

CHAPTER SEVENTEEN

THE TRUTH ABOUT JESUS' BODILY RESURRECTION

She stands a few feet away sobbing as her son hangs, nailed to a ¶1
rugged cross. John stands beside Mary trying to comfort her. Moments
later Jesus took one last breath and said, "It is finished! Then he bowed
his head and gave up his spirit" (John 19:30).

Joseph of Arimathea and few women lower Jesus' lifeless body ¶2
from the cross and prepare him for burial. After placing their dead
Messiah in the tomb they rolled the large stone in place to seal him
away for good, or so many thought.

Imagine a conversation of two observers of Jesus and his ¶3
disciples immediately after the Messiah's death. "I thought this
Messiah Movement was going to last," Hamon states dryly. "Yeah, me
too," agreed Benjamin. "I wonder what his disciples are going to do ¶4
now?" E4Rpp107-108

"Oh, I think it will be difficult," Hamon responds, "but they can ¶4
still keep things going."

"How?" Benjamin asks skeptically. "Without their Messiah they ¶5
don't have a message!"

"Sure they do," Hamon argues. "Of course, Jesus can't marshal ¶6
an army to overthrow the Romans since he's dead, but his disciples can

still propagate all his great teachings.”

The two men ponder a moment. Finally Benjamin says ¶7
thoughtfully, “Yeah, they have lost their charismatic speaker and
miracle worker, but they still have a solid teaching of ‘love your
neighbor as yourself’ theme. That should keep things going. Maybe
they’ll be just fine.”

Hamon and Benjamin have a good point if Jesus came to earth ¶8
just to offer a “love your neighbor” message. But that wasn’t Jesus’
primary mission. “Adam’s sin brought death, so death spread to
everyone” (Romans 5:12). Far more than the fate of Jesus’ teachings or
an earthly Messiah Movement hung on the cross that day. The fate of
the entire human race hung with him.

Jesus, as the Holy Lamb of God, was the perfect sacrifice for ¶9
sin. His death was an atoning necessity. No other sacrifice would do.
But there was also the need of a holy and blameless High Priest to offer
the blood of the Holy Lamb on the altar before God. For if Jesus did
not break the power of death over his own body by raising to life, he
could not enter the Most Holy Place, offer his blood on our behalf, and
cancel our death sentence (see Hebrews 9:11-12). Jesus’ bodily
resurrection was an historical necessity.

“Because God’s children are human beings—made of flesh and ¶10

blood—Jesus also became flesh and blood by being born in human form. For only as a human being could he die, and only by dying could he break the power of the Devil, who had the power of death” (Hebrews 2:14). Jesus literally had to bodily rise from the dead “so that he could be our merciful and faithful High Priest before God. He then could offer a sacrifice that would take away the sins of the people” (Hebrews 2:17). That is why Paul the apostle was so emphatic about the bodily resurrection of Jesus being the foundation of our faith. He said, “If Christ has not been raised, our preaching is useless and so is your faith” (1 Corinthians 15:14). Jesus’ promise to forgive us of our sins and be the atoning sacrifice that would allow us to have a relationship with God was based, not only upon his death, but also upon his resurrection. ppt173]

“If Christ has not been raised, then your faith is useless, and you ¶11 are still under condemnation for your sins [and] we are the most miserable people in the world...**BUT** the fact is that Christ has been raised from the dead” (1 Corinthians 15:17-20). It is an historical reality that Jesus’ body was raised to new life and because of it, we have new life! “God is so rich in mercy, and he loved us so much, that even while we were dead because of our sins, he gave us life when he raised Christ from the dead” (Ephesians 2:4-5).

**Therefore, we believe the truth that Jesus died on the cross
as a sacrifice for our sins and on the third day bodily rose to life ¶12
again in order to transform our lives and secure our eternal
salvation.**

God took an apparent disastrous Friday and turned it into Good ¶13
Friday—because death had no power over the righteous Son of the
sovereign God. Jesus broke the power of death by rising from the grave
on the third day, and in doing so pierced the kingdom of darkness with
a penetrating light. What seemed to be the destruction of Christ and a
hopeless situation for the human race proved to be the very means of
the hope of eternal life.

Jesus' promise of sins forgiven and an eternal relationship with ¶14
God is nothing but a fantasy, a false hope, unless Jesus literally did rise
from the dead. Jesus' death was an atoning necessity and his
resurrection was an historic necessity if our salvation is to mean
anything at all. Our confidence in this truth is in knowing that Christ's
resurrection is actually, factually true.

