I. Introduction – Overview of Lecture
   A. Survey of the third quest for the historical Jesus
   B. Early sources outside of the New Testament (NT) for Jesus’ life
   C. The deity of Christ, using texts well-accepted by critics
   D. The resurrection, using the “minimal facts approach”

II. The Quests for the Historical Jesus
   A. The first quest was largely due to nineteenth century German liberalism.
   B. This was due in large part to Schleirmacher’s On Religion.
   C. Yet, “classical liberalism” died with World War I.
      1. It taught that people were getting better and better (evolutionary model).
      2. Yet, if there is no sin, then how do we account for that war?
   D. Liberalism, generally, regarding the accounts of Jesus
      1. The book is not inspired, yet it is a pretty good text.
      2. It went after dogmatic theology and supernatural events.
      3. Otherwise, we can accept its teachings about Jesus.
   E. Barth’s response: sin is real (Epistle to the Romans)
      1. We ought not seek the historical Jesus.
      2. History is not important for faith.
   F. The second quest in the 1950s
      1. They claim we do need history (to believe); we cannot be left in a vacuum.
      2. Bultmann’s students (e.g., James Robinson)
      3. Even so, faith is not based on history.
   G. The third quest in the mid 1970s and especially in the 1980s
      1. It is the most moderate of the three quests.
      2. It incorporates lots of views which tend to see Jesus as a person who fit into
         first century Palestine (i.e., with a Jewish background).
      3. Some players include evangelicals.

III. What Do We Know About Jesus Outside the NT?
   A. While many scholars are not interested in this question, it still is important to address.
      1. Many Christians have a misconception that all we can know about Jesus is in
         the NT.
      2. Critics may pointedly ask in response, “how come no one outside the NT
         writers knew anything about Him?”
B. Seventeen early non-Christian sources are within 100-150 years of His life, which is excellent for ancient history.
   1. 12 deal with His death.
   2. 50% call Him deity.
C. Early Christian sources outside the NT
   1. Ignatius, Polycarp, Clement
   2. Critics agree on dating.
D. We know more than 60 facts of the life of Jesus from sources outside the NT.
E. Together, there are 130 Christian and non-Christian sources of His life that are outside the NT.

IV. The Deity of Christ
A. Aim of Habermas’s approach: to appeal to skeptics of the Bible’s authority and inspiration
B. So, he uses texts well accepted by critics.
C. Although Jesus does not explicitly say He is God, there are clear references that meet the critics’ criteria.
   1. Matthew 11:27: He claims to have unique knowledge of God as the Son.
   2. Mark 13:32: no one knows the timing of His second coming, but only the Father (and He is the Son of the Father).
   3. Mark 14:61
      a. Critics need a cause for His death.
      b. Talmud: He was crucified for sorcery.
      c. The Jewish leaders’ question asks if He is the Messiah and deity.
      d. His response is a clear affirmation (cf. Daniel 7).
      e. The two titles “Son of Man” and “Son of God”
         (1) Both are titles of deity.
         (2) Daniel 7 indicates the Son of Man is to be worshipped.
D. Objection: “How do we know that Jesus really said these things? The church just put words in His mouth.”
   1. For the church to make up Mark 13:32 is stupidity since it says something very difficult: how would Jesus not know something if He is God?
   2. Mark 14:61ff: you need a reason for the accusation of blasphemy. It is more reasonable if He did make this claim.
E. Objection: “How do we know the church did not insert the ‘Son of Man’ phrases?”
   1. It was Jesus’ favorite title for Himself.
   2. The writers of the NT epistles did not use this title, but they would have if they had inserted it into the gospels.
   3. Acts does contain the title, but this is part of Luke’s overall account.
   4. The title is used in all of the sources critics think were used for the gospels (e.g., Matthew’s unique source, M; Luke’s unique source, L; Mark; in Matthew and Luke, but not Mark, Q).
a. The Jesus Seminar’s standard: if a saying is contained in 2 sources, it probably is authentic.
b. So, on their own criteria, this saying should be taken as authentic.

V. The Resurrection

A. If Jesus claimed to be deity and He was raised, then this is a very powerful argument.
B. Key: to reach skeptics, use their own criteria.
C. Objection:
   1. You want me to believe Jesus was raised from the dead.
   2. He is described in the Bible.
   3. I do not believe this book.
   4. Therefore, I do not accept your entire argument.
D. Using the “minimal facts approach” by way of reply
   1. About 95% of NT scholars agree with these facts about the resurrection.
   2. Other facts also argue that these particular facts are true.
   3. Habermas’s approach uses 4-7 of the best-attested facts, while almost no one gives less than 20 (even the Jesus Seminar).
   4. 1 Corinthians 15
      a. For critics, Paul is “in,” while the gospels are “out.”
      b. This account is much earlier than the gospels’ time of writing.
      c. He wrote this is approximately AD 54-57, at most 27 years after the crucifixion.
      d. This is not a long time to remember, since we trust eyewitness reports from much longer ago.
      e. Virtually all critics grant that Paul was an eyewitness to what he thought was a post-resurrection appearance of Jesus.
      f. Paul came and preached the gospel in Corinth (verses 1, 2) in approximately AD 51.
      g. He passed on what he received. A majority of critics will say it was in AD 35 from Peter and James in Jerusalem.
      h. Thus, this is a very early report, just a few years after the event (incredibly early for ancient history).
      i. Thus, the disciples believed they had seen the risen Jesus.
         (1) Critics are willing to grant this.
         (2) Liars do not make martyrs.
         (3) This is the most important fact.
E. How do we get from this belief to the fact that they really saw the risen Christ?
   1. We should emphasize four facts.
      a. He died by crucifixion.
      b. The disciples believed they had seen the risen Christ.
      c. They were transformed so that they were willing to die for their faith.
      d. Saul, as a skeptic, was converted and believed he too had seen the risen Christ.
2. Three more facts
   a. We have early reports of the resurrection.
   b. James, Jesus’ brother and a skeptic, was converted.
   c. The resurrection is the central Christian belief. We examine most closely those beliefs closest to our hearts. So, Paul and the disciples checked it out carefully.

3. Two main reasons why they really saw the risen Christ
   a. All the available facts we have argue for the resurrection.
   b. The belief that they saw the risen Christ plus the fact that all other theories to explain away the resurrection fail together yield the conclusion that they really saw the risen Christ (as the best explanation of the data).

4. Benefits of Habermas’s approach
   a. Best evidence for the resurrection
   b. Uses minimal facts
   c. Best reasons for refuting naturalistic theories

F. To go on the offensive, ask the critic which first century data support his or her theory. Example: even the Jewish leaders’ account that the disciples stole the body is found only in the NT.