

# 26-0729wc Neighborly Apologetics

Dr. Del Tackett's Neighborly Apologetics Webinar Series

## 26-0729wc - NA- 9-Jesus' Resurrection, Part 7, Dr. Del Tackett

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

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

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

See a detailed summary: [Detailed Summary HTML](#) - [Detailed Summary PDF](#)

## Neighborly Apologetics Transcript

### 26-0729-Transcript: 9 - Jesus' Resurrection, Part 7 (0:04 - 56:25)

**Title:** *The Charge of Contradiction*, **Facilitator:** Scott Reynolds

#### Part 1

(0:04) Okay. (0:05) Well, thank you, Mark. (0:06) And my greetings to all of you as well. (0:08) Thank you again for taking time to be a part of this tonight. (0:15) We also have taken a little break by doing a couple other webinars for the last two times, (0:22) picking up some of the threats that I believe are aligning themselves in our culture, doing (0:28) a little update on those. (0:30) But tonight we're back in the neighborly apologetic realm.

(0:34) We're going to continue looking at the resurrection. (0:38) And tonight we'll be talking about the accusations that if you look at the resurrection account, (0:48) that there are all kinds of contradictions associated with numbers and events and times (0:53) and places and so forth. (0:56) So we're going to look at that.

(0:57) It's going to be... (0:59) I was trying to think of the right word. (1:01) It's not tedious, but it's probably not going to be as smooth flowing as I would like, but (1:11) we're going to deal with each of these individual pieces and parts. (1:16) And the next time we meet, I'm going to try to put all of that together in a single harmonized (1:25) view of everything that happened around the resurrection so that you, all of us, would (1:33) have more of a comfort and a confidence that the record that God has given to us is inerrant.

(1:45) And you can trust that. (1:47) There are a lot of accusations that get floated around. (1:52) There are a lot of accusations that get caught in the minds and hearts of people, and they (1:58) may not have really spent any time thinking about it.

(2:01) We've talked about the motive for those in the past, and oftentimes there is a motive (2:08) that drives people to that, that is not based upon fact. (2:13) It's not based upon reason, logic, and so forth. (2:17) So we're going to give you, as best we can tonight, a view of the facts and a reasonable (2:25) way to explain some of these things that are listed as contradictions.

(2:30) So with that, let me share my screen here, and we'll see if we can get these slides up. (2:45) And as a reminder, again, the very first slide you're talking about, the fact that this is (2:50) part of neighborly apologetics, that's not that we are countering academic apologetics. (2:59) Academic apologetics are very important for us.

(3:03) They help us understand the answers that we want to be able to give to our neighbors when (3:10) we build a deep relationship with them and they begin to ask those questions. (3:13) And so we want to be able to answer those. (3:16) We want to answer them not in an academic way, but we want to answer them in keeping (3:23) with the royal law that we are to love our neighbor.

(3:26) And that means that God has entrusted the primary work of the kingdom to the common (3:31) Christian family, that's you, and God has given us that privilege. (3:36) He's given us that ability as he has filled us with his spirit and given us his word as (3:45) he is dwelling within us, making those opportunities for us to build those relationships with the (3:52) people that he has providentially placed next door to us. (3:56) And in the context of a trusted relationship, we would then (offer) fervent prayer, fervent intercessory (4:03) prayer for them.

(4:04) We're praying that they will begin to ask the questions that their worldview can't answer. (4:09) And that might lead you to the discussion of the resurrection. (4:16) And as we carry out our priestly role in our neighborhood to bring their names before the (4:22) throne of God, it is also part of our role to bring them a defense for the reason why (4:29) we believe what we do.

(4:31) So tonight we're going to look at the charge that you may hear from a neighbor regarding (4:37) all of the events and places and times and so forth that are recorded for us around (4:44) the resurrection. (4:46) And there are some apparent places where it doesn't look like they fit together. (4:51) And so our job is to look at those and to give an answer for that.

(4:57) The context for all of this, you know, we're going through the neighborly apologetic series (5:04) through all of these categories that you see listed there. (5:07) We skipped down to number nine because I believe that it was important that we go through (5:11) that to have that basis. (5:14) It's going to be something we refer to often when we look at these other categories of (5:22) apologetics.

(5:23) And within this, it's a huge, it's a huge category. (5:28) We've already talked about the promise of the coming Messiah, the prophecies, the life (5:33) of Christ, his words, his works, his death. (5:37) And now we're dealing with the resurrection of Christ.

(5:42) And that leads us to our time together today. (5:47) If you recall, we were talking about before several things associated with the resurrection (5:54) about the empty tomb and so forth. (5:57) And you can go back and take a look at those.

(5:59) We mentioned before, and I want to mention again tonight, just as a summary for us and (6:06) to remind us that when we talk about the resurrection of Christ, we're really talking about the (6:13) key of Christian apologetics, it's the heart. (6:19) And we know that because of several things. (6:22) Number one, and I know the Scripture tells us this, but we look at all of history and (6:29) we see that Christ's resurrection split all of time, before Christ, now BCE, and after (6:37) Christ.

(6:38) But Paul says that if Christ has not been raised, then our preaching is in vain and (6:42) your faith is in vain. (6:43) This is an incredibly strong statement for Paul to make, for the Spirit of God

moving (6:50) people to pen these words that our faith is in vain if Christ has not been raised from (6:59) the dead. (7:00) That's why the resurrection is the key Christian apologetic.

(7:06) And if Christ has not been raised, your faith is futile. (7:08) Paul went on to say, and you are still in your sins. (7:12) That's even a stronger and more powerful statement regarding the importance of the (7:19) resurrection for us in our faith, for us in our salvation.

(7:26) And so that is why we're spending time and looking at it. (7:29) Now if I can get you to recall, three months ago, this is where we left off and then took (7:37) our break as we looked at several of the threats in our culture. (7:41) We talked about the importance of the early polemic and the creed.

