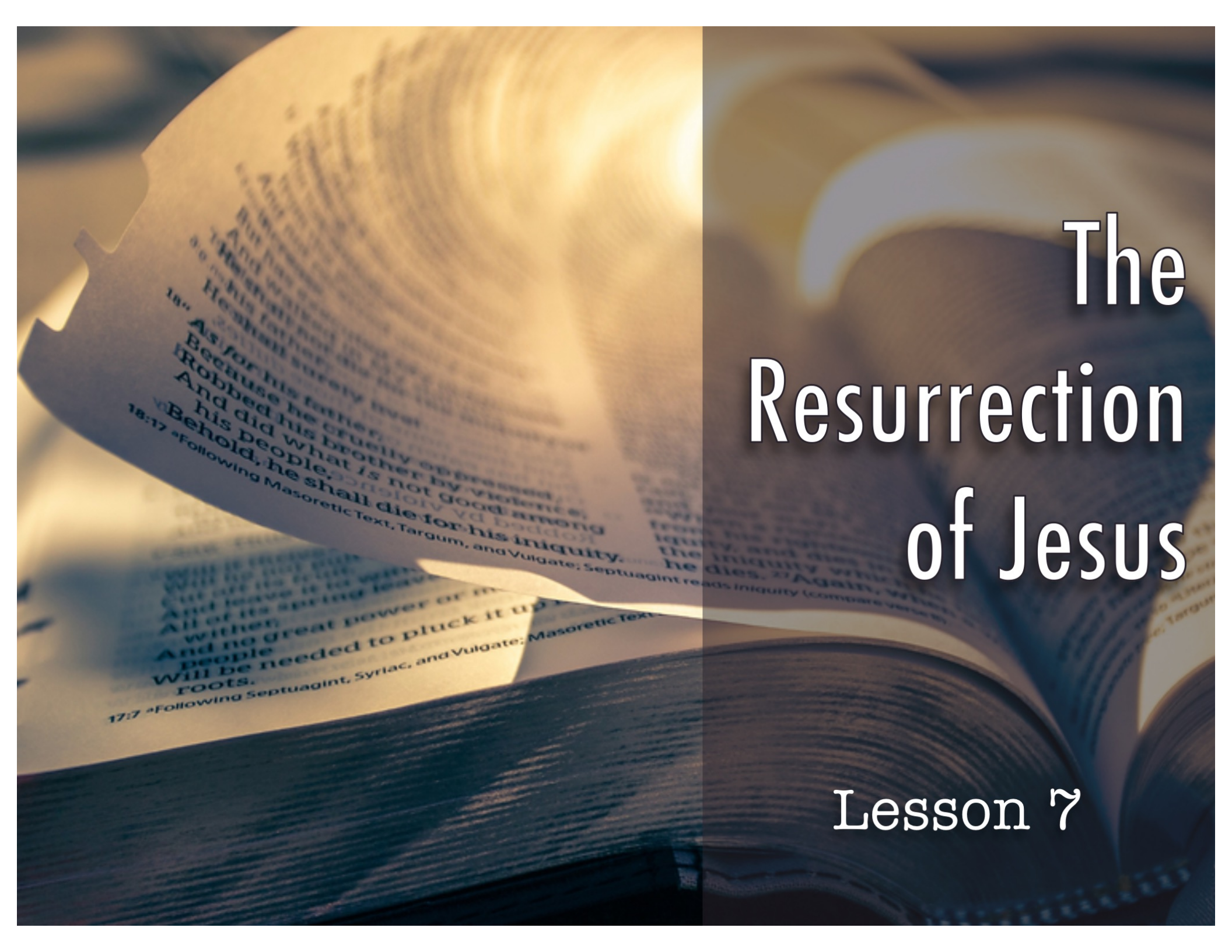




# Why Should I Believe?

18:17 \*Following Masoretic Text, Targum, and Vulgate; Septuagint reads in...  
As for his father, he cruelly oppressed,  
because he is not good among  
Robbed his brother by violence,  
And did what is not good among  
his people,  
Behold, he shall die for his iniquity.

An open book is shown from a high angle, with the pages fanned out. The lighting is dramatic, with a strong light source from the top left creating a bright glow and casting deep shadows. The text on the pages is partially legible, showing phrases like "And he who is not good among his people, he shall die for his iniquity." and "Behold, he shall die for his iniquity." The overall mood is solemn and scholarly.

# The Resurrection of Jesus

Lesson 7

## **1 Corinthians 15:12-19 (ESV)**

<sup>12</sup> Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? <sup>13</sup> But if there is no resurrection of the dead, then not even Christ has been raised. <sup>14</sup> And **if Christ has not been raised, then our preaching is in vain and your faith is in vain.** <sup>15</sup> We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. <sup>16</sup> For if the dead are not raised, not even Christ has been raised. <sup>17</sup> And **if Christ has not been raised, your faith is futile and you are still in your sins.** <sup>18</sup> Then those also who have fallen asleep in Christ have perished. <sup>19</sup> If in Christ we have hope in this life only, we are of all people most to be pitied.

*Is There  
Another  
Explanation*

The  
Resurrection  
of Jesus

Lesson 7



# The Conspiracy Theory

# **The Conspiracy Theory**

The conspiracy theory asserts that Jesus' followers stole His body, lied about His post mortem appearances, and faked the resurrection. This is the oldest known hypothesis offered by those who dismiss the validity of the resurrection.

