

JESUS WEEK

D-SCHOOL

THE WHY

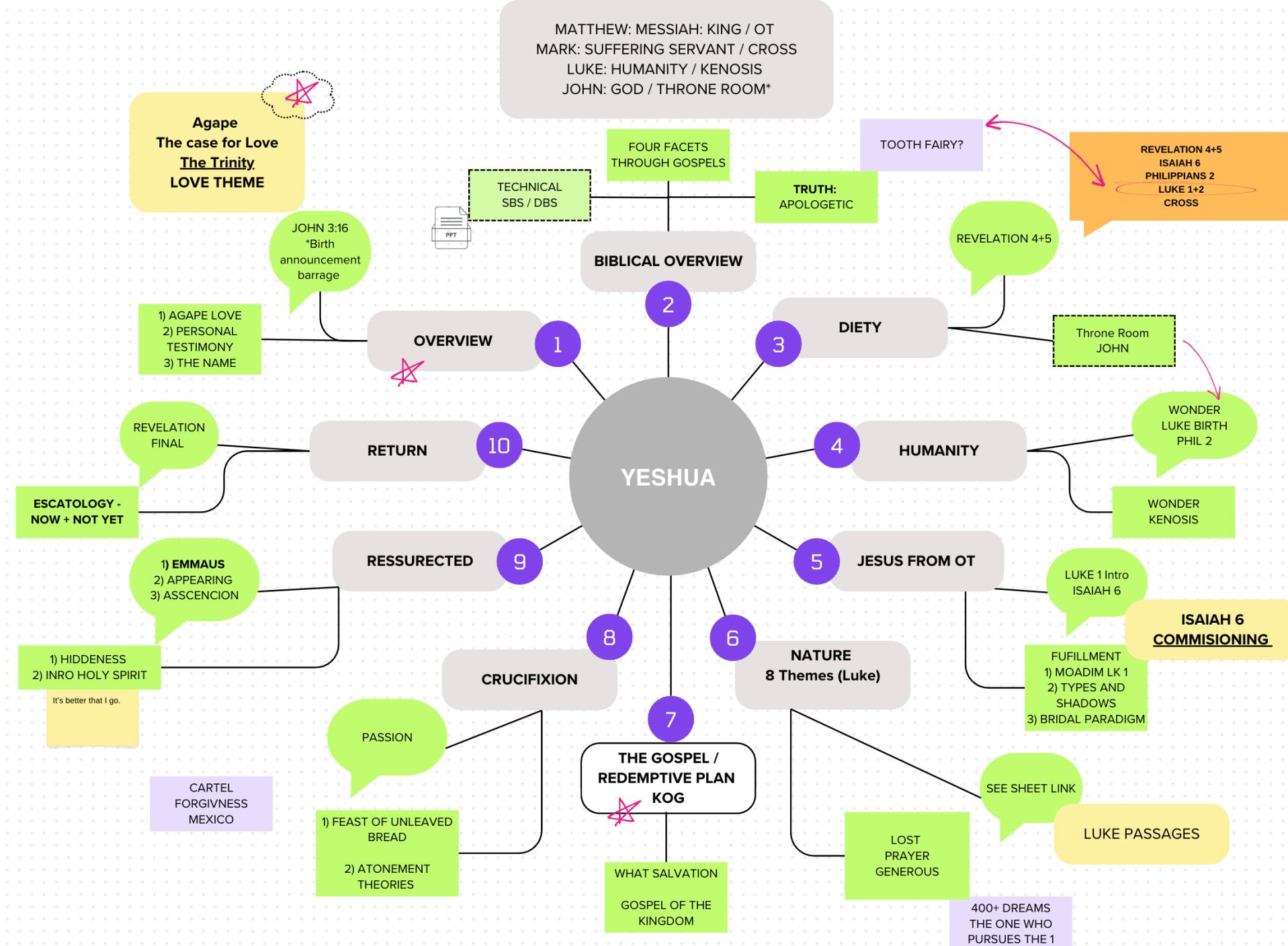
- EVERYTHING has been pointing to Jesus
- EVERYTHING hinges on the finished work of Jesus

THE WHY

- The death and resurrection of Jesus have changed the course of history.
- Finally, the New Covenant has come to replace the Old Covenant. Messianic prophecies in the OT have come to fulfillment. God's Redemptive Plan is now activated!
- The Kingdom of God has arrived and is now in part and will come fully when He returns.

OVERVIEW

- How OT prophecies are fulfilled in Jesus (Matthew)
- Compare the synoptic gospel accounts with each other
- Understanding parables (new type of literature)



WE WILL LEARN:

1. How to read the gospels (unique distinctive and main themes)
2. How OT prophecies are fulfilled in Jesus
3. How to understand parables (a new type of literature)
4. How to be challenged by the sermon on the Mount/Plain
5. About Jesus' predictions about the destruction of the Temple and His Second Coming

WHO

1. Congruent with history of God claims
2. Miracles
3. Teaching congruent with historical understanding of true God
4. Teaching congruent with moral conscience / logic = TRUTH
5. Solution for the problem of sin = THE WAY
6. Solution for destiny = THE LIFE
7. Hypostatic Union

**“THE TIME HAS COME,” HE SAID.
“THE KINGDOM OF GOD HAS
COME NEAR. REPENT AND
BELIEVE THE GOOD NEWS!”**

MARK 1:15

CRONOS / KAIROS

MARK 1:15

MANY PEOPLE HAVE SET
OUT TO WRITE ACCOUNTS
OF THE EVENTS THAT HAVE
BEEN FULFILLED AMONG
US.

LUKE 1:1
GOD'S REDEMPTIVE PLAN FOR MANKIND

1. HOW TO READ THE GOSPELS

UNIQUE DISTINCTIVE AND MAIN THEMES

MARK: SUFFERING SERVANT

When Written?

64-68 AD During Neronian Persecution

Who wrote and why?

Mark wrote to encourage the persecuted church to endure and to tell them that suffering is a normal part of Christianity: they are called to suffer

Main Idea?

Jesus came as a suffering servant, not as a conquering king

Distinguishing characteristic?

Concealed Messiah/ Revealed Messiah

Historical Background?

From 64-67, Nero was persecuting the Christians. Blamed them for the fire in Rome.



Mark: The Suffering Servant

Key Verse 10:45

VEILED MESSIAH				REVEALED MESSIAH			
Jesus the Son of God	Gathering Disciples	Jesus Teaching People	Jesus Teaching Disciples	Cruciality	Here's the Missions	Crying out the Missions	Missions Accomplished
1:1 Jesus the Son of God	2:1 Run in with Pharisees	3:7 Appointed 12 - False accusation	4:1 Parables: Growth of Kingdom of God	6:1 God is messengers rejected	6:30 About feeding, food and leaven	8:1 Don't you understand yet?	10:1 The time of suffering is coming
1:14 Ministry Begins			4:35 Jesus' authority over: Nature, unclean spirits, Disease, Death	8:27 You are the Christ	9:2 Disciples are learning	11:1 The trial and crucifixion	13:1 The trial and crucifixion
				10:1 Discipleship: Give up everything	11:1 Jesus in Jerusalem		16:1 Resurrection - Go tell the world

MATTHEW: KING OF THE HEBREWS

When written?

50 - 68 AD

Who wrote it and why?

Matthew wrote to a Jewish audience to show
Jesus was the Messiah

Main Idea?

Jesus is the King of the Jews.
Know more about their faith and how to witness

Distinguishing characteristic?

Most quotes from prophets; sermon on the mount;
only gospel written to Jews

Historical Background?

Jewish audience is looking for a political Messiah



Matthew; Jesus - King of The Jews

Key Verse 27:37

LUKE: SEEKER & SAVIOR OF LOST

When Written?

