

Six Facts That Show The Resurrection Of Christ Is True

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It is written:

Matthew 12:39-40-39 But He answered and said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. 40 For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

Please notice that Jesus Resurrection from the dead is the sign that He said would provide the ultimate evidence of His claims. Later in the Book of Romans, Paul writes:

Romans 1:4-and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

Notice that it was “by the resurrection from the dead” that Jesus is “declared to be the Son of God with power.” Jesus’ Resurrection provides the strongest evidence that He is indeed the Son of God as He claims.

There are at least six fundamental facts which establish that the Resurrection of Christ is true. Let’s notice each briefly.

FACT # 1: JESUS CHRIST LIVED AND DIED

That Jesus lived and died is provable through many different sources.

First, the canonical Gospels record eyewitness testimony of people who lived with Jesus. Matthew and John were Apostles of Christ, while Mark was a companion of the Apostle Peter and Luke was a companion of the Apostle Paul. Several evidences document these facts (the Superscript of the Gospel accounts, the testimony of the early church fathers, the evidence of the Gnostic sects, and even the corroboration of the earliest and most vehement enemies of Christianity). These men wrote their Books very early on in the first century.

Many in our skeptical world, however, would have us to believe that the Gospels were written late in the first century, at a time

when all of the eyewitnesses of Jesus were dead. Yet there is much more to this story! For example, many are unaware that there is a great deal of evidence which shows that the New Testament Scriptures were written very soon after Jesus' Resurrection. The famous Magdalene Papyrus is a copy of the Gospel of Matthew that can be traced back to within a few years of Jesus' triumph over the grave.

“Our attention is drawn to the work of Dr Carsten Thiede, and his book, *The Jesus Papyrus* (see Bibliography). Suffice it here to say that a thorough and scientific analysis undertaken by Dr Thiede of the Gospel fragments known to scholars as the Magdalen Papyrus (named after Magdalen College Oxford, where it is kept), dates this particular copy of Matthew's Gospel to times so close to the Resurrection, that it could easily have been copied or read by an eyewitness of our Lord's entire ministry. To be brief, the Magdalen Papyrus was copied out between the mid-40s and AD 50. But we must also bear in mind that this particular papyrus was itself but a copy of an even earlier original, though by how many removes we cannot know.” (Bill Cooper, *Old Light On The Roman Church: A Consideration In Four Parts Of Certain Neglected Areas Of Church History*, 599-605 (Kindle Edition))

Again:

“Jose *O'Callahan, a Spanish Jesuit paleographer, made headlines around the world in 1972 when he announced that he had translated a piece of the Gospel of Mark on a DSS fragment. This was the earliest known piece of Mark. Fragments from

cave 7 had previously been dated between 50B.C. and A.D. 50 and listed under “not identified” and classified as “Biblical Texts.” O’Callahan eventually identified nine fragments....A date before A.D. 50 leaves no time for mythological embellishment of the records. They would have to be accepted as historical. It would also show Mark to be one of the earlier Gospels. Further, since these manuscripts are not originals but copies, it would reveal that the New Testament was “published”—copied and disseminated—during the life time of the writers. It would also reveal the existence of the New Testament canon during this early period, with pieces representing every major section of the New Testament: Gospels, Acts, and both Pauline and General Epistles.” (Norman Geisler, *Baker Encyclopedia Of Christian Apologetics*, 188 (Kindle Edition); Grand Rapids, Michigan; Baker Books)

This is very important for apologetic reasons, because it shows that these Books were written during the Eyewitness Period. There were ample eyewitnesses around who would quickly have contradicted the content of the Gospels if the Apostles had been “fudging the facts.”

