*Rediscovering Jesus in the Jewish Gospels*

**Proofs of the Resurrection of Jesus**

Lesson 55 Matthew 28

Josh McDowell in reference to historical evidence for the resurrection of Jesus Christ, in his book *Evidence That Demands A Verdict*, said, “Something happened 2000 years ago something that has changed the course of history from BC before Christ to AD the Latin Anno Domini - the year of our Lord. That something was an empty tomb.

**Objectivity is required in the investigation, the evidence, circumstances, and witnesses.**

Jay Warner Wallace in his book *Cold Case Christianity* says “Objectivity is paramount; This is the first principle of detective work that each of us must learn. Warner explains that when he was an atheist he held many presuppositions that tainted the way he investigated the claims of Christianity. “I was committed to a philosophy of philosophical naturalism which is philosophical materialism. This left out any spiritual presuppositions. Wallace starts with Habermas’ and Licona's “minimal facts” to be the most substantiated by both friends and foes of Christianity.[[1]](#endnote-1)

**Minimally Accepted Historical Facts of the Resurrection account**

1. Jesus died on the cross and was buried. 2. Jesus tomb was empty and no one ever produced his body. 3. Jesus' disciples believed that they saw Jesus resurrected from the dead. 4. Jesus' disciples were transformed following their alleged resurrection observations.

**Jewish writings verify the death of Jesus by crucifixion**

Despite their denial of the resurrection, “these documents are proof of the credibility of the crucifixion record as it is reported in the Gospels. Josephus in Antiquities which was written about AD 90 to 95, recorded a passage pertaining to the crucifixion of Christ this historical piece created a heated debate. Some believe that zealous Christians might have interpolated some phrases which could not have been said by a Jew about Christ. But in 1972 an important Arabic manuscript was discovered and later published, which scholars believed to be a very close translation of the original text. Josephus – “At this time there was a wise man who was called Jesus. And his conduct was good and he was known to be virtuous and many people from among the Jews and other nations became his disciples. Pilot condemned him to be crucified and to die and those who had become his disciples did not abandon his discipleship. They reported that he had appeared to them three days after his crucifixion and that he was alive; accordingly, he was perhaps the Messiah concerning whom the prophets have recounted wonders.”[[2]](#endnote-2) Josephus a Jew and not a follower of Jesus gave veracity to the life and death of Jesus in Gospels.

**Did his disciples lie about the resurrection were they delusional were they fooled by an impostor dying in Jesus’ place as Muslims claim?** “The proposal that a 1st century con artist fooled the disciples seems unreasonable. There are many concerns with such a theory. 1. The impersonator would have had to be familiar enough with Jesus’ mannerisms and statements to convince the disciples. The disciples knew better than anyone who might come to them period. 2. Man's disciples were skeptical and displayed none of the necessary naivete’ that would be required for a con artist to succeed - Thomas for example. 3. The impersonator would need to possess miraculous powers; the disciples reported that the resurrected Jesus performed many miracles and convincing proofs. 4. Who would seek to start a world religion if not one of the hopeful disciples? This still requires someone to be motivated to impersonate Jesus other than the disciples themselves. 5. This explanation fails to account for the empty tomb or missing body of Jesus. At this point the empirical evidence, plus the circumstantial evidence, plus the testimonies of eyewitnesses must be the basis of objective investigation.”[[3]](#endnote-3)

**The Rabbinic Cover Story Myth** Matthew 28:12-15 “And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him *away* while we slept. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.”

**Talmudic disinformation** “On the eve of Passover Yeshu was hanged. For forty days before the execution took place, a herald went forth and cried, ‘He is going forth to be stoned because he has practised sorcery and enticed Israel to apostacy. Anyone who can say anything in his favour, let him come forward and plead on his behalf.’ But since nothing was brought forward in his favour he was hanged on the eve of Passover.”[[4]](#endnote-4) (written 3rd – 6th Century AD as an apologetic to the Jesus narrative claims)