(7:47) These are incredibly important for you and me to have in our mind. (7:53) It doesn't mean you have to know all of the details, but you need to understand the importance (7:59) of these because it's the polemic, this point, counterpoint that was already in place (8:08) in the very immediate timeframe after Christ rose from the dead. (8:14) In fact, it was immediately because it had to do with whether or not the tomb was empty, (8:20) whether or not the disciples had stole the body, whether or not the guards had been bribed (8:28) to spread that lie.

(8:29) All of that happened at the very time of the resurrection. (8:34) So this is not something that normally forms over years and years, a myth or a legend that (8:41) takes multiple generations. (8:44) And the same is true for the creed that we found provided for us in Paul's letter to (8:52) the Corinthians, which is a statement of belief that counters a challenge.

(8:57) And the challenge had to do with the resurrection of Jesus. (9:01) And Paul is already relaying this creed early on. (9:07) So we're talking about within a matter of years, the creed had already been developed.

(9:13) This is important for us because it helps us defend against the accusation that the (9:20) resurrection of Christ was a result of a long period of developing a legend and a myth (9:28) and so forth. (9:29) That's impossible for that to have arisen that quickly. (9:34)

(9:35) So tonight we're going to look at this charge that there were contradictions in the accounts (9:40) associated with the resurrection in terms of timing, the events, places, and numbers.

(9:47) So we're going to go through each of these. (9:48) We're going to use a framework that I found online. (9:55) So I took one guy who was laying forth accusations about the resurrection, a credible guy, but (10:03) it doesn't matter.

(10:04) Anyone who lays forth accusations, we ought to be able to look at those to be able to (10:08) answer them. (10:09) But I'm following the four things that he listed as the key contradictions that are (10:15) found in the resurrection accounts, and we'll use that as our framework for us to go through. (10:21) The very first one is that, of course, the overall thing is you can't trust the resurrection (10:27) accounts, and the reason you can't is because of all these contradictions.

(10:30) Here is one. (10:32) One account says the women left at dark. (10:36) Another says they left at dawn.

(10:37) Another says the sun had risen. (10:41) It can be restated as one says the women came to the tomb at dark. (10:45) Another came to the tomb at dawn.

(10:47) Another says the sun had risen when they came to the tomb. (10:51) One account says that there was one angel. (10:53) Another says there were two.

(10:55) Another says they were just young men, not angels. (10:59) One account says that the women told the disciples. (11:02) Another says that they told no one.

(11:06) One account says Jesus told the disciples to go to Galilee. (11:09) Another says they stayed in Jerusalem. (11:12) That's probably the most critical and difficult of all four of these.

(11:18) We'll leave that to the end and look at it. (11:19) So let's look at this first one in terms of the accusation of when did the women really (11:26) go to the tomb. (11:28) So let's look at the accounts we see in all four gospels.

(11:31) In Matthew, it says the women came to look at the grave as it began to dawn. (11:36) In Mark, it says they came to the tomb very early when the sun had risen. (11:43) In Luke, it says that they came to the tomb at early dawn.

(11:48) And John, it says that Magdalene came early to the tomb while it was still dark. (11:55) So here we have the basis for someone to say, oh, my goodness, look at this. (12:00) You can't trust these things.

(12:02) Because here we have people saying that the women came to the tomb. (12:06) It was still dark. (12:07) Others saying the sun had risen.

(12:10) So let's look at this. (12:12) Now, I want to begin with just a brief note about my position, and I hope it's your position, (12:20) on the inerrancy of the scripture. (12:24) This is what drives us to look at these things, these supposed contradictions.

(12:29) And for us to begin with the belief that what we're looking at are pieces to a jigsaw puzzle (12:38) that may not appear to be part of the same puzzle, and they don't fit together. (12:45) Well, that's true of any jigsaw puzzle. (12:47) You will find two pieces in a puzzle that you would say these don't belong in the same puzzle.

(12:55) And yet it may be that there's only one piece that joins them together. (13:00) And when you find that piece, then you realize that, yes, they are both truly part of this puzzle. (13:06) And they fit in this puzzle. (13:08) And they fit together because you found this intervening piece. (13:13) And so we do this. (13:15) Why? (13:15) Because we believe that God has delivered to us his word.

(13:20) The word of God has been delivered to us in a way that it is inherent in the original manuscripts. (13:26) And so we are going to trust the word of God and therefore go on our quest then to understand (13:35) and to put the intervening pieces in to help us understand that what God has told us is, (13:41) in fact, true. (13:42) So we're dealing with the whole issue of early mourning here.

(13:46) And we might want to start by talking about really the incredible way that God has created (13:53) the universe with the sun and the earth and atmosphere and the laws associated not only (14:02) with gravity, but the law associated with light as it travels through the atmosphere (14:07) and refracts and so forth. (14:09) The fact that we have clouds. (14:12) The fact that the light has a spectrum.

(14:15) I took this picture in New Zealand. (14:18) That is my niece who's bundled up there. (14:22) It was a little chilly that early morning as we went out to look at the rising sun.

(14:29) And I want to go through a little technical thing with you because I think it's important (14:34) for us to just get our hands around the reality that dawn is not like a light bulb. (14:41) You don't walk into your living room and flip a switch and it goes from dark to light. (14:49) The God has created this in such an amazing way that we begin to see light very, very (14:56) early on, way before the sun has risen.

(15:01) We begin to see light. (15:03) In fact, just as a sideline for you, because light is refracted as it goes through the (15:10) atmosphere, where we see the sun is about one full disc higher than what it really is. (15:20) So let's talk about how we have come up with some words and phrases to talk about these (15:28) various stages of dawn, various stages of light as the sun begins to rise in the east.