58 - 59 AD or 61 - 62 AD (just before Acts)

Who wrote and why?

Luke - to write an orderly account
to Theophilus so he may know the truth
- possibly as a defense for Paul

Main Idea?

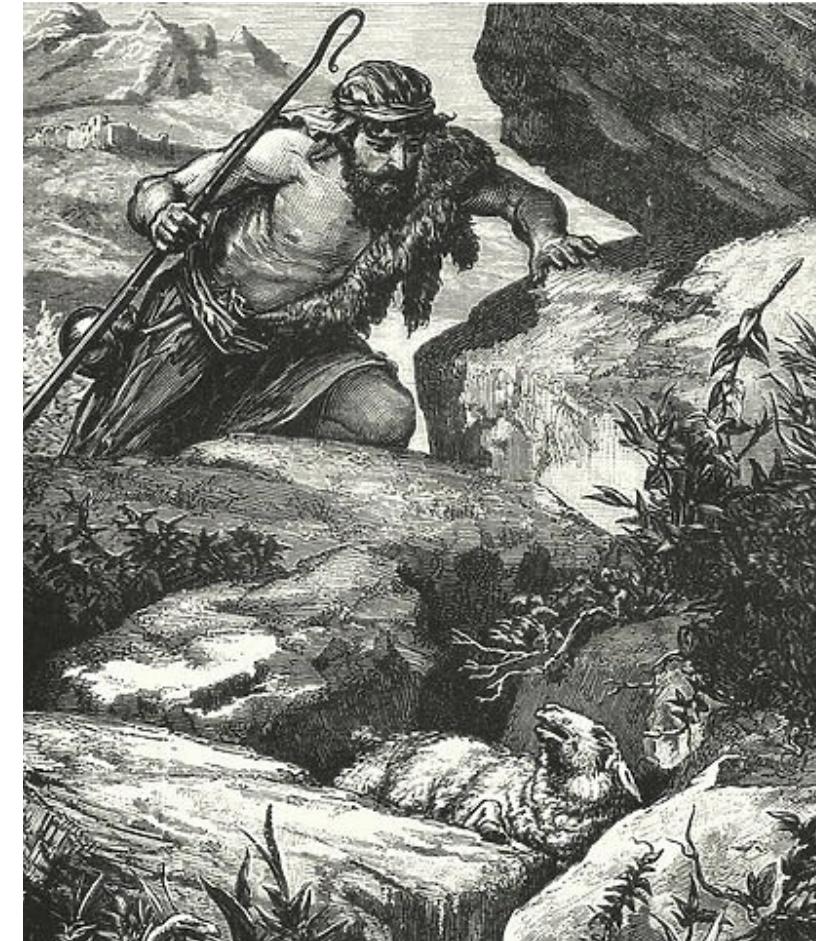
Jesus is Savior of all / came to seek and save the lost

Distinguishing characteristic?

Geography - heads to Jerusalem; only chronological gospel

Historical Background?

Theophilus was possibly a Roman official who is now a believer



Luke; Jesus: Seeker and Savior of the Lost

Key Verse 19:10

Early Life and Ministry			Set his face toward Jerusalem		
Prologue	Birth and Baptism of the Savior	Savior's Ministry in Galilee	Toward Jerusalem	Savior in Jerusalem	
1:1 Theophilus					
1:5 Savior's birth					
2:41 Savior's identity as Son of God					
	4:31 Authority of the Savior	5:27 Savior of New order	7:1 Response to the Savior	8:4 Continued Authority of the Savior	9:51 Kingdom of the Savior
					11:1 Principles of the Kingdom
					12:1 Cost of discipleship
					15:1 Savior seeking the lost
					16:1 More teaching and warnings to come
					19:29 Entry, temple teaching, things to come
					22:1 Passover, trial, death
					24:1 Savior's resurrection

JOHN: JESUS IS GOD

When was church planted?
(If Asia Minor 53-33 AD)

When Written?
80's - 90's AD

Who wrote and why?
John - "that you may believe that Jesus is the Christ, the Son of God and that believing you may have life in his name."

Main Idea?
Jesus is God

Distinguishing characteristic?
7 signs followed by 7 teachings

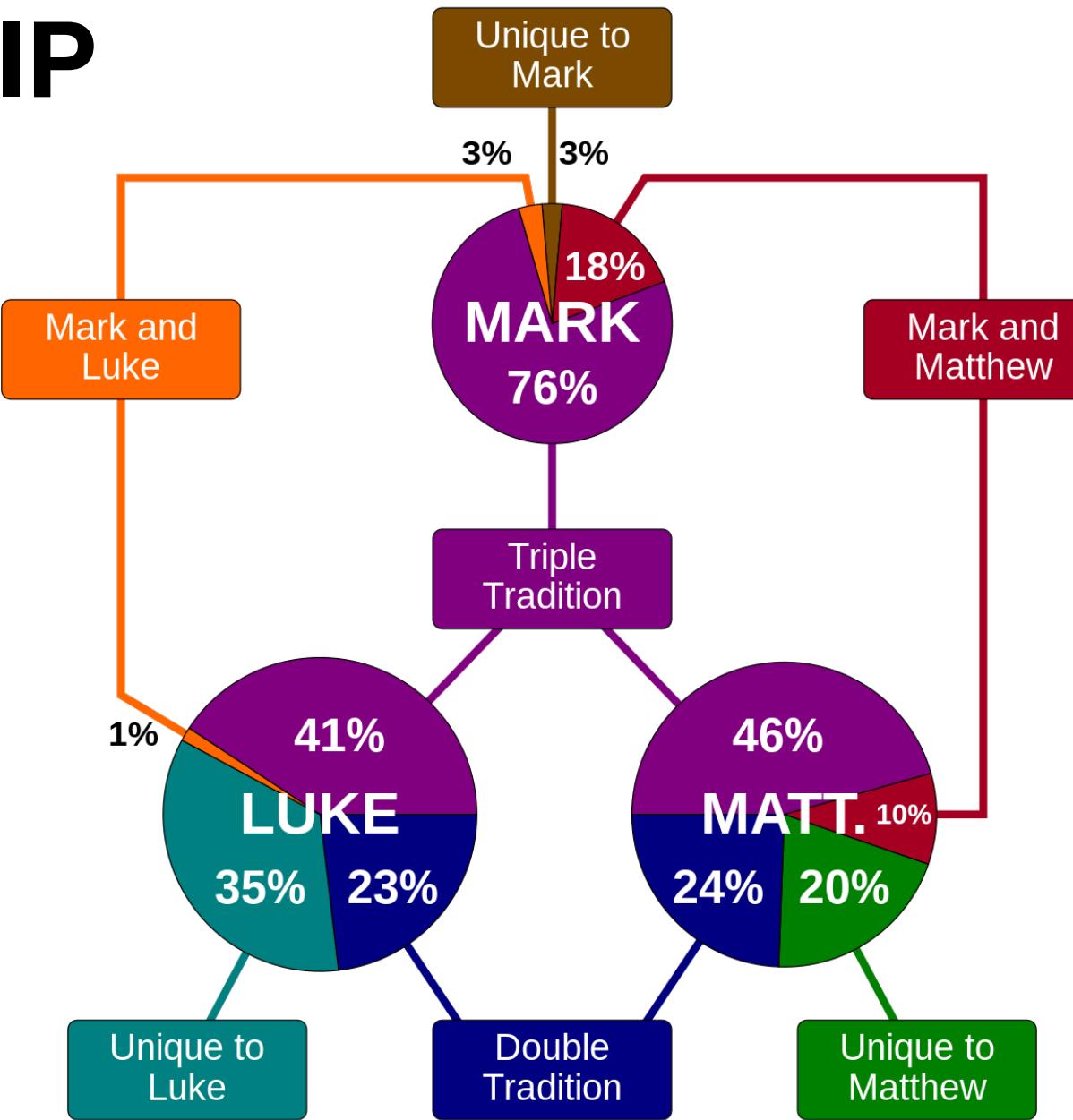
Historical Background?
Gnosticism - misunderstanding of Christ. Jews and Gentiles in audience



John; Jesus is God

Key Verse 20:30-31

RELATIONSHIP BETWEEN SYNOPTIC GOSPELS



TETRAMORPH

Irenaeus originates this connection between the four living creatures and the four evangelists because he is looking for an answer to the question,

"Why four Gospels?"