Professor Eitan Bar, of Israel College of the Bible noted that “most skeptics have tried to come up with theories on this matter. **1. The story was made up hundreds of years later.** The problem with this theory is that contemporary historians and even Jesus Christ's enemies mention him and this event of his death. **2.The appearance of Jesus was simply a hallucination.** This will be addressed later in the notes. **3. Jesus simply passed out for a while and later recovered** (the swoon theory). The well-known details of the crucifixion and the certification of the Roman centurion that Jesus was dead and that a spear pierced his side to prove that he was dead, which satisfied the Pilate, rule this out. **4. His disciples stole the corpse**. Historical proof of the Roman guard system makes this impossible. The soldiers would have been in fear for their lives and would have never allowed it to happen. How does one make a corpse disappear? Since it is almost impossible to make a corpse disappear, how much more so, back in that day? Bar challenges the reader to consider the statement of forensic expert, Dr. Jeff Burkes, a famous Jewish surgeon from New York, who won an award thanks to his expertise in identifying bodies in the wake of the attack on the twin towers on 9/11. As a Jew he decided to publish his story and argues, that after thoroughly examining the matter of the resurrection (of Jesus) he “came to the conclusion that Jesus is indeed the Messiah he says Yeshua's resurrection is real. With all the archaeology and technology nobody ever could find his body. And it's almost impossible to get rid of a corpse. And if his resurrection is true everything he said is true as well. Therefore, he is the promised Jewish Messiah.” Eitan Bar further argues that

“Not only did the Bible foretell Jesus's resurrection in Isaiah 53 “he shall prolong his days” after being “cut off” there was a common belief among Second Temple Judaism, some expected a Messiah would come die and rise again. Professor Israel Knohl, a scholar for religion from Hebrew University Jerusalem decoded an archaeological inscription dated before Christ, that points to a vision about the resurrection of a messianic leader. The stone inscription was named, ‘Vision of Gabriel’. Professor Knohl explains that the Angel Gabriel will in three days after his death resurrect the messianic leader, called ‘Prince of Princes’. He is the leader of Israel.” Professor Knohl says “It can be determined that when the vision was written, at the end of the 1st century BC, prevailed in some circles a view that the messiah's death and resurrection after three days is a vital part of the salvation plan. Therefore, if there was a Jewish tradition of a resurrected Messiah, we understand Yeshua as the national Jewish Messiah is going to his death. It was only later after the death of Jesus that rabbinic tradition pushed the baseless narrative that someone stole his body seized control over pharisaical Judaism the only fracture of Judaism to survive the destruction of the second temple.”[[5]](#endnote-5)

**The disciples of Jesus claimed to be eyewitnesses.**

Dr. Merril C. Tenney wrote, “Only when the material evidence was supplemented by direct contact with the living Lord did they acknowledge the fact that he had truly risen. As to his physical appearances 11 manifestations of Jesus are cited in the Gospels and Epistles as evidence for the resurrection. They agree unanimously that his physical presence was attested by competent witnesses who were willing to stake their lives on the fact that he had risen.”

1. **Mary Magdalene**, John 20:14, Mark 16:9
2. **Women** returning from the tomb, Matthew 28:9,10
3. **Peter** later in the day, Luke 24:34; 1 Corinthians 15:5
4. **Emmaus disciples**, Luke 24:13-33
5. **Apostles**, Thomas absent, Luke 24:36-43; John 20:19-24
6. **Apostles** Thomas present, John 20:26-29
7. **The seven apostles** by the lake of Tiberius, John 21:1- 3
8. **Multitude of 500** plus believers on a Galilean mountain, 1 Corinthians 15:6
9. **James**, 1 Corinthians 15:7
10. **Eleven Apostles** Matthew 28:16-20; Mark 16:14-20; Luke 24:33-52; Acts 1:3-12
11. **Eleven Apostles** at the ascension, Acts 1:3-12

* **Peter** – “witness of the sufferings of Christ” (1 Pet. 5:1) “eyewitnesses of His majesty” (2 Peter 1:16-17)
* **John** – identified himself as the disciple who was testifying to these things and wrote these things. John 21:24 and said “what we have heard, what we have seen with our eyes, what we have looked upon and our hands have handled.” 1 John 1:1.
* **Peter and John** – when arrested for testifying about the resurrection, they told the members of the Sanhedrin, “we cannot but speak the things which we have seen and heard.” Acts 4: 20. They immediately returned to the streets giving testimony of the resurrection of the Lord Jesus Acts 4:33.
* **Paul -** And that he was seen of Cephas, then of the twelve:  After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles.  1 Corinthians 15:7-8.