(15:39) We would say that it's dark if the sun is greater than 18 degrees below the horizon. (15:46) So my little graphic there shows the earth in green, the sun in the orange, and the horizon, (15:54) the dotted line there. (15:56) And if the sun is 18 degrees below the horizon, then we would say it's dark. (16:04) But as the sun begins to rise, or the earth is rotating, but as the sun begins to rise, (16:12) we then enter into what we call twilight. (16:15) And there are some scientific ways to describe this. (16:21) I'm going to give them to you.

(16:22) I think they might be helpful, not that you need to remember them. (16:26) But we call this very first appearance of light as astronomical twilight. (16:35) This is when the sun begins to go from 18 degrees now, between 18 and 12 degrees below the horizon.

(16:44) We call it astronomical because that's the time when the sun, the light from the sun, (16:50) begins to obscure stars. (16:54) And so we will begin to lose the ability to see. (16:58) That's why we call it astronomical twilight.

(17:01) The second phase is from 6 to 12 degrees as the sun is rising. (17:06) We call that nautical twilight. (17:10) And we call that nautical because it is getting light.

(17:14) But if you're navigating a ship based upon the north star and so forth, you can still (17:23) see those major stars. (17:26) The third one is when the sun gets to between 6 and 0 degrees below the horizon. (17:34) This is called civil twilight.

(17:36) And there is enough light at this point for you to be able to begin to work. (17:42) You can do things. (17:44) The picture that I have there is in civil twilight.

(17:47) So you can walk around. (17:49) You can see stones. (17:51) You don't have to stumble over them.

(17:53) You can visually see mountains and so forth. (17:56) We call that civil twilight. (18:00) At this point, then, the center of the sun at 0 degrees has really risen.

(18:08) And so let's look at, now go back to the resurrection in Jerusalem. (18:16) Jerusalem sits at 31.77 degrees north and 35.21 degrees east. (18:23) This gives us the ability to calculate how fast the sun is rising.

(18:31) Because you see, depending on where you are on the earth, the sun moves through those (18:37) degree phases more rapidly at the equator than it does, for example, in Norway. (18:44) So in Norway, it may take 45 minutes to go through each of those phases. (18:49) Where in the equator, it may be somewhere around five minutes.

(18:53) So we're taking a look at Jerusalem so we can understand what that morning was like (18:59) in terms of the sun rising and light beginning to light up the area in Jerusalem. (19:09) So this position of Jerusalem, then, would mean that the astronomical twilight would (19:16) have begun at 4.56 a.m. and would have extended to 5.27 a.m. (19:22) Nautical twilight would have run from 5.27 a.m. to 5.56 a.m. (19:27) And civil twilight, 5.56 a.m. to 6.20 a.m. (19:32) At this time, then, sunrise, we would call that sunrise, technically, at 6.20 a.m. (19:38) So let's then think about what was going on. (19:44) And we're going to refer back to this map.

(19:47) I wish I could make it bigger and I wish I could actually stand there and point to things. (19:51) But it's good enough to get an understanding of what is going on here. (19:59) So let's look at these passages again.

(20:03) The women came to the grave as it began to dawn. (20:08) They came to the tomb at early dawn. (20:11) John Magdalene came early to the tomb while it was still dark.

(20:16) When did the women go to the tomb? (20:19) Let's look at Mark and expand that passage a little bit. (20:22) When the Sabbath was over, Mary Magdalene, Mary the mother of James, (20:26) which we have referred to as Aunt Mary, (20:30) and Salome brought spices so that they might come and anoint him. (20:33) And very early on the first day of the week, they came to the tomb when the sun had risen.

(20:41) So the contradiction that is apparent in some people's minds is that we have, (20:46) it's still dark, the sun has risen. (20:50) So let's look at a few of these and kind of group them together. (20:53) As it began to dawn, we see in Matthew and Luke at early dawn.

(21:02) These are part of this rising sun, and they're very subjective. (21:08) At early dawn, when is that? (21:10) As it began to dawn. (21:11) Well, we don't really know.

(21:13) It's somewhere in this twilight period. (21:16) It doesn't mean there's a contradiction there. (21:17) It's still in the twilight period.

(21:20) The difficult one would be that John says, (21:23) Magdalene came early to the tomb while it was still dark. (21:27) And Mark says that very early on the first day of the week, (21:31) they came to the tomb when the sun had risen. (21:34) So here we have probably our biggest apparent contradiction.

(21:39) Mark is saying that the sun had risen. (21:42) John is saying, well, it was still dark. (21:44) So let's refer again to our map here, (21:47) because I think understanding what the authors are telling us (21:53) in terms of when the women left and when the women arrived at the tomb.

(22:01) If you can think back, Luke, remember, (22:04) talked about how he had examined all these things (22:06) and before he put together the gospel of Luke, (22:10) as we call it in the Acts of the Apostle, as we label it. (22:14) And I can almost see in my mind him talking to Magdalene. (22:19) And Magdalene is telling him that it was early, it was still dark.

(22:26) Well, dark can be astronomical twilight. (22:30) So that could be 5.30 a.m. (22:33) that Mary leaves for the tomb while it was still dark. (22:39) So if you look at the Greek, (22:40) it's very, very possible the way John is expressing this, (22:47) as you see this, that Magdalene is coming.

(22:49) So Magdalene is coming early to the tomb while it's still dark, (22:53) which is true if we're talking about her leaving her house, say, at 5.30 a.m. (23:01) We're still in the astronomical twilight. (23:03) It is still dark. (23:06) It is starting to get enough light that you can begin to see (23:10) as you move into nautical twilight, but it is still dark.

(23:15) If you look then at Mark, Mark is now giving us, (23:19) I think, a really incredible clue (23:22) because he is now putting together very early with when the sun had risen. (23:28) I think there's a clue here that Mark is talking about (23:32) when they left and when they arrived, (23:34) which would match with what we read in John, (23:37) that they left very early while it was still dark, (23:42) possibly at astronomical or nautical twilight, (23:47) maybe the first part of civil twilight, but probably not. (23:50) It was still dark, very early, (23:54) and they arrived at the tomb when the sun had risen.

