

The NT Evidence for Jesus' Resurrection

Jesus' Predictions of His Death, Burial, and Resurrection

Following Peter's Confession & Rebuke: Mark 8:31-9:1; Matt 16:21; Luke 9:22-27

After Transfiguration: Mark 9:9-10; Matt 17:9

Passing through Galilee: Mark 9:30-31; Matt 17:22-23

Going up to Jerusalem: Mark 10:32-34; Matt 20:17-19

Parable of the Wicked Tenants: Mark 12:1-12; Matt 21:33-46; Luke 20:9-19

Last Supper: Mark 14:18-28; Matt 26:21-32; Luke 22:15-20; 1 Cor 11:24-25

Sign of Jonah: Matt 12:38-40 (cf. Luke 11:29-30); Matt 16:2-4; (cf. Luke 12:54-56)

Related to Destruction of the Temple: John 2:18-22 (cf. Mark 14:58; 15:29; Matt 26:61-62)

The Good Shepherd: John 10:11-18

In a Little While: John 16:16-22

Jesus' Predictions of Only His Death

Ransom for Man: Mark 10:45

Garden of Gethsemane: Mark 14:32-40; Matt 26:36-46; Luke 22:39-46

A Prophet Cannot Die Outside of Jerusalem: Luke 13:32-33

Jesus Lifted Up: John 3:13-14; 8:28; 12:32-34

In the Hebrew Bible: Gen 3:15; Psa 2:7; 16:9-11; 22:14-25; 30:2-9; 40:1-3; 110:1; 118:21-29; Isa 53:9-12; Hos 5:15-6:3; Zech 12:10

Conclusion: Jesus stakes the entirety of his claims on his own predictions of the kind of death, burial, and timing of his own bodily resurrection.

The Eyewitness Evidences of Jesus' Death

- (1) Executioner Pierced Side of Jesus and Blood and Water flowed out immediately (John 19:33-34)
- (2) Multiple Eyewitnesses/at least 5 (Matt 27:55-56; Mark 15:40-41; Luke 23:49; John 19:35-37)
 - a. Jesus' Mother (John 19:25)
 - b. **Jesus' Mother's Sister (John 19:25)
 - c. Jesus' beloved disciple/John (John 19:26)
 - d. *Mary the wife of Clopas (John 19:25)
 - e. Mary Magdalene (Matt 27:56; John 19:25)
 - f. *Mary the Mother of James the younger and Joseph/Joses (Matt 27:56; Mark 15:40)
 - g. Mother of the sons of Zebedee (James and John; Matt 27:56)
 - h. **Salome (Mark 15:40)
 - i. Many Women Looking From Afar (Matt 27:55; Mark 15:40; Luke 23:49)
- (3) Pilate's Confirmation Hearing of Jesus' Death (Mark 15:44-45)

Conclusion: Jesus was so dead from the experienced executioners scourging, beatings, and crucifixion, he was beyond being revived and officially and personally confirmed dead by Pilate (*Contra* the swoon theory). Everyone believed Jesus would stay dead.

The Eyewitness Evidence of Jesus' Burial

- (1) Joseph of Arimathea Requests Jesus' Body from Pilate (Matt 27:57-58; Mark 15:42-43; Luke 23:50-52; John 19:38)
- (2) Joseph of Arimathea is Granted Permission by Pilate (Matt 27:58; Mark 15:45; John 19:38)

- (3) Joseph of Arimathea Removes Body from the Cross (Mark 15:46; Luke 23:53)
- (4) Preparation for Burial (Purchases: Mark 15:46; John 19:39; Preparation for Burial: Matt 27:59; Mark 15:46; Luke 23:53; John 19:40)
- (5) Nicodemus and Joseph place Jesus in the Tomb (Matt 27:60; Mark 15:46; Luke 23:53; John 19:41-42)
 - a. Joseph of Arimathea's Tomb (Matt 27:59-60)
 - b. Location: Garden Tomb near/close to place of Crucifixion (John 19:41-42)
 - c. New Tomb, "where no one had ever been laid" (Matt 27:60; Luke 23:53; John 19:41)
 - d. Rock-Hewn Tomb (Matt 27:60; Mark 15:46; Luke 23:53)
- (6) Female Eyewitnesses Saw Jesus Laid in Tomb/at least 2 (Matt 27:61; Mark 15:47; Luke 23:55)
 - a. Women from Galilee (Luke 23:55-56)
 - b. Mary Magdalene (Matt 27:61; Mark 15:47)
 - c. *"the other **Mary**" (Matt 27:61)
 - d. *"**Mary** the mother of Joses" (Mark 15:47)
- (7) Great Stone Rolled in Front of the Entrance before Joseph and Ladies Left (Matt 27:60; Mark 15:46)
- (8) Jesus' Tomb is Sealed (Saturday, April 4, 33CE; Matt 27:62-66)
- (9) Jesus' Tomb gets Guards Posted (Matt 27:62-66; cf. 28:11-15)