Regarding the eyewitnesses, John Warwick Montgomery comments: “note that when the disciples of Jesus proclaimed the resurrection, they did so as eyewitnesses and they did so while people were still alive who had contact with the events they spoke of. In 56 A.D. Paul wrote that over 500 people had seen the risen Jesus and that most of them were still alive 1 Corinthians 15:6ff. It passes the bounds of credibility that the early Christians could have manufactured such a tale and then preached it among those who might easily have refuted it simply by producing the body of Jesus.

**Were the Apostles delusional?**

* Josh McDowell “According to noted psychiatrists L. E. Hennessy an allusion is an erroneous perception, a false response to a sense stimulation the appearances that Christ made could not have been erroneous perceptions.” According to Wilbur Smith who writes of Luke's observations, “The very kind of evidence which matters to science even to psychologists, are so insisted upon for determining the reality of any object under consideration is the kind of evidence that we have presented to us in the gospels regarding the resurrection of the Lord Jesus, namely, the things that are seen with the human eye, touched with the human hand, and heard by the human ear. This is called:
* **Empirical Evidence**.

**The testimony of historians as to the empirical evidence of the eyewitnesses**

**Dr. Paul L. Meyer professor of ancient history at Western Michigan University** concluded that “if all the evidence is weighed carefully and fairly it is indeed justifiable, according to the canons of historical research, to conclude that the tomb in which Jesus was buried was actually empty on the morning of the first Easter and no shred of evidence has yet been discovered in literary sources, epigraphy or archaeology that would disprove this statement.”[[6]](#endnote-6)

**Attorney General John Singleton Copley**, is recognized as one of the greatest legal minds in British history. Considering legal evidence and why he became a Christian he wrote: “I know pretty well what evidence is; And I tell you such evidence as that for the resurrection has never broken down yet.”

**Dr. Henry Morris, Professor,** author of*Many Infallible Proofs*, “In comparison to all other religions Christianity is based upon historical acts and facts. Other religions are centered in the ethical and religious teachings or philosophies of their founders, but Christianity is built on the great events of creation and redemption.”[[7]](#endnote-7)

Josh McDowell concludes, “All this wonderful evidence existed despite the security precautions taken by both the Romans and the Jews to make sure Jesus was dead and remained in the tomb. makes the evidence that much more remarkable.”

J. Warner Wallace in *Cold Case Christianity* deals with the principles and progression of collecting evidence.

**Preponderance of Evidence** – When a proposition is significantly (minimum of 51%) more likely to be true than untrue.

* **Clear and Convincing Evidence** – When a proposition is **substantially** more likely to be true than untrue.
* **Jesus’ Death**

In his classic book The Reality of The Resurrection, Merrill C. Tenney states “Although the four gospels may differ in their accounts of the events at the crucifixion, they agree in almost identical words that Jesus actually died.

* **Jesus’ Burial**

Tenney goes on to say, the final witness to the actuality of Jesus' death was the burial party composed of Joseph of Arimathea and Nicodemus. Joseph was a wealthy member of the Sanhedrin, the highest council of the Jewish nation, who had become a follower of Jesus. (Matthew 27:57; Mark 15:43; Luke 23:50, 51; John 19:38). A consideration of the evidence leaves no room for doubt that Jesus died. The skilled observer, the physical results of the spear thrust, the official pronouncement of the government, the obvious intention of the women who came to the tomb, and the committal by his aristocratic friends remove any possibility of illusion or deceit an important question remains.

* **The Sealed Tomb**

A. T. Robertson says that the method of sealing the stone at Jesus’ tomb was probably a cord stretched across the stone and sealed at the mouth of the den; like in Daniel 6:17 “And the king sealed it with his own signet ring and with the signet rings of his nobles, so that nothing might be changed” in regards to. The sealing was done in the presence of the Roman guards who were left in charge to protect the stamp of Roman authority and power Henry Sumner ME member of the Supreme Council of India, professor of the civil law in the University of Cambridge, speaks of the legal authority attached to the Roman seal, it was considered as a mode of authentication in the area of Jewish prudence, and were also literally fastenings which had to be broken before the writing could be inspected.”[[8]](#endnote-8)