(23:57) And the sun rising is actually still part of civil twilight (24:03) because the first part of the disk of the sun is visible. (24:09) That's six degrees to zero degrees. (24:11) Zero degrees is when the center of the sun is now at the horizon.

(24:16) So the top part of the sun rises well before we get to the zero degrees. (24:23) So there is no real contradiction here if you look at what the authors are talking about. (24:31) And if you also think, if you look in the map, (24:37) the city was divided, the lower part of the city was divided (24:41) to the lower city and the upper city.

(24:43) The upper city was for more of the upper class. (24:48) The lower city was more for the lower, maybe middle class. (24:51) It is possible, for example, Magdalene was spending the night (24:55) in some home in the lower city.

(24:57) And it's possible some of the other women (24:59) were also spending the night in other homes, (25:03) thinking that a home didn't have enough room to keep a lot of women. (25:08) There were a lot of women that followed Jesus. (25:11) And so in our minds, it's very easy for us to picture Magdalene (25:17) beginning this process while it's still dark (25:20) in astronomical twilight, nautical twilight.

(25:24) She's bringing spices and oil. (25:27) And so she then begins to make her way to the tomb, (25:32) which is almost a mile away. (25:33) If she's starting in the lower city, it's a mile away.

(25:36) And it is very probable that she would be stopping by a couple other homes. (25:42) So you have some time there to greet and gather your things together and head on your way. (25:48) And so by the time they get to the tomb, (25:52) it's just almost a perfect timeline is what Mark is telling us.

(25:57) Leaving early, while it's still dark, arriving when the sun has already, (26:02) the disk of the sun has already broached the horizon. (26:06) And we're still in civil twilight, but the sun has risen. (26:11) So there is no real contradiction here at all. (26:16)

## Part 2

(26:16) So let's look at the second accusation. (26:20) One account says there was one angel. (26:22) Another says there were two.

(26:23) Another says they were just young men. (26:27) I recall being at a debate. (26:30) I was taking part in a debate.

(26:32) And one of the individuals who was in this debate was mentioning this accusation that, (26:42) you know, the scripture tells us that there was one angel. (26:46) Others, other parts of scripture say there were two. (26:50) Some say they weren't angels at all.

(26:53) They were young men. (26:54) And that was his basis for trying to say that, you know, there is no real, (27:03) there is no reason to hold that the scriptures are really factual. (27:09) It is, the point he was making is it's better just to look at the larger picture here, (27:16) the details you can't really trust.

(27:18) So this was kind of a personal history for me. (27:22) And it was listed by this gentleman in his accusation. (27:26) So let's talk about, these are dealing with the facts associated with numbers.

(27:32) And so I want to pair it with another one that you might hear. (27:36) And this talks about how many women came to the tomb. (27:39) One account says only Mary came to the tomb.

(27:42) That'd be John. (27:43) Another says it was two women. (27:45) Another says three.

(27:46) So let's look at that one first. (27:49) Let's look at the number of women and look at these accounts first. (27:55) And then we'll come back to the account of the angels.

(27:59) So Matthew tells us that two women came to the tomb, (28:04) although it's important to realize Matthew does not say only two women came to the tomb. (28:09) That's very important for us. (28:11) We'll mention this in just a second.

(28:13) What he says is Magdalene and Aunt Mary, as we are calling her, (28:18) Magdalene and Aunt Mary came to the tomb. (28:22) In Mark, it says, he says that three women came to the tomb. (28:26) But remember, he doesn't say that, quote, three women came to the tomb.

(28:30) He's giving us a list. (28:32) He says Magdalene, Mary, the mother of James, Aunt Mary, and Sloane came to the tomb. (28:40) Luke, we have probably at least five women as he's listing them.

(28:46) Again, he doesn't say at least five. (28:48) He says Magdalene, Mary, mother of James, Aunt Mary, Joanna, and the other women. (28:53) If you were to say the other women, that's at least two.

(28:58) If it was just one, you'd say the other woman. (29:00) But the other one was at least two. (29:02) So there are at least five there that Luke refers to.

(29:07) And then John tells us that only Magdalene came to the tomb, (29:12) except John doesn't say only Magdalene came to the tomb. (29:16) John is only reporting Magdalene and her trip to the tomb. (29:23) So this leads us to this other thought associated with, we'll call it hermeneutics.

(29:31) And maybe, Mark, at the end of this, we can take people to the content cube (29:39) and let them know how to get to the articles on inerrancy and hermeneutics. (29:46) I wrote an article on

hermeneutics, and this is rule nine, (29:50) very important rule. (29:52) You ought to memorize this rule because we'll refer to it over and over again in our time tonight.

(30:00) And this rule states that historical narratives are always only a partial account. (30:08) Let's stop for a second. (30:09) Because if you think about, for example, all the things that have happened today, (30:16) not only just all the things that happened in the world today, (30:19) but all the things that have happened in the city where you find yourself (30:23) or the county in which you find yourself, (30:26) there are almost an infinite number of things that have happened.

(30:31) Rabbits have run around. (30:33) Dogs have barked. (30:34) Airplanes have flown over.

(30:37) The wind has blown and ebbled and died and so forth. (30:42) People have picked flowers, or I don't know if people are picking flowers. (30:46) They're planting.

(30:47) There are so many, many things. (30:50) If you're a historian, you must be highly selective in terms of writing a history of anything. (31:00) And especially now when you come, for example, to the gospel accounts (31:07) that are only a handful of pages in length to cover the life of Jesus, (31:13) and not only just the life of Jesus, but the history and the death, resurrection, so forth.

(31:19) You have to be highly selective. (31:25) And so that historical narrative is always only a portion (31:32) of the account of all the things that happened. (31:36) And so a partial account, a partial historical record is not a false record.

