



RESURRECTION



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STORM WALKER MINISTRIES

CIRCUMSTANTIAL EVIDENCE FOR THE RESURRECTION: AN EVIDENTIARY ANALYSIS

Methodological framework influenced by the cold-case investigative approach developed by J. Warner Wallace

EXECUTIVE SUMMARY

This analysis examines the historical claims surrounding Jesus's resurrection through the lens of circumstantial evidence and behavioral psychology, applying investigative techniques similar to those used in cold-case analysis.

The central question: What best explains the dramatic transformation of Jesus's followers from hiding in fear to boldly proclaiming his resurrection, even unto death?

I. THE EVIDENTIARY FRAMEWORK

Extra-Biblical Foundation

- Josephus, Tacitus, and Pliny the Younger confirm Jesus's historical existence and crucifixion under Pilate
- These hostile or neutral sources establish the basic historical framework

- Creates foundation for examining what happened immediately after the crucifixion

The Greenleaf Precedent

Simon Greenleaf's legal analysis of Gospel testimony raises a key methodological principle: if circumstantial evidence can impeach documentary evidence, it must also be able to support it. This principle becomes crucial for evaluating witness behavior patterns.

II. THE PSYCHOLOGICAL EVIDENCE PATTERN

The Specificity Problem

The disciples claimed to witness extraordinary events with remarkable specificity:

- Feeding miracles: Exact numbers of loaves, fish, people, and leftover baskets
- Resurrection encounters: Physical touching of wounds, eating food, walking through walls

KEY INSIGHT: Truly extraordinary experiences burn into memory with unusual clarity. People remember shocking events vividly and become compulsive storytellers about them. The level of specific detail

suggests either genuine experience or deliberate fabrication - not confusion or gradual legend development.

The Behavioral Transformation

BEFORE resurrection claims: Disciples hiding behind locked doors in fear

AFTER resurrection claims: Bold public proclamation in the temple courts

This dramatic shift requires explanation. What could transform terrified men into fearless advocates willing to face the same authorities who had just executed their leader?

III. THE STRATEGIC IMPOSSIBILITY ARGUMENT

Location Analysis

The disciples made their most extraordinary claims in the worst possible place for a hoax:

- Jerusalem: The very city where the crucifixion occurred
- Immediately after the events: While memories were fresh and evidence available
- Before hostile authorities: People with every motivation to disprove the claims

If planning a deception, rational conspirators would have abandoned the story entirely after escaping, not continued it in ways that made them trackable.

The Missing Body Problem

THE DECISIVE FACTOR: One piece of counter-evidence could have instantly destroyed the Christian movement - Jesus's body.

Who had access and motivation to produce it:

- Religious authorities who orchestrated the execution
- Roman officials who approved it
- Soldiers who carried it out
- Anyone who knew the burial location

What we find instead: No record of the body being produced, despite enormous incentive to do so. Claims of an empty tomb that apparently went undisputed - only explanations for why it was empty were debated.

IV. THE PERSECUTION PARADOX

Normal Sociological Pattern

When authorities crack down on movements built on false claims:

- Leaders flee, recant, or are eliminated

- Followers scatter when costs become too high
- Movement collapses under pressure

Early Christian Pattern

The exact opposite occurred:

- Increased persecution led to increased growth
- Followers chose death over recanting specific factual claims
- Movement spread faster under pressure

The Survival vs. Truth Test

Human nature: Most people choose survival over principles when truly threatened. They abandon beliefs, betray friends, confess to crimes they didn't commit.

Early Christian behavior: Consistently chose death over denying specific events they claimed to personally witness. This included:

- Ordinary people with families and livelihoods to protect
- People given time and opportunity to recant
- Witnesses across different regions and cultures

THE PSYCHOLOGICAL QUESTION: Why would fishermen and tax collectors choose horrible deaths rather than simply say "we were mistaken about what we saw"?