* **Were these Temple Guards or Roman Guards?**

Tenny points out that the key lies in Matthew 28:11 which says the guard came and reported to the chief priest. At first glance, it seems they are responsible to the chief priest. But, if some of the guards had reported to Pilate they would have been put to death immediately. Verse 14 confirms the view that they were a Roman guard and directly responsible to Pilate. “And if this should come to the governor's ears, we will win him over and keep you out of trouble. If they were the temple police, why worry about Pilate hearing about it? There's no indication that he would have jurisdiction over them. Tenny holds that they were a Roman guard to which Pilate had given instructions to secure the grave, in order to satisfy and keep peace with all the religious hierarchy. The chief priest cautiously had sought a Roman guard in Matthew 27:64; “Command therefore that the sepulcher be made sure until the third day” If the priest had wanted to post temple police the tomb, they would not have needed the orders of the governor to do it. As it happened, the Roman soldiers came to the chief priest for protection, because they knew that the priests would have influence over Pilate and would keep them from being executed; “if this come to the governor's ears, we will persuade him, and secure you.” Matthew 28:14. [[9]](#endnote-9)

J. Warner Wallace, a forensic detective, lays out the necessary facts for minimally accepted empirical evidence.

* **The positive evidence for the resurrection may be divided into 3 categories**. **1. the material facts** concerning the displaced stone, the empty tomb, and the grave clothes; **2. the physical appearance** of Christ described by numerous witnesses; **3. the historical results**, which include the personal transformation of the disciples, the growth of the Christian Church. From the study of these phenomena, one may attain a fair conclusion concerning what actually happened to the body of Jesus.[[10]](#endnote-10)

1. **Material Facts**

* **Jesus was buried in a tomb** hollowed out of living rock;
* **A large stone was rolled in front of it**;
* **The women realized that if they were to complete their sad errands, somebody would have to open the grave**; **they did not expect to find it open**; and
* **The discovery was a distinct shock to them.** If the disciples had plotted to remove the body, as the Sanhedrin had feared, the woman did not know their plan. Certainly, they had not the strength to accomplish such a task themselves, nor had they anticipated an attempt. The disciples could not have opened the tomb without becoming involved in an armed clash with the guard and their action would have been reported to authorities and would have been called for immediate arrest and prosecution.
* **The buried body** Mark's language is almost identical though he says “wound him in the linen cloth” Mark 15:46. John says that Joseph and Nicodemus bound his body with swatches or bandages, using about 100 lbs. and that they followed the usual custom of the Jews in the wrapping of the corpse John 19:39,40. After washing, the body was bandaged tightly from the armpits to the ankles and strips of linen about a foot wide aromatic spices, often of a gummy consistency, were placed between the wrappings of the folds. They serve partially as a preservative and partially as cement to glue the cloth wrappings into a solid covering. When the body was thus encased, a square piece of cloth was wrapped around the head and tied under the chin to keep the lower jaw from sagging. John's term “bound”, is in perfect accord with the language of Luke 23:53, where the writer says the body was wrapped in linen. John uses the same verb to describe the head cloth which was found rolled up in a place by itself John 20: 7. This procedure of burial is confirmed by the account of the raising of Lazarus. His body appeared in the doorway of the tomb “bound hand and foot with graveclothes: and his face was bound about with a napkin” John 11:44.
* John specifies that they were lying just where they were when the body was in them and that the napkin was not lying with the linen clothes but rolled up and in a place by itself. Why should this arrangement be peculiar? There's a strong hint that the clothes were not folded as if Jesus had unwound them and deposited them into neat piles on the shelf. The word used to describe the napkin or head cloth “wrapped together” in the Greek means entwined or wound up and does not connotate a flat folded square like a table napkin but a ball of cloth bearing the appearance of being rolled around an object that was no longer there the wrappings were in position where the body had lain the head cloth was where the head had been, separated from the others by the distance from the armpits to the neck the shape of the body was still apparent in them, but the flesh and bone had disappeared. If this hypothesis is correct, it seems to follow the facts. How is the corpse extricated from the wrappings since they could not or would not slip over the curves of the body when tightly wound around it? No robbers would ever have rewound the wrappings in their original shape so they would not have been time to do so. They would have flung the clothes down in disorder and fled with the body's fear of detection would have made them act as hastily as possible. The answer to the enigma was that Jesus had risen passing through the grave clothes, which he had left undisturbed as the silent proof that death could not hold him, nor material bounds restrain him. The interpretation of these phenomena compels the candid reader to admit that the sudden disappearance of Jesus’ body is a mystery not easily resolved by ordinary explanations.[[11]](#endnote-11)

**Category 2. The Physical Appearances of Jesus After His Resurrection**

**The Missing Corpse of Jesus**

Merril C. Tenney challenges, “What became of the body? It could not have been revived by the action of the disciples; It did not remain in the tomb long enough to disintegrate and disappear into dust; Yet it can be traced by the continuity of observation from the cross to the last resting place in the garden. The only acceptable conclusion is that something mysterious and magnificent happened on the morning of the third day to counsel the work of death and to transform the fleshly organism into the instrument of glory. If he were still at large, those who knew of his whereabouts would be under grave suspicion of promoting a conspiracy. Furthermore, if he had risen from the dead, his enemies were thereby put in the position of having killed their Messiah - a charge which the early preachers of the church did not hesitate to make (Acts 2:23, 36; 3:14, 15; 4:10; 5:30,31; 7:52). To voice such an accusation publicly without sufficient evidence to support it would be foolhardy. Why should these followers of Jesus have risked imprisonment and death for a lost cause why should they have asserted that Jesus had risen, if their opponents could have proven that he was still in the tomb? The evidence must have been strong enough from the beginning to make the case for Christian faith unshakable.”

**Category 3. Historical Results of the Resurrection of Jesus.** The initial shock of Jesus' rejection by priests and people, the disappointment occasioned by the collapse of plans for a Kingdom, and the uncertainty of their prospects left the disciples completely bewildered and despondent. Nothing in their immediate circumstances would encourage them to believe that they could begin a successful religious movement. That the disciples were transformed is the proof of the power of their belief in the physical resurrection of Jesus between the crucifixion and the day of Pentecost a remarkable transformation took place, involving a complete reversal of the disciples' attitudes. The 11 men who had huddled for fear of the Jews - John 20: 19, became the active nucleus of a group that openly defied the Sanhedrin and boldly accused them of crucifying their own Messiah the imprisonment of their leaders and the rejection by the public did not deter them from publishing their testimony in every quarter of the city.

What would transform Peter a few weeks later to openly on the southern steps of the temple to proclaim the Gospel accusing the Jewish rulers of having crucified their Messiah and that God had restored him to life? His speech was not merely a rash burst of enthusiasm, for he consistently persevered in his conviction and was ready to suffer persecution. The only explanation for Peter's sudden change was the new viewpoint that the resurrection afforded.[[12]](#endnote-12)

Josh McDowell devotes almost 90 pages to “The Resurrection Hoax or History?” in *Evidence That Demands a Verdict*. In his introduction to this chapter McDowell states, “After more than 700 hours of studying this subject, and thoroughly investigating its foundation, I have come to the conclusion that the resurrection of Jesus Christ is one of the most wicked, vicious, heartless hoaxes ever foisted upon the minds of men, or it is the most fantastic fact of history. Jesus has three basic credentials: 1 the impact of his life upon history; 2 fulfilled prophecy in his life; And 3. his resurrection. The resurrection of Jesus Christ and Christianity stand or fall together. A student at the University of Uruguay said to me: Professor McDowell, why can't you refute Christianity? I answered: for a very an event in history the resurrection of Jesus Christ period.”[[13]](#endnote-13)

McDowell quoting Wilbur M. Smith concludes “If our Lord said, frequently, with great definiteness and detail, that after he went up to Jerusalem he would be put to death, but on the third day he would rise again from the grave, and this prediction came to pass, that it has always seemed to me that everything else our Lord said must also be true.”

**Jesus Staked His Authenticity as the Messiah, the Son of God on His Resurrection**

The claims given by Jesus not only predicted his resurrection but also emphasized that his rising from the dead would be the sign to authenticate his claims to be the Messiah (Matthew 12:38-40; 16:21; 17:9; 17:22, 23; 20:18, 19; 26:32; 27:63; Mark 8:31-9:1; 9: 10; 9:31; 10:32-34; 14:28, 58; Luke 9:22-27; John 2:18-22; 12:34).

“Even Adolf Harnack, who rejects the church's belief in the resurrection, admits: the firm confidence of the disciples in Jesus was rooted in the belief that he did not abide in death, but was raised by God. That Christ was risen was, in virtue of what they had experienced in him, certainly after they had seen him, just as sure as the fact of his death, and became the main article of their preaching about him from History of Dogma, chapter 2.”[[14]](#endnote-14)

J. Warner Wallace moves from preponderance of Evidence - clear and convincing evidence to the strongest case:

**Beyond a Reasonable Doubt** –This standard is the highest level of proof required by the law. This standard is met when there is no plausible reason to believe that the proposition is untrue.