Knowing Why:

Believing the Truth with Confidence that Jesus

Bodily Rose from the Dead

Even Gerd Ludemann, an atheist scholar who has criticized Christianity for its supernatural claims, admits to the importance of Jesus' resurrection to the Christian faith. He states, "The resurrection of Jesus is the central point of the Christian religion...Evidently everything quite simply depends on the event of the resurrection of Jesus."¹ Ludemann is right about that, everything does depend on the event of the resurrection. Christ's sacrificial death for our atonement would have been meaningless without his bodily resurrection.

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The Empty Tomb

[ppt1074-1113]

It was early in the morning on the first day of the week when several women approached the tomb where Jesus had been buried. Because Jesus was placed in the tomb late on Friday, which was the beginning of the Sabbath, the women had not fully completed anointing the body of Jesus.

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But there was a big problem. The stone in front of the tomb was rolled away and after looking inside they discovered that Jesus' body was gone. Two men appeared dressed in clothes that gleamed like lightning and said:

[ppt1074-1113]

"Why are you looking in a tomb for someone who is alive? He isn't here! He has risen from the dead! Don't you remember

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what he told you back in Galilee, that the Son of Man must be betrayed into the hands of sinful men and be crucified, and that he would rise again the third day?’ Then they remembered that he had said this. So they rushed back to tell his eleven disciples—and everyone else—what had happened. The women who went to the tomb were Mary Magdalene, Joanna, Mary the mother of James, and several others. They told the apostles what had happened, but the story sounded like nonsense, so they didn’t believe it.” (Luke 24:5-11)

Perhaps as much as Jesus’ disciples wanted to believe that the Messiah rose from the dead, they didn’t. But soon they would see for themselves. When the disciples were meeting together Jesus appeared. “As he spoke, he held out his hands for them to see, and he showed his side” (John 20:20). But Thomas, one of Jesus’ disciples, wasn’t at the meeting. When they told him what they saw with their own eyes he said, “I won’t believe it unless I see the nail wounds in his hands, put my fingers into them, and place my hand into the wound in his side” (John 20:25).

Eight days later, sure enough, Jesus showed up at a meeting with Thomas in attendance. He offered him to put his fingers in his

hand and side and said, “Don’t be faithless any longer. Believe!’ ‘My Lord and my God!” Thomas exclaimed” (John 20:27-28). The evidence was clear—Jesus was the risen Lamb of God! [ppt1074-1113]

For those who saw Jesus after his resurrection had physical proof that he was alive. Yet the fact that his tomb was empty was also undeniable. It is significant that after the resurrection, the suddenly emboldened disciples of Christ did not go off to Athens or Rome to preach that he had been resurrected; they went right back to the city of Jerusalem where, if what they were claiming was false, their message would have been easily disproved. The resurrection claim could not have been maintained for a moment in Jerusalem if the tomb had not been empty. ¶21

Philosopher Stephen Davis observes, “Early Christian proclamation of the resurrection of Jesus in Jerusalem would have been psychologically and apologetically impossible without safe evidence of an empty tomb...in other words, without safe and agreed-upon evidence of an empty tomb, the apostles’ claims would have been subject to massive falsification by the simple presentation of the body.”ⁱⁱ ¶22 [ppt1082-1085] E4Rp189

Both Jewish and Roman sources and traditions acknowledge an empty tomb. These sources range from the Jewish historian Josephus ¶23 [ppt1183-1207]

to a compilation of fifth-century Jewish writing called the *Toledoth Jeshu*. Author and writer Dr. Paul Maier calls this “positive evidence from a hostile source, which is the strongest kind of historical evidence. In essence, this means that if a source admits a fact decidedly *not* in its favor, then that fact is genuine.”ⁱⁱⁱ

E4R147

[ppt1086-1087]

E4Rp189

One of the most compelling evidences showing that the empty tomb story was not an apologetic device is the fact that it was first discovered to be empty by women. In first-century Palestine, women had a low status as citizens or legal witnesses. Except in rare circumstances, Jewish law precluded women from giving testimony in a court of law. Why would those who wanted to advance Christianity have contrived a story that embarrassed the disciples—the essential proponents of the new faith—by having them flee during the crucifixion and yet have women courageously approaching the tomb and providing the first witness to its vacancy? Such a story would not have served the purpose of advancing the cause. Common sense tells us that the only reason the women were reported as the first witnesses was because it was the truth. Dr. Paul Maier accurately observes that “if the resurrection accounts had been manufactured...women would *never* have been included in the story, at least, not as first witnesses.”^{iv}