## **Matthew 28:11-15 (ESV)**

<sup>11</sup> While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place. <sup>12</sup> And when they had assembled with the elders and taken counsel, they gave a sufficient sum of money to the soldiers <sup>13</sup> and said, “Tell people, ‘**His disciples came by night and stole him away while we were asleep.**’” <sup>14</sup> And if this comes to the governor’s ears, we will satisfy him and keep you out of trouble.” <sup>15</sup> So they took the money and did as they were directed. And **this story has been spread among the Jews to this day.**

# Arguments Against the Conspiracy Theory

- (1) Women found the tomb
- (2) Resurrection event is not described
- (3) Lack of motive for the disciples





# ON GUARD

*Defending Your Faith with  
Reason and Precision*

FOREWORD BY LEE STROBEL

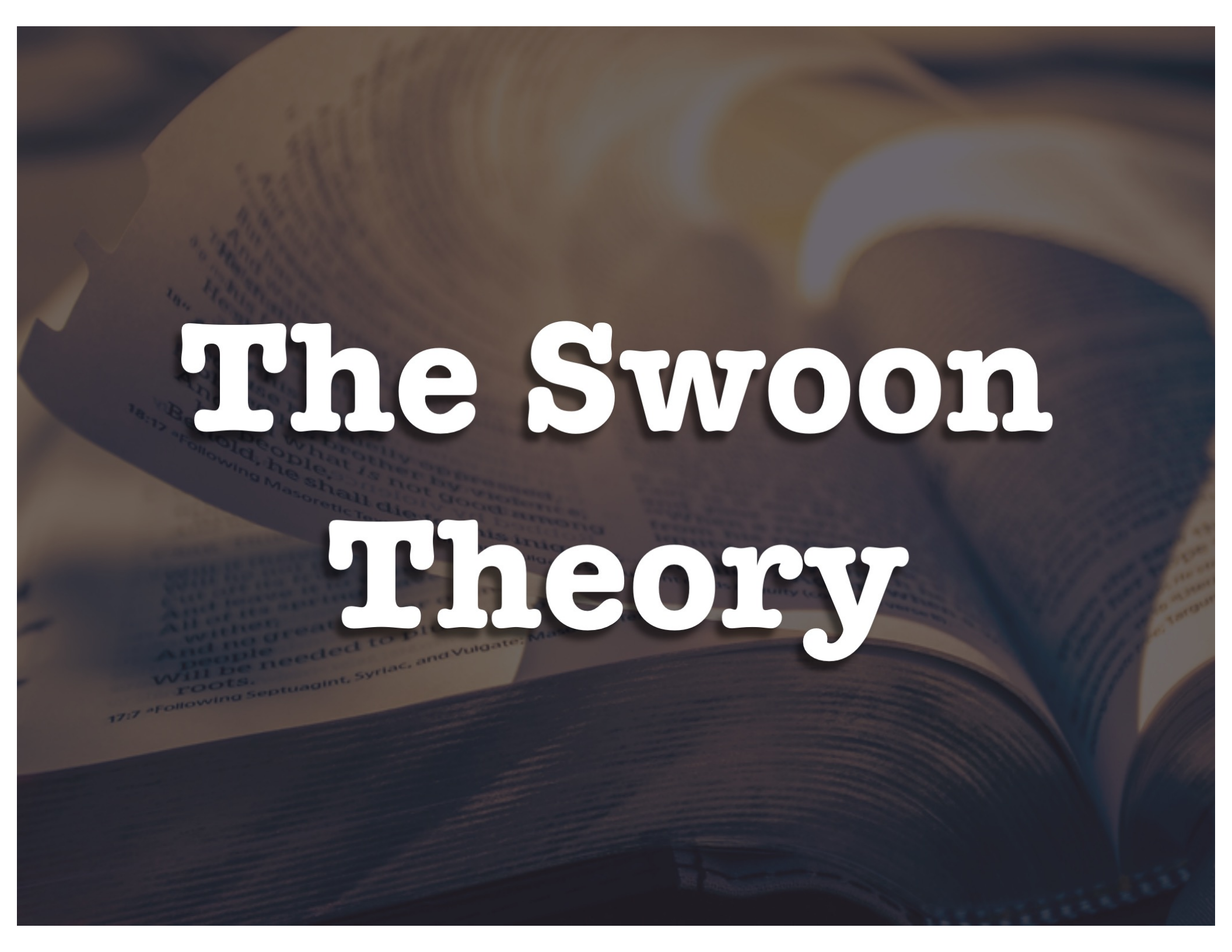
**WILLIAM LANE CRAIG**

BEST-SELLING AUTHOR OF *REASONABLE FAITH*

"As critics have universally recognized, you can't plausibly deny the earliest disciples at least sincerely believed that Jesus was risen from the dead. They staked their very lives on that conviction. The transformation in the lives of the disciples is not credibly explained by the hypothesis of a conspiracy."

-William Lane Craig

"On Guard: Defending Your Faith With Reason and Precision"



# The Swoon Theory

17:7 \*Following Septuagint, Syriac, and Vulgate; Masor.

# **The Swoon Theory**

The swoon theory asserts that Jesus was not quite dead when He was removed from the cross but merely fainted and appeared dead. According to the theory, He revived in the tomb, escaped, and persuaded His disciples that He had risen from the dead.

# Arguments Against the Swoon Theory

- (1) How did Jesus get out of the tomb?
- (2) He was crucified by professionals
- (3) How did Jesus walk?
- (4) Why did He disappear after 40 days?
- (5) Conversion of skeptics (e.g. James & Paul)
- (6) It is a medical impossibility

## On the Physical Death of Jesus Christ

William D. Edwards, MD; Wesley J. Gabel, MDiv; Floyd E. Hosmer, MS, AMI

▪ Jesus of Nazareth underwent Jewish and Roman trials, was flogged, and was sentenced to death by crucifixion. The scourging produced deep stripelike lacerations and appreciable blood loss, and it probably set the stage for hypovolemic shock as evidenced by the fact that Jesus was too weakened to carry the crossbar (patibulum) to Golgotha. At the site of crucifixion his wrists were nailed to the patibulum, and after the patibulum was lifted onto the upright post, (stipes) his feet were nailed to the stipes. The major pathophysiologic effect of crucifixion was an interference with normal respirations. Accordingly, death resulted primarily from hypovolemic shock and exhaustion asphyxia. Jesus' death was ensured by the thrust of a soldier's spear into his side. Modern medical interpretation of the historical evidence indicates that Jesus was dead when taken down from the cross.

(JAMA 1986; 255:1455-1463)

THE LIFE and teachings of Jesus of Nazareth have formed the basis for a major world religion, (Christianity) have appreciably influenced the course of human history, and, by virtue of a compassionate attitude toward the sick, also have contributed to the development of modern medicine. The eminence of Jesus as a historical figure and the suffering, and controversy associated with his death has stimulated us to investigate, in an interdisciplinary manner, the circumstances surrounding his crucifixion. Accordingly it is our intent to present not a theological treatise but rather a medically, and historically accurate account of the physical death of the one called Jesus Christ.

