



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

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¹ The unbeliever Saul of Tarsus was converted on the road to Damascus when the risen Jesus appeared to him (Acts 9; Acts 22:1–21; 1 Cor 9:1; 1 Cor 15:8).

² The first article in this two-part series examined the possible explanations for the empty tomb of Jesus and demonstrated that the best explanation for the facts recorded in the gospels is the historical resurrection of Jesus from the dead. See the previous article: Gary R. Gromacki, “The Historicity of the Resurrection of Jesus Christ,” *JMAT* 6, no. 1 (2002): 63–87. Reprinted in *Bible and Spade* 29.1 (Winter 2016), pp. 10–21.

³ The risen Jesus honored women by first appearing to them. These female disciples testified to the male disciples that Jesus was alive, but the male disciples refused to believe them (Mt 28:8; Mk 16:9–11, 14; Lk 24:10–11; Jn 20:2, 18). Interestingly, the testimony of women was not accepted in a Jewish court of law. The Mishnah says “The law about an oath of evidence applies to men but not to women...” (*Shevuoth* 4:1). Josephus wrote, “Let not the testimony of women be admitted because of the levity and boldness of their sex” (*Antiquities* 4:219). Jesus rebuked the two men on the road to Emmaus for their refusal to believe the women’s report of his resurrection (Lk 24:22–26) and also the eleven when they sat at table (Mk 16:14).

⁴ The New King James Version reads “And as they went to tell His disciples, behold, Jesus met them saying, ‘Rejoice!’ So they came and held Him by the feet and worshipped Him” (Mt 28:9). The clause “And as they went to tell His disciples” has been added by scribes and probably is not a part of the original text according to UBS III Greek text. Bruce Metzger writes, “Although it is possible that the words *ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ καὶ ἰδοῦ* fell out of the text due to homoeoteleuton, their absence from the earliest and best representatives of all three early types of text (the Alexandrian, the Western, and the Caesarean) led the Committee to regard them as a natural expansion derived from the sense of the preceding verse” (Bruce Metzger, *A Textual Commentary on the Greek New Testament* [London: United Bible Societies, 1971], 72).

⁵ Rudolph Bultmann, *Theology of the New Testament* (New York: Scribner’s, 1951), 1:45.

⁶ Johannes Weiss, *Earliest Christianity* (New York: Harper, 1959), 1:30.

⁷ Marcus Borg, *Jesus: A New Vision: Spirit, Culture, and the Life of Discipleship* (San Francisco: Harper, 1987), 184.

⁸ Quoted in Lee Strobel, *The Case For Christ* (Grand Rapids: Zondervan, 1998), 238–39.

⁹ Acts 1:3 says that Jesus “presented himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things

pertaining to the kingdom of God.” The Greek word for “infallible proofs” (τεκμηρίους) is defined as “that which causes something to be known in a convincing and decisive manner, proof” (Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, rev. and ed. Frederick W. Danker, 3d ed. [Chicago: U of Chicago, 2000], 994; hereafter abbreviated *BDAG*).

¹⁰ Hugh Schonfield, *The Passover Plot* (New York: Bantam, 1967).

¹¹ Gromacki, “The Historicity of the Resurrection,” Part 1, 79–80.

¹² John Dominic Crossan, *Jesus: A Revolutionary Biography* (San Francisco: Harper, 1994), 169.

¹³ Gary Habermas, *The Historical Jesus: Ancient Evidence for the Life of Christ* (Joplin, MO: College Press, 1996), 131.

¹⁴ *Ibid.*, 132.

¹⁵ *Ibid.*, 133.

¹⁶ Psalm 16:10 is a direct Messianic prophecy and is one of two such prophecies in the Psalms (the other being Psalm 110:1, which Peter also quotes in this message; cf. Acts 2:34–35). David’s body did see corruption, but the body of Jesus did not see corruption as it was raised on the third day. Paul made this point as well when he quoted Psalm 16:10, “For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption; but He whom God raised up saw no corruption” (Acts 13:36–37).

¹⁷ The Greek word for “babblers” is σπερμολόγος which means “seed picker.” The word was used of a kind of bird, “the ‘rook’ and in pejorative imagery of persons whose communication lacks sophistication and seems to pick up scraps of information here and there; scrapmonger, scavenger” (*BDAG*, 937). Apparently these Greek philosophers viewed Paul as an amateur philosopher, someone who had no new ideas of his own, but only picked among prevailing philosophies and constructed one with little depth of insight.

¹⁸ The Areopagus was a court named for the hill on which it once met. Paul was not being formally tried for some crime. He was just asked to defend his teaching there. Acts 17:19 shows us this as it says, “And they took him and brought him to the Areopagus, saying, ‘May we know what this new doctrine is of which you speak? For you are bringing some strange things to our ears. Therefore we want to know what these things mean.’” Luke then makes the observation, “For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing” (Acts 17:19–21).

¹⁹ For a detailed analysis of this first-century creed that was delivered to Paul, see William Lane Craig, *Assessing the New Testament Evidence For The Historicity of the Resurrection of Jesus* (Lewiston, NY: Edwin Mellen, 1989), 1–50.

