

# Theories About Jesus Surviving The Crucifixion

## Two Excellent Videos

Please review the two videos listed hereinbelow to initiate your own research into *The True Story of Jesus*.

The first video is by the **Indian Government** and provides credible evidence that Jesus was buried in Srinagar in Kashmir when he was 83 years old.

**Government of India Documentary  
Jesus Survived the Crucifixion and Died in Kashmir, India –  
The Tomb of Jesus in the Rozabal Shrine of Srinigar –  
<https://www.youtube.com/watch?v=e8zPUn1eYTY>**

The second video is by the **British Broadcasting Company** and supports the idea that Jesus survived the crucifixion.

**British Broadcasting Corporation Documentary  
Jesus in India - Did Jesus Die on the Cross?  
<https://www.youtube.com/watch?v=YssQaN8C-wg>**

We have all heard speculation about how Jesus may have survived the crucifixion including the “swoon theories” where Jesus allegedly “went into shock,” “fell into a coma” and, in the cool of the sepulcher, fully recovered, rolled away the great round stone, and walked away from the tomb.

**However, none of the theories presented has ever included a detailed scenario of how Jesus could have actually survived the crucifixion. Jesus was alive and well when condemned by Pontius Pilate to be crucified, and then he was alive and well in India long after the crucifixion. What happened between these two points? How did Jesus survive the crucifixion?**

## The Swoon Theory

### From Wikipedia, The Free Encyclopedia

The **swoon theory** is any of a number of ideas that aim to explain the [resurrection of Jesus](#), proposing that Jesus did not die on the [cross](#), but merely fell [unconscious](#) ("swooned"), and was later revived in the [tomb](#) in the same mortal body. This **200-year-old hypothesis is still the subject of debate to this day** in popular circles but the scholarly literature considers it uncontroversial that Jesus died during the process of crucifixion.<sup>[1]</sup>



## 18th and 19th centuries

Early proponents of this theory include German [Karl Friedrich Bahrdt](#), who suggested in around 1780, that Jesus deliberately feigned his death, using drugs provided by the physician [Luke](#) to appear as a spiritual [messiah](#) and get Israel to abandon the idea of a political messiah.

In this interpretation of the events described in the Gospels, Jesus was resuscitated by [Joseph of Arimathea](#), with whom he shared a connection through a secret order of the [Essenes](#) — a group that appear in many of the "swoon" theories.

Around 1800, [Karl Venturini](#) proposed that a group of supporters dressed in white — who were, with Jesus, members of a "secret society" — had not expected him to survive the crucifixion, but heard groaning from inside the tomb, where Jesus had regained consciousness in the cool, damp air. They then frightened away the guards and rescued him.

A third rationalist theologian, [Heinrich Paulus](#), wrote in works from 1802 onwards that he believed that Jesus had fallen into a temporary coma and somehow revived without help in the tomb. He was critical of the [vision hypothesis](#) and argued that the disciples must have believed that God had resurrected Jesus. [Friedrich Schleiermacher](#) endorsed a form of Paulus' theory in the early 1830s.

[Mirza Ghulam Ahmad](#), the founder of the [Ahmadiyya](#) Muslim Movement, proposed a theory in his 1899 book *Jesus in India*<sup>[2]</sup> that Jesus traveled to India after surviving the [crucifixion](#).

## 20th Century

Michael Baigent, Richard Leigh and [Henry Lincoln](#), in their 1982 book *Holy Blood, Holy Grail*, speculated that [Pontius Pilate](#) was bribed to allow Jesus to be taken down from the cross before he was dead. In 1992, [Barbara Thiering](#) explored the theory in depth in her book *Jesus and the Riddle of the Dead Sea Scrolls*. In 2006, Baigent published *The Jesus Papers*, a book that describes how Jesus may have survived the crucifixion. Other 20th-century proponents of various "swoon theories" include:

- Ernest Brougham Docker (1920, in *If Jesus Did Not Die on the Cross*)
- [Robert Graves](#) and Joshua Podro (1957, in *Jesus in Rome*)
- [Hugh J. Schonfield](#) (1965, in *The Passover Plot*)
- [Donovan Joyce](#) (1972, in *The Jesus Scroll*)
- [J.D.M. Derrett](#) (1982, in *The Anastasis: The Resurrection of Jesus as an Historical Event*)
- Holger Kersten (1994, in *Jesus lived in India*)
- Andrew Gale (2013)
- David Mirsch (2011, "The Open Tomb: Why and How Jesus Faked His Death and Resurrection")
- George Moore uses this theory in his novel "Brook Kerith"

In contrast, modern skeptics of swooning claims, such as board certified diagnostician Dr. Alexander Metherell, assert that Jesus having survived crucifixion is "impossible" and "a fanciful theory without any possible basis in fact."<sup>[3]</sup> Further example may be found in a thorough analysis conducted by the [Journal of the American Medical Association](#), which concluded Jesus was very probably dead even prior to the spear being thrust into his side, and that any swoon hypothesis is entirely irreconcilable with contemporary medical science.<sup>[4]</sup>

## Islamic Perspective

See also: [Islamic views on Jesus' death](#)

Inadvertently, the biggest proponent of the swoon hypothesis in the modern era would likely be Muslim preacher [Ahmed Deedat](#) of South Africa, whose book *Crucifixion or Cruci-fiction* has been widely printed and distributed all over the Muslim world. He also wrote several books on this topic.<sup>[5][6][7][8]</sup> He takes a critical look at the events in the four Gospels and theorizes an alternative scenario of what really happened, a scenario very similar to the swoon hypothesis.