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[ppt1118-1121]

E4Rpp190-191

[ppt1121]

E4Rp191

The empty tomb of Jesus stands as a clear witness that as the ¶25

angel said, “He isn’t here! He has risen from the dead” (Luke 24:5). While your faith in Jesus’ resurrection, evidenced by an empty tomb, may be secure, knowing why you believe that truth with confidence can reinforce your trust in Jesus as the perfect Lamb of God and Savior of the world. So consider the remaining chapter as an opportunity to add even more of a foundation to your faith.

There have been various alternative theories offered as explanations for the events surrounding the days and weeks after Jesus’ death—theories that attempt to explain what happened other than Jesus’ bodily resurrection. We will cover two such theories here and three more in Chapter 21. Note: A more exhaustive treatment of Christ’s resurrection can be found in the author’s book entitled *Evidence for the Resurrection* published by Regal Publishing.

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[ppt1200-1706]

The Stolen-Body Theory

The evidence of an empty tomb following the crucifixion and burial of Jesus does not by itself prove that he rose from the dead. Yet it does require explanation. One explanation that was offered within hours of the empty tomb’s discovery was the theory that the disciples of Jesus stole the body. Matthew reports:

E4Rp216-221

[ppt1461-1482]

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Some of the men who had been guarding the tomb went

to the leading priests and told them what had happened. A meeting of all the religious leaders was called, and they decided to bribe the soldiers. They told the soldiers, “You must say, ¶28
‘Jesus’ disciples came during the night while we were sleeping, and they stole his body.’ If the governor hears about it, we’ll stand up for you and everything will be all right.” So the guards accepted the bribe and said what they were told to say. Their story spread widely among the Jews, and they still tell it today. (Matthew 28:11-15) [ppt1462-1465]

The possibility that Jesus’ tomb was empty because the ¶29
disciples stole his body may seem plausible at first glance. However, the most cursory consideration will quickly show that the stolen-body theory creates more problems than it solves. For example:

- If the guards were sleeping, how could they know whether ¶30
the disciples—or anyone—stole the body? Sleeping sentinels [ppt1575-1578]
can’t reliably report what happened while they slept. E4Rp193-194
- Roman soldiers were executed for sleeping on guard duty MTACp130
(which explains Matthew’s report of the religious leaders telling ¶31
the guards, “If the governor hears about it, we’ll stand up for [ppt1142-1143]
you and everything will be all right”). How plausible is it that

all the guards at the tomb would have decided to take a nap, knowing that it could cost them their lives?

- Even if the Roman guards had slept, consider what it would have taken for thieves to remove the body from the tomb. The circular stone used to seal the tomb would have weighed between one and two tons! Thieves would have had to sneak past the guards, roll the large stone up a grooved incline, enter the dark tomb, and exit with the body . . . all without waking a single member of the detachment! ¶32 [ppt1128-1131]

The notion that the disciples stole the body while the Roman guards slept certainly strains the bounds of believability. ¶33

The Case of the Stolen Body

The detachment of Roman soldiers is not the only problem with the stolen-body theory. It's also difficult to imagine the followers of Jesus as the ones who would steal his body. Consider this: ¶34

- It would have taken considerable bravery—even daring—to go up against a detachment of Roman soldiers, whether they were asleep or awake. Yet the historical record shows that the disciples, in the days following the death of Jesus, were a depressed and cowardly group, running away at the first sign of ¶35 [ppt1516]

trouble, denying any association with Jesus, and cowering behind locked doors—hardly the picture of a group that would risk arrest to steal their dead teacher’s body (see Mark 14:50; Luke 22:54-62; John 20:19)!