(31:41) So someone can bring an accusation to say, (31:46) well, this record does not say that Aunt Mary came to the tomb, therefore it's false. (31:52) No, that's not true. (31:54) I hope you understand what I'm saying here.

(31:56) This is very, very critical. (31:57) So the historian has the right to select what he or she is going to put into that historical (32:06) narrative. (32:08) And you cannot say that it's false because they failed to say that the rabbits ran through the (32:13) house that day.

(32:15) So let's look then at these four accounts from the gospels. (32:21) Matthew says that Magdalene and Aunt Mary came to the tomb. (32:25) Mark says that Magdalene, Aunt Mary, and Salome came to the tomb.

(32:30) Luke said Magdalene, Aunt Mary, Joanna, and the other women came to the tomb. (32:36) There is no contradiction there. (32:39) Why? (32:40) Because a partial historical record is not a false record.

(32:44) Now, let's look at John. (32:46) John only records for us the account of Mary Magdalene coming to the tomb. (32:55) He has that right to selectively say, (32:58) I'm only going to give the account of Mary coming to the tomb.

(33:04) He has that right to do that. (33:05) And the Spirit of God has the right to do that. (33:08) It does not mean it's a false account.

(33:11) It just means that the purpose of this historical narrative was to record Magdalene's coming to (33:21) the tomb and her interaction with Jesus and so forth. (33:26) Now, if the record had said, quote, the only woman who came to the tomb was Mary Magdalene, (33:35) now we may have a problem. (33:40) But these accounts don't say that.

(33:43) They list a number of people. (33:45) It doesn't make it false because they didn't list all of them. (33:48) Okay, so let's proceed here.

(33:52) So if you look at this map, again, just from a large perspective, (33:58) think about these women and where they might have been staying since the crucifixion. (34:07) It is possible, and I hope next time that we come together, (34:12) I'll try to bring all this together. (34:14) It is very possible that Jesus's mother, Mary, was staying in Bethany.

(34:21) It appears as if they had a very close relationship with Lazarus and his family. (34:25) It appears as if Lazarus was well-to-do. (34:28) And so it's possible Mary was staying in Bethany.

(34:33) It's also possible Aunt Mary was staying with her. (34:36) We don't know, but if we can reasonably look at a scenario that brings all of these together, (34:45) then it does away with the notion that we have a contradiction. (34:50) So if Aunt Mary and Mary are staying in Bethany, (34:55) if Magdalene is staying in the lower city, (34:58) and maybe Joanna or Salome, maybe Salome is up in the upper city, probably she was, (35:04) and Joanne maybe was staying with her, (35:07) then we have women coming to the tomb, possibly at different times.

(35:17) In fact, I am going to mention to you next time we get together (35:21) that I think that is a probable event that they had arranged to meet at the tomb. (35:30) And so, as we mentioned before, Magdalene may have started at astronomical twilight, (35:39) 5:30 in the morning, bringing her spices and oil, (35:43) maybe stopping to pick up another woman or two. (35:47) Maybe she chose to go through the city.

(35:49) Maybe she chose to go around the outer side. (35:52) In any way, it took her a while to get there. (35:56) Joanna may have come another way, (36:00) but it's appropriate for the historical narrative to focus on a group of women (36:06) or to focus on a single woman, as John did with Magdalene.

(36:11) That does not mean there's anything false here at all, (36:16) and what it means is that there's no contradiction within these accounts. (36:21) So let's go back then to the angels. (36:23) This will be easy now, since we've already talked about kind of the principles.

(36:27) Matthew speaks of one angel, his garments were white as snow. (36:33) Mark speaks of a young man in a white robe who is in the tomb speaking to the women. (36:40) Luke says there were two men in the tomb in dazzling apparel.

(36:45) Now, we'll stop for a second because, remember, (36:47) Mark is not required to tell us that there are two young men in the tomb. (36:54) If he wants to only speak of the one who speaks, then he has that right to do that. (37:01) It does not mean that Mark now has given us a false account (37:04) because he only mentions one man in a white robe.

(37:09) Let's look now at John. (37:11) John talks about two angels in white were in the tomb. (37:17) This, again, was to Mary, Magdalene, (37:20) because John only is giving us the account of Mary in her interaction at the tomb, (37:27) interaction with angels, interaction with Jesus.

(37:30) And so Magdalene is dealing with two angels in the tomb. (37:36) Now, let's talk about this first accusation, (37:41) whether or not, well, is it an angel or were the young men? (37:46) Look at this passage from Acts chapter 1. (37:48) You'll be familiar with this. (37:50) This is at the ascension.

(37:53) Jesus had gone up into heaven, and now we pick up the record. (37:59) And as they were gazing intently into the sky while he was going, (38:02) then behold, two men in white clothing stood beside them. (38:07) And they said, men of Galilee, why do you stand looking up into the sky? (38:12) And then they speak of this Jesus and basically said, okay, get on with it.

(38:16) So the scripture will often refer to angels as men, (38:22) and it will most likely give some description of them. (38:26) One of the things that you might notice, very easy to notice, (38:29) is that every one of these speaks of garments of white. (38:33) So we have garments white as snow.

(38:35) We have a white robe. (38:36) We have dazzling apparel. (38:37) We have two angels in white.

(38:39) And then at the ascension, we have two men in white clothing. (38:42) So it is not a contradiction for the record to refer to angels as young men or to men, (38:50) because angels appear as men, men in dazzling apparel. (38:57) The other one concerns the numbers, and we've already dealt with this (39:02) from the standpoint of an author has no requirement to tell about everybody else.

(39:11) He has the right to speak of, if there's only one angel that's speaking, (39:15) he has the right to simply talk about that one and not say there were others around. (39:22) Okay, so that brings us back again to the hermeneutics rule number (39:26) nine. (39:27)

(39:27) Okay, so let's look at this third one.

