

2. Consideration of naturalistic explanations.

a. The theory of fraud - H. S. Reimarus.

George Holley Gilbert: The Student's Life of Jesus, p. 331.

William Milligan: The Resurrection of Our Lord, pp. 80, 81.

b. The swoon theory - H. E. G. Paulus.

David Friedrich Strauss: New Life of Jesus (English translation), Vol. I, p. 412:- "It is impossible that a being who had stolen half-dead out of the sepulchre, who crept a bout weak and ill, wanting medical treatment, who required bandaging, strengthening, and indulgence, and who still at last yielded to His sufferings, could have given to the disciples the impression that He was a conqueror over death and the grave, the Prince of Life, an impression which lay at the bottom of their future ministry. Such a resuscitation could only have weakened the impression which He had made upon them in life and in death; at the most, could only have given it an elegiac voice, but could by no possibility have changed their sorrow into enthusiasm, or have elevated their reverence into worship."  
Bernhard Weiss: The Life of Christ (English translation), Vol. III, p. 383.

c. The vision theory - D. F. Strauss.

(1) Appearances not momentary.

(2) Appearances to several individuals.

(3) Appearances to groups.

(4) No psychological preparation for visions.

(5) No time for psychological preparation.

(6) The insuperable objection - the empty tomb.

((William Milligan: The Resurrection of Our Lord, p. 119))

d. The telegram theory - Theodor Keim.

Alexander Balmain Bruce: Apologetics, p. 393.

e. The wrong tomb theory - Kirsopp Lake.

F. Conclusion.

1. Importance of the resurrection.

2. Strength of the evidence.