

# Evidence for the Resurrection Part II



Happy Resurrection Sunday! Christ is risen! This is the continuation of [Evidence for the Resurrection Part I](#)

The 1 Corinthians 15:1-8 creed we just looked at, developing within a few years of Jesus' crucifixion and resurrection, is extremely important evidence to the resurrection of Jesus Christ. But we also have the Gospel accounts and the Acts accounts.

In the Gospels and Acts, we have accounts of Jesus appearing over several weeks in different locations.

Sometimes indoors sometimes outdoors; to the apostle John who would have found it easy to believe and to Thomas who was skeptical and found it difficult to believe.

But what we have are appearances that are solid. Not mystical or shadowy glimpses of someone that may have been Jesus at a distance if the light was right and you squinted...

Jesus talked to these people, He interacted and even ate with His disciples (Luke 24:42, 43). This was Jesus up-close and personal. Consider that Jesus appeared to:

- Mary Magdalene (John 20:14)
- Another Mary (Matthew 28:1, 9-10)
- Cleopas and his friend on the road to Emmaus (Luke 24:13-27)
- His disciples (Luke 24:36-53)
- His apostles without Thomas (John 20:19-24)
- His apostles with Thomas (John 20:26-29)
- Seven of His apostles (John 21:1-14)
- Eleven of the apostles (Matthew 28:16-20)
- His disciples at His ascension on the Mount of Olives (Luke 24:50-52 and Acts 1:4-9)

So, not only is Jesus' resurrection appearances recorded for us in the Gospels, but also taught in the Book of Acts. Consider the following verses:

- In Acts 2:32, during Peter's sermon, he says, "This Jesus God has raised up, *of which we are all witnesses.*" (emphasis added)
- In Acts 3:14-15, Peter again preaching to the "Men of Israel", says, "But you denied the Holy One...and killed the Prince of life, whom God raised from the dead, *of which we are witnesses.*" (emphasis added)
- In Acts 10:40-41, Peter confirms to Cornelius, "Him God raised up on the third day, and showed Him openly, not to all people, *but to witnesses chosen before God, even to us who ate and drank with Him after He rose from the dead.*" (emphasis added)
- Even Paul preaches in Acts 13:31, "He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people."

The bottom line is this, the number of witnesses to the resurrection of Jesus Christ is not only astounding and credible, but would stand up as evidence in a court of Law. Consider the following:

- "If you were to call each one of the witnesses to a court of law to be cross-examined for just fifteen minutes each, and you went around the clock without a break, it would take you from breakfast Monday until dinner on Friday to hear from them all. After listening to 129 straight hours of eyewitness testimony, who could possibly walk away unconvinced?"<sup>25</sup>

There are more credible witnesses, more incidents, more detail and more corroborating statements over and over again in the Bible to the resurrection of Jesus Christ.

The next letter in the acronym F. E. A. T. S is the Transformation of the Apostles.

#### **4. Transformation of the Apostles**

So, what was the effect on the disciples after seeing their risen Lord and Savior resurrected? What transformation came over them?

During His trial, crucifixion and even after Jesus' death, we see that the disciples were discouraged, depressed and even scared. These guys are even recorded as cowering in a room after Jesus' death.

- We read that at the time of Jesus' arrest, "all the disciples forsook Him and fled." (Matthew 26:56; Mark 14:50)
- Simon Peter *cringes with cowardness* when confronted by a servant girl. (Matthew 26:69-75)
- The remaining disciples are hiding behind shut doors "for fear of the Jews." (John 20:19)

It's obvious that these men, who had walked with Jesus for three years, did not expect that their Messiah would die, let alone be crucified on a tree.

They were taught that anyone crucified was accursed of God (Deut. 21:23, Gal. 3:13), and that their Messiah would not suffer death.<sup>26</sup>

And yet, we see in a very short time after the disciples had seen the physical resurrected Jesus, that they were no longer the scared men hiding behind closed doors that they were just weeks earlier.

These men *believed* they had seen Jesus Christ raised from the dead and it had such an impact on them, that it transformed them into men who boldly preached the Gospel to the ends of the earth.

These men gave up their sociological and their theological identities because they sincerely *believed* that they had seen Jesus raised from the dead.

These men died and were martyred for their *belief* that Jesus Christ had been raised from the dead.