HUMANITY OF CHRIST



**OMNIPOTENT
OMNIPRESENT
OMNISCIENCE**

PHIL 2:7

**WHY
NOT
FULL
REVEAL?**



KENOSIS



KENOSIS

**Who being in the very nature
God, did not consider
equality with God as
something to be understood***

PHIL 2:6

KENOSIS

HE MADE HIMSELF NOTHING
TAKING THE VERY NATURE
OF A SERVANT, BEING MADE
IN HUMAN LIKENESS.

PHIL 2:7

KENOSIS

And being found in human appearance he humbled himself and became obedient to death, even death on a cross.

PHIL 2:8

KENOSIS

- 1. REAL LOVE**
- 2. HUMANITY ORIGINAL DESIGN
LOVE FOR GOD AND PEOPLE
DEPENDENCY ON HS**
- 3. REVEAL GOD NATURE IN HUMAN**

OMNIPOTENT

Prophesy who hit you? They beat him and
hurled all sorts of terrible insults on him.
They spat on him and ripped out his beard.
They put a crown of thorns on his head.

OMNIPRESENT

WALKING

TEMPORAL DIMENSION: WEDDING AT CANA

OMNISCIENCE

JESUS GREW IN FAVOR AND STATURE

HEBREWS 1:1

“In the past, God spoke to our forefathers . . . at many times and in various ways”

One of the unique things that distinguished Israel’s God from other gods was the way he communicated with his people in ways they could understand. Whether through a pillar of fire, a moving cloud, ten words miraculously written on a stone, a prophet, or a talking jackass, Yahweh communicated to his people using accessible language and symbols.^[1]

^[1] Livermore, David A. *Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World*. (United Kingdom: Baker Publishing Group, 2009), 33, Kindle.

^[1] Clayton Littlejohn, “Being More Realistic about Reasons: On Rationality and Reasons Perspectivism,” *Philosophy and Phenomenological Research* 99, no. 3 (2019): 605, <https://doi.org/10.1111/phpr.12518>.

HEB 1:2

The letter to the Hebrews continues, “But in these last days, he has spoken to us by his son” (Heb. 1:2). Very literally, the author’s words could be translated, “God has spoken in Son.” God’s language is Jesus. God most clearly communicates who he is through Jesus. Just as many Thai people use the Thai language to communicate with one another, and German people speak in German, God speaks “in Son.” The language of God is Jesus.^[1] This concept is massively liberating to me. The fact that God is by nature interactive and that he chooses to interact incarnationally as a servant King. Jesus is not colonialism.

^[1] Livermore, David A. *Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World*. (United Kingdom: Baker Publishing Group, 2009), 33, Kindle.

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HEB 1:2

Many of our friends from other faiths insist that everyone adhering to their religions must learn the language of God... In contrast, the message of Christianity is, ‘Whatever your language, God speaks it!’ Again, this is one of the distinctions of the Christian faith. As a result, Christianity is the most multicultural faith in the world.[\[1\]](#)

HEB 1:2

Korean, Spanish, Urdu, Tamil, hip-hop, middle class, old, young, organ, reggae—God ‘speaks’ all these languages through Jesus. God continues to speak in Son; only today, the Son is made flesh through the church—the body of Christ. So, you and I, along with a billion other Christians scattered across the world, are the way God speaks Urdu, middle class, and hip-hop. Together with God’s people around the globe, we’re tasked with the privilege of becoming living pictures of Jesus to people wherever we go. To merely announce that God exists is hardly noteworthy or compelling. But that God is here right now and on our side, actively seeking to help us in the way we most need help—this qualifies as news.[\[1\]](#)

2. PROPHECIES FULFILLED IN JESUS

HOW OT PROPHECIES ARE FULFILLED IN JESUS

CAN KNOWLEDGE BE KNOWN?