Another contemporary Muslim scholar, [Zakir Naik](#), also uses these theories in a debate with Pastor Ruknuddin Henry Pio<sup>[9]</sup>

The Islamic position on the subject of crucifixion is highlighted in verse <sup>[Quran 4:157-158]</sup> of the [Qur'an](#): "and for their unbelief, and their uttering against [Mary](#) a mighty calumny, and for their saying, 'We slew the Messiah, Jesus son of Mary, the Messenger of God' -- yet they did not slay him, neither they killed him by Crucifixion, only a confusion was made to them".<sup>[10]</sup>

## Ahmadiyya perspective

According to the late 19th century writings of [Mirza Ghulam Ahmad](#), the founder of the [Ahmadiyya](#) movement, the theological basis of the Ahmadi belief is that Jesus was only "in a swoon"<sup>[11]</sup> when he was taken down from the cross. Ahmad argued that when Jesus was taken down from the cross, he had lapsed into a state similar to Jonah's state of "swoon" in the belly of a fish. Mirza Ghulam Ahmad interpreted the phrase in [Deuteronomy](#) 21:23: *kī qilelat Elohim taluy*, "... for a hanged man is the curse of God," as suggesting that "God would never allow one of His true prophets to be brutally killed in such a degrading manner as crucifixion". Following his ordeal, Jesus was cured of his wounds with a special 'ointment of Jesus' (*marham-i 'Isā*)."<sup>[12][13][14]</sup>

## Other Perspectives

Indian Philosopher [Rajneesh](#) has also argued that Jesus survived the Crucifixion and his argument is similar to swoon hypothesis. <sup>[15]</sup>

## Supporting Arguments

### Short Stay of Jesus on the Cross

It was uncommon for a crucified healthy adult to die in the time described by the Gospels. The Gospel of Mark reports that Jesus was crucified at nine in the morning and died at three in the afternoon, or six hours after the crucifixion. Pilate was surprised to hear that Jesus had died so soon (Mk 15:44). The average time of suffering before death by crucifixion is claimed by some to have been observed to be 2–4 days; moreover, the 17th century philosopher [Justus Lipsius](#) claims that victims of crucifixion survive for as long as 9 days. <sup>[16]</sup>

However, the precise duration of crucifixion until death occurs would depend on the type of crucifixion, the amount of blood loss already inflicted from the flogging and scourging performed beforehand, and the general physical health of the individual being executed. Also, if a spear was thrust into the exposed side of Jesus as expressly recorded in the [Gospel of John](#) account, such an event could have inevitably contributed to an extremely rapid death absent immediate, sophisticated medical attention.

### Lack of Eye-Witness Accounts of Jesus' Dead Body

Jesus' body, as per the Gospel narratives, is not seen by eye-witnesses nor reported upon as such after his death. No elaborate funeral arrangements and no public viewing of the corpse are recorded to have taken place. Jesus' body is removed from the cross into the custody of his executioner, [Pontius Pilate](#). Soon thereafter, Jesus' body is given by Pilate to a member of the Jewish council, [Joseph of Arimathea](#), a wealthy man and a secret follower of Jesus. [Joseph of Arimathea](#), along with a [Pharisee](#) named [Nicodemus](#), wrap Jesus' body in linen and transport the body to a nearby, stone-covered burial chamber. <sup>[17]</sup>

Jewish religious law ([halacha](#)) forbids embalming, and therefore Jews generally bury their dead as soon as possible: "Jewish burials take place as quickly as possible, following a principle of honoring the dead (*k'vod hamet*). <sup>[18]</sup> The transfer of Jesus' body by the local authorities into the hands of a rich influential follower and execution of a quick burial lend support to the swoon hypothesis. Allowing a swooned Jesus to be removed from the cross, quickly hidden away from public scrutiny, with room to recover from his ordeal in an above ground burial chamber on private property.

Referencing the famed Romano-Jewish historian [Josephus](#), scholar William Lane Craig argues:

"[Josephus](#) tells of how he had three acquaintances who had been crucified removed from their crosses, but despite the best medical attention two of three died anyway (Life 75:420-21). The extent of Jesus' tortures was such that He could never have survived the crucifixion and entombment. The suggestion that a man so critically wounded then went on to appear to the disciples on various occasions in Jerusalem and Galilee is pure fantasy."<sup>[24]</sup>

## **The Empty Tomb**

### **[Matthew 28:1-10:](#)**

After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.

**There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. His appearance was like lightning, and his clothes were white as snow.**

The guards were so afraid of him that they shook and became like dead men. The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. Come and see the place where he lay. Then go quickly and tell his disciples: 'He has risen from the dead and is going ahead of you into Galilee. There you will see him.' Now I have told you.

So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples. Suddenly Jesus met them. "Greetings," he said. They came to him, clasped his feet and worshiped him. Then Jesus said to them, "Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me."

### **[Mark 16:1-8:](#)**

When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus' body. Very early on the first day of the week, just after sunrise, they were on their way to the tomb and they asked each other, "Who will roll the stone away from the entrance of the tomb?" But when they looked up, they saw that the stone, which was very large, had been rolled away.

As they entered the tomb, **they saw a young man dressed in a white robe sitting on the right side**, and they were alarmed. "**Don't be alarmed,**" he said. "**You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him. But go, tell his disciples and Peter, 'He is going ahead of you into Galilee. There you will see him, just as he told you.'**" Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone because they were afraid.

All of these theories about Jesus surviving the crucifixion raise more questions than they answer. In ***The True Story of Jesus***, I answer these questions by presenting a very detailed and credible scenario of how Joseph of Arimathea, Nicodemus, Mary Magdalene, John, and Judas Iscariot – along with Pontius Pilate and Pilate’s Chief of the Guard – managed to orchestrate the plan “to fake his death in order to save his life” and, thereby, enable Jesus to survive the crucifixion and return to the ancient temples and monasteries of India where he lived for another fifty years.