### **Liars Make Poor Martyrs**

Lee Strobel puts it this way, "People will die for their religious beliefs if they sincerely believe they're true, but people won't die for their religious beliefs if they know their beliefs are false."<sup>27</sup>

Let's take a look at some of the deaths of the apostles and remember all they had to do was recant and admit that they had stolen the body or had made it all up.

All they had to do was say "Wait, Wait, I'm just kidding, I made it all up."

- Peter was crucified after being forced to watch the crucifixion of his wife. His last words to his wife are recorded as, "O thou, remember the Lord."
- Andrew was crucified on an X shaped cross. He was tied instead of nailed to extend the suffering.
- James was killed with a sword and is the only apostle whose martyrdom is actually recorded for us in Scripture (Acts 12:1-3).
- Phillip was stoned to death by most accounts in Asia Minor.
- Thomas is said to be buried in India after being killed by a spear for spreading the gospel.
- Matthew was reportedly beheaded.
- Bartholomew (Nathaniel) was crucified around 68 AD.
- Jude (Thaddaeus) was killed by an onslaught of arrows.
- James the Less was stoned to death.
- Simon the Zealot was sawn in two for preaching Jesus.
- John apparently was the only disciple to die a natural death.

Several facts stand out in the end:

1. All the disciples were afraid, confused, scared and fled after Jesus was crucified.
2. All the disciples saw the physically resurrected Jesus.
3. All the disciples were radically changed and empowered to spread the gospel of the Good News of the resurrection of Jesus Christ.
4. All the disciples were tortured and lived their lives for the furtherance of the Good News and with the exception of John, died

horrific deaths for the sake of Jesus Christ.

They *believed* they actually saw Jesus resurrected and it transformed their lives forever.

Jesus told His disciples in Acts 1:8:

- “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” (emphasis added)

The word power [Greek: *dunamis*] means “miraculous power, ability, abundance, might and strength.”

This is where the English word *dynamite* comes from.

- As believers, we have spiritual dynamite in the form of the gifts of the Spirit, service, fellowship and our witness to the world.

The bottom line is that these men walked, talked, touched and ate with the living physically resurrected Christ as evidenced by their complete 180 degree turn from fleeing disciples, to believing apostles who died spreading the Good News of Jesus Christ.

And finally, the last letter in the acronym F. E. A. T. S. – Skeptics Conversions.

## 5. Skeptics Conversions

If we’re honest with each other, we were once skeptics ourselves, or maybe we still are. Being skeptical is a good thing. If we were not skeptical, we could be taken in by every type of scam or con.

God Himself tells us in Isaiah 1:18, “Come let us reason together.”

The word *reason* [Hebrew: *yakah*] means “to argue, convince, correct, plead, reason (together).”

The word “reason” (*yakah*) is a law term used for arguing, convincing, or deciding a case in court. The people were to be convinced by their argumentation with God that He was right and they were wrong about their condition.”<sup>28</sup>

Let’s look at two of the main skeptics of Jesus’ claims, and how they were “convinced” and then ended up being two of His strongest supporters:

### James, the Brother of Jesus

Jesus had at least seven brothers and sisters according to Matthew 13:55-56:

- “Is this not the carpenter’s son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas? And His sisters, are they not all with us?”

Even Josephus, the Jewish historian from the first century mentions, "the brother of Jesus who was called the Christ, whose name was James."<sup>29</sup>

James, like Jesus' other family members were not believers in Jesus during His earthly ministry:

- Mark 3:21 says, "But when His own people heard about this, they went out to lay hold of Him, for they said, 'He is out of His mind.'"
- Mark 6:3-4 says, "Is this not the carpenter, the Son of Mary, and brother of James...So they were offended by Him. But Jesus said to them, 'A prophet is not without honor except in his own country, among his own relatives, and in his own house.'"
- John 7:5 says, "For even His brothers did not believe in Him."

Next we hear of James in the 1 Corinthians 15:7 creed and we read:

- "After that He was seen by James, then by all the apostles."

Then, we read that James is identified as the leader in the Jerusalem church:

- In Acts 15, we read of certain men in the church who were requiring circumcision (Acts 15:5), in addition to putting their faith in Jesus Christ.

Paul, Barnabas and Peter resolved the issue by speaking before the council in Jerusalem with James, apparently the leader, making the following recommendation in Acts 15:19:

"Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood."