**SO THAT YOU CAN BE CERTAIN
OF THE TRUTH IN EVERYTHING
YOU HAVE BEEN TAUGHT.**

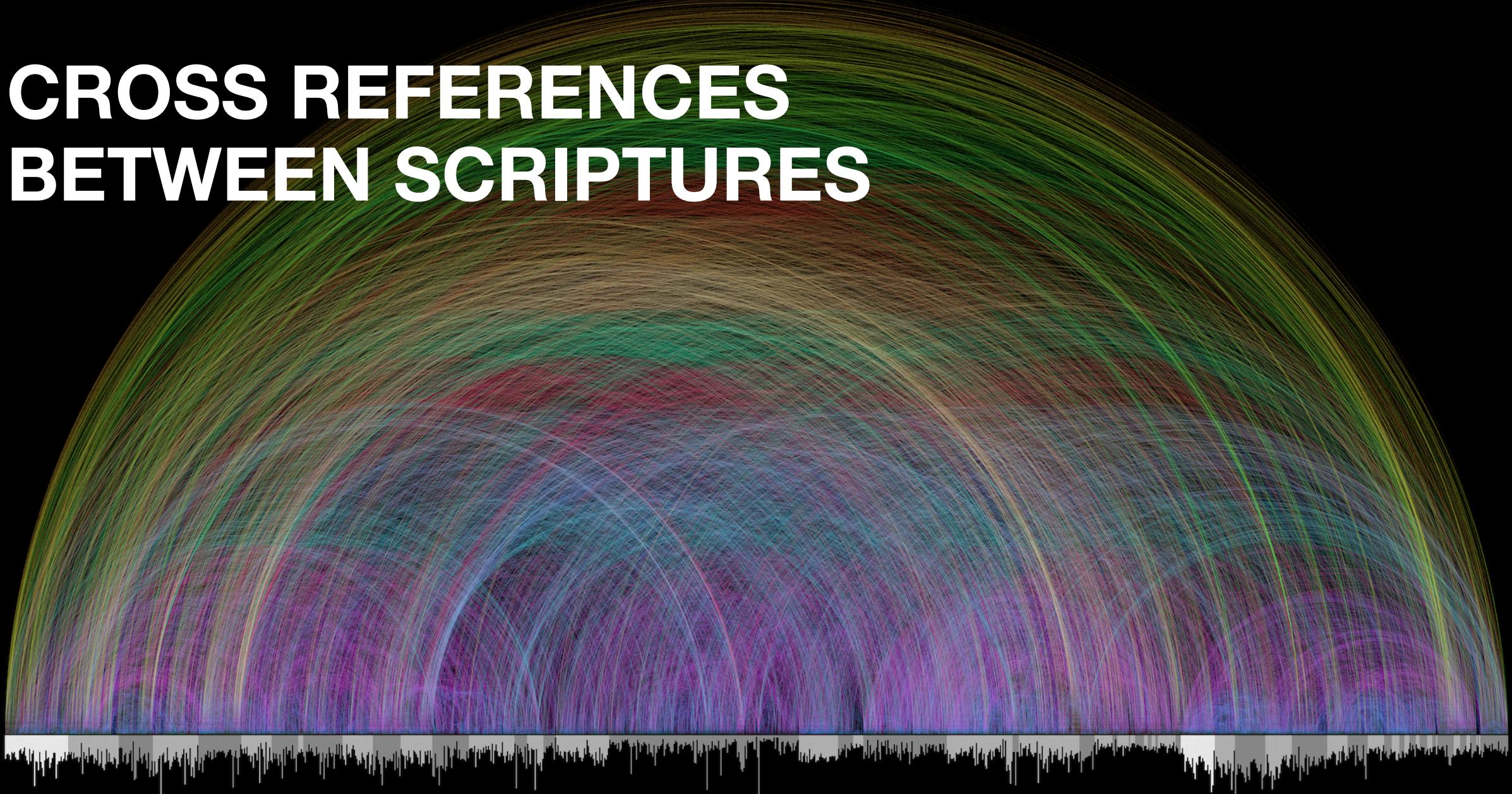
**LIST OF EVERY METHOD:
PROPHECY COMBINATION**

**For the testimony of Jesus is the spirit
of prophecy.**

Revelation 19:10

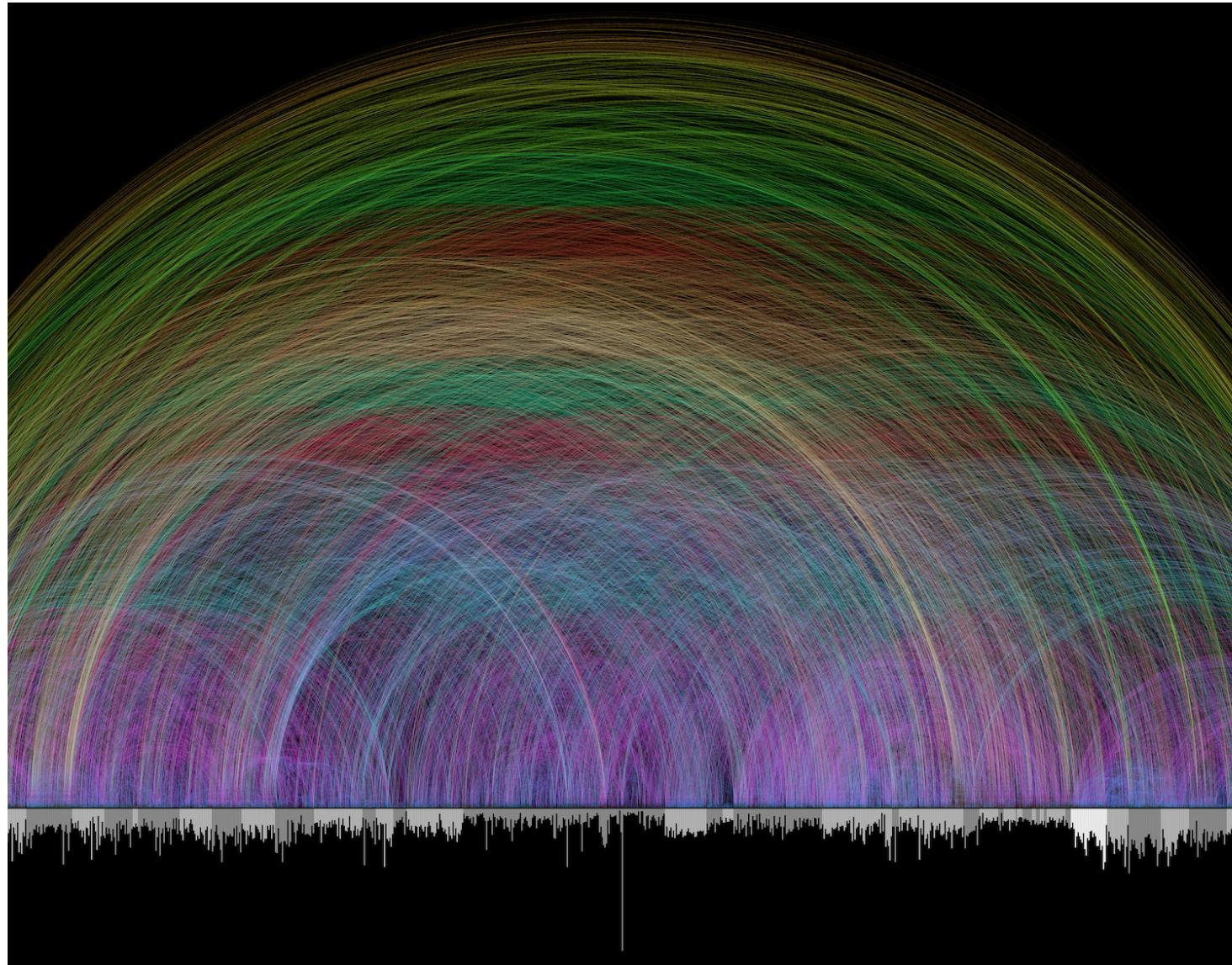
- 1. Jesus is the substance of all prophecy, or, put another way, Jesus is the common theme among all prophecy.**
- 2. All true prophecy bears witness about Jesus. Therefore, all prophecy should cause us to worship Him alone.**
- 3. The message or testimony given by Jesus is the essence of true prophecy. Jesus is the Word, and no prophecy comes to us except through Him, ultimately pointing to God as the source of all true prophecy.**

CROSS REFERENCES BETWEEN SCRIPTURES



This might be the most amazing data picture you see in a lifetime! It shows the 63,779 cross-references in the Bible. The white bars along the bottom represent each Bible chapter, Gen. 1 - Rev. 22. The line's color shows the reference's distance from the other. A cross-reference is a scripture that references another scripture. Had the Bible been written by one person or at one time this would still be amazing; however, the Bible was written by 40 authors over the span of 1500 years on 3 different continents.

The Bible is complex, diverse, and intricate, and yet it has one unified message: God lovingly is redeeming all who believe!



MATTHEW

The primary purpose of Matthew is to show Jesus as Messiah so that the people of Israel would not look to another, but believe that Jesus is their Messiah. He does this primarily in three ways:

- 1) **Old testament fulfillment:** - no NT book quotes the O.T. more. - there are 17 fulfillments to O.T. prophesies - there are 33 quotes of the O.T. - there are 172 allusions to the O.T.. No other NT writer drew upon the O.T. writings as Matthew did.
- 2) **Emphasis on Christ as King:** - Genealogy is Kingly line 1:6-11 - Magi ask for King of the Jews 2:2 - Kingly emphasis on entry 21:1-11 - Jesus Kingly reign prophesied 25:31 - Pilates question 27:11 - Sign over cross 27:37 - Final statement - All Power 28:18 - Jesus calls himself King 17:25
- 3) **Emphasis on the Kingdom:** Used 44 times - 26 times - Now aspect of Kingdom - 13 times - Not Yet aspect of Kingdom - 5 times - Now/not yet aspect of Kingdom

MATH

HUNDRED = 25 Seconds

MILLION = 70 hours 12 days non stop

BILLION = 31 Years (almost 32 Years !)

31 years, 251 days, 6 hours, 50 minutes, 46 seconds.

TRILLION = 31,709.79 years

**QUADRILLION = 31, 709, 791.9 YEARS to count to quadrillion 1 =
100 Quadrillion to fulfill 8 Prophecies on his birth=** Professor Peter Stone (IS THAT
3 BILLION YEARS OF COUNTING ?) <http://christinprophecy.org/articles/applying-the-science-of-probability-to-the-scriptures/>

MOEDIM

LEVITICUS 23

PESACH PASSOVER

Feast	Israel	Celebration	Jesus
Passover Pesach—At twilight on the 14 th day of the 1 st month, Nisan, first full moon after the spring equinox.	Father of the house sacrificing a spotless lamb for his family at twilight, painting the blood of the lamb on their doorposts as death passed them over. (Exod. 12:1-13)	The sharing of the Passover lamb as a remembrance of their deliverance—later replaced by unleavened bread and wine. (Lev. 23:4-5; Num. 28:16; Deut. 16:1-2; Josh. 5:10)	On Passover, after partaking with his disciples, the blood of Jesus, the Lamb of God, was shed for our victory over death. (John 1:29; 19:14-16; 1 Cor. 5:7; 11:23-26; 1 Pet. 1:18-19;)

HAG HA MATESH UNLEAVENED BREAD

The Feast of Unleavened Bread

Hag HaMatsah—Seven days beginning the 15th day of the 1st month.

