you think Jesus is coming back soon?”

“Absolutely! Depending on what you mean by ‘soon,’ ” was Professor Ho’s equivocal reply. “But let’s take that up next week.”

“I look forward to it,” said Xiao Wang with a smile.

Appendix 14-1: The Order of Events from Christ's Resurrection to His Ascension

<i>Order of Events</i>	Matt. 28	Mark 16:1-8	Luke 24	John 20-21
1. <i>Christ rises: Angel descends, rolls away stone; Guards terrified, [flee].</i>	2-4			
2. <i>Mary Magdalene, Mary mother of James, Salome, Joanna and other women come to the tomb bringing spices.</i>	1	1-3	1	20:1a
3. <i>Women find stone already removed.</i>		4	2	1b
4. <i>Women enter tomb, find no body there.</i>			3	
5. <i>Mary Magdalene runs and tells Peter and John [and possibly the other disciples].</i>				2 [N.B. "we"]
6. <i>The other women see angels who proclaim resurrection and send them to tell the disciples.</i>	5-7	5-7	4-8	
7. <i>The other women leave the tomb.</i>	8a	8		
8. <i>Peter and John run to the tomb and observe the wrappings.</i>			12a	3-9
9. <i>Mary Magdalene returns to the tomb.</i>				[implied by v.11]
10. <i>The other women report the angels to the disciples. [Peter and John presumably absent.] [Luke presumably combines the two reports about the empty tomb, one from Mary Magdalene and one from the other women.]</i>	8b		9-11	
11. <i>Peter and John leave the tomb.</i>			12b	10
12. (13.?) <i>Mary Magdalene sees angels and Jesus at the tomb.</i>				11-17
13. (12.? w/12.?) <i>The women see Jesus. [Between Matthew 28:8 and 28:9, Matthew apparently skips events #8-12. Compare Matthew's skipping of Jesus's appearances to the disciples in Jerusalem on Easter between 28:15 and 28:16.]</i>	9-10			
14. <i>Mary Magdalene returns from seeing Jesus and tells the disciples.</i>				18
15. (w/14.?) <i>The women tell the disciples about seeing Jesus.</i>	11a			
<i>Meanwhile, the guards report to the chief priests.</i>	11b-15			
16. <i>Jesus appears to Peter, exact time and place not noted.</i>			34 1 Cor 15:5	
17. <i>Jesus appears to the Emmaus road disciples, who then report to the eleven.</i>			13-35	
18. <i>Jesus appears to the eleven and others, Thomas absent. [Between Luke 24:48 and 24:49, Luke skips over the events of days 2-39 after the resurrection, conflating the first and final appearances to the group of the eleven. He covers the 40 days in Acts 1:3.]</i>			36-49	19-24
19. <i>The 10 of the 11 who have seen Jesus testify to Thomas, who doubts.</i>				25
20. (21.?) <i>Jesus appears to the eleven, Thomas present.</i>				26-31
21. (20.?) <i>The 11 (and others?) go to Galilee.</i>	16			
22. (23.?) <i>The 11 (and others?) see Jesus on a mountain in Galilee; some (of the others?) doubt. [Appearance to 500 here?]</i>	17-20			
	[1Cor. 15:6?]			
23. (22.?) <i>Jesus appears to seven disciples fishing on the Sea of Galilee.</i>				21:1-23
24. (w/22.?) <i>Jesus appears to more than 500 brethren at once. [Time/place not specified; perh. with #22?]</i>			1 Cor. 15:6	
25. <i>Jesus appears to James. [Time/place not specified]</i>			1 Cor. 15:7	
26.(w/27.?) <i>Jesus appears to all the apostles. [Time/place not specified; perh. w/#27, the ascension.]</i>			1 Cor. 15:7	
27. <i>Jesus ascends into heaven from the Mount of Olives near Jerusalem.</i>			50-53 Acts 1:1-11	

Appendix 14-2: Some of the Conditions Jesus Had to Meet in Order to Be the Messiah

<u>Requirement</u>	<u>Prophecy</u>	<u>Fulfillment</u>
1. Descendent of Eve	Gen. 3:15	Matt. 1:16; Luke 2:6-7
2. Descendent of Abraham	Gen. 22:18	Matt. 1:1-2; Luke 3:34
3. Descendent of David	2Sam 9:16; Is. 9:7, 11:1, 10; Jer. 23:5, 33:17	Matt. 1:1, 6; Luke 3:31
4. NOT descendent of Jeconiah	Jer. 22:28, 30	Luke 3:31
5. Born in Bethlehem	Micah 5:2	Matt 2:1; Luke 2:4-7
6. Born of a virgin	Is. 7:14	Matt 1:20, 23-25; Luke 1:34-35, 3:23
7. Not only a man, but also God	Ps. 110:1-2, 4; Is. 9:6-7; Dan. 7:13-14; Micah 5:2	Matt. 1:23; Luke 1:31-33, 35; John 1:1-3, 14, 8:58, 10:30
8. Preceded by a messenger	Is. 40:3-5; Malachi 3:1	Matt. 3:1-12;
9. Time when His ministry began	Daniel 9:24-26	Luke 3:1-2
10. Perform miracles	Is. 35:4-6	Matt. 11:2-5; Luke 7:11-22
11. Looked down on, disbelieved, rejected by the Jewish nation	Is. 53:1-2; Ps 22:6-8	Mark 3:22, 6:1-3; John 12:37-38
12. Betrayed for 30 pieces of silver	Zechariah 11:12	Matt. 26:14-16
13. The silver thrown into the temple, given to the potter	Zechariah 11:13	Matt. 27:3-10
14. Unjustly condemned and executed	Isaiah 53:8	Matt. 26:59-60, 27:18; Luke 23:13-24; John 18:38—19:16
15. Hands and feet pierced	Psalms 22:16	Luke 24:38-40; John 20:25-27
16. Clothing gambled over	Psalms 22:17-18	Matt. 27:35; John 19:23-24
17. Forsaken by God	Psalms 22:1	Matt. 27:45-46
18. Die in the place of sinners	Isaiah 53:4-6, 8, 10-12	Matt. 20:28; Mark 10:45; 2Cor. 5:21; Gal. 3:13; etc.
19. Buried with a rich man	Isaiah 53:9	Matt. 27:57-60
20. Rise from the dead	Psalms 16:10; Psalms 22:22-25; Isaiah 53:10-12	Matt. 28; Mark 16; Luke 24; John 20:21; etc.
21. Believed in by non-Jews all over the world	Psalms 22:27-31; Isaiah 42:6, 49:6, 52:15	Acts 13:47-48; Rev. 1:11; etc.

¹ Pictures from:

1st century AD tomb not far from Jerusalem: bibleistrue.com/qna/pqna1.htm

Side view showing groove: bibleistrue.com/qna/pqna1.htm

² Vos, Howard F. *Nelson's New Illustrated Bible Manners & Customs*. Thomas Nelson Publishers, 1999. Pg.455-456.

³ McDowell, Josh D. *The New Evidence that Demands a Verdict*. Thomas Nelson Publishers, 1999. Pg.229-231.

⁴ Note 2, Pg.455-456

⁵ See the extended discussion in Note 3, Pg. 235-240.

⁶ Greenleaf, Simon. *Testimony of the Evangelists: Examined by the Rules of Evidence Administered in the Courts of Justice*. 1874 (1995). [See also: Note 3, Pg.217-218.]