### SOURCES

The source material concerning Christ's death comprises a body of literature and not a physical body or its skeletal remains. Accordingly, the

credibility of any discussion of Jesus' death will be determined primarily by the credibility of one's sources. For this review, the source material includes the writings of ancient Christian and non-Christian authors, the writings of modern authors, and the Shroud of Turin.<sup>1-10</sup> Using the legal-historical method of scientific investigation,<sup>27</sup> scholars have established the reliability and accuracy of the ancient manuscripts.<sup>26,27,29,31</sup>

The most extensive and detailed descriptions of the life and death of Jesus are to be found in the New Testament gospels of Matthew, Mark, Luke, and John.<sup>1</sup> The other 23 books of the New Testament support but do not expand on the details recorded in the gospels. Contemporary Christian, Jewish, and Roman authors provide additional insight concerning the first-century Jewish and Roman legal systems and the details of scourging and crucifixion.<sup>2</sup> Seneca, Livy, Plutarch, and others refer to crucifixion practices in their works.<sup>3,28</sup> Specifically, Jesus (or his crucifixion) is mentioned by the Roman historians Cornelius Tacitus, Pliny the Younger, and Suetonius, by non-Roman historians Thallus and Phlegon, by the satirist Lucian of Samosata, by the Jewish

Talmud, and by the Jewish historian Flavius Josephus, although the authenticity of portions of the latter is problematic.<sup>26</sup>

The Shroud of Turin is considered by many to represent the actual burial cloth of Jesus,<sup>22</sup> and several publications concerning the medical aspects of his death draw conclusions from this assumption.<sup>5,11</sup> The Shroud of Turin and recent archaeological findings provide valuable information concerning Roman crucifixion practices.<sup>22-24</sup> The interpretations of modern writers, based on a knowledge of science and medicine not available in the first century, may offer additional insight concerning the possible mechanisms of Jesus' death.<sup>2,17</sup>

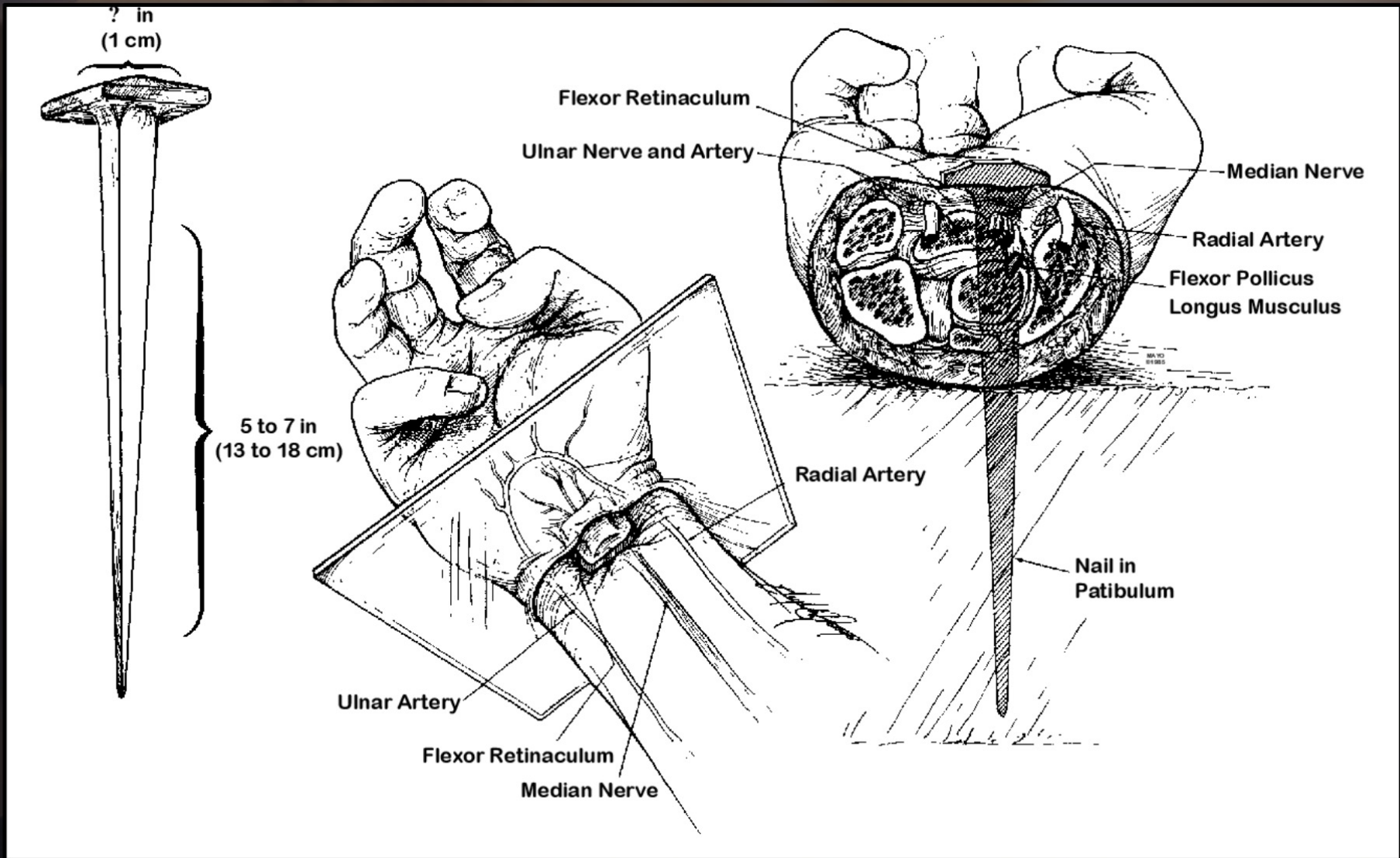
When taken in concert certain facts—the extensive and early testimony of both Christian proponents and opponents, and their universal acceptance of Jesus as a true historical figure; the ethic of the gospel writers, and the shortness of the time interval between the events and the extant manuscripts; and the confirmation of the gospel accounts by historians and archaeological findings<sup>26-27</sup>—ensure a reliable testimony from which a modern medical interpretation of Jesus' death may be made.