Second, Jewish sources (such as the writings of Josephus and the Jewish Talmuds) confirm the basic facts set forth in the Gospels. For example, one researcher after having carefully studied the Jewish Talmuds and the writings of Josephus (a first century Jewish historian) has pointed out the many ways that these ancient records confirm several aspects of the New Testament:

“We learn from the Jewish sources that Jesus was the firstborn son of Mary (the rabbis). He had followers (Josephus) or gathered disciples (the rabbis); he taught them and worked miracles (Josephus, the rabbis). He was put on trial and died by formal execution (Josephus, the rabbis). Either the Jews alone carried out his trial and execution (the rabbis), or the Romans did in some cooperation with Jewish leaders (Josephus). Jesus’ followers claimed that he rose from the dead (the rabbis), and his movement continued (Josephus, the rabbis). Jesus’ brother James was a leading figure in Jerusalem after Jesus’ death (Josephus). While the main facts about Jesus’ life were known, very little if anything of his teaching was remembered.” (Robert E. Van Voorst, *Jesus Outside The New Testament: An Introduction To The Ancient Evidence*, 2100-2105 (Kindle Edition); Grand Rapids, Michigan; William B. Eerdmans Publishing Company)

Again:

“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 practiced sorcery and enticed Israel to apostasy. Any one 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 the Passover!” (*Babylonian Talmud*)

The Jewish sources acknowledge Jesus’ miracles and death, just as the New Testament.

Johns 19:34-But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

The spear wound and the mixture that came from Jesus' side are extremely significant. One physician has written:

“Tradition implied the wound was on the right side. The Ethiopic version of John's Gospel and the Acts of Pilate (B recension 11:2) depicted the right side as the one pierced. [52] Early church fathers such as St. Augustine also agreed with this tradition. [53] [54] There were some reasonable facts lending credence to this tradition of the piercing the heart through the right side. First, the fencing schools of the Roman army taught this fatal thrust— puncturing the heart to produce immediate death. The right side was usually unprotected in combat because shields protected the left side. Renowned French surgeon Dr. Pierre Barbet recalled Caesar's use of the expression, “ latus apertum the side being opened,” to denote classically the right side. [55] [56] [57] A legionnaire delivered this joust with deadly accuracy. The ancient sculpture The Dying Gaul immortalized this wound, for it depicted the death of an enemy warrior struck just beneath his right breast in battle. [58] [59] This particular sculpture dated to Pergamum between 240 and 200 BC, demonstrating the deadly thrust's usage even prior to the maneuver being taught in the Roman military academies. Medical science has demonstrated more blood flows with perforation of the distended, thinner- walled right atrium and ventricle than from any other body part. [60] Blood normally would not spill easily from the dead unless the lance perforated the right atrium, for blood pooled in this chamber with death

after the heart stopped pumping. [61] In an erect corpse (for example, on a cross), gravity drains the blood above the heart to the right atrium without clotting. [62]...The question of “how” still remained until physicians investigated it. Barbet performed experiments on autopsies by inserting a syringe beneath the fifth intercostals space (between the fifth and the sixth ribs) toward the heart. He first noticed serum (watery fluid). [64] In cases of excess fluid such as heart failure, the fluid was more diluted and thus clearer. As the surgeon inserted the needle further, Barbet then noticed blood when he penetrated the right side of the heart. Barbet followed these experiments by the use of a knife instead of a syringe with the same results. If he vigorously thrust the knife into the side, the clear, serous fluid of the lungs and pericardial sac flowed along the edges of the blood from the right atrium. American surgeon Dr. Harold Blanton reported similar findings in studies performed by a pathologist in Birmingham, Alabama. [66] A pericardiocentesis (aspiration of the pericardial sac surrounding the heart) followed by a cardiocentesis (aspiration of the heart) then confirmed scientifically what John saw was indeed plausible. For these reasons, forensic scientists believed the flow of water was excess pericardial fluid and excess fluid in the lungs from pulmonary edema. In a case of “an exceptionally painful death-agony, as was that of the Savior, this hydropericardium would have been particularly abundant.” In Jesus’ case, the severe loss of blood and the other portions of His Passion caused His heart to fail. Congestive heart failure resulted from His agony, and this condition caused the building up of excess fluid not only around the heart, but also in the lungs with pulmonary edema. Because the heart failure worked like a dam, the excess fluid seeped from

the vessels to pool in the lungs and chest. This burden of excess fluid made it easier to identify with the piercing of Jesus' side. It proved Jesus died an agonizing death— even one causing His internal organs to fail." (J. Shan Young, M.D., *Crushed: A Physician Analyzes The Agony Of Jesus*, 4577-4614 (Kindle Edition); Glass Road Media)

Third, consider non-Jewish sources. For example, the Roman historian Tacitus reported:

“Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures of a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilate, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their center and become popular.” (*Tacitus-Annals*, 15.44)

Again:

“The Christians, you know, worship a man to this day-the distinguished personage who introduced their novel rites, and was crucified on that account...You see, these misguided creatures start with the general conviction that they are immortal for all time, which explains the contempt of death and voluntary self-devotion which are so common among them; and then it was impressed on them by their original lawgiver that they are

all brothers, from the moment that they are converted, and deny the gods of Greece, and worship the crucified sage, and live after his laws. All this they take quite on faith, with the result that they despise all worldly goods alike, regarding them merely as common property. (*Death Of Pelegrine*, 11-13)

Jesus lived, and He died.

FACT # 2: THE TOMB WAS FOUND EMPTY

The next fundamental fact that shows that Jesus arose from the dead is that His tomb was found empty three days after His death.

Now, let's remember that the place of Jesus' burial was very well known.

Luke 23:55-And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid.

Mark 15:43-47-43 Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus. 44 Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time. 45 So when he found out from the centurion, he granted the body to Joseph. 46 Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone

against the door of the tomb. 47 And Mary Magdalene and Mary *the mother* of Joses observed where He was laid.

Matthew 27:65-66-65 Pilate said to them, "You have a guard; go your way, make *it* as secure as you know how." 66 So they went and made the tomb secure, sealing the stone and setting the guard.

The reason why I point out that the location of Jesus' tomb was so well-known is because some have suggested that the disciples simply went to the wrong tomb. Habermas and Licona have shown several other problems with the "wrong tomb" theory:

"At least six major problems beset the wrong tomb theory: First, even if the disciples went to the wrong tomb, this does not account for their belief that they had seen the risen Jesus. Since this approach cannot account for the strongest evidence for Jesus' resurrection, the appearances, an additional opposing theory is necessary. Second, the testimony of the Gospels is that the empty tomb convinced no one but John. Mary concluded that the gardener stole the body. The disciples did not believe upon seeing the empty tomb, but rather were confused. Third, the church persecutor Paul converted based on the appearance of the risen Jesus, not on an empty tomb. Paul would have assumed that someone had stolen the body or that the wrong tomb was visited. Rather, he was convinced based on the appearances of the risen Jesus, not the empty tomb. So even if the wrong tomb had been visited or the burial accounts in the Gospels are inaccurate, rate, these do nothing to call into question Jesus' resurrection. This theory only offers to remove the empty tomb

from the collection of historical facts we have. Fourth, the skeptic James would not have been convinced merely by an empty tomb. Like Paul, James was convinced by an appearance. Fifth, no sources support the wrong tomb theory. If the women and disciples had gone to the wrong tomb, all that the Roman and Jewish authorities would have had to do would have been to go to the right tomb, exhume the body, publicly display it, and clear up the misunderstanding. Yet, not a single critic is recorded to have even thought of this explanation for the Resurrection during the first few centuries of Christianity. Sixth, the evidence suggests that the tomb's location was known, because a well-known man, Joseph of Arimathea, buried Jesus in his own tomb. If the burial by Joseph was an invention, then we might expect ancient critics to state that Joseph denied this version of the story. Or the critics could have denied the existence of Joseph if he had been a fictitious character. After all, Joseph was allegedly on the Sanhedrin, the highest Jewish ruling body in the time of Jesus, and was therefore a public figure. Instead of questioning the place of burial, however, this group resorted to claiming that the disciples had stolen the body. Considering the above six refutations, we can note that our argument for Jesus' resurrection is not weakened, even if the disciples had gone to the wrong tomb, because it was not the empty tomb that led to the belief held by friends and foes of Jesus that he was risen. It was the appearances. Moreover, there is no evidence that his disciples went to the wrong tomb. In fact, there is good reason to believe the disciples went to the correct tomb. Finally, by all accounts, the empty tomb failed to convince anyone of the Resurrection except John. Thus, that the tomb of Jesus was empty remains a fact that believer and unbeliever alike can agree

upon.” (Gary R. Habermas & Michael R. Licona, The Case For The Resurrection Of Jesus, 888-907 (Kindle Edition); Grand Rapids, Michigan; Krueger Publications)

It can also not be denied that on the third day after Jesus’ death, His tomb was found empty!