- One of the first witnesses on the scene of the empty tomb reported that Jesus’ gravecloth was neatly folded and arranged on the burial slab (see John 20:5-8). Can you imagine grave robbers taking the time to meticulously unwrap the body and neatly arrange the cloth on the stone slab? On the contrary, if the body had been stolen, the burial wrappings would certainly have been removed with the body. ¶36 [ppt1146-1148]

- According to the historical accounts, the disciples were skeptical when they heard the news of the empty tomb. From all indications, they were not expecting an empty tomb, much less plotting to steal Jesus away. ¶37 [ppt1517] MTACp93

- Why would a group of men who had run and hidden when Jesus was alive suddenly decide to courageously steal his body and begin propagating a story that would certainly bring on them the very treatment (arrest, beatings, even death) they had fled just three days earlier? ¶38 [ppt1516] MTACp193

But if the disciples did not steal the body of Jesus from his tomb, where did it go? The historical record asserts that mere weeks after the death of Jesus, his followers were publicly preaching the news of his resurrection. During the week of Pentecost, in fact, thousands were “baptized and added to the church” as a result of this preaching (Acts 2:41). ¶39

But if Jesus’ body hadn’t been resurrected and the religious and political leaders of the day had stolen his body, they could have quickly and effectively quashed the rising sect of Christians by wheeling Christ’s corpse through the streets of Jerusalem. This would have been undeniable evidence that would have destroyed Christianity practically before it started. But that never happened, which further bolsters the case for Jesus’ resurrection. ¶40 [ppt1580-1593] E4Rpp220-221

The enemies of Jesus had every reason to produce his body. There’s no reason to believe that the followers of Jesus could or would have stolen his body. It seems clear that subscribing to the stolen-body theory means climbing a mountain of implausibility’s. In short, while “the difficulties of belief may be great,” as noted author George Hanson points out in *The Resurrection and the Life*, “the absurdities of unbelief are greater.”^v ¶41

The Swoon Theory

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Some people have tried to explain the empty tomb by suggesting that Jesus never really died. The swoon theory, as it's come to be called, supposes that Jesus was indeed nailed to the cross and suffered tremendous pain and loss of blood. But when he was removed from the cross, he wasn't quite dead; he was merely in shock.

[ppt1621-1643]

E4Rp163, 168-169

MTAC128

Some proponents of this view even cite the New Testament record for evidence, showing that even “Pilate couldn't believe that Jesus was already dead” (Mark 15:44). They surmise that the disciples—aided by Joseph of Arimathea—took down the still-living Jesus from the cross and laid him in the tomb (Hugh J. Schonfield, author of the bestseller *The Passover Plot*, even suggested that Jesus *planned* all this!).

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[ppt1687-1705]

E4Rpp221-222

Then—so the theory goes—Jesus, aided by the cool air of the tomb, by the reviving effects of the burial spices he was wrapped in, and by a day-and-a-half of rest, rose from his own burial slab, cast off his shroud, and left the tomb. When he met his disciples, they mistakenly thought he had risen from the dead (when, in fact, it was nothing more than a surprising resuscitation).

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But the swoon theory has several fatal flaws.

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The “Death Certificate”

Jesus had undergone a vicious beating. It was typical for Romans to use an instrument known as a flagrum, which often ripped the victim to shreds (many prisoners died before they could be executed, as a result of this scourging). Jesus was then nailed by his hands and feet to a cross.

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[ppt1635]

E4Rp222

Then, because the next day was the beginning of the Jewish Passover and Jewish law did not allow them to leave a victim hanging on the cross overnight, the religious leaders asked Pilate to hasten death by ordering that the prisoners’ legs be broken (see Deuteronomy 21:22-23; John 19:31). This action usually resulted in death by asphyxiation, as the victim, unable to push up on his feet to relieve the constriction caused by the weight of his body on his lungs and breathing passages, slowly suffocated.

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When the crucifixion detail came to break the legs of Jesus, however, they discovered that he was already dead. Nonetheless, to be sure, “one of the soldiers . . . pierced his side with a spear, and blood and water flowed out” (John 19:34). Soon thereafter, when Joseph of Arimathea requested custody of the body, the Roman governor expressed surprise that Jesus was already dead and demanded confirmation. *Only after receiving a firsthand report* did Pilate release

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[ppt934-945]

E4Rp169

the body into the hands of Joseph, thus fully verifying the fact that Jesus was dead before he was buried.

The Gravecloths

[ppt996-1020]

Jesus' followers prepared his body according to Jewish burial customs. Nicodemus provided "about seventy-five pounds of embalming ointment made from myrrh and aloes. Together [Nicodemus and Joseph] wrapped Jesus' body in a long linen cloth with the spices" (John 19:39-40).

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E4Rpp174-175

The custom was to wrap the body tightly from the armpits to the ankles, layering the spices—often of a sticky, grimy consistency—between the wrappings. The spices served a dual purpose, preserving the body and acting as an adhesive for the gravecloths. The head was also wrapped in a turban-style cloth.