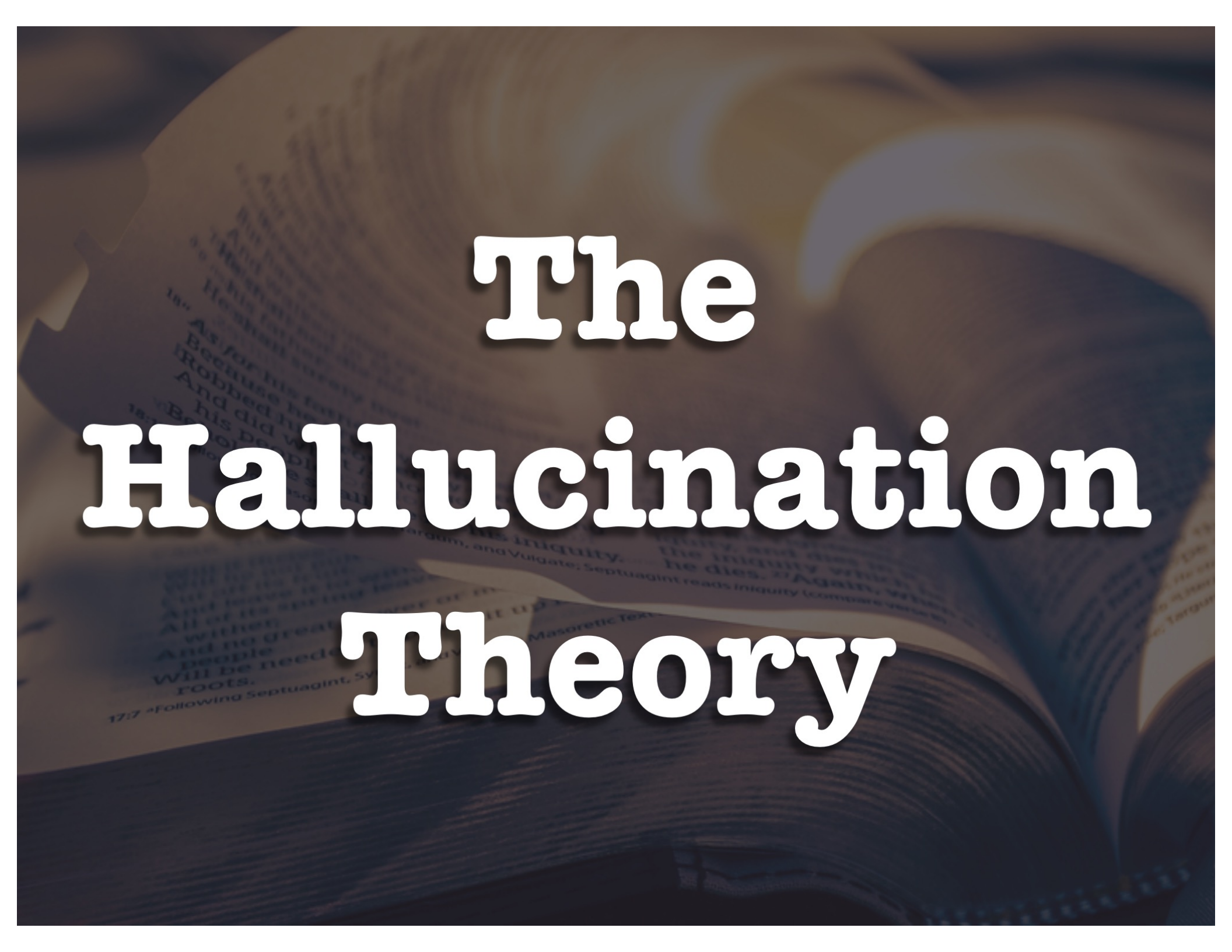
### GETHSEMANE

After Jesus and his disciples had observed the Passover meal in an upper room in a home in southwest Jerusalem, they traveled to the Mount of Olives, northeast of the city (Fig 1). (Owing to various adjustments in the calendar, the years of Jesus' birth and death remain controversial.<sup>29</sup> However, it is likely that Jesus was born in either 4 or 6 BC and died in 30 AD.<sup>11,29</sup> During the Passover observance in 30 AD, the Last Supper would have been observed on Thursday,

From the Departments of Pathology (Dr. Edwards) and Medical Graphics (Mr. Hosmer), Mayo Clinic, Rochester, Minn; and the Homestead United Methodist Church, Rochester, Minn, and the West Bethel United Methodist Church, Bethel, Minn (Pastor Gabel).

Reprint requests to Department of Pathology, Mayo Clinic, Rochester, MN 55905 (Dr Edwards).





# The Hallucination Theory



# **The Hallucination Theory**

The hallucination theory asserts that all the postmortem appearances of Jesus were merely hallucinations.

While scholars generally dismiss the first two theories we reviewed, many who reject the Biblical account hold to the hallucination theory.

# Arguments Against the Hallucination Theory

(1) The empty tomb

(2) Number of eyewitnesses

see Matthew 28: 9-10, 16-20; Luke 24: 15-51, John 20: 11-29, 21:1-22, Acts 1:3-11, I Corinthians 15: 4-8

(3) Hallucinations are individual occurrences

(4) Reports in the text are very detailed

(5) Conversion of skeptics (e.g. James & Paul)