V. THE POST-ESCAPE PARADOX

The Fraud Exit Strategy Problem

If the resurrection story was fabricated and the disciples successfully escaped Jerusalem, rational fraudsters would have:

- Disappeared into anonymity in the vast Roman Empire
- Changed identities and returned to their former occupations
- Most importantly: Dropped the story entirely - the very thing that had gotten them in trouble
- Avoided giving authorities any way to track them down again

What Actually Happened

Instead, they did the exact opposite:

- Continued using their real names publicly
- Made spreading the story their life's mission
- Actively sought new audiences despite ongoing danger
- Essentially told their pursuers exactly where to find them by publicly proclaiming the same message that had gotten them in trouble
- Established permanent communities based on these claims
- Repeatedly put themselves back in harm's way
- Most notably: Peter, who had publicly denied knowing Jesus three

times during the crucifixion, became the boldest proclaimer of the resurrection - the ultimate transformation from cowardice to courage

THE PSYCHOLOGICAL QUESTION: Why would successful escapees from a hoax spend their remaining lives expanding and perpetuating the very deception that nearly got them killed, while simultaneously making themselves easy targets for the authorities they had just escaped?

And what could possibly transform someone like Peter from denying Jesus out of fear to boldly proclaiming his resurrection before the very authorities who had crucified him?

The Ascension Problem

The disciples' final claim was perhaps their most unbelievable: Jesus ascending into heaven via a cloud. While the exact number of witnesses to this specific event is unclear from the Gospel accounts, the claim itself represents a significant strategic problem for any fraud hypothesis.

Strategic analysis: If fabricating a story to gain followers, this is possibly the worst ending imaginable:

- Completely unverifiable
- Sounds fantastical to any rational listener
- Provides no tangible proof
- Makes the entire narrative seem less credible

The ongoing claims escalation: Various disciples then claimed this ascended Jesus continued to empower them to perform miracles in his name - creating ongoing, immediately testable, falsifiable claims that audiences could instantly verify or debunk.

Examples of maximally verifiable public demonstrations include Paul striking the sorcerer Elymas blind before the proconsul in Paphos (Acts 13), and Paul and Barnabas healing a lame man in Lystra, leading crowds to attempt worshipping them as gods (Acts 14). These represent a systematic pattern of making claims that could be instantly verified or debunked by potentially hostile witnesses across multiple cities and cultures.

This pattern contradicts fraud methodology in the extreme: real fraudsters avoid situations where deception can be immediately exposed, yet the disciples consistently sought out circumstances requiring instant verification before skeptical crowds.

VI. THE CUMULATIVE CASE

Converging Lines of Evidence

1. Historical foundation from hostile sources establishes crucifixion
2. Behavioral specificity suggests genuine memorable experiences

3. Strategic choices contradict hoax methodology
4. Missing counter-evidence despite massive incentive to produce it
5. Persecution response contradicts normal sociological patterns
6. Martyrdom patterns suggest extraordinary certainty about witnessed events
7. Post-escape behavior contradicts fraud psychology
8. Ongoing miracle claims represent maximally verifiable public demonstrations rather than unverifiable assertions
9. Group isolation and communication barriers contradict alternative psychological explanations

The Explanatory Challenge

Any theory about Christian origins must account for:

- The disciples' dramatic behavioral transformation
- Their specific, falsifiable claims in the worst possible venue
- The authorities' apparent inability to produce decisive counter-evidence
- The paradoxical growth under persecution
- The willingness to die for specific factual claims about personal experiences
- Their continuation and expansion of the story after successful escape from danger
- Their choice to end their narrative with the most unbelievable and unverifiable claim possible

- Their ongoing claims of miraculous powers that could be immediately tested by skeptical audiences
- The persistence of identical claims when disciples were isolated from group reinforcement

VII. ADDRESSING ALTERNATIVE PSYCHOLOGICAL EXPLANATIONS

The Group Dynamics and Social Contagion Problem

THEORY: Behavioral transformation could result from group dynamics, bandwagon effects, social contagion, or collective reinforcement rather than genuine witnessed events.

CRITICAL FLAW: These theories require ongoing group cohesion and proximity to maintain their effects over time. This theoretical framework breaks down when applied to the early Christian situation.

The isolation test: Consider the analogy of a person captured by hostiles in the American Old West - when separated from their group, the psychological pressures that maintain group cohesion (social reinforcement, shared identity, mutual support) are severed, and individuals typically revert to self-preservation instincts.

