

26-0401wc Neighborly Apologetics

Dr. Del Tackett's Neighborly Apologetics Webinar Series

26-0401wc - NA- 9-Jesus Resurrection, 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

Facilitator: Scott Reynolds

26-0401-Summary: 9 - Jesus Resurrection (0:04 - 55:35)

(0:04 - 1:37) Opening and Technical Setup

Del Tackett expresses gratitude to Marc Fey and excitement about gathering for the webinar on the claims of Jesus and the resurrection. He notes the desire for an in-person interactive setting but proceeds by sharing his screen with prepared slides. Tackett informs participants about upcoming video clips from Greg Koukl and Lee Strobel, filmed for the "Who is Jesus" video series. He acknowledges potential technical issues with video playback, describing possible jerkiness despite tested audio and minimized thumbnail sizes, and asks attendees not to let it distract from the content.

(1:37 - 3:00) Fundamentals of Neighborly Apologetics and the Royal Law

The session begins with foundational principles, as is standard for each Neighborly Apologetics webinar. The topic for the evening is the claims of Jesus and the resurrection. Tackett recalls the biblical royal law to love one's neighbor, defined as a steadfast sacrificial zeal seeking the true good of those providentially placed near us. He emphasizes that God has entrusted the primary work of the kingdom to ordinary Christian families. This ground-zero kingdom work involves families praying for and building genuine relationships with neighbors, engaging them so that God may prompt questions that Christians are prepared to answer. Tackett presents this as the draft vision for families to adopt in their neighborhoods.

(3:00 - 4:25) Scriptural Context and God's Role in Repentance

Tackett reviews three key verses providing scriptural context. From 1 Peter 3, believers are instructed to honor Christ as holy in their hearts, always be prepared to make a defense for the hope within them, yet do so with gentleness and respect. This preparation includes praying that God moves neighbors to ask questions when ready. From 2 Timothy, the Lord gently instructs

opponents in the hope that God will grant them repentance, leading to a knowledge of the truth so they escape the devil's trap. Tackett stresses that God alone grants repentance and truth, not humans, which is why diligent prayer for neighbors is essential.

(4:25 - 5:42) Wisdom Toward Outsiders and the Neighborly Approach

The third verse from Colossians urges conducting oneself with wisdom toward outsiders, making the most of every opportunity, with speech always seasoned with grace so one knows how to answer each person. Godly wisdom primarily serves the shalom (well-being) of others. This demands discernment in relationships, assessing whether neighbors are nonbelievers (close to or open to God) or believers (with or without a biblical worldview), and responding accordingly. The webinar adopts a "neighborly apologetics" approach: while academic apologetics remains crucial as a foundation, it is unwise in the current cultural climate to lead with it. Instead, significant relationships must come first, with academic insights applied within those relational contexts.

(5:43 - 7:23) Importance of the Claims of Jesus and the Three Great Truths

Tackett notes that the group previously covered evil and suffering, and will spend multiple nights on the massive topic of Jesus' claims and the resurrection because it is central and critical. The key question is always "Who is Jesus?" and discussions should point people back to Him. He references Francis Schaeffer's book **He Is There and He Is Not Silent**, highlighting two great truths: God exists and God has spoken. These lead to three great questions: Does God exist? Is the Bible reliable? Who is Jesus? (Jesus being the way, the truth, and the life.) Tackett explains these were the focus of the earlier "True You" series, designed to equip college students to answer the most pressing campus questions biblically and appropriately.

(7:23 - 10:05) John the Baptist's Question and Creating Our Own Jesus

Tackett recounts the story of John the Baptist in prison, facing execution by Herod after boldly confronting him. In that dire situation, John sends disciples to ask Jesus, "Are you the one who is to come, or shall we look for another?" Tackett urges grace toward John, recognizing the human struggle. This moment prompts reflection: people often create their own "Jesus doll"—a customized version of Jesus that fits personal expectations. When circumstances do not align with those expectations, doubt arises, much like John's question amid imprisonment when events did not unfold as many anticipated for the Messiah.

(10:06 - 12:30) Jesus' Response to John and the Blessing of Not Being Offended

Jesus responds graciously by instructing the disciples to report what they see and hear: the blind receive sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news preached to them. These miraculous acts serve as confirmation that Jesus is the promised Messiah, a theme to be explored further in a later session on Jesus' life and death. Jesus concludes with the important statement: "Blessed is the one who is not offended by me." Tackett highlights this as significant for contemporary times, where witnessing for Christ may increasingly provoke offense. Jesus anticipated this reaction; He is not merely a benign historical figure but one whose very name offends many.