Conclusion: Jesus' burial tomb was well known by Jesus' followers, the Jewish leaders, and Roman authorities. It was so protected (stone, seal, guard) that it could not have been robbed.

What Happened While Jesus Was Dead?

- (1) Eph 4:7-11
- (2) 1 Pet 3:19

Conclusion: These remain controversial passages with a multiplicity of interpretations. Perhaps it is best not to speculate beyond what the verses say.

The Eyewitness Evidence of Jesus' Resurrection

- (1) The Witness of the Empty Tomb By Multiple Eyewitnesses (Sunday, April 5th, 33CE)
 - a. Tomb "Guards" (Matt 28:2-4, 11-15); the ancient explanation that the body was stolen fails (Matt 28:13). Also, why the presence of
 - b. Mary Magdalene (Mark 16:1-8; Matt 28:1-8; Luke 24:1-12; John 20:1-13)
 - c. ***Mary the Mother of James** (Mark 16:1-8; Luke 24:1-11)
 - d. Salome (Mark 16:1-8)
 - e. *"**the other Mary**" (Matt 28:1-8)
 - f. Joanna (Luke 24:1-11)
 - g. "the other women with them" (Luke 24:1-11; ["from Galilee" cf. 23:55 = "they" & "them" of 24:1-11])
 - h. Simon Peter (Luke 24:12; John 20:2-10)
 - i. "the other disciple" (John the author of GJohn; John 20:1-10)
 - j. Two Angels (John 20:11-13; cf. "two men in dazzling apparel" Luke 24:4-9; "the angel" Matt 28:2-8; "young man dressed in a white robe" Mark 16:5-7)

Conclusion: Nobody expected no body at the tomb. The eyewitness accounts of Peter, John, and the women, in conjunction with the testimony of an angel and the subsequent official testimony of the guards to the chief priest (Matt 28:11-15) all verify the correct tomb was empty on the third day after Jesus' burial (*Contra* the Talpiot tomb ossuary theory).

(2) Jesus' Postmortem Appearances Many Times to Many Eyewitnesses

<i>Recipients/Location</i>	<i>Date/Time</i>	<i>Matt</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>	<i>Acts</i>	<i>1 Cor</i>
Number of Appearances		2	1	5	5	1	4
Sunday, April 5, 33CE							
1. Empty Tomb	Early Dawn	28:1-10	16:1-8	24:1-12	20:1-9		
2. Mary Magdalene @ Tomb	Early Morning				20:11-18		
3. Peter/Simon/Cephas @ Jerusalem	After Appearance to Mary but before the return of Emmaus Disciples			24:34			15:5
4. Two Disciples on Road to Emmaus (One named Cleopas)	Late Afternoon			24:13-32			
5. 11 Disciples & Two from Emmaus (one named Cleopas) but with Thomas Absent @ Jerusalem House	Evening			24:36-43	20:19-25		
Sunday, April 12, 33CE							
6. Disciples with Thomas present @ Jerusalem House					20:26-29		15:5
Between Sunday, April 12 – Thursday, May 14, 33CE							
7. Seven Disciples (Simon Peter, Thomas, Nathanael, Sons of Zebedee [James, John], and two others) @ Beach of Sea of Galilee/Tiberias	Daybreak (Third Time/Day Jesus appeared to them)				21:1-25		
8. Eleven Disciples @ Galilee Mountain	Sometime later	28:16-20					
9. More than 500	Sometime later						15:6
10. James	Sometime later						15:7
Thursday, May 14, 33CE							
11. Disciples @ Mount of Olives (Bethany)	40 Days Later			24:44-53		1:3-8	

Conclusion: More than 500 witnesses saw the resurrected Lord Jesus Christ on at least 11 occasions over a 40 day period with many convincing proofs (Acts 1:3; 1 Cor 15:6).