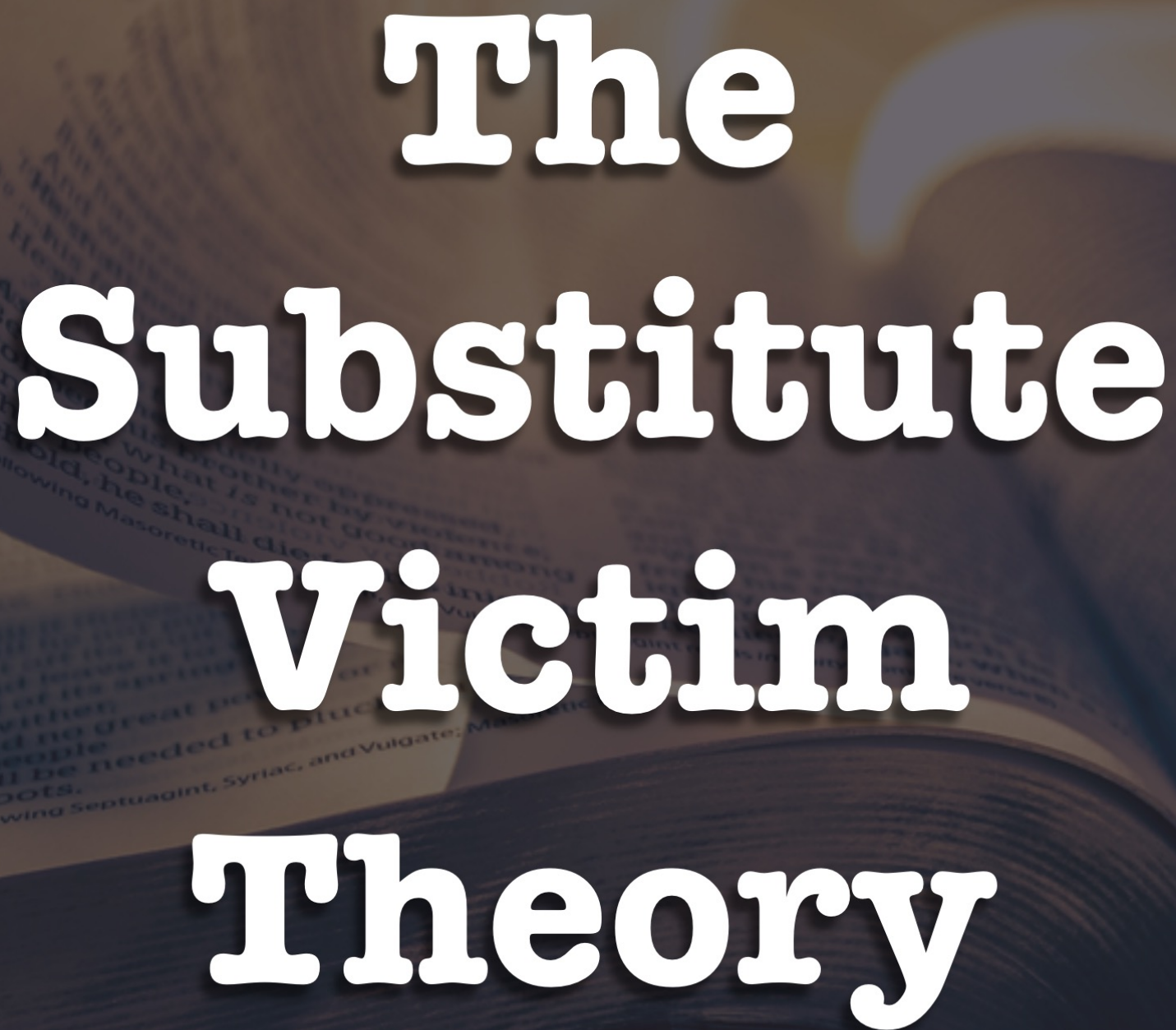
# THE CASE FOR CHRIST

*A Journalist's Personal Investigation  
of the Evidence for Jesus*

LEE STROBEL

"Hallucinations are individual occurrences. By their very nature only one person can see a given hallucination at a time. They certainly aren't something which can be seen by a group of people. Neither is it possible that one person could somehow induce an hallucination in somebody else. Since an hallucination exists only in this subjective, personal sense, it is obvious that others cannot witness it."

-Dr. Gary Collins (Interviewed by Lee Strobel)  
in "The Case for Christ"



# The Substitute Victim Theory

# **The Substitute Victim Theory**

The substitute victim theory asserts that Jesus was not actually crucified, but that someone else (possibly Judas Iscariot) was crucified in His place.

This theory has been written about in popular fiction, and is taught by the Quran, which also asserts that Jesus was then taken directly to heaven.

(Surah 4:157-158)

# Arguments Against the Substitute Victim Theory

- (1) What happened to the substitute body?
- (2) Did the disciples suffer and die for a lie?
- (3) Recognition by His family members
- (4) EVERYONE was fooled?
- (5) This theory originated in the Quran 600 years after His death

# Islamic Catch-22

Jesus predicted his own violent death on more than one occasion, and specifically predicted his own death by crucifixion. His predictions are recorded numerous times in three of the four gospels, and are an unlikely later invention because they cast Jesus' disciples in a bad light when they appear to doubt these predictions (Matthew 16:21-28, 20:17-19, 26:1-2, Mark 8:31-33, 9:30-32, 10:32-34, Luke 9:22-27, 18: 31-34).



# Islamic Catch-22

The Quran states that Jesus was a prophet of God. (Surah 19:30-35). Thus if Jesus predicted his crucifixion, but was not crucified, he was a false prophet. The Quran states that He was a prophet of God so the Quran would be in error. On the other hand, if Jesus predicted his crucifixion, and He was then crucified, His status as prophet of God is not in jeopardy. However, the Quran states that Jesus was not personally crucified (Surah 4:157-158), so the Quran would be in error.

NEW YORK TIMES BESTSELLING AUTHOR

LEE STROBEL

THE  
CASE  
FOR THE  
REAL JESUS

*A Journalist Investigates Current Attacks  
on the Identity of Christ*



"The bottom line is this: unless you're a Muslim who is already committed to the Qur'an, no historian worth his salt would ever place the Qur'an as a more credible source on Jesus over the New Testament, which has four biographies and other writings dated shortly after Jesus and which contains eyewitness testimony. In historical Jesus studies, I don't know of a single scholar who consults the Qur'an as a source on the historical Jesus."

-Michael Licona (Interviewed by Lee Strobel)  
in "The Case for the Real Jesus"