We also have the testimony of Hegesippus (110–180 AD), a second century Christian writer of the early church:

- "James, the brother of the Lord, succeeded to the government of the Church in conjunction with the apostles. He has been called the Just by all from the time of our savior to the present day..."<sup>30</sup>

Although we do not have an abundance of information on James, we can conclude that while Jesus was in His earthly ministry, James was one of the brothers who thought Jesus "was out of His mind" and "did not believe Him."

After seeing the risen Lord as Paul tells us in 1 Corinthians 15:7, James then becomes the leader in the Jerusalem church.

Upon seeing Jesus after His resurrection, one can have no doubt that James was a skeptic who after seeing the risen Lord became a believer in Jesus Christ as his Messiah and Savior.

The Historian Josephus tells us that James was stoned to death for believing

in Jesus.

### **Saul of Tarsus (Paul)**

Saul of Tarsus, later known as Paul the apostle, was a devout Jew and Pharisee by training and education.

Saul hated anything to do with Christianity since he believed that it was disloyal and disruptive to the traditions of the Jewish people.

Acts 9:1 tells us that "Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked letters from him so that...he might bring them bound to Jerusalem."

What better way to tell Saul of Tarsus' own testimony than to let him speak for himself about his Jewish heritage and persecution of the church:

- Philippians 3:6,7 Paul says he was, "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee, concerning zeal, persecuting the church; concerning the righteousness which is the law, blameless."
- In Acts 22:3 Paul says, "I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers' law, and was zealous toward God"

Saul further admits his extremism against the Lord's church:

- 1 Corinthians 15:9 says, "For I am the least of the apostles, who am not worthy to be called an apostle, because *I persecuted the church of God.*" (emphasis added)
- Galatians 1:13 says, "For you have heard of my former conduct in Judaism, *how I persecuted the church of God beyond measure and tried to destroy it.*" (emphasis added)
- Galatians 1:23 says, "But they were hearing only, 'He [Paul] who formally persecuted us...'"

So, how could a man, a Pharisee trained and educated, who was set and taught in the Jewish law, do a complete 180 degree turn and instead of hunting down the Lord's church, become one of the Lord's church?

Acts 9:1-19 tells of Paul's conversion on the road to Damascus and you'll notice two things that stick out:

First, Jesus spoke to Paul according to Acts 9:4:

- "Then he fell to the ground, and heard a voice saying to him, 'Saul, Saul, why are you persecuting Me?'"

Second, Jesus appeared to Paul according to Acts 9:17:

- "And Ananias went his way and entered the house; and laying his hands on him he said, 'Brother Saul, the Lord Jesus, *who appeared to you* on the road as you came, has sent me that you may receive your sight and be

filled with the Holy Spirit.'" (emphasis added)

- Acts 22:14, 15 confirm saying, "Then he said, 'The God of our father has chosen you that you should know His will, *and see the Just One*, and hear the voice of His mouth. For you will be His witness to all men *of what you have seen and heard*.'" (emphasis added)
- Acts 26:16, confirms what Paul said earlier, Jesus says, "But rise and stand on your feet; for *I have appeared to you for this purpose*" (emphasis added)
- 1 Corinthians 9:1 says, "Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord?"
- And remember the 1 Corinthians 15:8 creed where Paul says, "Then last of all He was seen by me also, as by one born out of due time."

Again, we have to conclude that the sight of the risen Lord had to convince Saul of Tarsus that Jesus did indeed rise from the grave on the third day as He predicted.

This is important since Jesus appeared directly to Paul and it was not just second hand testimony by somebody else. This of course means that we have primary sources (i.e. Paul's writings in the New Testament) instead of second hand sources (i.e. someone told someone who in turn told Paul they had seen the risen Lord).

In summary, because of the **Fatal Torment, Empty Tomb, Appearances of Christ, Transformation of the Disciples**, and the **Skeptics Conversions** evidence, we can be assured and rest in the FACT that Jesus Christ was resurrected from the dead on the third day as He promised...and God does not lie (Numbers 23:19; 1 Samuel 15:29; John 17:17).

### **Alternative Theories Rebuffed**

When we hear an alternative theory as to the resurrection of Jesus, we have to ask ourselves three questions:

1. Does the alternative theory explain the Empty Tomb?
2. Does the alternative theory explain the Appearances of Jesus?
3. Does the alternative theory explain the Transformation of the Disciples?

#### **Swoon theory (apparent death theory)**

This is the theory that Jesus did not die but simply passed out on the cross and was revived in the dampness of the tomb.

