

CSI Jerusalem

(The Case of the Missing Body)

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Exhibit “A”



The effort of this book is to examine the historical event of the empty tomb and missing body of Jesus of Nazareth. The method I am going to use in my examination is that of a crime lab. I have chosen to approach the subject in this manor because of the popularity of the crime solving programs on television and, it also seemed logical to use this method because this is how society determines what are historical facts. These historical facts evidence the truth about a case. What does historical science tell us about this event? I will be using Hebrew and Greek scriptures for reference. This is a Jewish story, in Jewish land, about Jewish people, and a Jewish theocracy. It is unavoidable to examine this story without some reference to Jewish scripture. In addition, I will be using Greek texts (New Testament) for reference. I want to be clear on this point. I am referring to the Greek texts NOT as the bible or “The word of God”, but as historical documentation by the eyewitnesses of the event! Every time one of these documents is found it

is assigned a number and cataloged. We can examine each document in existence by its assigned number. At present there are approximately 5,500 numbered copies in the original Greek language. In this process we can determine if there have been any changes made in the copying of the manuscripts. The fact is the documentation we have at this time in history is as historically accurate and reliable as any other account of history. The truth is these manuscripts are historical documentation by the eyewitnesses. Mark, a teenager at the time, Matthew, an unpopular tax collector, and John, Jesus's closest friend, all recorded what they saw and knew to be true.

Some people believe that these are not eyewitness accounts but fables that were written 200 years after the fact. However this can be easily shown to be false by examining any of the historical writers of that time period. For example, Eusebius Pamphili (known as "The Historian") records for us approximately 300 AD in Ecclesiastical history of the church¹, Book V, 8:1-5, statements written by Irenaeus regarding the gospel accounts of the eyewitnesses. This reference from Eusebius was written by Irenaeus in about 115 AD. In Irenaeus' work, "Against Heresies"², Book III 1:1, he states that, Matthew, Mark, and John were eyewitnesses of Jesus's death, burial and resurrection and gave us their written accounts of the events, and that Luke wrote his account

1 Eusebius-Church history
2 Irenaeus-Against Heresies

after interviewing many of the eyewitnesses. Succession of church leadership is chronicled for us by the historians so we can be sure who succeeded who, in what church, in what city, and approximately what year. By this we know that the four gospel writers wrote their testimonies between 50 and 90 AD, before Irenaeus. When compared with other ancient writings we find the eyewitness manuscripts have 500 times the reliability criteria. For example, ancient writings of Julius Caesar, Aristotle, Plato, Herodotus, and Homer are rarely questioned as to their authorship, authenticity, accuracy, and reliability. Their composition eras are agreed upon as well. We generally have about 17 copies of each, with the oldest copies dating around 1000 AD. On the other hand we have over 5,500 copies of the eyewitness accounts of Jesus in the original Greek language (over 24,000 copies in all languages) and the oldest dating to 125 AD. Under the same scrutiny received by Caesar and the other writers, the manuscripts I will cite should be viewed just as historically reliable and accurate. If they are not viewed as accurate accounts by the eyewitnesses then I contend that it is based on something other than historical evidence.

For the sake of condensing the material I have taken liberties with embellishing, paraphrasing, editing, and compiling the different accounts. I have given the citation locations in order to compare my representation of the facts with the original source or translations. This will provide the ability to compare my work with the original Greek

Exhibit "A"

language, or use Greek lexicons, dictionaries, or a concordance if one chooses to do so.



CSI Jerusalem



CSI Jerusalem



My name is Ira Goldstein and I am one of the senior investigators for the Criminal Science Institute of Jerusalem (CSI Jerusalem). I have worked in the area of forensic science and have been solving cases for more than 35 years. CSI Jerusalem recently assigned me to a group of cold cases that have been unresolved and possibly designated for archives. I'm sitting here looking at seven files on my desk but there is one in particular that caught my attention. It's 28 years old and still begs the question, "What happened?" I have assigned some of the other cases to my detective team so that I can focus on this one.

The case that caught my interest is "The case of the missing body". This case began with the trial and execution of Jesus of Nazareth, and ended with an empty tomb and a missing body three days after his burial. Contradicting stories have circulated around this case so I have my work cut out for me. Doctor Luke is being brought in by CSI as a special adviser and forensics expert to work with me. Doc-

tor Luke has done detailed research on his own because of an insatiable curiosity regarding the facts of this event. He has questioned many of the eyewitnesses and has an abundance of invaluable information. The CSI team concluded he would be the perfect aid because of his research, his medical expertise, his impartiality being a gentile, and his attention to detail. He is highly educated and has a good basic understanding of our laws and customs. I welcome his input. I will also be relying on the expertise of three eyewitnesses. They have provided us with detailed, oral and written accounts of what they saw first hand and knew to be true. Mark (Mk.), John (Jn.), Matthew (Mt.).

So where should I start? First I will examine who Jesus is. I'll have to see what the reports and depositions have to say about him. Once I put together an accurate picture of who he is then I will move forward and study the facts about his trial and execution. I will examine plausible motive and opportunity questions. I will then reevaluate the physical evidence, and the eyewitness accounts we have about the empty tomb and the missing body. I have mountains of depositions, reports, and eyewitness statements to review so if you will excuse me I will get busy with my reading.



Who Is Jesus



Who is Jesus of Nazareth?



The first question I need to answer is who is Jesus? Who did he claim to be and who did others say he was? His birth certificate shows he was born in Bethlehem to Joseph and Mary Davidson. He was a carpenter by trade. His name “Yeshua” means God is salvation. Interesting. Jesus claimed to be from heaven, sent here by God our father. He claimed to be The Son of God and Messiah, the savior of Israel. Some believed him and became his disciples and others didn’t. Jesus was a friend of the friendless. An advocate for the children. A provider for the poor and needy, the widow and the orphan. A healer of the sick, the blind, the lame, and the leper. A feeder of the hungry and a teacher of righteousness. A man of opposition to the arrogant, the proud, the boaster, and the abusers of power in high places.

He was especially opposed to the abuse of the Scribes and Pharisees. Their misinterpretation and misapplication of the law was a constant point of contention. He continually pointed out that they were not following the law, but a

tradition of men about the law which was unsubstantiated by scripture. Usually it had to do with the sabbath. He continually exposed them for being in error with their doctrine and for being self glorifying in their motives. The religious leaders had an extreme dislike for Jesus because he not only accused and exposed them for being wrong, and having ill motives, but because the people perceived Jesus to teach with more authority than that of the high priests. He claimed the authority of God to forgive sins.

(Mk.2:1-12)

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