*Evidence  
for the  
Resurrection*

The  
Resurrection  
of Jesus

Lesson 7

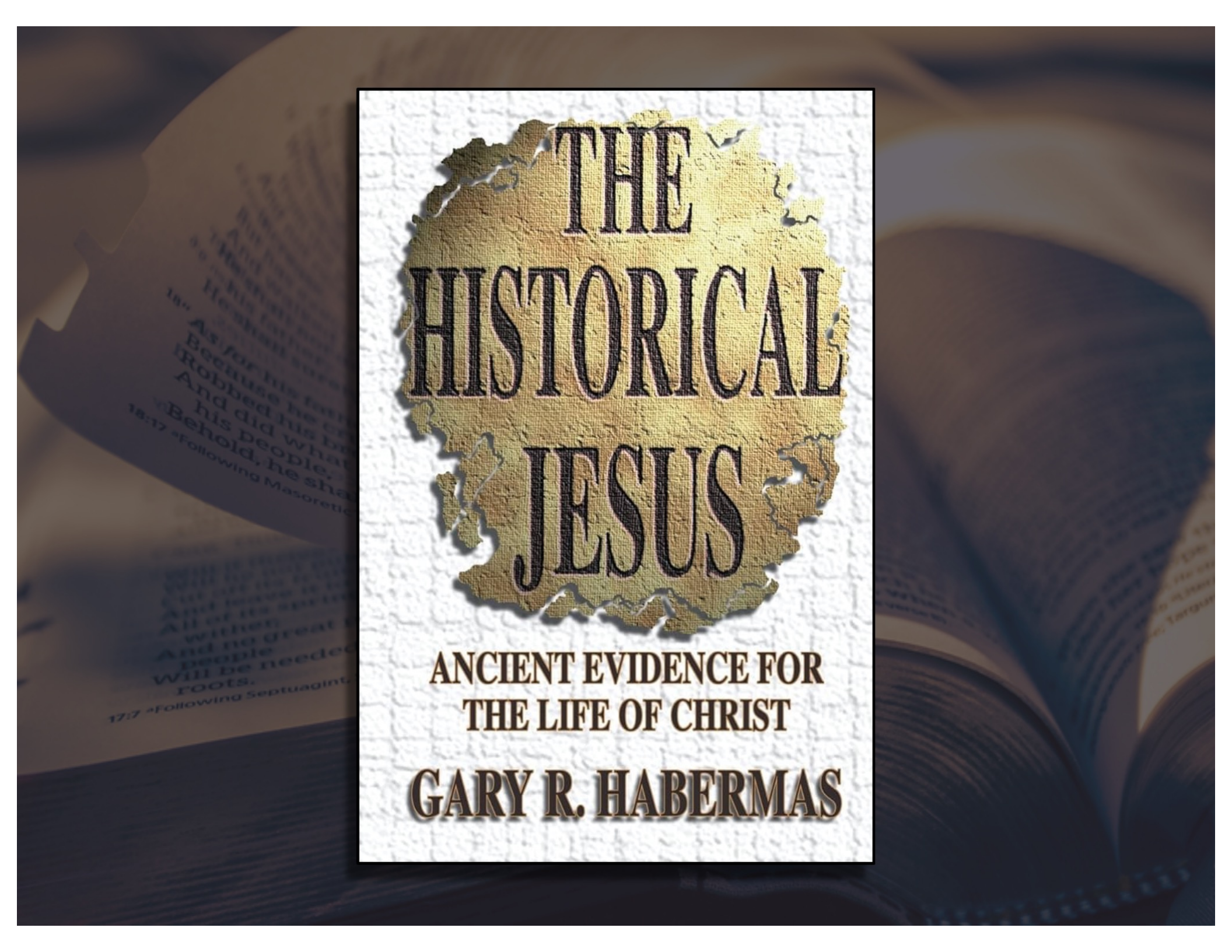
"I know the resurrection is a fact, and Watergate proved it to me. How? Because 12 men testified they had seen Jesus raised from the dead, then they proclaimed that truth for 40 years, never once denying it. Every one was beaten, tortured, stoned and put in prison. They would not have endured that if it weren't true. Watergate embroiled 12 of the most powerful men in the world and they couldn't keep a lie for three weeks. You're telling me 12 apostles could keep a lie for 40 years? Absolutely impossible."

-Chuck Colson / Watergate co-conspirator who later converted to Christianity

## **1 Corinthians 15:3-8 (ESV)**

<sup>3</sup> For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, <sup>4</sup> that he was buried, that he was raised on the third day in accordance with the Scriptures, <sup>5</sup> and that he appeared to Cephas, then to the twelve. <sup>6</sup> Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. <sup>7</sup> Then he appeared to James, then to all the apostles. <sup>8</sup> Last of all, as to one untimely born, he appeared also to me.

**"For I delivered to you  
as of first importance  
what I also received:  
that Christ died for our  
sins in accordance  
with the Scriptures,  
that he was buried..."**



**THE  
HISTORICAL  
JESUS**

**ANCIENT EVIDENCE FOR  
THE LIFE OF CHRIST**

**GARY R. HABERMAS**



"Jesus' death by crucifixion...is one of the best-attested facts in ancient history...There are a minimum number of facts agreed upon by practically all critical scholars, whatever their school of thought. At least twelve separate facts are considered to be knowable history..."

-Dr. Gary Habermas from "The Historical Jesus: Ancient Evidence for the Life of Christ"

1. Jesus died by Roman crucifixion.
2. He was buried, most likely in a private tomb.
3. Soon afterwards the disciples were discouraged, bereaved, and despondent, having lost hope.
4. Jesus' tomb was found empty very soon after his interment.
5. The disciples had experiences they believed were actual appearances of the risen Jesus.

6. Due to these experiences, the disciple's lives were thoroughly transformed. They were even willing to die for their belief.

7. The proclamation of the Resurrection took place very early, from the beginning of church history.

8. The disciples' public testimony and preaching of the Resurrection took place in the city of Jerusalem, where Jesus had been crucified and buried shortly before.

9. The gospel message centered on the preaching of the death and resurrection of Jesus.

10. Sunday was the primary day for gathering and worshiping.

11. James, the brother of Jesus and a skeptic before this time, was converted when he believed he also saw the risen Jesus.

12. Just a few years later, Saul of Tarsus (Paul) became a Christian believer, due to an experience that he also believed was an appearance of the risen Jesus.