What we observe in the early Christian case:

- Disciples were scattered and geographically dispersed after the crucifixion
- They faced interrogation and persecution individually, not as a group
- Many were imprisoned alone with private opportunities to recant
- They maintained identical claims even when separated by years and continents
- No group audience present to impress during many martyrdom situations

The communication reality check: Social contagion theories face an additional fatal flaw when applied to the ancient world. Once scattered across the Roman Empire, disciples operated in informational isolation:

- No instant communication across vast distances
- Travel was dangerous, expensive, and took weeks or months
- Most disciples were poor fishermen and tax collectors without wealthy trade networks
- Any communication between scattered disciples would be sporadic and delayed

The uniformitarian fallacy: Modern social contagion theory, developed in the 1970s, was specifically based on mass media phenomena - newspaper coverage, radio broadcasts, and television news spreading behaviors rapidly across large populations. Applying this framework to the ancient world represents uncritical uniformitarianism: projecting modern psychological mechanisms that depend on specific

technological infrastructure backward onto contexts where that infrastructure didn't exist.

The Roman world lacked:

- Newspapers, magazines, or any printed media
- Broadcasting systems of any kind
- Rapid information dissemination networks
- Mass communication infrastructure

Roman "news" was limited to official government announcements in major cities, word-of-mouth along trade routes, expensive personal letters, and occasional imperial messengers. This represents a fundamentally different information environment that cannot support the psychological mechanisms identified in modern social contagion research.

Social contagion requires ongoing reinforcement, knowledge that others are maintaining the same story, and social pressure for conformity.

Yet disciples maintained identical specific claims without knowing if others were doing the same, with no way to coordinate their stories across vast distances, while each faced local persecution with no knowledge of group solidarity.

The theoretical contradiction: Group dynamics and social contagion predict that isolated individuals would abandon group-maintained beliefs, especially costly ones. Yet scattered, persecuted disciples continued making the same specific claims when all group reinforcement

mechanisms were removed and communication networks were severed.

This isolation factor serves as a universal solvent against most alternative psychological theories, contradicting these explanations while aligning with the disciples' claimed motivation: personal certainty about witnessed events that transcended normal psychological group effects.

VIII. CONCLUSION

The circumstantial evidence creates a coherent pattern: people acting as if they had personally witnessed something so extraordinary and undeniable that death seemed preferable to denying it. This behavioral pattern is difficult to explain through alternative theories (hoax, legend, hallucination, misunderstanding) but aligns consistently with their explicit claims about resurrection encounters.

The case rests not on any single piece of evidence, but on the convergence of multiple independent lines of circumstantial evidence, each pointing toward the same conclusion: something extraordinary convinced these witnesses at a level that transcended normal human self-preservation instincts.

THE FRAUD HYPOTHESIS FACES PARTICULAR CHALLENGES: Every strategic choice the disciples made contradicts how successful fraudsters

behave - from their venue selection to their post-escape behavior to their choice of increasingly unverifiable claims.

SOURCES AND METHODOLOGICAL ACKNOWLEDGMENTS

Primary methodological framework: J. Warner Wallace, *Cold-Case Christianity* (Wallace, 2013). Wallace's systematic application of cold-case investigative techniques to Gospel witness testimony provides the foundational approach used throughout this analysis.

Historical legal precedent: Simon Greenleaf, *The Testimony of the Evangelists* (Greenleaf, 1846). Greenleaf's application of legal evidentiary standards to Gospel accounts established early precedent for treating these texts as witness testimony subject to legal analysis.

Key investigative principles applied:

- Behavioral analysis of witness testimony
- Means, motive, and opportunity assessment
- Pattern recognition in suspect vs. truthful behavior
- Crime scene and timeline analysis
- Corroborating evidence evaluation

This analysis represents an organic synthesis and extension of Wallace's investigative methodology, applied through independent reasoning and discussion with Claude (Anthropic's AI assistant).

Claude proved surprisingly difficult to keep on track during the analysis, frequently requiring correction on logical consistency and precision of claims - though ultimately helpful in organizing and structuring the arguments developed through the conversation.

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