(39:30) One account says the women told the disciples. (39:35) Jesus told them to tell the disciples, and they did. (39:38) Another says, the angels, the other says they told no one.

(39:42) Okay, this can be very disconcerting if you take a look at these passages. (39:48) So let's do so. (39:49) In Matthew, it says, speaking of the women, because remember, (39:53) I think we spoke of this earlier, that one of the amazing things about the resurrection record, (40:01) especially against the accusation that it was just made up, (40:06) that Jewish men would never make up an account where the angels only speak to women, (40:12) and Jesus only speaks to the women, and they are now the missionaries bringing the message (40:21) that Jesus has risen.

(40:23) That would not have happened. (40:25) But so Matthew is talking about they, the women. (40:28) The women left the tomb quickly with fear and great joy and ran to report to his disciples.

(40:35) Okay, Luke then records that the women returned from the tomb (40:40) and reported all these things to the eleven and to all the rest. (40:44) They did that, why? (40:45) Because the angels, we didn't include that in our scripture today, (40:51) but you can go back and read it. (40:52) The angels told the women to do this, and they did.

(40:57) Luke says they did and reported. (41:01) John, speaking again only of Magdalene, because that's all he's focusing on, (41:06) came and announced to the disciples, I've seen the Lord, (41:09) and that he had said these things to her. (41:12) Now, here is the one that's the kicker.

(41:16) Let's look at Mark, because Mark, the only thing he says about the women (41:22) and angels and so forth is found here, and they went out, the women went out (41:27) and fled from the tomb for trembling and astonishment had gripped them, (41:32) and they said nothing to anyone, for they were afraid. (41:37) Okay, so this is an apparent contradiction, is it not? (41:40) Because we

have three of the Gospels that are recording that the women did (41:45) what the angels told them to do. (41:48) Mark says they didn't.

(41:50) So is this a contradiction? (41:52) Do we then fall into the trap as many people have? (41:56) As you see at the top, there's a contradiction here, (42:00) because one says the women did tell the disciples, (42:03) and another says they did not. (42:05) So let's look at this again. (42:10) If we reasonably understand that there were more than one group of women (42:17) headed to the tomb that morning, I think it's reasonable to think, (42:22) again, remember, there were a lot of women that were following Jesus.

(42:27) So we don't know how many actually had decided they were going to be part (42:32) of anointing his body and bringing the spices and so forth. (42:38) But let's just say it's a half a dozen to a dozen. (42:42) And it's not unreasonable, because they're staying in various parts of the city, (42:47) to say we'll meet at the tomb.

(42:49) That's a reasonable assumption. (42:51) We will meet at the tomb on Sunday morning. (42:55) And so you have various little groups headed to the tomb.

(43:02) I think for sure there is a group coming from Bethany. (43:05) I think for sure there is a group coming from the lower city, (43:09) and for sure there is a group coming from the upper city, (43:11) because of Salome and Joanna. (43:15) And we'll talk about that next time.

(43:17) But if these groups are all headed to the tomb, (43:21) arriving possibly at different times, (43:25) it's possible that they would be meeting with angels (43:29) apart from the entire group. (43:31) So the entire group doesn't meet there, (43:34) and then the angels speak to them. (43:36) We know this for sure, because Magdalene that John is speaking of, (43:41) she did not see any angels when she first came to the tomb.

(43:46) Remember, she came to the tomb, she ran to tell Peter and John, (43:49) and then she followed them back to the tomb. (43:53) And it was after they left that she was weeping (43:56) that she saw the angels and talked to the angels. (44:01) And then she saw Jesus.

(44:03) So we know that event is a different event. (44:08) But let's talk about Magdalene for a minute as well. (44:14) So what if Magdalene, here's a very reasonable assumption, (44:18) Magdalene begins to head to the tomb again, (44:22) remember, astronomical nautical twilight.

(44:26) She picks up a few other women, maybe two, three other women. (44:30) And on the way, the earthquake hits. (44:34) So we know there's an earthquake that struck.

(44:37) It's possible it struck while they were on the way. (44:40) It's possible that the three women that were with her (44:43) are kneeling on the ground. (44:47) And Magdalene sprints now to the tomb in the midst of this.

(44:51) And so she arrives at the tomb before the other women. (44:55) She sees the tomb is empty. (44:56) She runs to tell Peter and John.

(44:59) The other three now continue on to the tomb. (45:04) Magdalene is not there. (45:06) They see that the tomb is empty.

(45:09) They're waiting and possibly let's say the group (45:12) from Bethany now arrives. (45:13)

They all go into the tomb. (45:15) The angels are sitting there.

(45:17) They tell them and the three that were with Magdalene (45:22) have become so filled with fear (45:24) as they were sitting there alone. (45:26) Magdalene's gone that they decide (45:29) they're gonna head back to Galilee (45:30) and they don't tell anyone. (45:32) And that is the record we see in Mark of those women (45:37) that they decide they're gonna get out of here.

(45:41) Okay, the body's gone. (45:43) There are angels here. (45:44) We're out of here.

(45:45) And that's what Mark records. (45:49) The other women then go tell the disciples. (45:52) So there's an intervening very reasonable possibility (45:57) as to what could have happened.

(45:59) The other thing that fits in here (46:00) and we'll speak more of this next time (46:03) is a very strange way that Mark ends. (46:10) So we'll talk about this again (46:12) but if you look in your scripture, (46:14) open up your scripture to the ending of Mark, (46:16) you will no doubt have a notation there (46:19) that talks about those final verses in Mark (46:23) that they are not in the earlier manuscripts. (46:27) It appears as if, at least to me (46:30) and to many, many other people, (46:32) it appears as if the original gospel of Mark (46:38) lost, let's just say the last two pages were lost.