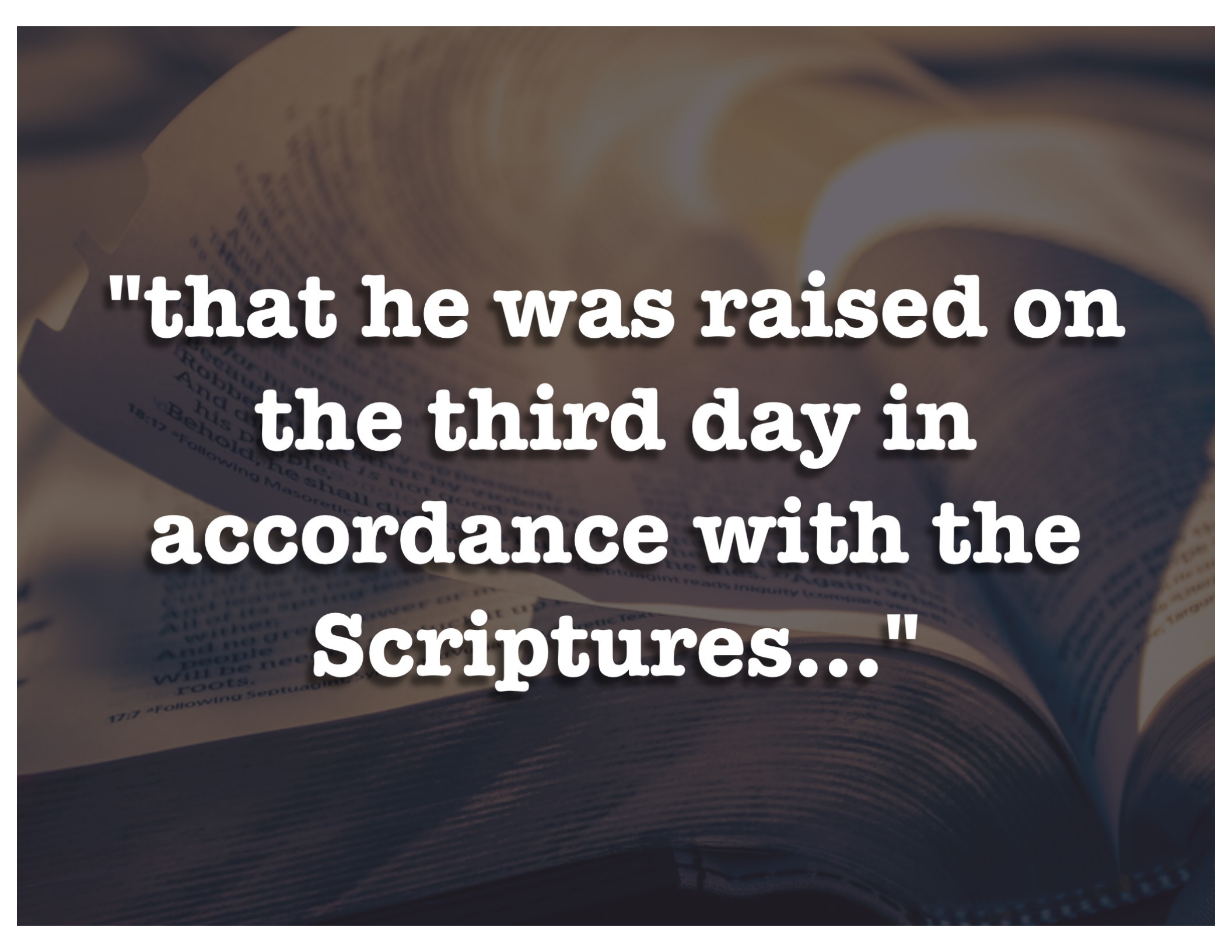
## **He was buried, most likely in a private tomb...**

All four gospel accounts claim that Jesus was buried in a tomb by Joseph of Arimathea....

Matt. 27:57-60 / Mark 15:43-46

Luke 23:50-55 / John 19:38-42

He was a prominent member of the Jewish Sanhedrin (Mark 15:43), the very group that orchestrated Jesus crucifixion. It is wildly implausible to think that the gospel writers would claim that Joseph of Arimathea buried Jesus' body unless that were the truth.

The background is a dark, blurred image of an open book. The pages are visible, with some text from the book appearing as faint, ghostly shapes. The overall tone is dark and scholarly.