- a. The hearing of Jesus' voice (Matt 28:9, 10, 18-20; Luke 24:17, 19, 25-27, 30, 36, 38-39, 41, 24:44-49; John 20:15-17, 19, 21-23, 26-27, 29; 21:5-6, 10, 12, 15-19, 22-23; Acts 1:4-5, 7-8)
- b. Eyewitnesses touched and saw Jesus' physical body
 - i. "They came to him, held on to his feet and worshipped him." (Matt 28:9)
 - ii. "Look at my hands and my feet; it's me! Touch me and see; a ghost does not have flesh and bones like you see I have. When he had said this, he showed them his hands and his feet." (Luke 24:39-40)
 - iii. Jesus "showed them his hands and his side. Then the disciples rejoiced when they saw the Lord." (John 20:20)
 - iv. "Then he [Jesus] said to Thomas, 'Put your finger here, and examine my hands. Extend your hand and put it into my side.'" (John 20:27)
 - v. John 21
 - vi. Jesus "presented himself alive with many convincing proofs. He was seen by them over a forty-day period and spoke about matters concerning the kingdom of God." (Acts 1:3)

- vii. “and he [Jesus] appeared to Cephas, then to the twelve. Then he appeared to more than five hundred of the brothers and sisters at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles.” (1 Cor 15:5-7)
 - c. The handling and eating of food
 - i. “When he had taken his place at the table with them, he took the bread, blessed and broke it, and gave it to them.” ... “Then they told what happened on the road, and how they recognized him when he broke the bread.” (Luke 24:30, 35)
 - ii. “he said to them, ‘Do you have anything here to eat?’ So they gave him a piece of broiled fish and he took it and ate it in front of them.” (Luke 24:41b-43)
 - iii. John 21:10-15
 - d. Jesus Knew People by Name
 - e. The Eyewitnesses Struggle to Believe after massive religious disappointment
 - i. “Then the other disciple, who had reached the tomb first, came in, and he saw and believed. (For they did not yet understand the scripture that Jesus must rise from the dead.)” (John 20:8-9)
 - ii. “The other disciples told him [Thomas], ‘We have seen the Lord!’ But he replied, ‘Unless I see the wounds from the nails in his hands and, and put my finger into the wounds from the nails, and put my hand into his side, I will never believe it!’” (John 20:25)
 - iii. “Then he [Jesus] said to Thomas, ‘Put your finger here, and examine my hands. Extend your hand and put it into my side. Do not continue in your unbelief, but believe.’” (John 20:27)
 - iv. “But these words seemed like pure nonsense to them, and they did not believe them” (Luke 24:11)
 - v. “But they were startled and terrified, thinking they saw a ghost. Then he said to them, ‘Why are you frightened, and why do doubts arise in your hearts?’” (Luke 24:38)
 - vi. “And while they still could not believe it (because of their joy) and were amazed” (Luke 24:42)
 - vii. “When they saw him [Jesus], they worshipped him, but some doubted.” (Matt 28:17)
- (3) The Conversion of Thomas the Twin
- a. Luke 24:36-43; John 20:19-29; 1 Cor 15:5
 - b. Wary of an unknown twin brother of Jesus or Jesus look alike, Thomas required evidence that the exact same Jesus who went into the tomb is the same Jesus who came out. “Unless I see the wounds from the nails in his hands, and put my finger into the wounds from the nails, and put my hand into his side, I will never believe it” (John 20:25).
- (4) The Conversion of the Early Church Persecutor (Saul/Paul)
- a. Pre-Conversion Experience: Gal 1:13-14; 1 Cor 15:9; 1 Tim 1:13, 15; Acts 26:9-11
 - b. Conversion Experience: Acts 9:3-20; 22:6-16; 26:12-18; Gal 1:11-19; 1 Cor 9:1; 15:8; 2 Cor 4:6; 12:2-4; 1 Tim 1:13-16
 - c. Post-Conversion Expressed Belief: Rom 8:11; 1 Cor 15:42-54; Phil 3:21; Col 1:18, 2:9; 2 Cor 4:16-5:8; Gal 1:11-19
- (5) The Conversion of a Skeptic (Jesus’ brother James [Ⓔ Jude])
- a. Pre-Conversion Experience: Mark 3:20-35; 6:2-4, 6a; John 7:1-5
 - b. Conversion Experience: 1 Cor 15:7
 - c. Post-Conversion Expressed Belief: Jas 1:1-5:20; Acts 15; 21:18; Gal 1:19; Jude 1:1; [Jude 1:1-25]
- (6) Archaeological Evidence Suggests News of Jesus of Nazareth’s Empty Tomb and News of a Resurrection Reached Caesar in Rome: The Nazareth Inscription/Decree Stone from the 1st Century CE (the earliest being 44CE, discovered in 1870’s in Nazareth and a facsimile published in 1930: “Edict of Caesar: It is my decision [concerning] graves and tombs—whoever has made them for the religious observances of parents, or children, or household members—that these remain undisturbed forever. But if anyone legally