Leaving Egypt in haste without leavening for their bread—leaving their life of bondage behind. (Exod. 12:14-20; Num. 33:3)

Sweeping the house clean of all leaven (sin), destroying it by fire, and eating unleavened bread for 7 days. (Lev. 23:6-8; Num. 28:17-25; Deut. 16:3-4; Josh. 5:11)

During Unleavened Bread, Jesus, The Bread of Life, took our sin upon Himself, destroying our bondage to sin by paying the price in the fires of Hades. (1 Cor. 5:6-8; 2 Cor. 5:21)

BIKURIM FIRSTFRUITS

<p>The Feast of Firstfruits Bikurim—The third day of Passover, the 16th or 17th Day of the 1st month.</p>	<p>Dedicating the first of the harvest of the Promised Land after having lived on manna for 40 years. (Exod. 16:35; Josh. 5:10-12)</p>	<p>Dedicating the firstfruits of the barley harvest, and counting off 7 weeks in the promise of the rest of the harvest coming in. (Lev. 23:9-14; Num. 28:26-31)</p>	<p>On the Third Day, Jesus, the Firstfruits of the Resurrection, was raised from the dead as a promise of our eventual resurrection. (John 6:48-50; 11:25-26; Rom. 11:16; 1 Cor. 15:20-23)</p>
	<p>(Alternatively) The crossing of the Red Sea. (Exod. 14:13-22)</p>	<p>Through baptism, we pass through the waters of death and are raised to life. (Romans 6:4)</p>	<p>Our final crossing, will be when we are redeemed from the earth for eternal life. (Rev. 15:2-3)</p>

SHAVOUT PENTECOST / WEEKS

The Day of Pentecost/The Feast of Weeks Shavout—Seven weeks from the Firstfruits, or the 50 th day.	About 50 days after leaving Egypt, the Lord descending on Mt. Sinai in fire to meet with the people and reveal the Ten Commandments. (Exod. 19:16-19; 20:1-17)	Counting 50 from the Firstfruits to present a wave offering of two loaves, leaving the gleanings of the harvest for the poor and the alien. (Lev. 23:15-22; Deut. 16:9-12; Ezek. 1:4)	On Pentecost, Jesus, the Baptizer in the Holy Spirit, poured out the Spirit on the Upper Room in fire and revealed a spiritual prayer language. (Matt. 3:11; Acts 1:4-5; 2:1-4)
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TYPES / SHADOWS

The law is only a shadow of the good things that are coming—not the realities themselves. For this reason, it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship.

Heb 10:1

OLD & NEW

He said to them, “Therefore every teacher of the law who has become a disciple in the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old.”

Matt 13:52

OLD & NEW

**Jesus is in the Old contained;
Jesus is by the New explained.**

1. **TYPICAL PERSONS**, like Adam, Cain, Abel, Melchizedek, Abraham, Isaac, Joseph, Moses, Joshua, David, Jonah.
2. **TYPICAL EVENTS**, like the "Flood," the "Plagues of Egypt," the "Passover," the "Brazen Serpent," "Crossing the Jordan," "Cities of Refuge."
3. **TYPICAL CEREMONIES**, like the "Offerings," "Ceremonial Cleansing," "Feasts," "Year of Jubilee," "Day of Atonement."

SIGNS + TYPES

BETHLEHEM:

JACOB OPEN HEAVEN

BOAZ THE REDEEMER - GRAFTED IN

DAVID: SHEPHERD DAY OF ATONEMENT LAMB

EGYPT:

MOSES / DELIVERER

BAPTISM: TOMB + WOMB

CREATION CHAOS TO ORDER

NOAH FLOOD

SINAI CONSECRATION RAW PRESENCE

JORDAN TO PROMISE LAND

JOHN SON OF ZACHARIAH AND BRIDAL PARADIGM

3. UNDERSTANDING PARABLES

A NEW TYPE OF LITERATURE

Parables are meant to be understood.

The key is to discover the original audience; to hear what they heard and to understand the parables as the first listeners would have understood them.

THE NATURE OF PARABLES:

SURPRISE!

EXPOSE HEARTS

ATTITUDES

A true parable is a story with a beginning, an ending and a plot.

The word “parable” (paraballo) signifies a placing of two or more objects together, usually for the purpose of a comparison.

Examples of true parables: Good Samaritan in Luke 10:25-37; The three lost parables in Luke 15; the Great Supper in Luke 14:15-24;

HOW PARABLES FUNCTION

The purpose of Parables is not to give a teaching with pictures though they do that. Nor is it to reveal truth thought they do reveal truth.

1. **It becomes a mirror.** Call forth a response on the part of the hearer. Parables are heart sifters. They reveal our attitudes, how we are a little taken with our righteousness as in the “Pharisee and the Publican”, how we are unforgiving as in the “Prodigal Son and how we are angry at god’s grace and would rather him to be fair instead of merciful as in the “Laborers and the vineyard”.
2. Parables catch the listener (reader) by surprise. They are like a political cartoon compared to an editorial. **Surprise has a unique roll in learning.** **What do we say in viral video? “Watch till the end.”**
3. Parables call for a response to Jesus’ ministry. **Teachable moment, what will you do about it?**

CONTEXT

We are culturally removed.

The parables were originally spoken.

It is similar to a person getting a joke or missing it. A joke can be interpreted but when it is, the impact and the catching of the person by surprise is lost.

What we then have to do is to recreate the punch that the parables had to their original audience.

INTERPRETATION OF PARABLES

1. The knowledge of the “points of reference” or the parts for the story which one identifies with as the story is being told and thus what leads up to the unexpected turn in the story.
2. Seeing the unexpected in the story

INTERPRETATION OF PARABLES

WORKSHOP

EXAMPLE

P.O: Parable: Good Samaritan

What are the points of reference? Man gets robbed. Priest ignores his pain. Levite ignores him. Samaritan helps him.

Who is the audience? Law expert who is a law expert? Pharisee he asks Jesus how to inherit eternal life... Jesus says “what does the law say?” he replies “Love Lord, love neighbor”.... Jesus says “you are right”.... he pushes and asks “who is my neighbor?”

What is the unexpected turn? The “bad guy” or enemy (Samaritan) is the one with compassion rather than a Pharisee. Who gets caught? the law expert has to redefine who he calls his neighbor. If he uses Jesus' definition of neighbor he does NOT follow the Law. Is he as righteous as he thinks he is?

What response does this call out in the OH? OR? You? OH His righteousness is not what he thinks it is. He is called to have mercy OR Gentiles and sinners can be a neighbor... part of the Kingdom of God ME My works, my righteousness are less than what I think.

4. EVIDENCE OF RESURRECTION

CHRISTIAN AND NON CHRISTIAN SCHOLARS AGREE

A core set of facts surrounding the resurrection, that are accepted as highly probable by a wide consensus of critical New Testament scholars, regardless of their personal religious views.

Jesus rose bodily from the dead is the best historical explanation that accounts for all the facts listed below, which are independently attested and widely accepted by historians.

1. JESUS DIED BY CRUCIFIXION

This fact is considered **virtually certain** by almost all historians of the ancient period.