(12:30 - 14:22) The Offense of Jesus and Recommendation of the True You Series

Understanding the offense people feel toward Jesus is a major theme for the series. When praying for neighbors, participants should ask God to remove roadblocks of offense that prevent openness to Him. Tackett reiterates the importance of the question "Who is Jesus?" and references the 10-session "True You" video series (available from Focus on the Family), designed for small groups to discuss apologetics for Christ and practical witness. He then introduces a video clip from Greg Koukl, interviewed for the "Who is Jesus" series, beginning with Koukl's statement that Jesus of Nazareth is one of the most remarkable people in history, especially as a religious leader. Tackett encourages viewers not to be distracted by any video quality issues.

(14:39 - 15:44) Greg Koukl on the Unique Claims of Jesus

Greg Koukl explains that unlike other religious leaders who drew attention to their teachings and were later deified by their disciples after death, Jesus drew attention to Himself and deified Himself, while His disciples initially abandoned Him. The central issue of Jesus' ministry is therefore His person, character, and identity rather than merely His teachings. Koukl references Jesus asking His disciples, "Who do men say that I am?" followed by "Who do you say that I am?" Peter answered, "You are the Christ, the Son of God," meaning the promised Messiah who would bring peace and God Himself in the flesh. No other religious leader in history matches this self-claim.

(15:46 - 17:36) The Uniqueness of Jesus and Ongoing Cultural Attacks

Del Tackett emphasizes that there is no one like Jesus in all of human history. Despite constant attempts by time and culture to debunk Him, Jesus remains unparalleled. He displays recurring magazine headlines questioning Jesus' identity, such as "Who was Jesus?", "Why did Jesus have to die?", "The search for Jesus," and Newsweek covers like "How Did Jesus Become Christ?" and "Rethinking the Resurrection." These articles typically discount the Scriptures and employ scholars to construct an alternative historical figure, representing a persistent attack on the veracity of the biblical accounts concerning Jesus.

(17:37 - 19:20) Why the Persistent Effort to Debunk Jesus

Tackett finds it remarkable that after nearly 2,000 years, Jesus continues to appear on magazine covers. When discussing "Who is Jesus?" within trusted relationships where neighbors sense genuine care rather than an agenda, the question arises why so much effort is spent trying to debunk Him. Tackett notes that people do not raise similar doubts about Plato or Julius Caesar. There are no Time or Newsweek covers questioning whether Plato was a real historical figure, whether he truly authored *The Republic*, or whether his followers fabricated his words. The same applies to Julius Caesar; ancient documents about him are accepted without the intense scrutiny applied to Jesus.

(19:25 - 21:30) The Zeitgeist Movie and the Christ Myth Theory

Tackett addresses claims that Jesus is a myth derived from earlier religious myths and deities. He mentions the movie **Zeitgeist**, which opens by asserting that Christianity and Jesus are hybrids drawn from other religions, particularly the Egyptian god Horus. He references Dorothy Murdoch

(pen name Acharya S.), a prominent supporter of the Christ myth theory who argued Jesus was not historical but a composite of myths. Tackett notes, without mockery, the irony that she died on Christmas Day in 2015.

(21:31 - 23:57) Debunking the Horus Myth Parallels

Tackett examines specific claims made in the **Zeitgeist** movie about Horus to parallel Jesus: born on December 25th of a virgin mother named Mary, visited by three kings, began ministry at age 30, baptized, had 12 disciples, was betrayed, crucified, buried for three days, and resurrected. He then refutes each point with historical mythological records. Horus was born in October or November, not of a virgin (his mother was Isis, not Mary), with no record of three kings, no ministry starting at age 30 or any baptism, no 12 disciples (only four demigod followers mentioned in some accounts), no betrayal, no crucifixion, no three-day burial, and no resurrection in the sense of Jesus' resurrection. Isis revived Horus in some accounts, after which he became lord of the underworld, which differs significantly from Jesus' resurrection.

(23:57 - 25:22) Broader Mythical Claims and Recommended Resources

Similar flawed arguments appear with figures like Mithras, Krishna, and Apis, often relying on blatant inaccuracies akin to the historical rewrites in Dan Brown's **The Da Vinci Code**. Tackett stresses that when encountering questions about these parallels, such as "Didn't Jesus match the Horus myth?", the answer is clearly no. He recommends the organization GotQuestions.org, which provides detailed articles debunking these claims, including a thorough piece on Horus accessible via their search engine. While not endorsing every article, Tackett highlights its value on this topic.