Luke 24:22-23-22 Yes, and certain women of our company, who arrived at the tomb early, astonished us. 23 When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive.

John 20:1-2-1 Now the first *day* of the week Mary Magdalene went to the tomb early, while it was still dark, and saw *that* the stone had been taken away from the tomb. 2 Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."

FACT # 3: THE ROMAN CONNECTION

Next, the involvement of the Romans in the death of Christ is very important to consider.

Matthew 27:65-Pilate said to them, "You have a guard; go your way, make *it* as secure as you know how."

How many guards would have been placed at the tomb?

“Supercilious pictures of the tomb of Christ show one or two guards standing around with wooden spears and miniskirts. That’s really laughable and could not be further from the truth. Many excellent resources attesting to the discipline of the Roman army tell us that a Roman guard unit was a 4-to-16-man security force. Each man was trained to protect 6 feet of ground. The 16 men in a square of 4 on each side were supposed to protect 36 yards and hold it against an entire battalion. 24 Normally a unit charged with guarding an area would work in this way: 4 men were placed immediately in front of what they were to protect. The other 12 would sleep in a semi-circle in front of them with their heads pointing in. To steal what these guards were protecting, thieves would first have to walk over the guards who were asleep. Every four hours, another unit of four guards was awakened, and those who had been awake took their turn at sleep. They would rotate this way around the clock. To illustrate, historian Dr. Paul Maier wrote of the incident in Acts where Peter had been imprisoned. “Peter would be guarded by four squads of four men each when imprisoned by Herod Agrippa (Acts 12), so sixteen would be a minimum number expected outside a prison. Guards in ancient times always slept in shifts, so it would have been virtually impossible for a raiding party to have stepped over all their sleeping faces without waking them.” 25 Even Matthew indicated a multi-man force when he wrote that “some of the guards went into the city and told the leading priests what had happened” (28: 11, emphasis added). Thus both the biblical account and independent history tell us that the military unit guarding Jesus’ tomb was a significant number of men, all highly trained and disciplined.” (Josh McDowell & Sean McDowell, Evidence for the

Resurrection, 2991-3007 (Kindle Edition); Ventura, CA: Regal from Gospel Light)

Some have suggested that the disciples of Christ stole His body from the tomb (Matthew 28:11-15): but the presence of the guards demonstrates in numerous ways that this is impossible. First, if the guards had fallen asleep on duty, they would have been executed. Second, if they had needed to sleep, it would have been in shifts. Third, even if the guards had all fallen asleep, the sound of the stone being moved would have quickly awakened them. Fourth, the sound of the Apostles going through the camp would also have woken them up. Fifth, if the guards had fallen asleep, how would they know that it was THE DISCIPLES who stole Jesus' body? Finally, if the Apostles had stolen the body, then the Roman government would have pursued this and tried to capture and kill the Apostles for this offense. The fact that this did not happen demonstrates very clearly that the disciples did not steal the body of Jesus from the body.

Likewise, the Roman seal is extremely important in our study of the Resurrection. We are told:

Matthew 27:66-So they went and made the tomb secure, sealing the stone and setting the guard.

The seal served to confirm that the body of Jesus was in the tomb, and that anyone who messed with the tomb would deal with the full wrath of the Roman armies.

“Henry Summer Maine, member of the Supreme Council of India, formerly regius professor of the civil law at the University of Cambridge, speaking on the legal authority attached to a Roman seal, said, “Seals in antiquity were actually considered as a mode of authentication.” To authenticate something simply means to prove that it is real or genuine. So this seal on Jesus’ tomb was a public testimony that Jesus’ body was actually there. In addition, because the seal was Roman, it verified the fact that His body was protected from vandals by nothing less than the power and authority of the Roman Empire. Anyone trying to move the stone from the tomb’s entrance would have broken the seal and thus incurred the wrath of Roman law and power.” (Bill Wilson, A Ready Defense: The Best Of Josh McDowell, 230; (Kindle Edition; emphasis added); Nashville, TN; Thomas Nelson Publishers)

FACT # 4: THE WOMEN

The next important step in constructing our case for the Resurrection of Christ is seen in that the women were the first witnesses.

Matthew 28:9-And as they went to tell His disciples, behold, Jesus met them, saying, "Rejoice!" So they came and held Him by the feet and worshiped Him.

Mark 16:9-Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons.

In the first century Jewish world, women were not considered credible witnesses. We see this from several sources:

“Sooner let the words of the Law be burnt than delivered to women.” (Talmud, Sotah 19a)

“The world cannot exist without males and without females- happy is he whose children are males, and woe to him whose children are females. (Talmud, Kiddushin 82b)

“But let not the testimony of women be admitted, on account of the levity and boldness of their sex, nor let servants be admitted to give testimony on account of the ignobility of their soul; since it is probable that they may not speak truth, either out of hope of gain, or fear of punishment. (Josephus, Antiquities 4.8.15)

“Any evidence which a woman [gives] is not valid (to offer), also they are not valid to offer. This is equivalent to saying that one who is Rabbinically accounted a robber is qualified to give the same evidence as a woman. (Talmud, Rosh Hashannah 1.8)

The fact that the women were the first witnesses of the Resurrection demonstrates that the Apostles had not made up the story of Jesus’ triumph over death: for they would never have made the women the first witnesses!

“4. The naming of specific women as the first witnesses to the empty tomb was highly embarrassing for the first-century Jews. A woman’s testimony was considered as practically worthless in a court of law and was hardly ever allowed. No invented account

would have named any women as the first witnesses if it wanted to gain credibility. Moreland notes, "This probably explains why the women are not mentioned in 1 Corinthians 15 and the speeches of Acts, since these speeches were evangelistic." (MoJP.S 168) Further, that Mary Magdalene (one previously possessed by demons) is named would have further eroded confidence in the report. The only possible reason for a writer including this information is that he was compelled to tell the truth, the whole truth and nothing but the truth." (Josh McDowell & Bill Wilson, Evidence For The Historical Jesus: A Compelling Case For His Life And His Claims, 6774-6778 (Kindle Edition); Eugene, Oregon; Harvest House Publishers)

FACT # 5: THE APOSTOLIC TESTIMONY

The Apostles were eyewitnesses.

John 3:2-This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him."

John 7:31-And many of the people believed in Him, and said, "When the Christ comes, will He do more signs than these which this Man has done?"

John 9:16-Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them.

Acts 1:3-to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.

Acts 2:32-This Jesus God has raised up, of which we are all witnesses.

Acts 3:15-and killed the Prince of life, whom God raised from the dead, of which we are witnesses.

Acts 4:20-For we cannot but speak the things which we have seen and heard."

Acts 10:39-41-39 And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree. 40 Him God raised up on the third day, and showed Him openly, 41 not to all the people, but to witnesses chosen before by God, even to us who ate and drank with Him after He arose from the dead.

2 Peter 1:16-For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.

The suffering and death of the Apostles seals their testimony. Consider especially the evidence from the following historical and legal scholars who have carefully investigated the matter.

Let's start with Simon Greenleaf, who lived from 1783-1853. During his lifetime, Greenleaf was a professor of law at Harvard University. In fact, he produced the standard three volume set of books that are still used today to teach lawyers the various rules of legal conduct, as well as determining the criteria for determining the credibility of legal documents for examination in courts of law. When he applied his vast expertise and investigative skills to determine whether or not the New Testament Gospels were credible, what did he find?

“The great truths which the apostles declared, were, that Christ had risen from the dead, and that only through repentance from sin, and faith in him, could men hope for salvation. This doctrine they asserted with one voice, everywhere, not only under the greatest discouragements, but in the face of the most appalling terrors that can be presented to the mind of man. Their master had recently perished as a malefactor, by the sentence of a public tribunal. His religion sought to overthrow the religions of the whole world. The laws of every country were against the teachings of his disciples. The interests and passions of all the rulers and great men in the world were against them. The fashion of the world was against them. Propagating this new faith, even in the most inoffensive and peaceful manner, they could expect nothing but contempt, opposition, revilings, bitter persecutions, stripes, imprisonments, torments and cruel deaths. Yet this faith they zealously did propagate; and all these [pg 026] miseries they endured undismayed, nay, rejoicing. As one after another was put to a miserable death, the survivors only prosecuted their work with increased vigour and resolution. The annals of military warfare afford scarcely an example of the like

heroic constancy, patience and unblenching courage. They had every possible motive to review carefully the grounds of their faith, and the evidences of the great facts and truths which they asserted; and these motives were pressed upon their attention with the most melancholy and terrific frequency. It was therefore impossible that they could have persisted in affirming the truths they have narrated, had not Jesus actually risen from the dead, and had they not known this fact as certainly as they knew any other fact. 53”. (Simon Greenleaf, LL.D., *An Examination of the Testimony of the Four Evangelists, by the Rules of Evidence Administered in Courts of Justice. With an Account of the Trial of Jesus, 1356-1372* (Kindle Edition); A. Maxwell & Son, 32, Bell Yard, Lincoln's Inn; W. Smith, 113, Fleet Street; Hodges & Smith, Dublin; T. & J. Clark, Edinburgh. England)

We would also be wise to consider the research and analysis of J. Warner Wallace, an expert homicide detective who likewise turned his learned expertise to the study of the New Testament Scriptures.

“We’ve examined the four important areas that jurors must consider when determining the reliability of eyewitnesses. The most reasonable inference is that the gospel writers were present, corroborated, accurate , and unbiased. If this is the case, we can conclude with confidence that their testimony is reliable. We’ve done the heavy lifting needed to determine the reliability of these accounts; we’ve been diligent and faithful as jurors and have considered the evidence. It’s time to make a decision.” (J. Warner Wallace, *Cold-Case Christianity: A Homicide Detective*

Investigates The Claims Of The Gospels, 4547 (Kindle Edition);
Colorado Springs, Colorado; DavidCook)

FACT # 6: THE CONVERSION OF THE HOSTILE WITNESSES

There are several enemies of Jesus recorded in the New Testament who were converted to Christ, and at least two by their eyewitness experience of His Resurrection from the dead.

1 Corinthians 15:7-8-7 After that He was seen by James, then by all the apostles. 8 Then last of all He was seen by me also, as by one born out of due time.

James was a half-brother of Jesus, but did not believe in Him (John 7:5). Yet after witnessing the Resurrection of Christ, James was converted and eventually went on to die as a committed Christian. Josephus reports:

“And now Caesar, upon hearing of the death of Festus, sent Albinus into Judea as procurator; but the king deprived Joseph of the high priesthood, and bestowed the succession to that dignity on the son of Ananus, who was also himself called Ananus...so he assembled the Sanhedrin of the judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others (or some of his companions); and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned... (Whiston, Josephus Complete Works, 423, emphasis added M.T.).

We also read about Paul, who was at first a strong opponent of Jesus.

Acts 22:3-4-3 "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 as you all are today. 4 I persecuted this Way to the death, binding and delivering into prisons both men and women,

“Acts 26:9-10-9 "Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth. 10 This I also did in Jerusalem, and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against them.

Jesus Christ died for the sins of mankind, was buried, and arose from the dead on the third day (1 Corinthians 15:1-8). His Resurrection from the dead is the ultimate proof of Christianity. This means that Jesus' claims are true, and there is a Day of Judgment coming.

John 12:48- He who rejects Me, and does not receive My words, has that which judges him—the word that I have spoken will judge him in the last day.

We need to get ready for that Day.

Acts 2:38-Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.

If you are a Christian who has turned away from the Lord, why not come back to Him immediately?

1 JOHN 1:9-IF WE CONFESS OUR SINS, HE IS FAITHFUL AND JUST TO FORGIVE US *OUR* SINS AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.