**"that he was raised on  
the third day in  
accordance with the  
Scriptures..."**



REASONABLE

FAITH

CHRISTIAN  
TRUTH AND  
APOLOGETICS

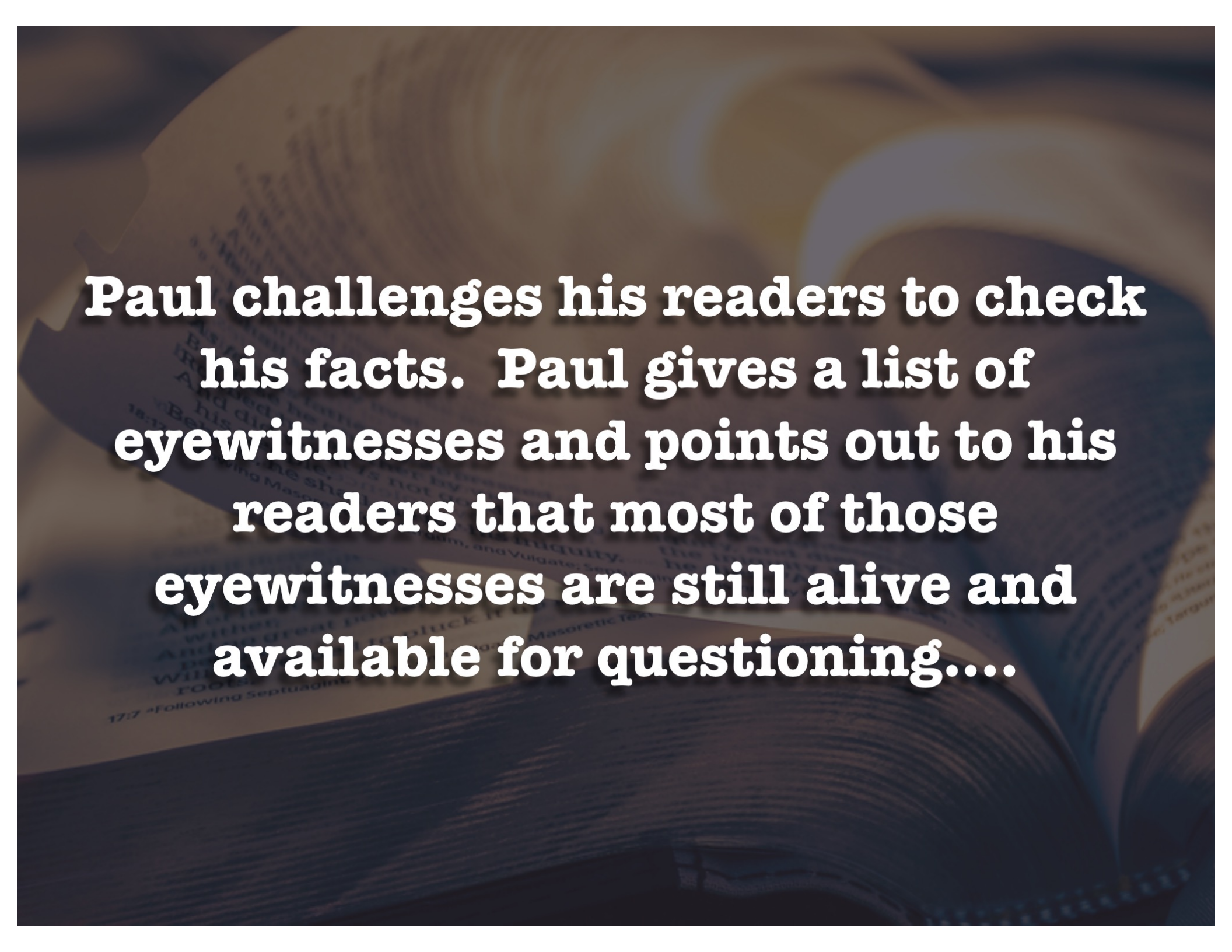
*William Lane Craig*

“One of the most remarkable facts about the early Christian belief in Jesus’ resurrection was that it flourished in the very city where Jesus had been publicly crucified.”

-William Lane Craig from "Reasonable Faith: Christian Truth and Apologetics"



**"and that he appeared to  
Cephas, then to the  
twelve. Then he appeared  
to more than five  
hundred brothers at one  
time, most of whom are  
still alive, though some  
have fallen asleep..."**



**Paul challenges his readers to check his facts. Paul gives a list of eyewitnesses and points out to his readers that most of those eyewitnesses are still alive and available for questioning....**

Immediately after Jesus' arrest and crucifixion, His followers were in a state of grief and confusion. His disciples ran away (Mark 14:50-52). Peter denied Him (Matt 26:69-74). Judas hung himself (Matt 27:1-10). No record exists of anyone in His inner circle requesting His body for burial and the disciples do not appear to have any plans to continue their work. Who would they follow? Their leader had been executed in the most painful and humiliating manner possible. They feared for their own lives, and for good reason.

Shortly thereafter we see Jesus followers emboldened and proclaiming Jesus risen. No longer do they run and hide. They preach the gospel of Christ far and wide to anyone who will listen. Peter, who had so recently denied Jesus while He was questioned by the Sanhedrin, now boldly proclaimed to that same group “We must obey God rather than men” (Acts 5:29). Ultimately, most of the apostles died for their belief that Jesus was indeed the risen Son of God.

## **Matthew 26:57-58, 69-75 (ESV)**

<sup>57</sup> Then those who had seized Jesus led him to Caiaphas the high priest, where the scribes and the elders had gathered. <sup>58</sup> And Peter was following him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end.

<sup>69</sup> Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, “You also were with Jesus the Galilean.” <sup>70</sup> But he denied it before them all, saying, “I do not know what you mean.” <sup>71</sup> And when he went out to the entrance, another servant girl saw him, and she said to the bystanders, “This man was with Jesus of Nazareth.” <sup>72</sup> And again he denied it with an oath: “I do not know the man.” <sup>73</sup> After a little while the bystanders came up and said to Peter, “Certainly you too are one of them, for your accent betrays you.” <sup>74</sup> Then he began to invoke a curse on himself and to swear, “I do not know the man.” And immediately the rooster crowed. <sup>75</sup> And Peter remembered the saying of Jesus, **“Before the rooster crows, you will deny me three times.”** And he went out and wept bitterly.

## **Acts 4:5-12 (ESV)**

<sup>5</sup> On the next day their rulers and elders and scribes gathered together in Jerusalem, <sup>6</sup> with Annas the high priest and Caiaphas and John and Alexander, and all who were of the high-priestly family. <sup>7</sup> And when they had set them in the midst, they inquired, “**By what power or by what name did you do this?**” <sup>8</sup> Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders, <sup>9</sup> if we are being examined today concerning a good deed done to a crippled man, by what means this man has been healed, <sup>10</sup> let it be known to all of you and to all the people of Israel that **by the name of Jesus Christ of Nazareth**, whom you crucified, whom God raised from the dead—by him this man is standing before you well. <sup>11</sup> This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. <sup>12</sup> And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.”

An open book is shown from a top-down perspective, with its pages slightly curved. The text on the pages is mostly illegible due to a dark, semi-transparent overlay. The overlay contains a quote in large, white, bold, sans-serif font. The quote is centered and reads: "Then he appeared to James, then to all the apostles..."

**"Then he appeared to James, then to all the apostles..."**

The conversion of James is remarkable testimony as to the validity of the resurrection. During Jesus' lifetime His brothers' did not believe His claims (Mark 3:21, John 7:5). However, something happened to turn James from a skeptic to an apostle (Galatians 1:19) and pillar of the church (Galatians 2:9). Indeed, history reveals that James was stoned to death for this belief. Jesus' death on the cross would have no reason to cause this change of heart. If that were the end of the story, the crucifixion would have affirmed James' existing belief that his brother Jesus was crazy and certainly not the Son of God. The most reasonable inference for this dramatic turnaround is that James believed he saw the risen Jesus.



**"Last of all, as to one untimely born, he appeared also to me..."**

Saul was a well known and dedicated persecutor of the early church. By the standards of the day he had it made. He was born with the highly coveted position of Roman citizen, (Acts 22:27) had been educated by the respected Rabbi Gamaliel, (Acts 22:3) had become a Pharisee, (Phil 3:4-6) and was obviously trusted and respected as he was sent out by “the high priest and the whole council of elders” (Acts 22:5) to put a stop to the growing threat that was the early church.

## **Philippians 3:7-11 (ESV)**

<sup>7</sup> But whatever gain I had, I counted as loss for the sake of Christ. <sup>8</sup> Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ <sup>9</sup> and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith— <sup>10</sup> that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, <sup>11</sup> that by any means possible I may attain the resurrection from the dead.

## **2 Corinthians 11:24-27 (ESV)**

<sup>24</sup> Five times I received at the hands of the Jews the forty lashes less one. <sup>25</sup> Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked; a night and a day I was adrift at sea; <sup>26</sup> on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers; <sup>27</sup> in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure.