

26-0527wc Neighborly Apologetics

Dr. Del Tackett's Neighborly Apologetics Webinar Series

26-0527wc - NA- 9-Jesus Resurrection, Part 4.2, Dr. Del Tackett

This detailed summary by Grok / X, (Transcription by TurboScribe.ai)

Del's site: deltackett.com, [Neighborly Apologetics Series Video link](#),

Class Resources: [NA-links](#), Our website: wschurchofchrist.org/education.php

See the transcript: [Transcript HTML](#) - [Transcript PDF](#)

Neighborly Apologetics Summary

Title: Christ's Resurrection, **Facilitator:** Scott Reynolds

26-0527-Summary: 9 - Jesus Resurrection, Part 4.2 (0:04 - 1:01:31)

(0:04 - 3:21) Introduction to the Central Piece of Christianity and Apologetics

Well, again, my greetings to all of you. Dr. Del Tackett expresses appreciation for the audience taking their time to join the session. Tonight the group finally comes to what is probably the central piece of not only Christianity, but also a central piece in their apologetics. He notes that he does not know how many sessions it will take to get through all of the resurrection pieces, but emphasizes that they are not trying to rush. Their job is to do the very best they can to help the participants and their families understand the truth about Jesus, the Scriptures, God, and all of that. This is the reason for Neighborly Apologetics.

(0:53 - 2:07) The Passion Behind Neighborly Apologetics

Tackett reminds the audience of their overall passion, drawn from the royal law given by God. Paul says that everything is summed up in loving our neighbor, which they believe is exactly what God wants them to do. They are following this in engagement, believing that God has entrusted the primary work of the kingdom to the common Christian family. Therefore, when they build relationships with people while praying for them diligently, God opens their hearts and minds. In that trusted relationship, they can ask questions to understand the obstacles and experiences that have put roadblocks between people and understanding who Christ is. In this context, what they are doing is truly neighborly.

(2:12 - 3:21) The Three Guiding Questions and Context for Studying the Resurrection

The three questions used as a guide through Neighborly Apologetics are: Why does God exist? Is the Bible reliable? And who is Jesus? In the section answering who is Jesus, they have already covered the promises and prophecies pointing to Christ, His life, and His words. In the previous session, they discussed the death of Jesus and addressed arguments against Him really being dead, such as

the swoon theory. Now they are ready to deal with the resurrection of Jesus. Tackett reiterates that this is the heart and key of Christian apologetics and the fundamental heart of Christianity and faith in Christ, making it a major piece they are examining.

(3:31 - 6:32) The Historical Centrality of Jesus and the Resurrection

Dr. Tackett shares his long-held thought about how critical it is to understand and dialogue with neighbors in trusted relationships. The reality is that all of world history has focused, centered, and split itself upon Jesus Christ. They date antiquity and historical events (such as when Caesar reigned or the Roman Empire began) according to BC/AD, though it is now more popular to use BCE/CE. Even this change was an attempt to avoid the exclusivity of dating associated with Jesus, but the dates before Christ are still BCE and after are CE. History remains focused on this man. It is appropriate to ask people that if history is dated based on this individual's life, then it is important to understand who He is. While history split around the birth of Christ (with some debate about the exact year being 3 or 4 BC and the lack of a year zero), Tackett stresses that this would not have been significant without the resurrection of Christ.

(6:39 - 8:06) The Biblical and Theological Importance of the Resurrection

The division of history is ultimately due to the resurrection. Tackett draws attention to 1 Corinthians, urging the audience not to let the verse pass by, as it expresses something deep and powerful: if Christ had not been raised, then our preaching is in vain and your faith is in vain. Paul adds that if Christ has not been raised, faith is futile and people are still in their sins. As Francis Schaeffer would say, in the warp and woof of time, this event is so critical that without it, faith is futile and sins remain unforgiven. The resurrection of Christ is tied to salvation and forgiveness of sins. It is hard to overstate the reality and importance of this event.

(8:15 - 10:04) Cultural Easter vs. Spiritual Reality

Over time, the resurrection has been reduced to a holiday that is prepared for extensively and then quickly over. Tackett recalls his time at the White House where the South Lawn was specially prepared each spring for the Easter egg roll, with selected guests, decorations, and activities, only for the Secret Service to clear everyone out and restore normalcy afterward. This pattern repeats in cities and towns with special preparations, choirs, music, blooming lilies in sanctuaries, new hats, and people who only attend church on Easter. They hear the music and message, then go home to watch the game, and by Monday it is just another holiday.

(10:04 - 12:23) Prominence in Early Testimony and Modern Neglect

From a spiritual and historical perspective in the Body of Christ, the resurrection was not merely a once-a-year celebration. It was extremely prominent in the early testimony of believers and apostles, who were always ready and eager to point to it. Tackett notes that even Charles Spurgeon later lamented that one of the shortcomings of his preaching was failing to focus enough on the resurrection, despite studying the apostles. This is still true today; it is not focused on much except in apologetics. One reason Tackett wrote a 40-day series of articles on Easter (hoping it becomes a book) was to encourage daily thinking and talking about the resurrection so it becomes cemented in everyday life: that Jesus lives, He is risen, He is alive, and believers belong to the living One rather than a mere religious sect.

(12:23 - 15:32) The Early Creed in 1 Corinthians 15

Tackett highlights several passages, particularly one critical early creed in 1 Corinthians 15 that they will reference later. This creed developed very early in Christianity (possibly within months) and counters claims that the resurrection was a later legend or myth. Paul writes to the Corinthians about the gospel he preached, which they received and by which they are saved. He delivered what he received as of first importance: that Christ died for our sins according to the Scriptures, that He was buried, that He was raised on the third day according to the Scriptures, and that He appeared to Cephas (Peter), then to the Twelve, then to more than 500 brethren at one time (most still alive), then to James, then to all the apostles, and finally to Paul himself as one untimely born. The vast majority of this creed focuses on the resurrection, affirming that Christ had indeed risen from the dead. Tackett provides background on Paul's conversion from persecutor to believer and suggests Ananias may have shared this creed with him in Damascus.

(15:32 - 19:16) Apostolic Preaching Emphasizing the Resurrection

Tackett cites Peter's first sermon after Pentecost in Acts, proclaiming Jesus of Nazareth as attested by God through mighty works, signs, and wonders; delivered up according to God's plan; crucified by lawless men; yet God raised Him up, loosing the pangs of death. He also references Paul in Acts 17 reasoning from the Scriptures that the Christ must suffer and rise from the dead, proclaiming Jesus as the Messiah. In Romans, Paul opens by describing the gospel and how Jesus was declared the Son of God in power by His resurrection from the dead. Paul further teaches that the resurrection counts for believers' justification and that confessing Jesus as Lord and believing God raised Him from the dead leads to salvation. In Thessalonians, Paul links belief in Jesus' death and resurrection to hope for those who have fallen asleep. Closing with Peter in his epistle, believers are born again to a living hope through the resurrection of Jesus Christ from the dead.

(19:16 - 20:54) The Resurrection as the Key Piece and Reason for Attacks

The resurrection is not a minor piece of apologetics but the key, central piece, and essence of both apologetics and faith in Christ, as it proves He is the Son of God. It should not surprise that it faces great attack. Tackett reminds the audience that they study this not merely to gain knowledge or become puffed up, but to prepare to love neighbors with true agape chesed love as they build relationships and respond to questions about the hope within them. They examine theories to identify and address obstacles others face.

(20:54 - 24:09) Theories Against the Resurrection and Transition to Historical Facts

They will cover several theories (Tackett mentions seven but groups them as four weak ones with little evidence, used to strike against the resurrection) plus one fairer argument. Examples include the twin theory (Jesus had a twin who was substituted or appeared after), the substitution theory (primarily from Islam, claiming someone else died on the cross), hallucination theory, wrong tomb theory, swoon theory (Jesus only fainted and revived), disciples stole the body (sometimes called the alien theory in jest), and legend theory. Some were addressed previously regarding the death. They will refer back to these when examining historical facts. One worthwhile argument involves apparent inconsistencies in the accounts (number of angels, timing of the women, etc.), which Tackett plans to address later with a map of Jerusalem showing scriptural consistency. He then transitions to examining some of the historical facts.

Part 2

(24:09 - 26:32) Transition to Historical Facts and Validity of Scriptural Documents

So let's look now at some of the historical facts. We'll look at a few of these and talk about some of those here tonight. When Dr. Tackett says historical facts, he notes that they will deal elsewhere with the reality that the vast majority of the history concerning Jesus and His resurrection is found in the Scriptures. He emphasizes that we cannot let someone discount those as non-antiquity or documents from antiquity because they are just as valid as any document from antiquity. They will talk at a different point about their validity and value as compared to other documents from antiquity. They also have more evidence from other non-Biblical sources as well.

(26:32 - 28:41) Abundance of Evidence for Jesus and Rejection of the Swoon Theory

When looking at whether Caesar lived, there is an abundant amount of evidence that Jesus lived and very, very little that Caesar lived, yet no one doubts that Caesar lived. This should tell us that there is something about Jesus that people are wanting to cancel. That motive should always be taken into consideration. It should also be part of our neighborly apologetic to ask why Newsweek and Time Magazine every Easter do not publish something asking if Caesar really lived, but instead always focus on the search for the historical Jesus. It is an interesting question to ask neighbors in trusted relationships: why is there such a desire to cancel Jesus when there is no desire to cancel other figures in antiquity? Here are the historical facts from the documents. Of course, they talked about the death and burial of Jesus. In that examination, they realized what Jesus went through, including the Roman spike driven through the wrists and feet and the horrific scourge. They discussed all of those last time. The reality is that no one survived Roman crucifixion. There is no evidence anywhere in history that anyone survived. It was an execution, and the Romans were experts at it. Jesus was in a state where many did not survive the scourging, was nailed to the cross, examined by professional executioners, and Pilate confirmed He was dead. Even then, He was wrapped in 75 pounds of spices and linen. No historian today attempts to argue the swoon theory. Jesus was dead and buried.

(28:53 - 30:58) The Guard, the Sealed Tomb, and Creation Clapping Its Hands

The guard was then posted, which is important in the historical analysis of the resurrection. The guard had been posted in front of the tomb and the tomb had been sealed. They are going to talk about these things as they look at the third day and the morning of the third day. Tackett labels this first one "the creation claps its hands." Creation appears to be involved in these major events. They do not know exactly how God moves within creation. Scripture uses literary devices, such as trees and mountains clapping their hands, singing with joy, or the earth swallowing Korah. It is appropriate to use the same anthropomorphic phrases. The creation claps its hands. The angel appears. The stone is rolled away. The seals on the tomb are broken. The guards are deeply impacted, frozen although they still see what is going on. Then the guards make a report and there is a false story. They will deal with these things as best they can tonight.

(31:07 - 32:00) Creation's Involvement at Key Events in Jesus' Life

They talked a little about this at the crucifixion. At the crucifixion, creation shivered and trembled in grief. There was darkness over the land from noon until 3 p.m., and several first and second century historians wrote about that darkness. There were huge earthquakes, and tombs split open.

Creation was involved at the birth of Jesus, at the crucifixion, and now on the resurrection morning. Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. And behold, there was a great earthquake.

(32:10 - 34:54) The Great Earthquake and Dr. Steve Austin's Research

Tackett notes that it should not be missed that Scripture uses the adjective "great" earthquake. He mentions his friend Dr. Steve Austin, a brilliant geologist featured in a movie about Mount St. Helens (with a sequel releasing that week). Dr. Austin has done extensive work in Jerusalem and surrounding areas looking for evidence of these great earthquakes and believes he has found it. A picture shows a distorted layer called a seismite, caused by an earthquake while the material was soft. The dating fits approximately 30 A.D. One earthquake measured about 5 on the Richter scale and would have truly shaken people. Historical documents tell us temple door hinges were sprung, the veil was torn, and tombs split open. It was not a minor event but a major one. The earthquake on resurrection morning is also called a great earthquake.

(35:02 - 36:46) The Guards at the Tomb and Their Posting

This brings us to the guards. There are only three passages mentioning the guards. Tackett wants them to look at each because these documents give the historical facts associated with these men. The next day after the day of preparation, the chief priests and Pharisees gathered before Pilate. They remembered how the imposter Jesus said while alive that after three days He would rise. They asked Pilate to order the tomb secured until the third day, lest the disciples steal the body and claim He rose, making the last fraud worse than the first. Pilate told them they had a guard; go make it as secure as they could. So they sealed the stone and set a guard. They will come back to the sealing of the stone. The Pharisees had not overlooked Jesus' prediction that He would rise, and they were concerned enough to secure the tomb. Tackett addresses the argument about whether these were Temple guards or Roman guards.

(36:52 - 39:26) Speculation on Roman vs. Temple Guards

They do not know for sure but it is valid to speculate. Tackett gives his position: at Jesus' arrest, a cohort (Roman unit of 600 men) came, making it unlikely to be Temple guards. The arrest was no small deal. It is not improbable that this cohort was assigned during the trial, scourging, crucifixion, and at the tomb. A centurion at the cross declared surely this was the Son of God after seeing the events. Those events at the resurrection would still be fresh. Even if Temple guards, they were professional and not to be dismissed, like David's mighty men.

(39:30 - 40:47) The Angel, Earthquake, and Guards' Reaction

The second passage: After the Sabbath, toward dawn, Mary Magdalene and the other Mary went to the tomb. There was a great earthquake. An angel of the Lord descended, rolled back the stone, and sat on it. His appearance was like lightning, clothing white as snow. For fear of him, the guards trembled and became like dead men. The angel told the women not to fear, for Jesus who was crucified is not here but risen; come see the place where He lay. This great earthquake and angel caused professional soldiers to become like dead men. Every time a heavenly being appears, finite man falls on his knees. They do not know if it was psychological fear, the earthquake, or God freezing them, but they could not move. The angel rolled back the stone.

(40:47 - 42:17) The Guards Report to the Chief Priests and the False Story

The third passage: While the women were going, some of the guard went into the city and told the chief priests all that had taken place. The priests and elders assembled, gave money to the soldiers, and told them to say the disciples came by night and stole Him while they were asleep. If it reached the governor, they would satisfy him and keep the soldiers out of trouble. The soldiers took the money and did as directed. This story has been spread among the Jews to this day. Tackett sees more evidence these were Roman soldiers, though it does not matter much. They were soldiers. The assurance about the governor supports Roman guards. They spread the story that the disciples stole the body.

(42:17 - 44:10) Addressing Objections to the Guard Account

Here are some arguments addressed briefly. One objection is that the guard story is only in Matthew and therefore not trustworthy. Tackett counters that John noted many other things Jesus did could not all be written. Historians must make selections. Just because one Gospel records an event does not invalidate it. For example, the washing of the feet is only in John. The other Gospels chose to highlight other things.

(44:10 - 46:42) Why Pharisees Took Prophecies Seriously While Disciples Did Not

A second question: Why did the Pharisees take the resurrection prophecies seriously but the disciples seem clueless? The disciples were emotionally involved with Jesus and had grand ideas about the kingdom. Peter rebuked Jesus for talking about dying. They rationalized or selectively did not accept it. The Pharisees, wanting to trip Jesus up, had spies in the crowds and understood clearly without emotional obstacles.

(46:42 - 48:42) Did the Guards Know the Tomb Was Empty?

A minor but interesting question: Did the guards even know the tomb was empty, since Scripture does not say they looked inside? Practically, after the angel and earthquake (which Tackett describes from personal experience in Puerto Rico as unsettling), the soldiers would have looked. The Pharisees spreading the "disciples stole the body" story confirms the soldiers saw it empty. Importantly, Matthew claims this story was spread among the Jews to this day, written early when it could be disproven if false, adding confirmation to the historical document.

(48:50 - 51:40) The Angel Rolling Away the Stone and the Empty Tomb

Now looking at the angel rolling away the stone. The testimony repeats the account of the women, the great earthquake, and the angel rolling back the stone. One question was why roll the stone away if Jesus had a resurrected body. It was not for Jesus to escape (He had already risen and could enter locked rooms). It was so the angel could invite the women (and others) to examine the evidence. Jesus had already left. Many, including the Pharisees, would have visited the tomb. God has not left us with blind faith but invites examination of physical evidence.

(51:40 - 53:25) Faith Not Blind and the Empty Tomb as a Rock

Tackett urges not letting people claim it is blind faith. From the beginning, God provided physical

evidence like the pillar and cloud and Jesus' miracles. The resurrection is material evidence for all to see. Sir Norman Anderson, a foremost legal mind, concluded after a lifetime of study that the empty tomb is a veritable rock on which all radicalistic theories of the resurrection dash themselves.

(53:25 - 55:03) The Seals on the Tomb and Their Inviolability

Finally, about the seals being broken. The soldiers made the tomb secure by sealing the stone and setting a guard. A picture shows a possible way with hooks, rings, ropes, and clay seals that would break if moved. Seals in that day were inviolable. Examples from Esther (edict sealed with king's ring cannot be revoked), Daniel (lion's den sealed), and Isaiah (sealed book) illustrate this.

(55:03 - 57:04) Biblical Imagery of Seals and God's Unbreakable Seal

In Revelation, only the Lamb could break the seals. Tackett closes with encouragement from John 6: the Son of Man has God's seal. In Ephesians, believers are sealed with the Holy Spirit as a guarantee. No one can break God's seal. This gives comfort that we are His and nothing can snatch us from His hands. Our faith comes from the reality of that resurrection.

(57:04 - end) Conclusion, Next Steps, and Closing Prayer

They have just begun the first part of the apologetics for the resurrection. Next they will look at the witnesses who came to the tomb. Tackett turns it back to Marc Fey. Announcements follow about the recording, slides, series availability at deltackett.com, and the Engagement Project training. Tackett then closes in prayer, thanking God for strong testimony and not leaving them with blind faith but inviting examination of evidence. He prays for softened hearts, open eyes, understanding obstacles, diligent study, all for God's glory. The session ends with blessings and goodbyes.

Divide transcript in two content logical parts

(It's too big for one class, I'll cover the material in two classes).

Grok's analysis

Here is a clean, logical division of the transcript into two parts for your two classes.

Part 1: "The Centrality and Importance of the Resurrection"

(Recommended stopping point for Class 1)

Content covers (approx. 0:00 – 24:00 / up to “So let’s look now at some of the historical facts...”)

- Greeting and purpose of Neighborly Apologetics
- The three big questions (God’s existence, Bible reliability, Who is Jesus?)
- Why the resurrection is the heart of Christianity and Christian apologetics
- Historical impact of Jesus (dating of history — BC/AD vs BCE/CE)
- 1 Corinthians 15 and the early creed (very important section)
- Early apostolic preaching (Peter in Acts, Paul in Acts 17, Romans, Thessalonians)
- How the resurrection proves Jesus is the Son of God and is tied to our justification and hope
- Lament that modern preaching often neglects the resurrection (Spurgeon reference)
- Easter as a cultural holiday vs. the daily reality for believers
- Brief introduction to the attacks/theories against the resurrection (twin, substitution, hallucination, wrong tomb, swoon, disciples stole the body, legend)
- Transition: “So let’s look now at some of the historical facts...”

Why this is a good breaking point: - It completes the **why** this matters section (theological, historical, and personal importance). - It ends on a strong note with the early creed and apostolic testimony. - It introduces the opposing theories without going deep into the evidence yet. - Length is manageable for one class with time for discussion.

Part 2: "The Historical Evidence for the Resurrection"

(Recommended starting point for Class 2)

Content covers (approx. 24:00 – end)

- Historical facts: Death and burial of Jesus (recap of Roman execution methods)
 - The posting of the guard and sealing of the tomb
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- “Creation claps its hands” — earthquakes at the crucifixion and resurrection (Dr. Steve Austin reference)
- Detailed examination of the guards (three passages in Matthew)
- Were they Roman or temple guards?
- Their reaction to the angel and earthquake
- The bribe and the “disciples stole the body” story
- Arguments against the guard account (only in Matthew, Pharisees vs. disciples knowing the prophecies, etc.)
- The angel rolling away the stone — why it was rolled away (not for Jesus to escape)
- The empty tomb as the “rock” on which skeptical theories break (Sir Norman Anderson quote)
- The seals on the tomb and their significance (biblical background on seals)
- Closing encouragement: We are not called to blind faith — God invites examination of the evidence
- Final prayer

Why this is a good second part: - It focuses entirely on the **evidence** and responses to objections. - It has a clear narrative flow: guard → earthquake/angel → empty tomb → seals. - Ends on a strong applicational and devotional note.

Suggested Class Titles

- **Class 1:** The Resurrection – The Heart of Christianity
- **Class 2:** The Historical Facts – Guard, Angel, Stone, and Empty Tomb

Would you like me to also create: - A clean edited version of each part (with timestamps removed or kept)? - Discussion questions for each class? - Slide title suggestions for each section?

Just let me know how you’d like to proceed.