

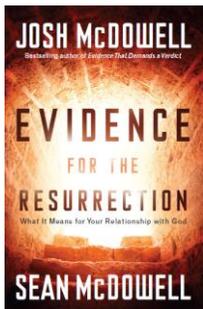
# RECLAIMING EASTER

## 5 TEACHING OUTLINES / TRANSCRIPTS

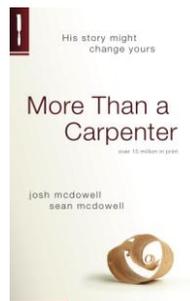
Taken from 8 hours of teaching on the Resurrection

BY

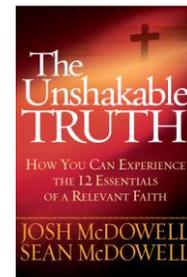
Josh D. McDowell



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1. Resurrection Outline / Transcript #1
2. Resurrection Outline / Transcript #2
3. Resurrection Outline / Transcript #3
4. Resurrection Outline / Transcript #4
5. Resurrection Outline / Transcript #5



Legend:

**MTAC:** More Than A Carpenter

**E4R:** Evidence for the Resurrection

**[Ppt128]:** PowerPoint Slide #128

**TS¶#43:** Paragraph #43 in Sermon Transcripts

# RESURRECTION OUTLINE

(Part 4)

## IV. ONE THEORY IS AS BAD AS ANOTHER

“The resurrection could not have been maintained in Jerusalem for a single day, for a single hour, if the emptiness of the tomb had not been established as a fact for all concerned.”

--Paul Althaus, University of Erlangen, Germany

### A. TWO PRINCIPLES TO CONSIDER [ppt1291-1299]

E4Rp199-200

TS¶61

#### 1. Consider All the Facts

J.N. D. Anderson, head of the Institute for Advanced Legal Studies in the University of London, emphasizes that “a point which needs stressing is that the evidence must be considered as a whole. It is comparatively easy to find an alternative explanation for one or another of the different strands which make up this testimony.

“But such explanations are valueless unless they fit the other strands in the testimony as well. A number of different theories, each of which might conceivably be applicable to part of the evidence but which do not themselves adhere into an intelligible pattern, can provide no alternative to the one interpretation which fits the whole.”

[ppt1293-1296]

#### 2. No Preconceived Conclusions [ppt1297]

TS¶62

### B. TOMB OCCUPIED THEORIES

E4R 201

MTAC 130

TS¶64

#### 1. Unknown Tomb Theory [ppt1348-1357]

Professor Guignebert makes the following utterly unfounded statement: “The truth is that we do not know, and is all probability the disciples knew better, where the body of Jesus had been thrown after it had been removed from the cross, probably by the executioners. It is more likely to have been cast into the pit for the executed than laid in a new tomb.”

E4Rp201-202

##### a. Who’s Got the Body?

“Name That Tomb” TV show

##### b. Theory Weaknesses

##### i. No supporting evidence

E4Rp201-202

- ii. Totally disregards the testimony of secular and ecclesiastical literature
- iii. Ignores straight-forward narrative of the Gospel records
  - ◆ Gospels do record Joseph of Arimathea taking the body – John 19:38; Matthew 27:57
  - ◆ Gospels mention burial preparations – Matthew 27:59
  - ◆ The women watched the entombment of Christ’s body
  - ◆ Observations of the tomb itself
  - ◆ Jews asked Pilate to place a guard
  - ◆ Tomb visited by the women
  - ◆ Peter and John’s visit
- iv. Ignores 2 principles of research

## 2. Wrong Tomb Theory [ppt1314-1347]

Professor Lake, one of the initiators of this theory, says: “It is seriously a matter for doubt whether the women were really in a position to be quite certain that the tomb which they visited was that in which they had seen Joseph of Arimathea bury the Lord’s body. The neighborhood of Jerusalem is full of rock tombs, and it would not be easy to distinguish one from another without careful note...It is very doubtful if they were close to the tomb at the moment of burial...It is likely that they were watching from a distance, and that Joseph of Arimathea was a representative of the Jews rather than of the disciples. If so, they would have had but a limited power to distinguish between one rock tomb and another close to it.”

“The possibility, therefore, that they came to the wrong tomb is to reckoned with and it is important because it supplies the natural explanation of the fact that whereas they had seen the tomb closed, they found it open...”

“If it were not the same, the circumstances all seem to fall into line. The women came in the early morning to a tomb which they thought was the one in which they had seen the Lord buried. They expected to find a closed tomb, but they found an open one; and a young man... [who] guesses their errand, tried to tell them that they had made a mistake in the place. ‘He is not here,’ said he, ‘see the place where they laid him,’ and probably pointed to the next tomb. But the women were frightened at the detection of their errand, and fled...”

- a. Which tomb was it?

