This article was first published in the Spring 2002 issue of Journal of Ministry and Theology, published by Baptist Bible Theological Seminary, Clarks Summit, PA. It was reproduced with permission of the author.

4 Ibid., 271.
7 The Gospel of John was probably the last gospel written. It was written around AD 90, some sixty years after the resurrection of Jesus.
8 The apostle John is the only gospel writer to record that the risen Jesus appeared to Mary Magdalene (20:11–18) if the authenticity of Mark 16:9–11 is rejected. John is the only gospel writer to give us details regarding the risen Jesus’ appearance to eleven disciples, including Thomas, in the upper room (20:26–31). This event could have multiple attestation if one agrees that Paul is referring to this event when he says that Jesus appeared to “the twelve” (1 Cor 15:5b—the “twelve” would be the common designation given to the group of apostles but would exclude Judas Iscariot who had hung himself). John is the only gospel writer to refer to the risen Christ appearing to seven disciples by the Sea of Galilee (21:1–25).
9 The apostle John was an eyewitness of the death of Jesus on the cross, the empty tomb, and the risen Jesus. John wrote that he saw “blood and water come out” of Jesus’ body when the Roman soldier pierced him with his spear. John then said, “And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe” (19:34b–35; NKJV used here and throughout). John was also the first apostle to see the empty tomb of Jesus. John ran to the tomb and looked in and saw “the linen cloths lying there; yet he did not go in” (20:5). After Peter went into the tomb of Jesus, John went in “and he saw and believed” (20:8). John was present in the
upper room when the risen Jesus first appeared to the disciples (20:19–25) and when Thomas was present eight days later (20:26–29).

11 Ibid., 93.
14 Ibid., 469.
15 Ibid., 453.
16 John 21 does not say if Matthew was present on that occasion. John 21:2 identifies the seven disciples as Peter, Thomas called the Twin, Nathaniel of Cana in Galilee, the sons of Zebedee (a reference to James and John), and two other unnamed disciples.
19 In 1978 I had the privilege of going to Israel and while in Jerusalem I saw several rock-hewn tombs with large round stones that were placed over the entrances to these tombs.
20 Josh McDowell, Resurrection Factor, 53.
21 The Greek word ἀποκέκυλισται is a perfect passive indicative of ἀνακυλίω and indicates that the stone was in this position as a result of a completed action by the angel.
22 The Greek word ἔρµένον is a perfect passive participle and indicates that the stone was taken away from the entrance to the tomb and that was its position when Mary Magdalene came to the tomb of Jesus. The Greek prepositional phrase εκ τοῦ µνηµείου shows that it was not in front of the entrance to the tomb of Jesus.
23 The Gospel of Peter gives a fanciful story of the resurrection which defies the law of cause-effect. The Gospel of Peter 9:4 says “The stone that had been pushed against the entrance began to roll by itself and moved away to one side; then the tomb opened up and both young men went inside” (quoted in The Acts of Jesus, p. 462).
24 Josh McDowell, Resurrection Factor, 76.
Barbara Thiering, in her book *Jesus the Man: A New Interpretation from the Dead Sea Scrolls*, argues that Jesus was crucified in Qumran rather than Jerusalem, was drugged while on the cross, was revived in the tomb with an antidote of aloes supplied by Simon Magus, and then later revealed himself to his disciples as alive.