charges that another person has destroyed, or has in any manner extracted those who have been buried, or has moved with wicked intent those who have been buried to other places, committing a crime against them, or has moved sepulcher-sealing stones, against such a person, I order that a judicial tribunal be created, just as [is done] concerning the gods in human religious observances, even more so will it be obligatory to treat with honor those who have been entombed. You are absolutely not to allow anyone to move [those who have been entombed]. But if [someone does], I wish that [violator] to suffer capital punishment under the title of tomb-breaker.”

- (7) The Church Tradition of Meeting on the First Day of the Week
 - a. Synagogue Tradition on Sabbath: OT: Exod 20:8; 31:17; Deut 5:12; NT: Luke 4:16-30, 31-38; 13:10; Mark 1:21 etc.
 - b. New Church Tradition: Acts 20:7; 1 Cor 16:1-2; Rev 1:10
 - c. The Reason for this significant departure from previous habit/custom and OT Tradition: Matt 28:1; Mark 16:2-6; Luke 24:1; John 20:1; cf.
- (8) The Church Tradition of Baptism
 - a. Rom 6:2-7 & Col 2:12 where water immersion is a symbol of a Christian’s identification with Jesus’ death (going down into the water) and resurrection (coming up from water).
 - b. For Christians to continue this physical activity from the time of the eyewitnesses attests to the validity of a physical resurrection of Jesus himself. For if he had not been raised from the dead the church would not have continued with such a strange practice.
- (9) The Church Tradition of the Lord’s Supper
 - a. 1 Cor 11:26; Mark 14:25; Matt 26:29 which is connected to the Lord’s Return which necessitates a resurrected Jesus who can drink wine in the Father’s Kingdom.
 - b. For Christians to continue this physical activity from the time of the eyewitnesses attests to the validity of a physical resurrection of Jesus himself. For if he had not been raised from the dead the church would not have continued with such a strange practice that oftentimes led outsiders to charge the Christians with cannibalism.
- (10) The Existence of Christianity
 - a. Per Hurtado: “of the plentiful religious traditions and movements of the Roman era, only two survive as living traditions today, those that became Judaism and Christianity. Moreover, of the numerous *new* religious movements of that era, only Christianity developed into a long-term successful one that outlived the Roman era in which it first appeared. It is rare for a new religious movement to amount to much and rarer still for a new faith to sweep through civilization in the way Christianity did.” (Larry W. Hurtado, *Destroyer of the Gods: Early Christian Distinctiveness in the Roman World* [Waco, Tex.: Baylor University Press, 2016], 9).
 - b. How can we be certain of the resurrection *after* Easter? How can we be sure of a past event, which we cannot obtain direct access? According to Augustine when commenting on the disciples “seeing” the resurrected Jesus in Matt 28:17, “What do we see, which they saw not? The Church throughout all nations. What do we not see, which *these* saw? Christ present in the flesh. ... Let what we have respectively seen help us. The sight of Christ helped them to believe the future Church; the sight of the Church helps us to believe that Christ has risen” (*Serm.* 66[106].6.457).
 - c. No resurrection, no Christianity (1 Cor 15 esp. 15:17).

How Did Jesus Rise From the Dead? By What Power Was Jesus Raised?