1. 1. Can the *Swoon Theory* explain the empty tomb? – Yes
2. 2. Can the *Swoon Theory* explain the appearances of Jesus? – Yes
3. 3. Can the *Swoon Theory* explain the transformation of the disciples? – NO

The disciples would not have been impressed with a man who would have been so pale, weak, bleeding and sickly that they had to take care of Him and nurse Him back to health.

How could they have hailed Him as their Messiah, conqueror of the grave?

The disciples would not have let themselves be martyred for a man who was not the Messiah, let alone preach the resurrection of Jesus and the dead when they would have known that Jesus didn't die.

### **Twin theory**

This is the theory that Jesus had a twin even though the Bible and the birth accounts mention absolutely nothing of Jesus being a twin.

1. Can the *Twin Theory* explain the empty tomb? – NO
2. Can the *Twin Theory* explain the appearances of Jesus? – Yes
3. Can the *Twin Theory* explain the transformation of the disciples? – NO

If Jesus had a twin, Jesus' body would have still been in the grave and all the scribes and Pharisees would have had to do was exhume and display Jesus' body to stop any resurrection talk.

As for the transformation of the disciples, if it was a twin that took Jesus' place, why would he have scars in his hands, feet and side?

- Jesus asked Thomas in John 20:27, "Reach your finger here, and look at My hands; and reach your hand here, and put it into my side. Do not be unbelieving, but believing."

### **Hallucination theory**

This is the theory that the people only thought that they saw Jesus but it was actually a mass hallucination.

1. Can the *Hallucination Theory* explain the empty tomb? – NO
2. Can the *Hallucination Theory* explain the appearances of Jesus? – NO
3. Can the *Hallucination Theory* explain the transformation of the disciples? – NO

First, as with the twin theory, if the disciples and the 500 people only hallucinated that they saw Jesus, Jesus' tomb would still have been occupied and all the Jewish leaders would have had to do was to produce the body to end the spread of Christianity right then and there.

Second, hallucinations are individual in nature caused by something wrong in the brain. It is subjective and personal in nature, one person yes – over 500 at one time, impossible.

Finally, hallucinations arise from false expectations. The disciples certainly didn't expect to see Jesus rise from the dead and they didn't really believe that He did. They had to be persuaded that Jesus had actually risen from the dead.

- Luke 24:26-38 says, "Now as they said these things, Jesus Himself stood in the midst of them, and said to them, 'Peace to you.' But they were terrified and frightened, and supposed they had seen a spirit."



## **Theft theory**

In this theory, the body of Jesus was stolen by the disciples, the Jewish leaders or by somebody else. Of course they would have had to get past the Roman Soldiers to do this – highly unlikely.

1. Can the *Theft Theory* explain the empty tomb? – Yes
2. Can the *Theft Theory* explain the appearances of Jesus? – NO
3. Can the *Theft Theory* explain the transformation of the disciples? – NO

### **Did the Jewish leaders steal the body?**

We know that the Jewish leaders didn't steal the body due the fact that they bribed the guards who were on duty that night to tell people that the disciples stole the body.

- Matthew 28:12, 13 says, "When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, saying, 'Tell them, His disciples came at night and stole Him away while we slept.'"
- All the leaders had to do was produce the body to stop the rumors that Jesus had risen from the grave.
- If the Jewish leaders stole the body, #2 and #3 are NO.

### **Did the disciples steal the body?**

We can rest assured that the disciples didn't steal the body because of course there would have not been the appearances of Jesus or the transformation of the disciples, again making #2 and #3 a NO.

Again, highly unlikely that these disciples would have been tortured, watch their loved ones die and given their lives for what they knew was a lie.

### **Did someone else steal the body?**

What if the Roman Soldiers or someone else stole the body?

We will again see our principle that in order for the theory to be valid all three questions have to be accounted for: #2 and #3 are, of course NO.

## **Wrong tomb theory**

This theory states that the women and the disciples went to the wrong tomb early in the morning and after having discovered it empty, assumed that Jesus had risen from the dead.

1. Can the *Wrong Tomb Theory* explain the empty tomb? – Yes
2. Can the *Wrong Tomb Theory* explain the appearances of Jesus? – NO
3. Can the *Wrong Tomb Theory* explain the transformation of the disciples? – NO

First, we can see, the wrong tomb theory is discredited by #2 and #3.