Evidence/Source	Detail & Significance	Scholarly Support
Crucifixion Attestation	<p>Multiple, independent sources confirm Jesus was executed by the Romans under Pontius Pilate. Roman execution was notoriously effective, making the "Swoon Theory" historically implausible.</p>	<p>Tacitus (<i>Annals</i> 15.44, c. 116 AD) (Non-Christian Roman historian) confirms Christ's execution by Pilate. Josephus (<i>Jewish Antiquities</i> 18.3.3, c. 93 AD) (Non-Christian Jewish historian) confirms Jesus' crucifixion.</p>
New Testament Sources	<p>Attested in all four Gospels (Matthew, Mark, Luke, John) and the earliest Christian creedal formula.</p>	<p>Bart D. Ehrman (agnostic critical scholar) affirms the certainty of Jesus' death by crucifixion.</p>

2a. TOMB FOUND EMPTY

A strong majority of critical scholars accept the empty tomb as a historical event.

Evidence/Source	Detail & Significance	Scholarly Support
Early Attestation (1 Cor. 15:4)	<p>The early creed says Jesus "was buried, that he was raised on the third day." "He was buried" implies knowledge of the tomb, and "was raised" implies the tomb was empty. This creed is dated to within 3-5 years of the crucifixion.</p>	<p>N. T. Wright (prominent historian/theologian) argues the empty tomb is "virtually certain." Jacob Kremer (Austrian specialist in the Resurrection) surveyed the literature and stated, "By far most exegetes hold firmly to the reliability of the biblical statements concerning the empty tomb."</p>
Burial by Joseph of Arimathea	<p>The Gospels name Joseph, a member of the Sanhedrin (the Jewish court that condemned Jesus), as the one who buried Jesus. This is an "embarrassing detail" unlikely to be invented by Christians who were hostile to the Sanhedrin.</p>	<p>John A. T. Robinson (Cambridge scholar) called the burial by Joseph "one of the earliest and best-attested facts about Jesus."</p>

2b. TOMB FOUND EMPTY

A **strong majority** of critical scholars accept the empty tomb as a historical event.

Evidence/Source	Detail & Significance	Scholarly Support
Women as Primary Witnesses	<p>All four Gospels agree the tomb was discovered empty by women. In first-century Jewish and Roman courts, women's testimony was often considered legally invalid or unreliable. This detail would never have been used if the story were invented.</p>	<p>Michael Licona (historian/apologist) highlights this as a strong criterion of embarrassment, arguing it's "a strong sign of authenticity."</p>
Early Jewish Polemic	<p>The earliest counter-explanation offered by Jewish authorities was that the disciples stole the body (Matt. 28:11-15). This charge presupposes the tomb was empty.</p>	<p>Justin Martyr (<i>Dialogue with Trypho</i>, c. 155 AD) records the Jewish charge, showing the fact of the empty tomb was conceded by opponents.</p>

3. DISIPLES BELIEVE HE APPEARED TO THEM

The disciples experienced what they genuinely believed were **real, physical appearances** of the risen Jesus. This fact is accepted as **near-certain** by virtually all scholars.

Evidence/Source	Detail & Significance	Scholarly Support
The Pre-Pauline Creed (1 Cor. 15:3-7)	<p>Paul cites an extremely early Christian creed listing specific witnesses: Cephas (Peter), the Twelve, 500 brothers at once, James, and all the apostles. Paul invites verification, stating "most of whom are still living."</p>	<p>Joachim Jeremias (NT scholar) and Gerd Lüdemann (skeptical critic) agree this creed is dated to within 3–5 years of the crucifixion. Lüdemann states, "It may be taken as historically certain that Peter and the disciples had experiences after Jesus' death in which Jesus appeared to them as the risen Christ" (Source: <i>The Resurrection of Jesus: History and Experience</i>).</p>
Independent Attestation	<p>Multiple, independent accounts of appearances exist in the Gospels (Matthew, Luke, John) and Paul's letters, satisfying the criterion of multiple attestation.</p>	<p>Gary Habermas (philosopher/historian) compiles comprehensive research showing widespread scholarly agreement on the reality of the appearance experiences.</p>

4a. TRANSFORMATION OF DISCIPLES

The radical change in the disciples' disposition is evidence of a powerful, transformative experience

Evidence/Source	Detail & Significance	Scholarly Support
Radical Transformation	<p>The disciples went from hiding in fear (after the crucifixion) to boldly proclaiming the resurrection in Jerusalem (Acts 2), enduring persecution, torture, and martyrdom for their belief.</p>	<p>William Lane Craig (philosopher/apologist) emphasizes that the hypothesis must explain the disciples' radical shift and willingness to suffer and die for their claim.</p>
The Conversion of Paul	<p>Saul of Tarsus was a zealous persecutor of the Church (Gal. 1:13). His sudden, radical conversion to the foremost proponent of Christianity is attributed to an appearance of the risen Christ (1 Cor. 15:8).</p>	<p>N. T. Wright calls this conversion "an attested and powerful fact of history."</p>

4b. TRANSFORMATION OF DISCIPLES

The radical change in the disciples' disposition is evidence of a powerful, transformative experience

Evidence/Source	Detail & Significance	Scholarly Support
The Conversion of James	James, the brother of Jesus , was a skeptic of Jesus during His ministry (John 7:5; Mark 6:3). He became a leader of the Jerusalem Church only after an appearance of the risen Jesus (1 Cor. 15:7; Acts 15).	The transformation of Jesus' own skeptical family is considered powerful evidence of a compelling event by many scholars.
Shift in Practices	Early Jewish Christians shifted their primary day of worship from the Sabbath (Saturday) to Sunday (the "Lord's Day") to commemorate the resurrection. Such a radical break from deeply entrenched Jewish tradition requires a dramatic, foundational event.	Historians confirm the early shift to Sunday worship in sources like the <i>Didache</i> and Justin Martyr's <i>First Apology</i> (c. 150 AD).

5. CONVERSION OF PAUL

The radical change in the disciples' disposition is evidence of a powerful, transformative experience

Evidence/Source	Detail & Significance	Scholarly Support
The Conversion of James	Evidence: Paul was a fierce persecutor of the early Church who suddenly converted following a reported appearance of the risen Jesus (Galatians 1:13-17; 1 Cor. 15:8; Acts 9).	Scholarly Support: The radical and immediate transformation of a persecutor into the Apostle of Christianity is taken as strong evidence of a powerful, transformative experience by scholars like N. T. Wright and Michael Licona .