- (1) God the Father or God the Spirit or both, but not God the Son.
 - a. “this man, who was handed over by the predetermined plan and foreknowledge of God, you executed by nailing him to a cross at the hands of the Gentiles. But God raised him up, having released him from the pains of death, because it was not possible for him to be held in its power” (Acts 2:23-24)
 - b. “This Jesus God raised up, and we are all witnesses of it” (Acts 2:32).

- c. “let it be known to all of you and to all the people of Israel that by the name of Jesus Christ the Nazarene whom you crucified, whom God raised from the dead” (Acts 4:10)
 - d. “They killed him by hanging him on a tree, but God raised him up on the third day and caused him to be seen” (Acts 10:39b-40)
 - e. “they took him down from the cross and placed him in a tomb. But God raised him from the dead.” (Acts 13:29b-30)
 - f. “But now Christ has been raised from the dead” (passive Greek verb indicating that the subject, Christ, has been acted upon or receives the action; the subject, Christ, does not perform the action; 1 Cor 15:20; cf. Matt 26:32; Mark 14:28; 17:23; John 21:14; 1 Cor 15:4).
 - g. “We do so because we know that the one who raised up Jesus will also raise us up with Jesus and will bring us with you into his presence” (2 Cor 4:14)
 - h. “Now God raised the Lord and he will raise us by his power” (1 Cor 6:14)
 - i. “Having been buried with him in baptism, you also have been raised with him through your faith in the power of God who raised him from the dead” (Col 2:12)
- (2) God the Father
- a. “... God has fulfilled to us their children, by raising Jesus, as also it is written in the second psalm, ‘You are my Son; today I have fathered you.’ But regarding the fact that he has raised Jesus from the dead never again to be in a state of decay, God has spoken in this way: ‘I will give you the holy and trustworthy promises made to David.’ Therefore he also says in another psalm, ‘You will not permit your Holy One to experience decay.’ For David, after he had served God’s purpose in his own generation, died, was buried with his ancestors, and experienced decay, but the one whom God raised up did not experience decay” (Acts 13:32-36)
- (3) God the Holy Spirit
- a. “who was appointed the Son-of-God-in-power according to the Holy Spirit by the resurrection from the dead, Jesus Christ our Lord.” (Rom 1:4)
 - b. “Moreover if the Spirit of the one who raised Jesus from the dead lives in you, the one who raised Christ from the dead will also make your mortal bodies alive through his Spirit who lives in you” (Rom 8:11)
- (4) God the Son, Jesus Christ
- a. “This is why the Father loves me—because I lay down my life, so that I may take it back again. No one takes it away from me, but I lay it down of my own free will. I have the authority to lay it down, and I have the authority to take it back again.” (John 10:17-18)

Conclusion: While Jesus has the ability, authority, and power to raise himself from the dead it doesn’t mean Jesus actually used His ability, authority, and power to do so. The clear evidence indicates Jesus trusted in the God the Father and God the Holy Spirit to raise Him from the dead and they did so.

Why is Jesus’ Resurrection Important?

- (1) It is the proof that God made Jesus both Lord and Christ (Acts 2:23-36)
- (2) It establishes the credibility and authenticated the claims and teaching of all Jesus said (Matt 12:40; 28:6)
- (3) It is the proof of the defeat of death (1 Cor 15)
- (4) It is the proof of the Christian’s future physical resurrection/eternal life from the dead (Col 1:18; 1 Cor 6:14; 15:20-28, 35-55; 2 Cor 4:7-5:10; Acts 13:32-41; 26:23; Rom 8:10-11)
- (5) It is the proof of the forgiveness of sins and justification of those who believe (Luke 24:46-47; Rom 4:25; Acts 10:39-43; 13:32-41; Col 2:12-15)
- (6) It is the evidence of a new relationship (Jesus calls us His “brothers” Matt 28:10)
- (7) It is the principle of and pattern of the Christian life (Rom 6:4-14; 8:10-11ff.; 1 Cor 6:14; 15:29-34, 56-58; Col 2:12-13)
- (8) It provides the basis for world evangelism (Matt 28:18-20; Luke 24:44-49; Acts 10:39-43; 13:28-41)
- (9) It is the pledge of a future judgment to come (Acts 10:39-43; 17:30-31)