(46:43) And someone later on decided (46:45) because it ends so abruptly (46:48) that they needed to add something. (46:51) And that's why your Bible, no doubt, (46:54) will have a notation that said (46:55) this is not found in later manuscripts. (46:57) And so that's why I caution people to say, (46:59) I wouldn't rest the foundation of your Christianity (47:06) on that last part of Mark.

(47:09) So Mark ends very abruptly there (47:13) and that may be part of the reason why (47:16) the only story we get is the story of these ladies (47:20) who say, we're out of here, (47:22) we're not gonna tell anyone. (47:24) But anyway, what we've done, (47:26) and this is a reasonable thing to do, (47:28) again, to say when people say, (47:29) well, these pieces don't fit together, (47:31) to say, well, if I can show you a piece (47:34) that brings them together, (47:35) then they're not a contradiction. (47:37) And that's what we're doing. (47:39)

(47:40) So let's look at this last one (47:41) because it's probably the most difficult of all. (47:45) One account says that Jesus told the disciples (47:47) to go to Galilee (47:47) and others says they stayed in Jerusalem. (47:50) When we look at this accusation, (47:54) it includes what happened (47:56) when the angels told the women (47:59) to tell the disciples (48:00) and what the disciples were to do (48:05) and what Jesus said.

(48:07) So let's look at this. (48:09) I've summarized this (48:11) and I put it up here (48:12) because I wanna have it available for you (48:14) when I give you the slides. (48:16) So I'll just read this to you.

(48:19) Matthew seems to say (48:20) that both the angels and Jesus (48:22) told the women to tell the disciples (48:24) to go to Galilee (48:26) where Jesus would meet them. (48:29) The disciples seemed to immediately do that in Matthew (48:33) and Jesus appears to them there, (48:35) delivers the great commission. (48:37) Mark tells us the angels indeed told the women (48:42) to tell the disciples to go to Galilee (48:45) but they were afraid and didn't tell anyone.

(48:47) We just dealt with that. (48:48) But this is important (48:49) because that's what the angels told the women (48:51) to tell the disciples (48:52) that they were to go to Galilee. (48:57) Luke

instead appears to tell us (49:00) that everything from the resurrection to the ascension (49:03) happened all in one day.

(49:05) That's what it appears. (49:06) And all happened in Jerusalem. (49:09) And even more so Luke says (49:11) that Jesus charged the disciples (49:13) not to leave Jerusalem (49:15) until Pentecost nearly 50 days from then.

(49:20) So they would have never gone to Galilee at all. (49:22) Okay, so this raises some really, (49:24) really interesting puzzle pieces for us. (49:30) And so this is as Luke account, (49:33) behold, I am sending the promise of my father upon you.

(49:35) You are to stay in the city (49:37) until you're clothed with power on high. (49:40) So here we have these puzzle pieces (49:45) that are starting to make us wonder, (49:48) how do you fit all this together? (49:52) See, John then is now completely different than all of that. (49:56) And he implies that Jesus ascended first (50:00) after seeing Magdalene (50:01) and appeared to the disciples that evening in Jerusalem (50:03) without Thomas.

(50:04) Eight days later he appears to them again with Thomas, (50:07) still in Jerusalem. (50:10) Then Jesus appears to the seven disciples (50:11) at the Sea of Tiberias up in Galilee (50:14) where they'd gone back to fishing. (50:16) John says this was the third time (50:17) Jesus appeared to the disciples.

(50:19) Whereas Matthew has only one time, (50:22) Mark has none, (50:24) and Luke, if you stretch it, has two. (50:27) Okay, so here we have all of these puzzle pieces (50:31) and it's possible to say, (50:33) oh my goodness, how in the world (50:34) do we put all this together? (50:36) Or do I have to throw out the whole notion (50:38) that God's word can be trusted? (50:41) So let's return to Luke (50:43) because Luke is key for us in all of this. (50:49) Remember I said Luke appears to tell us everything (50:51) from the resurrection to the ascension (50:53) happened all in one day? (50:55) Because it's just all, he goes A, B, C, D, (50:59) and it's over.

(51:00) You know, the resurrection, (51:04) all the way through to the ascension, (51:07) and it just appears like it's all in one day. (51:10) And Jesus charged them, (51:12) therefore don't leave until Pentecost. (51:15) And so they would have never gone to Galilee.

(51:19) So here is the key to this. (51:22) Remember that Luke wrote the Gospel of Luke, (51:28) but then he wrote the Acts of the Apostles. (51:34) And so these two books, both written by Luke, (51:40) look what Luke says in Acts 1, verse 3. (51:46) To these he also, he, Jesus, also presented himself (51:49) to these the disciples.

(51:51) He also presented himself alive after his suffering (51:54) by many convincing proofs appearing to them (51:58) over a period of 40 days (52:02) and speaking of things regarding the kingdom of God. (52:05) So Luke is going from what appears to be (52:11) a one day set of events (52:14) that goes from the resurrection to his ascension. (52:18) And yet then he then says, (52:20) no, Jesus appeared to them over a period of 40 days.

(52:24) So this is our clue that Luke has telescoped. (52:28) In the Gospel, he's telescoped all those events (52:32) in what appears to be one day. (52:34) He doesn't say it's one day.

(52:36) It just appears that way (52:37) because it just goes A, B, C, D, Jesus ascends. (52:43) But it wasn't in one day. (52:45) He makes that clear now to Theopolis (52:48) in the third verse of chapter

1. (52:52) So this is not abnormal for a historian (52:58) to telescope events, (53:01) to give us a series of things (53:03) that may have occurred over a longer period of time.

(53:07) Now, if Luke had said on the same day (53:10) Jesus arose from the dead, he ascended, (53:16) then okay, then we have a real problem. (53:19) But he does not say that. (53:20) And so the clue here in Acts is that, (53:23) no, he's telescoped all of those things.