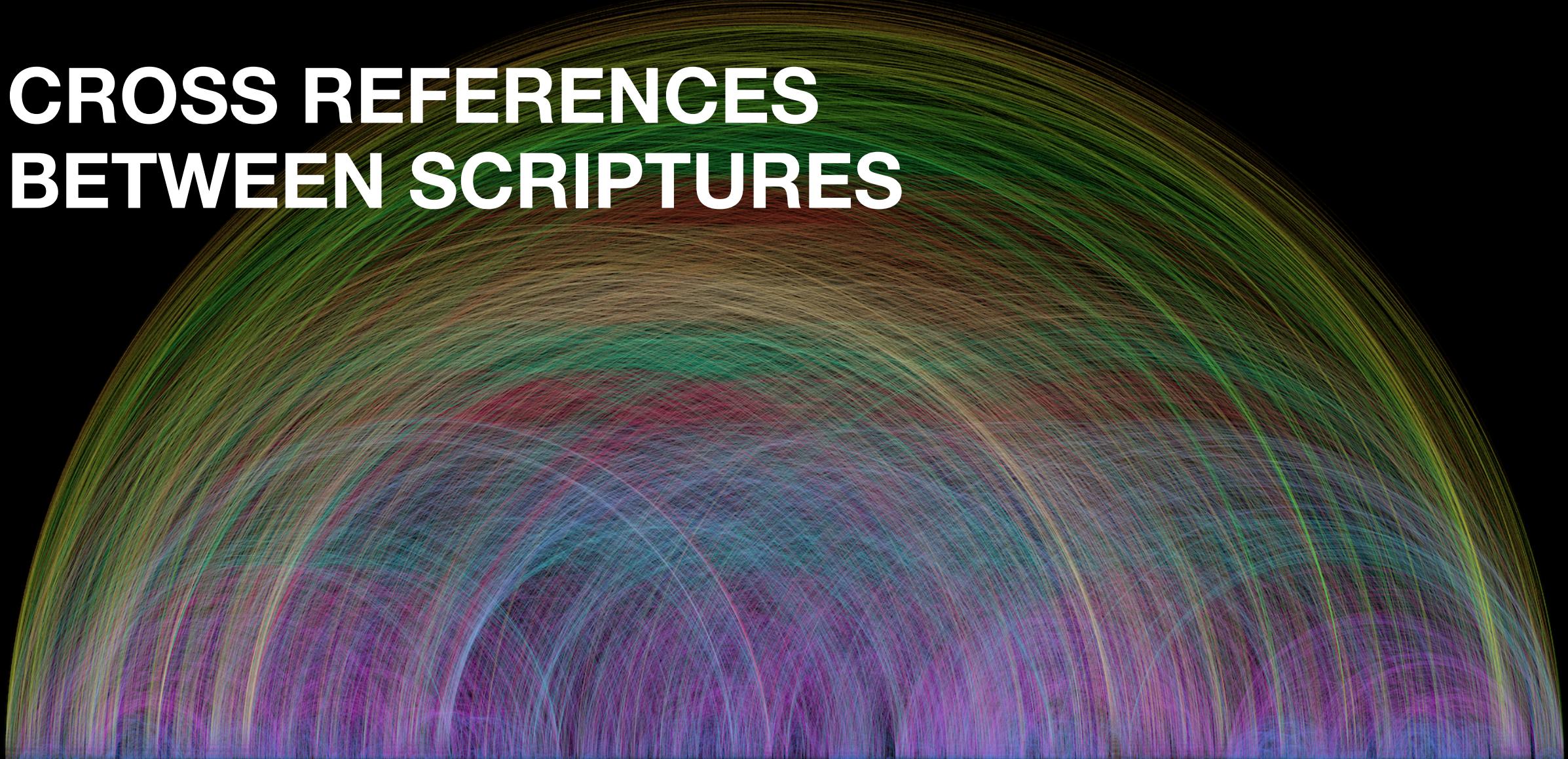
KEY SCHOLARS AND SOURCES

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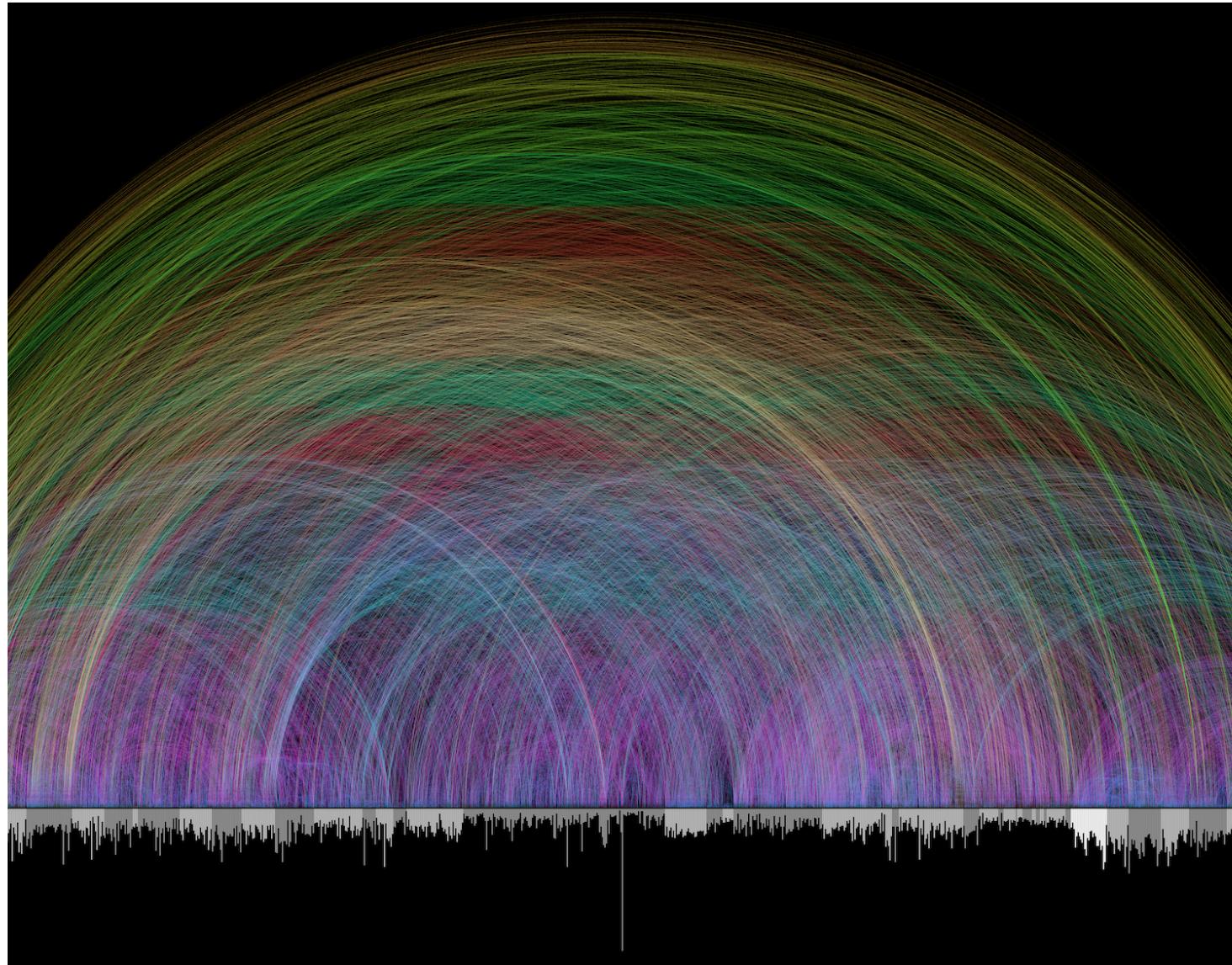
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CROSS REFERENCES BETWEEN SCRIPTURES



This might be the most amazing data picture you see in a lifetime! It shows the 63,779 cross-references in the Bible. The white bars along the bottom represent each Bible chapter, Gen. 1 - Rev. 22. The line's color shows the reference's distance from the other. A cross-reference is a scripture that references another scripture. Had the Bible been written by one person or at one time this would still be amazing; however, the Bible was written by 40 authors over the span of 1500 years on 3 different continents.

The Bible is complex, diverse, and intricate, and yet it has one unified message: God lovingly is redeeming all who believe!



5. THE TRUTH

CONSILIENCE OF INDUCTION

Independent lines of evidence such as historical documents, archaeological findings, fulfilled prophecy, and the "minimal facts" of the resurrection all "jump together" (converge) to form a single, robust conclusion that Jesus is God.

1. BIBLICAL

The composition, veracity of scripture and inherency.

INTERNAL EVIDENCE

H.A.N.D.S

Honors: Jesus shares the honors due only to God.

Attributes: Jesus shares the attributes of God.

Names: Jesus shares the names of God.

Deeds: Jesus shares the deeds of God.

Seat: Jesus shares the seat of God's throne.

INTERNAL EVIDENCE H.A.N.D.S

Honors: Jesus shares the honors due only to God

1. **John 5:23** – "That all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him."
2. **Hebrews 1:6** – "And again, when he brings the firstborn into the world, he says, 'Let all God's angels worship him.'"
3. **Philippians 2:10-11** – "At the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."
4. **Revelation 5:13** – "To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!"
5. **2 Peter 3:18** – "To him [Jesus] be the glory both now and to the day of eternity. Amen."

INTERNAL EVIDENCE H.A.N.D.S

Attributes: Jesus shares the attributes of God.

1. **Matthew 28:20 (Omnipresence)** – "And behold, I am with you always, to the end of the age."
2. **Colossians 2:9 (Fullness of Deity)** – "For in him the whole fullness of deity dwells bodily."
3. **Hebrews 13:8 (Immutability/Unchanging)** – "Jesus Christ is the same yesterday and today and forever."
4. **John 1:1 (Eternality)** – "In the beginning was the Word, and the Word was with God, and the Word was God."
5. **John 21:17 (Omniscience)** – "Peter was grieved... and he said to him, 'Lord, you know everything; you know that I love you.'"

Names: Jesus shares the names of God.

1. **John 20:28** – "Thomas answered him, 'My Lord and my God!'"
2. **Titus 2:13** – "Waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ."
3. **Romans 9:5** – "To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen."
4. **Revelation 1:17-18** – "Fear not, I am the first and the last" (A title used by Yahweh in Isaiah 44:6).
5. **Acts 3:14** – "But you denied the Holy and Righteous One..." (Titles often reserved for God in the OT).

Deeds: Jesus shares the deeds of God.

- 1. Colossians 1:16 (Creation)** – "For by him all things were created, in heaven and on earth... all things were created through him and for him."
- 2. Mark 2:5-7 (Forgiving Sins)** – "Who can forgive sins but God alone?" (Yet Jesus says to the paralytic, "Son, your sins are forgiven.")
- 3. Hebrews 1:3 (Sustaining the Universe)** – "He upholds the universe by the word of his power."
- 4. John 5:21 (Giving Life)** – "For as the Father raises the dead and gives them life, so also the Son gives life to whom he will."
- 5. John 5:22 (Judgment)** – "The Father judges no one, but has given all judgment to the Son."

INTERNAL EVIDENCE H.A.N.D.S

Seat: Jesus shares the seat of God's throne

1. **Revelation 22:3** – "The throne of God and of the Lamb will be in it, and his servants will worship him." (Notice the singular throne for both).
2. **Mark 14:62** – "Jesus said, 'I am, and you will see the Son of Man seated at the right hand of Power...'"
3. **Hebrews 1:3** – "After making purification for sins, he sat down at the right hand of the Majesty on high."
4. **Matthew 25:31** – "When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne."
5. **Revelation 3:21** – "The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne."

2. EXPERIENTIAL

Personal testimony

3. HISTORY AND LEGAL EVIDENTIALISM

EXTERNAL EVIDENCE

4. MORAL

Meaning of life. Good and evil. Why are we different than rats?

5. MIRACLES

6. PHILOSOPHICAL

7. PROPHECY MATH FACTS

5. PROPHECIES OF JESUS RETURN

HOW OT PROPHECIES ARE FULFILLED IN JESUS RETURN

**For the testimony of Jesus is the spirit
of prophecy.**

Revelation 19:10

1. The Explicit Promise

The clearest prophecy comes from Jesus Himself, stating plainly that He will return.

- **John 14:3** – "And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also."
- **Acts 1:11** – (Spoken by angels immediately after the Ascension)
"Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven."

Key Detail: This prophecy specifies the **manner** of his return: personal, visible, and physical, just as He left.

2. The Visibility of His Return

Unlike his first coming in obscurity, these prophecies state his second coming will be universally visible.

- **Revelation 1:7** – "Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen."
- **Matthew 24:27** – "For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man."
- **Matthew 24:30** – "Then will appear in heaven the sign of the Son of Man... and they will see the Son of Man coming on the clouds of heaven with power and great glory."

3. The Location of His "Touch Down"

This is one of the most specific geographic prophecies in the Bible, connecting the Old and New Testaments.

- **Zechariah 14:4** – "On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley..."

Connection: Jesus ascended from the Mount of Olives (Acts 1:12), and Zechariah predicts He will return to that exact spot to physically reign.

4. The Sound and The Gathering

These prophecies describe the auditory and gathering aspects of his return.

- **1 Thessalonians 4:16** – "For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first."
- **1 Corinthians 15:52** – "In a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed."

5. The Victorious Warrior

These depict Jesus returning not as a suffering servant, but as a conquering King to judge and wage war against evil.

- **Revelation 19:11-16** – "Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war... On his robe and on his thigh he has a name written, King of kings and Lord of lords."
- **Isaiah 63:1-4** – (A prophecy often linked to Rev 19) "Who is this who comes from Edom, in crimsoned garments... 'It is I, speaking in righteousness, mighty to save.' ... 'I have trodden the winepress alone...'"

6. The Timing (Unexpectedness)

While the event is certain, the specific timing is prophesied to be sudden and surprising.

- **Matthew 24:44** – "Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect."
- **1 Thessalonians 5:2** – "For you yourselves are fully aware that the day of the Lord will come like a thief in the night."

MOEDIM

LEVITICUS 23

ROSH SHA SHANA TRUMPETS

Feast	Israel	Celebration	Jesus
Passover Pesach—At twilight on the 14 th day of the 1 st month, Nisan, first full moon after the spring equinox.	Father of the house sacrificing a spotless lamb for his family at twilight, painting the blood of the lamb on their doorposts as death passed them over. (Exod. 12:1-13)	The sharing of the Passover lamb as a remembrance of their deliverance—later replaced by unleavened bread and wine. (Lev. 23:4-5; Num. 28:16; Deut. 16:1-2; Josh. 5:10)	On Passover, after partaking with his disciples, the blood of Jesus, the Lamb of God, was shed for our victory over death. (John 1:29; 19:14-16; 1 Cor. 5:7; 11:23-26; 1 Pet. 1:18-19;)

YOM KIPOUR

DAY OF ATONEMENT

The Feast of Unleavened Bread

Hag HaMatsah—Seven days beginning the 15th day of the 1st month.

Leaving Egypt in haste without leavening for their bread—leaving their life of bondage behind. (Exod. 12:14-20; Num. 33:3)

Sweeping the house clean of all leaven (sin), destroying it by fire, and eating unleavened bread for 7 days. (Lev. 23:6-8; Num. 28:17-25; Deut. 16:3-4; Josh. 5:11)

During Unleavened Bread, Jesus, The Bread of Life, took our sin upon Himself, destroying our bondage to sin by paying the price in the fires of Hades. (1 Cor. 5:6-8; 2 Cor. 5:21)

SUKKOT TABERNACLES

The Feast of Firstfruits Bikurim—The third day of Passover, the 16 th or 17 th Day of the 1 st month.	Dedicating the first of the harvest of the Promised Land after having lived on manna for 40 years. (Exod. 16:35; Josh. 5:10-12)	Dedicating the firstfruits of the barley harvest, and counting off 7 weeks in the promise of the rest of the harvest coming in. (Lev. 23:9-14; Num. 28:26-31)	On the Third Day, Jesus, the Firstfruits of the Resurrection, was raised from the dead as a promise of our eventual resurrection. (John 6:48-50; 11:25-26; Rom. 11:16; 1 Cor. 15:20-23)
	(Alternatively) The crossing of the Red Sea. (Exod. 14:13-22)	Through baptism, we pass through the waters of death and are raised to life. (Romans 6:4)	Our final crossing, will be when we are redeemed from the earth for eternal life. (Rev. 15:2-3)