TS¶63  
E4Rp202-203  
MTACp130-131

- b. Fails the test
  - i. Ignores historical testimony
  - ii. Ignores literary testimony
  - iii. Would have to weigh:
    - ◆ Women went to wrong tomb
    - ◆ Men went to the wrong tomb
    - ◆ Jews went to the wrong tomb
    - ◆ Sanhedrin went to the wrong tomb
    - ◆ Joseph went to the wrong tomb
    - ◆ Angel went to wrong tomb
      - Private burial place
      - Ignores two principles of research

c. Whole World Went to the Wrong Tomb

3. Legend Theory [**ppt1258-1270**]

E4Rp203-204

- a. No time
- b. Eyewitnesses
- c. Early church

4. Spiritual Resurrection Theory [**ppt1371-1388**]

- a. Jewish concept of bodily resurrection
- b. Jesus' appeal to tough – Luke 24:39
- c. Ate fish with followers – John 21:1-14
- d. Ignore Roman guard's testimony
- e. Ignore Jewish High Priest bribe
- f. Ignores two principles of research

MTACp132

5. Hallucination Theory [**ppt1389-1407**]

- a. Definition of Hallucination
  - i. Anglicized form of the Latin term *aluncination*, which means “a wandering of the mind, idle talk, prating.” The word didn't become a technical term in psychology and medicine

TS¶68b  
E4Rp206-211  
MTACp131

- until the 19<sup>th</sup> century.
- ii. Doctors Sarbin and Juhaz pointed out that hallucination is “perhaps unique among psychiatric terms in having remained essentially unaltered from the late 19<sup>th</sup> century to the present.”
  - iii. The *American Psychiatric Association’s* official glossary defines a hallucination as “a false sensory perception in the absence of an actual external stimulus.” TS¶70
  - iv. The *Psychiatric Dictionary* defines it as “an apparent perception of an external object when no such object is present.”
  - v. In an article by Dr. J. P. Brady of the Department of Psychiatrics at the University of Pennsylvania, School of Medicine, entitled *The Veridicality of Hypnotic Visual Hallucinations*, he defines them as “the perception of objects or patterns of light which are not objectively present.” TS¶71
- b. Only Certain People [**ppt1409**] TS¶72
- Particular kinds of people; usually schizophrenics or paranoids E4Rp207
- c. Very Personal [**ppt1412**]
- i. Linked to sub-consciousness and past TS¶73
  - ii. Experience = unlikely more than 2 persons would have the same experience E4Rp207
  - iii. Purely subjective explanation without reference to external object
- d. A False Response TS¶74
- i. Erroneous perception or false response to sense stimulation – bright light, etc.
  - ii. Various appearances
6. The Swoon Theory [**ppt1621-1642**] TS¶66
- E4R 221-226
- a. He just swooned MTAC 132
  - b. A Greater Miracle TS¶67
  - i. Crucifixion TS¶68
  - ii. Four executioners
  - iii. Guard
  - iv. Stone
  - v. Grave
  - vi. Ignores two principles of research
- c. A Skeptic’s Opinion [**ppt1664-1653**]

Dr. David F. Strauss said, “It is impossible that a being who has been stolen half-dead out of the sepulcher, who crept about weak and ill, wanting medical treatment; who required bandaging, strengthening and indulgence, and who still at last yielded to his sufferings, could have given to the disciples the impression that he was a Conqueror over death and the grave, the Prince of Life, an impression which lay at the bottom of their future ministry.”

“Such a resuscitation could only have weakened the impression which He had made upon them in life and in death, at the most could only have given it an elegiac voice, but could by no possibility have changed their sorrow into enthusiasm, have elevated their reverence into worship.”

## 7. The Passover Plot – Plot [ppt1687-1706]

- a. A Few Plot Observations
  - i. Believed He wasn't Messiah
  - ii. Plotted – confidence Joseph of Arimathea and an “anonymous” young man
  - iii. Faked death – drug
  - iv. Plan for Joseph to take him to his tomb
  - v. Spear thrust
  - vi. Emotionally crazed Mary
  - vii. Appearance motivated followers
- b. The Theories Determine the Facts
- c. So Many Problems
  - i. Pick and choose
  - ii. Four executioners
  - iii. Roman guard
  - iv. Roman seal
  - v. Change in disciples
  - vi. Eyewitnesses
  - vii. Ignores two principles
  - viii. The Myth Theory
  - ix. The Muslim Substitution Theory
  - x. Disciples stole the body

## C. THE FACTS SPEAK LOUDER THAN THE THEORIES

Professor Paul L. Maier, a man trained to analyze historical arguments, concludes, “None of these theories, then, offers any solid base for

historical reconstruction of what happened on the first Easter morning. If honestly examined, they appear quite fanciful, and all of them raise far more difficulties than they solve. No one theory explains all of the phenomena reported at the time, and it would take an incredible combination of several of them to begin to do so. This much must be admitted, not merely on any basis of Christian apologetic, but of sober historical inquiry.” [ppt1699-1702]

D. HE IS RISEN! [ppt1706]

E4R 226  
E4R 223

**Legend:**

**E4R** – *Evidence for the Resurrection*, by Josh McDowell

**MTAC** – *More Than a Carpenter*, by Josh McDowell

¶ - refers to the particular paragraphs in *The Resurrection Transcript*

[ppt123...] – refers to where that particular point can be found within the PowerPoint slides