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Yet the historical records report that when the empty tomb was discovered on the first day of the week, the witnesses on the scene saw "the linen wrappings lying there, while the cloth that had covered Jesus' head was folded up and lying to the side" (John 20:6-7).

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Accepting the swoon theory would require us to believe that Jesus, having suffered the unspeakable torture of crucifixion, awoke in a dark tomb, maneuvered himself out of the tightly wound cloths and

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spices, folded the cloth, laid it on the burial slab, and exited the tomb . . .
. naked.

Nineteenth-century theologian David Strauss was one of the ¶53
most bitter of all opponents of the supernatural elements in the Gospels [ppt1646-1652]
and a man whose works did much to destroy faith in Christ. This man,
despite all of his vicious criticisms and firm denials of anything
involving the miraculous, said this about the theory that Jesus revived
from a swoon:

It is impossible that a being who has been stolen half-
dead out of the sepulcher, who crept about weak and ill, wanting ¶54
medical treatment...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.^{vi}

The Stone

Not only was Jesus tightly encased in burial cloths and spices, [ppt1128-1131]
he was also buried in a rock tomb whose entrance was blocked by a ¶55
stone weighing perhaps as much as one to two tons. E4Rp194-198

Let's assume Jesus had been taken from the cross in a "swoon,"

and the cold, damp tomb revived him sometime later. Let's also assume that he managed to extricate himself from the unyielding ¶56 encasement of his burial clothes. We must next assume that once free of those constraints, he managed—from the inside of a tomb designed to be opened only from the outside—to roll a two-ton circular stone up the slotted incline (a difficult job for several men), while somehow propping the stone to prevent it from rolling down again and closing the tomb. All this had to be done by a man who hours before had been flogged, pierced with a crown of thorns, hanged on a cross by nails through his hands and feet, and stabbed in the ribs with a Roman spear. And it had to be done so quietly as to escape the notice of the soldiers who were guarding the tomb, allowing him to slip away unnoticed.

The Appearances

On the same day on which Jesus supposedly resuscitated in a ¶57 cold, damp, dark tomb, unwrapped himself from the gravecloths, rolled a two-ton stone uphill, and snuck by Roman sentinels guarding the tomb, he also walked more than seven miles from Jerusalem to Emmaus.

Luke 24 records Jesus' appearance to two of his followers who ¶58 were on the road to Emmaus, a seven-mile trek from Jerusalem. They [ppt1170]

didn't recognize Jesus until they reached their destination and invited him to eat with them. When he broke the bread in his customary way, "their eyes were opened, and they recognized him" (Luke 24:31). Walking seven miles to Emmaus is hardly the kind of activity you would expect from a man who had been removed from an executioner's cross and laid in a tomb for more than thirty-six hours.

Yet the appearance of Jesus on the road to Emmaus is only the first in a string of appearances (within days of his brutal experience on the cross) that convinced Jesus' followers that he had defeated death and risen from the dead. Another record of Christ's appearing after the resurrection is made by Paul in 1 Corinthians.

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[ppt1167-1177]

E4Rp180

I passed on to you what was most important and what had also been passed on to me—that Christ died for our sins, just as the Scriptures said. He was buried, and he was raised from the dead on the third day, just as the Scriptures said. He was seen by Peter and then by the twelve apostles. After that, he was seen by more than five hundred of his followers at one time, most of whom are still alive, though some have died by now. Then he was seen by James and later by all the apostles. (1 Corinthians 15:3-7)

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In these verses, Paul appeals to his audience’s knowledge of the fact that Christ had been seen by more than five hundred people at one time. Paul reminds them that the majority of these people was still alive and could be questioned. This statement is as strong evidence as anyone could hope to find for something that happened 2,000 years ago.

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Likewise, author C.H. Dodd has observed, “There can hardly be any purpose in mentioning the fact that most of the five hundred are still alive, unless Paul is saying, in effect, ‘the witnesses are there to be questioned.’”^{vii}

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[ppt1159-1160]

E4Rp196

This is why apologist William Lane Craig claims that “it is nearly indisputable that this appearance took place.”^{viii} Paul never could have claimed that Jesus appeared to five hundred witnesses so soon after the event if the event had not actually occurred.