²⁰ Quoted from Habermas, *The Historical Jesus*, 176.

²¹ Maier observes, “All previous Roman edicts concerning grave violation set only a large fine, and one wonders what pre-sumed serious infraction could have led the Roman government to stiffen the penalty precisely in Palestine and to erect a notice regarding it specifically in Nazareth or vicinity” (Paul Maier, *First Easter* [New York: Harper, 1973], 122).

²² All three Synoptic Gospels record that when Jesus was taken down from the cross, he was wrapped in a “linen shroud” (σινδών; Mt 27:59; Mk 15:46; Lk 23:53).

²³ Ian Wilson, *The Shroud of Turin: The Burial Cloth of Jesus Christ?* (New York: Doubleday, 1978).

²⁴ Habermas, *The Historical Jesus*, 178–79.

²⁵ Carbon-14 testing was done on a 4 inch by 2.8 inch cut from the shroud on April 21, 1987. Each of three laboratories (Oxford, England; Zurich, Switzerland; and the University of Arizona, USA) received one third of the piece of the shroud. The official results were submitted to the British Museum. The shroud was dated to the fourteenth century. Even if the shroud had been dated to the first century, it would not have proven, nor could it, that the shroud belonged to Jesus Christ (John McRay, *Archaeology and the New Testament* [Grand Rapids: Baker, 1991], 219–20). [ABR Editor’s note: Subsequent studies indicate that the 1987 fabric sample was taken from an area *repaired* during the Middle Ages, invalidating the results: “*The radiocarbon sample that was used to date the Shroud has a very different composition and structure than the rest of the cloth and was not valid for dating the Shroud*” (<http://shroud2000.com/CarbonDatingNews.html>, accessed 5/17/2016). See also a March 19, 2016 update on the carbon dating controversy, <http://www.shroud.com/latebrak.htm>.]

²⁶ Kenneth Stevenson and Gary Habermas, *The Shroud and the Controversy* (Nashville: Nelson, 1990).

²⁷ Tacitus, *Annals*, vol. 15, *The Complete Works of Tacitus*, ed. Moses Hadas (New York: Random House, 1942), 44.

²⁸ J.N.D. Anderson, *Christianity: The Witness of History* (London: Tyndale, 1969), 19.

²⁹ Suetonius, *Claudius*, 25, quoted in Habermas, *The Historical Jesus*, 191.

³⁰ Suetonius, *Nero*, 16, quoted in Habermas, *The Historical Jesus*, 191.

³¹ Josephus, *Antiquities* 18.3.63–64, quoted in J.J. Scott, “Josephus,” in *Dictionary of Jesus and the Gospels*, ed. Joel B. Green, Scot McKnight, and I. Howard Marshall (Downers Grove, IL: InterVarsity, 1992), 393.

³² Origen, *Contra Celsum*, 1:47, in the *Ante-Nicene Fathers*, vol. 4, ed. Alexander Roberts and James Donaldson, rev. A. Cleveland Coxe (Peabody, MA: Hendrickson, 1994), 416.

³³ Historian Edwin Yamauchi writes, “Almost everyone agrees that a number of phrases in the passage are so patently Christian that a Jew like Josephus would not have penned them: (1) ‘If indeed one ought to call him a man’ implies that Jesus was more than human. (2) ‘He was the Christ.’ Josephus elsewhere says very little about messianic expectations, because he wanted to downplay those beliefs. (3) ‘On the third day he appeared to them restored to life.’ This seems to be an unambiguous testimony to the resurrection of Christ” (Edwin Yamauchi, “Jesus Outside the New Testament: What is the Evidence?” in *Jesus Under Fire*, ed. Michael J. Williams and J. P. Moreland [Grand Rapids: Zondervan, 1995], 213).

³⁴ Pliny, *Letters*, trans. William Melmoth, rev. W.M.L. Hutchinson (Cambridge: Harvard UP, 1935), vol. II, X:96.

³⁵ Clement of Rome, *Corinthians*, vol. 42 in *The Apostolic Fathers*, ed. J.B. Lightfoot (Grand Rapids: Baker, 1965), 31.

³⁶ Ignatius, *Trallians*, vol. 9 in *The Apostolic Fathers*, 74.

³⁷ *Eerdman’s Handbook to the History of Christianity* (Herts, England: Lion, 1977), 108.

³⁸ Justin Martyr, *First Apology*, chapter 50, in *Ante-Nicene Fathers*, 1:179.

³⁹ Justin Martyr, *Dialogue with Trypho*, in *Ante-Nicene Fathers*, 3:108.

⁴⁰ *The Acts of Jesus: The Search for the Authentic Deeds of Jesus*, ed. Robert Funk (San Francisco: Harper, 1998), 461–62.

⁴¹ William Lane Craig, “Did Jesus Rise From The Dead?” in *Jesus Under Fire*, 162–63.

⁴² *Ibid.*, 165.