(25:22 - 27:08) Why Jesus Should Not Be Remembered by Worldly Standards

From a purely human perspective, Jesus should not be a figure anyone remembers. He grew up in a small Middle Eastern town, had a public ministry of only about three years, wrote no books, produced no recordings or movies, maintained no social media presence (no Facebook, Twitter/X, or TikTok), and could not advertise or promote Himself through any modern or ancient media channels. Unlike famous people in any generation who achieve notoriety through publicity, advertising, or cultural platforms, Jesus had none of these advantages, yet He remains a central figure constantly featured and debated on magazine covers.

(27:09 - 28:40) The Question of Offense and Preparation for Scripture Veracity

Tackett underscores the importance of the question "Who is Jesus?" and why the world expends effort to distort the records about this obscure Roman-executed figure from over 2,000 years ago. The world's statements about Jesus must be weighed against the truth of the historical records and, crucially, why the world takes such offense at Him. This offense itself is a vital issue. While a later section will address the veracity of Scripture in detail, Tackett introduces a clip from Lee Strobel to begin discussing the reliability of the Gospels.

(28:40 - 29:54) Lee Strobel on the Early Dating of the Gospels

Lee Strobel explains reasons for considering the Gospels reliable, focusing on their early dating relative to the events. The Book of Acts ends with Paul under house arrest, allowing it to be dated to

the early 60s A.D. Acts omits major events from the mid-to-late 60s that would have been included if written later, such as Nero's persecution of the church, the Jewish-Roman War beginning in 66 A.D., and the deaths of Peter, Paul, and James (between 61-65 A.D.). Since Acts is the second part of a two-volume work by Luke (following the Gospel of Luke), Luke's Gospel can be dated even earlier—within about 30 years of Jesus' crucifixion around 30 or 33 A.D., which is historically remarkable. Luke drew upon the even earlier Gospel of Mark, and Paul's writings predate Mark, placing sources even closer to the events of Jesus' life.

(29:55 - 30:45) Early Christian Traditions and Scriptural Veracity

Lee Strobel continues by noting that embedded within the New Testament, particularly in Paul's writings, are creeds, traditions, hymns, and statements from the earliest church that date even earlier. One such statement of conviction about the resurrection of Jesus can be reliably dated to within months of the event itself. The rapid emergence of these writings after Jesus' life provides strong reason to trust them as essentially reliable. Tackett adds that the upcoming discussion will cover the incredible veracity of the Scriptures, focusing primarily on their documentation of Jesus' life, death, and resurrection, along with the promises pointing toward Him.

(30:46 - 32:21) The Experiment: Belief in Jesus versus Other Historical Figures

In the next session, the group will examine the promises and prophecies concerning the coming Messiah and their remarkable fulfillment. Tackett poses the experiment of declaring "I believe in Jesus" compared to "I believe in Julius Caesar" or "I believe in Plato." On any street corner worldwide, affirming belief in Caesar or Plato elicits no argument; no one claims they never lived or disputes their teachings. One could freely distribute brochures promoting their existence and wisdom without opposition. However, publicly affirming belief in Jesus can result in danger or loss of life in certain places. This contrast serves as powerful evidence that there is something uniquely offensive about Jesus unlike any other ancient historical figure.

(32:21 - 33:49) Academic Hostility Toward Jesus' Wisdom

Tackett suggests students test this in college classrooms by raising their hand to share wisdom from Aristotle, Homer, Confucius, Buddha, or Plato. Professors typically respond with pleasure and affirmation. Yet offering the wisdom of Jesus often leads to poor grades or significant hostility. This reaction highlights a key piece of evidence regarding the question "Who is Jesus?" and underscores the distinct offense associated with His name and teachings.

(33:49 - 35:13) Common Questions and Conspiracy Theories About Jesus

Tackett outlines major issues people raise: Did Jesus really exist? Is He a myth or legend? Did He rise from the dead? Did Jesus claim to be God? Was He God and was He married? Various conspiracy theories circulate, such as those involving Mary Magdalene. He references **The Da Vinci Code** by Dan Brown as another conspiracy theory lacking historical basis, noting that Brown sold millions by promoting such ideas. Brown reportedly advised that conspiracy theories sell books, and those about Jesus sell even more. Tackett views the proliferation of such books as an apologetic issue in itself, especially since conspiracy theories rarely target figures like Homer or Plato to the same degree.