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If each of these five hundred people were to testify in a courtroom for only six minutes each, including cross-examination, you would have an amazing fifty hours of firsthand eyewitness testimony. Add to this the testimony of the many other eyewitnesses and you could well have the largest and most lopsided trial in history.^{ix}

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[ppt1182]

E4Rp196

The Ascension

If Jesus revived from a deathlike swoon, there is no reason to believe that he later ascended into heaven, as Mark and Luke record. But if Christ didn't ascend, where did he go? Is it reasonable to believe that Jesus withdrew from his followers, to live out the rest of his life in seclusion and die in obscurity?

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[ppt1176]

MTACpp89-124

Such a theory would necessitate the belief that while the young church was preaching the news of Christ's resurrection, Jesus himself lived in some solitary retreat, unknown to even his closest followers, while his absence perpetuated the legend of Christianity. This scenario would make Jesus Christ—whose teachings extolled the highest standards of morality—the greatest deceiver of all time and his resurrection the greatest hoax in history.

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That would require believing that Jesus knowingly pursued an insane course of action: contriving his own resurrection to gain a renown he would never witness or enjoy.^x

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The Reality of the Risen Lord

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The reality of Jesus' resurrection had a profound impact on the disciples. They were transformed from cowards to bold preachers, whom most gave their very lives for their risen Lord.

When the authorities captured Jesus in the Garden of Gethsemane, the Bible tells us that “all the disciples deserted him and fled” (Matthew 26:56; see Mark 14:50). During Christ’s trial, Peter went out and three times denied that he even knew Jesus (see John 18:15-27; Mark 14:66-72). After Christ was crucified, the fearful disciples hid themselves in an upper room and locked the doors (see John 20:19). These disciples were also skeptical when they first heard about the empty tomb. One of them refused to believe until he personally touched Jesus’ wounds. And two disciples on the road to Emmaus doubted while they personally talked to Jesus!

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[ppt1515]

MTACp93

[ppt1517]

MTACp93

But within days something happened to utterly change this group of cowardly followers into a bold band of enthusiasts who were willing to face a life of suffering for the cause of Christ.^{xi} What was it? What transformed these disappointed followers into true believers? It was the reality of the risen Christ. They accepted Jesus as the risen Lord and the offering of his blood before God as their High Priest secured their salvation forever (see Hebrews 9:12). And in the days to follow they propagated this Good News from Jerusalem, Judea, Samaria, and eventually to the ends of the earth. That truth is for us as well. We can equally trust our eternal salvation in the risen Christ.

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“And so, dear friends, we can boldly enter heaven’s Most Holy

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Place because of the blood of Jesus. This is the new, lifegiving way that Christ has opened up for us through the sacred curtain, by means of his death for us. And since we have a great High Priest who rules over God's people, let us go right into the presence of God, with true hearts fully trusting him" (Hebrews 10:19-22).

ⁱ Gerd Ludemann, *What Really Happened to Jesus: A Historical Approach to the Resurrection*, trans. By John Bowden (Louisville, KY: Westminster John Knox Press, 1995), 1.

ⁱⁱ Stephen T. Davis, *Risen Indeed* (Grand Rapids, MI: Eerdmans, 1993), 79-80.

ⁱⁱⁱ Paul L. Maier, "The Empty Tomb as History," *Christianity Today*, vol. 19, March 28, 1975, p. 5.

^{iv} Paul L. Maier, *First Easter* (New York, NY: Harper and Row, 1973), 98.

^v George Hanson, *The Resurrection and the Life* (London, England: William Clowes & Son, 1911), 24.

^{vi} David Friedrich Strauss, *The Life of Jesus for People*, 2d ed., vol. 1 (London, England: William & Norgate, 1879), 412.

^{vii} C.H. Dodd, "The Appearances of the Risen Christ: A Study in the Form Criticism of the Gospels," in *More New Testament Studies* (Manchester, UK: University of Manchester Press, 1968), 128.

^{viii} William Lane Craig, *The Son Rises* (Eugene, OR: Wipf and Stock Publishers, 2000), 94-95.

^{ix} Drawn from Josh McDowell and Sean McDowell, *Evidence for the Resurrection* (Venture, CA: Regal Publishing, 2009), 195-196.

^x Adapted from Josh McDowell, Bob Hostetler, David H. Bellis *Beyond Belief to Convictions* (Wheaton, IL: Tyndale House Publishers, 2002), 261-270.

^{xi} Josh McDowell, Sean McDowell *Evidence for the Resurrection* (Ventura, CA: Regal Publishing, 2009), 232-233.

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