(53:26) That's key for us, very, very, very important. (53:30) And so stepping back now, (53:31) we'll put this in an apparent timeline (53:35) and we'll deal with this again next time (53:38) when we get together. (53:40) And I'll try to pull all of these things together (53:42) plus all of the other things we have left out (53:45) that people charge are errors in the resurrection account.

(53:49) We have the resurrection. (53:51) Jesus then appears to the disciples (53:53) that night in Jerusalem. (53:55) He appears to the disciples eight days later in Jerusalem.

(53:58) The disciples then travel to Galilee (54:00) where Jesus meets them for over 40 days. (54:04) Here's where Jesus meets them on the shore, (54:07) then with the 500. (54:09) And then Jesus apparently, this is not recorded, (54:14) but apparently Jesus then tells them to return to Jerusalem (54:17) because we pick back up in Jerusalem, (54:20) Jesus is meeting with them.

(54:21) And there he tells them to remain until Pentecost. (54:24) And then he leads them to Bethany (54:26) and he ascends into heaven. (54:28) Now, all of this fits perfectly with those four accounts (54:34) if we understand the telescoping of Luke (54:38) and we understand something else.

(54:40) And this is something that, well, and again, (54:45) and we remember rule nine, right? (54:48) That none of these historical accounts are an error (54:52) because they don't tell us everything, all right? (54:56) So for example, Jesus washing the feet of the disciples (54:59) is only told in John. (55:02) You and I might say, wow, that is an incredible event. (55:06) And Matthew, you should have recorded that.

(55:09) But Matthew has his own purpose. (55:11) The spirit of God has his own purpose (55:13) in the record that he gave to us. (55:15) It does not mean that Matthew, Mark, and Luke's accounts (55:18) are wrong because they did not tell us (55:20) about Jesus washing the disciples' feet.

(55:23) But here is a very difficult question. (55:27) Why did the disciples remain in Jerusalem for a week (55:34) rather than going to Galilee? (55:37) Because they didn't, I mean, you can read this (55:40) in the scripture, the angels and Jesus tell the women (55:42) to tell the disciples to go to Galilee (55:46) and he'll meet them there. (55:47) Why did they hang around Jerusalem for a week? (55:50) Well, I think the answer to that (55:52) is that they're in the midst of the Feast of Unleavened Bread (55:57) and it would have been understood (56:00) just like if you're in the middle of the Sabbath (56:03) and somebody says, I want you to go somewhere, (56:04) you were gonna wait till the Sabbath is over.

(56:07) The Feast of Unleavened Bread was like a long Sabbath (56:13) and you didn't leave. (56:16) And so that's a very plausible explanation (56:19) for why when Jesus said, I'll meet you in Galilee, (56:22) he did meet them in Galilee, but they didn't go there (56:25) until after the feast had finished one week later. (56:30) And that's exactly the amount of time we need (56:32) for Jesus to meet with the disciples (56:35) without Thomas and then meet with the disciples with Thomas (56:39) and have that great declaration of Thomas.

(56:42) And then the next thing we see is they have gone to Galilee (56:45) and they're eating fish with Jesus (56:49) on the shore of the Sea of Galilee. (56:53) So the next time we get together, (56:55) we'll talk about not the importance of the Plymouth Creed. (57:01) Next, we're gonna harmonize the account of the resurrection (57:04) and in all of the times, places and events, (57:07) even the ones that we did not get to.

(57:11) And we'll look at that map in order to do that. (57:14) So Mark, I will stop sharing, turn it back over to you. (57:22) All right.

(57:24) Yeah, okay, go ahead. (57:26) All right, thank you, Dr. Tackett. (57:28) I took notes on the things that you referenced (57:31) throughout the presentation.

(57:33) So in the email that follows our time together tonight, (57:37) which should be sometime tomorrow, (57:38) hopefully early in the day, (57:41) you'll see a link to the recording. (57:43) And also I will include a link to the article (57:46) that Dr. Tackett referenced regarding hermeneutics. (57:50) I've already put that in the email.

(57:51) And then also the Cosmic Cube, a great thing. (57:55) The Cosmic Cube. (57:56) Oh, sorry, Cosmic Cube.

(57:58) Yeah, the Cosmic Cube. (58:00) And you'll find that to be a great help in your studies. (58:04) And then any questions that you have, (58:06) you can just reply to the email.

(58:08) I'll be monitoring that (58:09) and I can answer any questions you might have. (58:11) But thank you, Dr. Tackett. (58:13) Great time together.

(58:14) And we'll pick this up again the first week of next month, (58:18) the first Tuesday of the month in June. (58:21) And then I'll send out a link with that in the email (58:28) for you to register for that. (58:29) So in case you are not able to make it live, (58:31) be sure to register so that we can get the live stream link (58:34) out to you following the presentation next month.

(58:38) So with that, Dr. Tackett, (58:40) could you close our time in prayer (58:41) and we'll finish right on time. (58:45) All right, I'll be happy to. (58:46) Again, thank you all for joining us tonight.

(58:50) Pray that there is something here (58:52) that might be a benefit to you. (58:54) I encourage you again to follow the Royal Law (58:58) to begin to build those relationships with your neighbor. (59:01) Pray for them, fulfill your priestly role (59:03) to bring those names before the throne of God.

(59:06) And pray that God will give you an opportunity. (59:08) It is possible that some people will have issues (59:11) as we've been talking about tonight (59:12) and you will be prepared to do that. (59:16) So Father, thank you again for your kindness (59:18) that you allow us to gather this way (59:21) with friends and the saints from all over the country (59:26) and around the world.

(59:27) We pray you would bless them. (59:28) We pray you would bless what has been said here tonight (59:31) that Lord, it would prove to be true (59:34) that you would wipe away anything that was said in error (59:38) and leave out which is right and true and good. (59:41) So that Father, we might glorify you (59:43) in all that we do and say in Jesus' name, amen.

(59:47) God bless you all, thank you. (59:48) All right, thanks everyone. (59:50)