(35:14 - 36:04) The Exclusivity Claim as a Major Point of Offense

The core issue stems from Jesus' own words: "I am the way, the truth, and the life. No one comes to the Father except through me." This exclusivity, along with Christianity's claims based on Jesus' statements, the Scriptures, and the writings of Paul and the other New Testament authors inspired by the Holy Spirit, provokes strong offense. Tackett acknowledges that exclusivity is a major contemporary issue that must be addressed directly in the sessions.

(36:06 - 37:49) Greg Koukl on the Abundance of Evidence for Jesus

Greg Koukl expresses surprise at people dismissing Jesus due to alleged lack of evidence. He asserts that no person from antiquity has more primary source documentation detailing their life than Jesus of Nazareth; no one else comes close. Serious historians must treat the primary sources—Matthew, Mark, Luke, John, and other New Testament writers—seriously, as they contain biographical material. Dismissing all this evidence and then claiming none exists is self-created. When examined fairly like any other ancient historical evidence, the documents reveal one of history's most fascinating lives, including detailed conversations, actions, conflicts, profound theological content, and Jesus' skillful handling of objectors with clever, silencing responses. Jesus was no fool in tough conversations; His life is filled with evidence.

(37:51 - 39:41) Tackett on Treating Ancient Documents and the Timing of Myths

Tackett reflects that Koukl demonstrates there is no genuine lack of evidence for Jesus. Treating the ancient documents properly—as will be discussed later regarding scriptural veracity—reveals unparalleled documentation. No other ancient texts match the New Testament; documents for Plato, Caesar, or Homer appear hundreds of years after their lives, whereas New Testament writings emerged within years, authored by or near contemporaries who knew Jesus. Myths typically cannot develop until at least the third or fourth generation, when eyewitnesses and their immediate families are gone. While people who knew Jesus personally, or knew those who did, were still alive, myth-making was impossible because living witnesses could correct falsehoods with statements like "That's not right; I saw it" or "I know what happened." The early dating of the Scriptures prevents myth formation.

(39:41 - 41:11) The Real Problem: Jesus Himself Causes Offense

The issue is not a lack of evidence but that Jesus is the problem. He Himself warned that people would take offense at Him. Obstacles include films like *Zeitgeist*, books by Dan Brown, arguments from Dorothy Murdoch, and repeated attacks in magazines like *Time* and *U.S. News & World Report* aimed at undermining the evidence for Jesus. However, the major obstacle is Jesus Himself—specifically because He is God in the flesh. This divine identity explains why He remains on magazine covers after 2,000 years and why efforts persist to debunk Him through movies and articles.

(41:12 - 43:02) Offense at Jesus' Words and the Need to Avoid Being a Stumbling Block

People take offense at Jesus' words, which Tackett describes as firebrand statements that provoke hostility. The goal is to ensure that Christians themselves are not the cause of this offense. Tackett admits that believers have sometimes acted as "jerks," and this must change. The Engagement

Project aims to help families build deep, providential relationships with neighbors, being winsome and loving. The fruit of the Spirit—kindness, joy, patience—should make Christians attractively winsome, creating opportunities for open conversation about Jesus. This relational approach, combined with prayer, navigates the current cultural climate where Jesus naturally offends many.

(43:04 - 44:11) Not an Evidential Problem but a Moral and Spiritual One

Neighborly apologetics is not primarily an evidential issue. While evidence can and will be presented, the core problem is moral and spiritual: the fallen human heart finds the words of God foolishness. This is why prayer is central—beginning, sustaining, and ending the entire process. As 2 Timothy states, God must grant repentance and lead to a knowledge of the truth. Humans can participate as instruments, but supernatural divine work is required in people's lives.

(44:12 - 45:04) Personal Clarity About Jesus and Avoiding a Customized "Jesus Doll"

The greatest potential obstacle may be Christians themselves. Families must ensure they have a clear, accurate understanding of who Jesus is to be effective witnesses. Creating a customized "Jesus doll"—a non-offensive version tailored to avoid conflict—undermines authentic witness. Tackett notes that many have done this, shaping Jesus into someone who offends no one, but this distorts the real Jesus presented in Scripture.