**Dr. Frank Morrison,** a lawyer who had been brought up as a rationalist felt that he owed it to himself and others to write a book that would dispel the mythical story of the resurrection. Upon studying the facts however, he too came to a different conclusion. The sheer weight of the evidence compelled him to conclude that Jesus did rise from the dead. Morrison wrote his book not as the one he had planned. It is titled *Who Moved the Stone?* The 1st chapter, very significantly, is entitled, “The Book That Refused to Be Written.”[[15]](#endnote-15)

The historian Eusebius quoted selections from Quadratus’ Apology (2nd century AD) as he addressed the emperor Hadrian. Among those selections are the following:

“The deeds of our savior were always before you, for they were true miracles; Those that were healed, those that were raised from the dead, who were seen, not only when healed and when raised, but were always present period they remained living a long time, not only whilst our lord was on earth, but likewise when he had left the earth. So that some of them have lived to our times.”[[16]](#endnote-16)

Faris goes on to say that some of the early church writers were students trained under the auspices of the disciples. They undoubtedly received the indisputable facts from the disciples and may have also witnessed some of the miracles performed by the disciples in the name of Christ. It is quite obvious from all these writings that if those fathers of the early church were ready to sacrifice their lives for their faith, they did not believe in a myth. He concludes, “Therefore as Christians, we reject any text found in the sacred books of other religions that contradicts the accounts of our infallible book. Also, we certainly do not care about what the Christian heretical sects believe or teach. Our faith is based on what is revealed to us by God's holy divine inspiration, because all the scriptures are inspired by God. Any teaching that contradicts God's book is not acceptable.”[[17]](#endnote-17)

**The significance of the Resurrection of Jesus to Faith** 1 Corinthians 15:14-19.

“And if Christ be not risen, then is our preaching in vain, and your faith is also vain yay and we are found false witnesses of God; Because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are falling asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.”

**The Great Commission of the Good News of salvation through the Resurrected Jesus**

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.” Matt. 28:18-20

“Power” Greek - ἐξουσία, exousia = authority. It is on His authority of resurrection, that we are sent to proclaim forgiveness and salvation from the penalty of sin, with the promise of eternal life through faith in Jesus. “that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” John 20:31

1. The Case For The Resurrection of Jesus, Gary, Habermas, Mike Licona, Kregal, 2004 Grand Rapids, MI., p.42 [↑](#endnote-ref-1)
2. Josephus (*Antiquities* 18.3.3; #63–t) [↑](#endnote-ref-2)
3. Was Christ Really Crucified, Farris al-Qayrawani, Light of Life Publishers Villach, Austria, 1994, page 51 [↑](#endnote-ref-3)
4. Talmud Babylon, *Sanhedrin* 43,a the London Soncino translation (*Nezikin* volume 3.281) [↑](#endnote-ref-4)
5. Refuting Rabbinic Objections to Christianity, Eitan Bar One For Israel Ministry, 2019, pp. 213-215 [↑](#endnote-ref-5)
6. The Resurrection Factor, pp 10-12 [↑](#endnote-ref-6)
7. Many Infallible Proofs, Dr. Henry Morris, Creation Life Publishers, p. 10 [↑](#endnote-ref-7)
8. Ibid., pp. 208-209 [↑](#endnote-ref-8)
9. Ibid., p212 [↑](#endnote-ref-9)
10. Cold Case Christianity, J. Warner Wallace, David VC. Cook Publishers, Colorado Springs, CO, 2013 [↑](#endnote-ref-10)
11. The Reality of The Resurrection, Merril C. Tenney, Mood Press, Chicago, Il, 1972, P.129 [↑](#endnote-ref-11)
12. Ibid., pp106-135 [↑](#endnote-ref-12)
13. Evidence That Demands a Verdict, Josh McDowell, Zondervan, Grand Rapids, MI,p. 179 [↑](#endnote-ref-13)
14. Ibid. p181 [↑](#endnote-ref-14)
15. Ibid., [↑](#endnote-ref-15)
16. Evidence That Demands a Verdict, Josh McDowell, Zondervan, Grand Rapids, MI, The Verdict of History, Eusebius, pp. 66-67 [↑](#endnote-ref-16)
17. Was Christ Really Crucified, Farris al-Qayrawani, Light of Life Publishers Villach, Austria, 1994 [↑](#endnote-ref-17)