Second, skeptics Paul and James were not convinced by the empty tomb but by the appearances of the risen Jesus.

And finally, once the disciples started preaching the resurrection of Jesus, Joseph of Arimathea, whose tomb Jesus was buried in, and the Jewish leadership could have easily pointed out Jesus' tomb and exhumed the body to discredit the resurrection teaching.

Paul Little says:

"Even if the women, the disciples, the Romans and the Jews all went to the wrong tomb, one thing is sure: 'Certainly Joseph of Arimathea, owner of the tomb, would have solved the problem.'"<sup>31</sup>

### **Resurrection Fact**

This theory states that Jesus rose from the dead on the third day as He predicted.

What happens when we look at the simple 3 fold criteria to see if it holds up or not?

1. Can the Resurrection Theory explain the empty tomb? – Yes
2. Can the Resurrection Theory explain the appearances of Jesus? – Yes
3. Can the Resurrection Theory explain the transformation of the disciples? – Yes

Therefore, we can see that the resurrection of Jesus Christ best explains the *empty tomb, the appearances of Jesus Christ, and the transformation of the disciples.*

### **Conclusion**

As Christians, we believe in the physical bodily resurrection of Jesus Christ as taught by the Bible, our *Final Court of Appeal*.

As Dr. Norman Geisler, dean and professor of theology and apologetics at Southern Evangelical Seminary states:

"If Christ did not rise in the same physical body that was placed in the tomb, then the resurrection loses its value as an evidential proof of His claim to be God (John 8:58; 10:30). The resurrection cannot verify Jesus' claim to be God unless He was resurrected in the body which He was crucified. That body was a literal, physical body. Unless Jesus rose in a material body, there is no way to verify His resurrection. It loses its historically persuasive value."<sup>32</sup>

This belief is paramount in the Christian faith because if Jesus did not physically rise from the dead, His crucifixion would have been the end of it, the disciples would have gone their way and Jesus' name would have been lost to antiquity as just another man who claimed to be God, but is still in the grave.

Christianity hinges on the Evidence of the Resurrection of Jesus Christ.

"Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ is not risen. And if Christ is not risen, then our preaching is empty and your faith is also empty...your faith is futile, you are still in your sins...If in this life only we have hope in Christ, we are of all men most pitiable." (1 Corinthians 15:12-14, 17, 19)

### **Christ is Risen, He is Risen Indeed!**

#### **Resources used and recommended reading material:**

1. The Case for the Resurrection of Jesus, Gary R. Habermas and Michael R. Licona, Kregel Publications, ISBN: 0825427886
2. Baker Encyclopedia of Christian Apologetics, Norman L. Geisler, Baker Books, ISBN: 0801021510
3. The Case For Christ, Lee Strobel, Zondervan Publishing House, ISBN: 0310226465
4. The Resurrection of Jesus, Robert B. Stewart, Fortress Press, ISBN: 0800637852
5. Resurrection, Hank Hanegraaff, Word Publishing, ISBN: 0849916437
6. Jesus Under Fire, Michael J. Wilkins and J.P. Moreland, Zondervan Publishing House, ISBN: 0310211395
7. Fast Facts on Defending Your Faith, John Ankerberg and John Weldon, Harvest House Publishers, ISBN: 0736910565
8. Know What You Believe, Paul E. Little, Cook Communications Ministries, ISBN: 0781439647
9. The New Evidence That Demands a Verdict, Josh McDowell, Thomas Nelson Publishers, ISBN: 0785242198
10. Evidence of the Resurrection, Rose Publishing, ISBN: 1890947970
11. Evidence for the Resurrection, Sean and Josh McDowell, Regal Publishing, ISBN-13: 9780830747856

If you have questions or comments, please feel free to email  
info@calvaryCO.church

#### **Notes**

1. Josh McDowell quoting Dr. William Lane Craig, The New Evidence that Demands a Verdict (Nashville, TN: Thomas Nelson Publishers, 1999), p. 204.
2. J. Vernon McGee, Thru the Bible Vol. IV (Nashville, TN: Thomas Nelson Publishers, 1983), p. 718.