(45:05 - 46:01) Avoiding a False Jesus and Preparing as Witnesses

Del Tackett warns against removing offensive words and statements from Jesus to create a non-offensive "Jesus doll." That version is not the real Jesus, and believers are not called to witness to a false Jesus. Even though the true Jesus will offend many, Christians must build deep relationships in the current cultural climate. The greatest obstacle to effective witness is often believers themselves. For the next six months or so, the webinars will focus on knowing Jesus deeply by drawing near to Him, enabling faithful and effective witness. Participants must prepare themselves thoroughly.

(46:01 - 47:08) Persuading with Love, Grace, and Prayer

Believers need to learn the full story of who Jesus is without softening or smoothing out the sharp edges. They must master the answer to "Who is Jesus?" and ask God to help them love that story so deeply that they want to share it. Persuasion should not stem from personal agenda or desire to appear spiritual to others, but from genuine care and love for neighbors who have become friends through real relationships. This persuasion must occur with grace and respect within those deep relationships, all undergirded by prayer, knowing that God alone must do the supernatural work in people's hearts.

(47:09 - 48:23) C.S. Lewis on the Trilemma: Lord, Liar, or Lunatic

Tackett quotes C.S. Lewis to address the common claim that Jesus was merely a great moral teacher while rejecting His claim to be God. Lewis argues this is foolish and impossible. A man who said the things Jesus said could not be a great moral teacher if He were merely human; He would either be a lunatic (comparable to someone claiming to be a poached egg) or the devil of hell. The choice is clear: one must either shut Him up as a fool, spit at Him, kill Him as a demon, or fall at His feet and call Him Lord and God. Jesus has not left open the option of patronizing Him as merely a great

human teacher; He did not intend to. Tackett states that the webinars will pursue the question "Who is Jesus?" to build neighborly apologetics around His claims and the resurrection.

(48:25 - 49:42) Upcoming Sessions and the 40-Day Resurrection Articles

The next session will cover the prophecies and promises foretold about the coming Messiah. Subsequent sessions will address the life and death of Jesus, the resurrection, the claim of deity, and the exclusivity issue (whether Jesus is the only way). Tackett hopes to include a practical session on handling these questions. He mentions feeling bad for not discussing it earlier with Marc Fey but announces a special project tied to Easter. He has written 40 articles titled "If Jesus Rose from the Dead, Then...", each exploring a different aspect of the resurrection's implications (for example, the empty tomb). Tackett encourages participants to sign up for a 40-day email series.

(49:42 - 51:40) Details of the 40-Day Easter Resurrection Series

The series will begin with article number zero on the Saturday before Easter, with the first article on Easter Sunday, continuing daily through Pentecost. This spans 40 days, mirroring the period Jesus spent with His disciples after the resurrection until His ascension on the 40th day at Pentecost. The daily emails will include a reminder and link to each article, similar to the existing daily Bible reading emails. Tackett hopes Marc can arrange this to help families engage deeply with the resurrection rather than treating Easter as a single church event that ends abruptly.

(51:41 - 53:13) Closing the Webinar and Logistics

Tackett hands the session back to Marc Fey, noting time is nearly up and stopping screen sharing. Marc agrees the 40-day series will be easy to implement and confirms they will send an invitation for people to sign up, with emails arriving early each morning starting the day before Easter. Marc also addresses a question about webinar notifications, explaining that an email had been stuck in drafts but is now being sent to attendees and the full list with the live stream link. Slides will also be distributed. He notes few questions were submitted that evening but invites people to reply to the email (expected early the next day) with any questions, though he cannot guarantee responses to all.

(53:13 - 54:43) Tackett's Closing Remarks and Invitation to Family Discussion

Tackett thanks everyone for taking time out of their busy lives to join the webinar, emphasizing that an hour invested means a lot to him. He expresses regret that the group could not meet in person for interaction on this most important topic—Jesus, His life, death, and resurrection—and encourages families to discuss these matters together, especially approaching Easter. He hopes the 40 articles will guide families through key resurrection issues, helping them move beyond a single Easter service into sustained reflection. He invites those interested to sign up for the email series.

(54:43 - 55:35) Closing Prayer and Farewell

Tackett closes with prayer, thanking God for His goodness and kindness in allowing the gathering, for the grace of Jesus coming as sacrifice and propitiation for sins, and for His glorious resurrection that confirms all He said. He thanks God for His love and prays that everything discussed would be for God's glory, ending in Jesus' name. He thanks participants again, wishes them a great evening,

and says they will be in touch via email. Marc adds a brief good night and mentions seeing everyone next month.