3. Dr. John MacArthur, Jr., New Testament Commentary Romans 9-16 (Chicago, IL: Moody Press, 1994), p.75.
4. Robert Morey, The Trinity, Evidence and Issues (Grand Rapids, MI: World Publishing, Inc. 1996), p. 288.
5. <http://www.thisislondon.co.uk/> – News and Current Affairs Section – Scorn poured on director's 'coffin of Christ' theory dated February 25, 2007
6. I did not create this acronym, other than to add the 'S', for the Resurrection of Jesus Christ but after looking at different methods of teaching the Resurrection, I've chosen Hank Hanegraaff's method which I believe accurately portrays an excellent apologetics approach. Specifically, his book Resurrection is the book I'm referring to.
7. Gary R. Habermas and Michael R. Licona, The Case for the Resurrection of Jesus (Grand Rapids, MI: Kregel Publications, 2004), p. 100
8. John MacArthur, New Testament Commentary on Matthew(24:26) (Chicago, IL: Moody Press, 1989), p. 244
9. Lee Strobel, The Case For Christ (Grand Rapids, MI: Zondervan, 1998), p. 198
10. Ibid.
11. Josh McDowell quoting Michael Green, The New Evidence that Demands a Verdict (Nashville, TN: Thomas Nelson Publishers, 1999), p. 225
12. Evidence for the Resurrection (Torrence, CA: Rose Publishing, 2004) quoting Lee Strobel, The Case for Easter (Grand Rapids, MI: Zondervan, 1998)
13. John Ankerberg and John Weldon, Knowing the Truth About the Resurrection (Eugene, OR: Harvest House, 1996), p. 12 as cited by Josh and Sean McDowell, Evidence for the Resurrection (Ventura, CA: Regal Publishing, 2009), p. 168
14. Josh McDowell, The New Evidence that Demands a Verdict (Nashville, TN: Thomas Nelson Publishers, 1999), p. 238
15. Ralph O. Muncaster, Examine the Evidence (Eugene OR: Harvest House, 2004), p. 389
16. Josh McDowell, The New Evidence that Demands a Verdict (Nashville, TN: Thomas Nelson Publishers, 1999), p. 232 citing H.W. Holloman, An Exposition of the Post Resurrection Appearances of Our Lord, Unpublished Th.M. thesis, Dallas Theological Seminary, May 1967.
17. Josh McDowell, The New Evidence that Demands a Verdict (Nashville, TN: Thomas Nelson Publishers, 1999), p. 232 citing T.J. Thornburn, The Resurrection Narratives and Modern Criticism (London: Kegan, Paul, Trench, Trubner & Co., LTD., 1910).
18. Josh McDowell, The New Evidence that Demands a Verdict (Nashville, TN:

Thomas Nelson Publishers, 1999), p. 234 citing Henry Alford, The Greek Testament: With a Critically Revised Text: A Digest of Various Readings..., Vol. I. Sixth edition. Cambridge: Deighton, Bell, and Co., 1868

19. Ralph O. Muncaster, Examine the Evidence (Eugene OR: Harvest House, 2004), p. 391

20. Josh McDowell, The New Evidence that Demands a Verdict (Nashville, TN: Thomas Nelson Publishers, 1999), p. 233 citing A.T. Robertson, Word Pictures in the New Testament. 5 vols. Nashville: Broadman Press, 1930. Reprint, New York: R.R. Smith, Inc., 1931

21. Ron Rhodes, Reasoning from the Scriptures with Muslims (Eugene, OR: Harvest House, 2001), p.179

22. Gary R. Habermas and Michael R. Licona, The Case for the Resurrection of Jesus (Grand Rapids, MI: Kregel Publications, 2004), p.72

23. Gary R. Habermas and Michael R. Licona, The Case for the Resurrection of Jesus (Grand Rapids, MI: Kregel Publications, 2004), pg. 52-53

24. Lee Strobel, The Case For Christ (Grand Rapids, MI: Zondervan, 1998), pg. 231-232

25. Ibid, p. 237

26. Ibid, p. 246

27. Ibid, p. 247

28. The Bible Knowledge Commentary (Colorado Springs, CO: Cook Communications, 2004), p. 1036

29. Gary R. Habermas and Michael R. Licona, The Case for the Resurrection of Jesus (Grand Rapids, MI: Kregel Publications, 2004), p. 67

30. Ibid, p. 67

31. Josh McDowell, The New Evidence that Demands a Verdict (Nashville, TN: Thomas Nelson Publishers, 1999), p. 280 quoting Paul Little.

32. Josh McDowell, The New Evidence that Demands a Verdict (Nashville, TN: Thomas Nelson Publishers, 1999), p. 204 quoting Norman L. Geisler.

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