



Interview with Serial Killer Ted Bundy by James Dobson castimonia.org

February 15, 1978 – serial killer Ted Bundy was arrested in Florida. While in prison, he admitted to raping & killing more than 30 women and girls. He was suspected of committing over 50 murders.

July 31, 1979 – he was convicted and sentenced to death. After 10 years in prison, Ted Bundy chose to share one message with Dr. James Dobson.

This is the entire interview of Ted Bundy with Dr. James Dobson, sharing about how it all began with his discovery of pornography!

January 24, 1989 – at 7:15am, the morning after this interview, Ted Bundy was executed.

Ted Bundy Video Interview: <https://www.focusonthefamily.com/media/social-issues/fatal-addiction-ted-bundys-final-interview>

Ted Bundy Edited Interview Transcript: <https://castimonia.org/wp-content/uploads/2013/01/ted-bundy-interview-transcript.pdf>

Ted Bundy Complete Interview Transcript: <https://castimonia.org/wp-content/uploads/2013/01/ted-bundy-interview-transcript1.pdf>



Video



Edited Interview
Transcript



Complete Interview
Transcript



Did Jesus Really Rise From the Dead?

NT Wright

This is a great talk that Wright gave in 2007 at the Bast Center

Check out this link: https://youtu.be/KnkNKIJ_dnw

NT Wright Video

Theuddas

Lexham Bible Dictionary

Theudas (Θευδᾶς, Theudas). An unsuccessful revolutionary leader in the first century ad mentioned by Gamaliel in Acts 5:36.

Biblical Relevance

Theudas appears in the book of Acts in the context of Peter and the other apostles' trial before the Sanhedrin (Acts 5:27–40). In response to Peter and the apostles' refusal to stop teaching in Jesus' name, the Sanhedrin "were enraged and wanted to kill them" (Acts 5:33 NRSV). However, the Pharisee Gamaliel reminds the Sanhedrin that if the apostles' mission is of human origin, it will fail, whereas if it is of divine origin, there will be no stopping it (Acts 5:34–39). As an example he mentions the failed revolutionary Theudas, who managed to persuade "a number of men, about four hundred" to follow him, "but he was killed, and all who followed him were dispersed and disappeared" (Acts 5:36 NRSV). He also offers the example of Judas the Galilean, whose followers suffered a similar fate (Acts 5:37).

In Josephus' Antiquities of the Jews

In his account of Judaea under the procuratorship of Cuspius Fadus (ad 44–46), Josephus notes that a certain Theudas "persuaded a great part of the people to take their effects with them, and follow him to the river Jordan," which he promised would divide at his command, affording them easy passage through it (Josephus, Antiquities 20.97). Josephus refers to Theudas as a "sorcerer" or a "cheat" (γόης, *goēs*) and records that his followers were "deceived" into following him. He goes on to record that Fadus sent a group of horsemen against Theudas and his followers, resulting in the capture of some and death of others. The horsemen also decapitated Theudas and took his head to Jerusalem (Josephus, Antiquities 20.98). Horsley argues that, if Josephus' claim that Theudas' action took place under Fadus' procuratorship is accurate, this movement could be explained by Palestinian Jews' experience over the previous five years of "alternating extreme tension with Roman rule [under Caligula], a relaxation of that tension [under Herod Agrippa I], and a restoration of direct and repressive Roman rule [under Fadus]" (Horsley, *Bandits, Prophets, and Messiahs*, 165). Josephus identifies Theudas as a self-proclaimed "prophet" (προφήτης, *prophētēs*). Elsewhere he writes of "such men as deceived and deluded the people under pretense of divine inspiration, but were for procuring innovations and changes of the government; and these prevailed with the multitude to act like madmen, and went before them into the wilderness, as pretending that God would there show them the signals of liberty" (Josephus, *Jewish War* 2.259).

Theudas' promise to divide the Jordan River and allow his followers to pass through it evokes the actions of several prophetic figures of Israel's past, including:

- Moses leading Israel out of slavery through the Red Sea (Exod 13:17–14:29)
- Joshua leading Israel into the promised land through the Jordan (Josh 3:14–17)
- Elisha parting the Jordan river following Elijah's ascent into heaven (2 Kgs 2:13–14).

However, if Theudas' action is meant to imitate Joshua, it has the irony of leading Israel out of the promised land and into the wilderness. According to Horsley, this is an example of how “ancient prophetic movements of liberation informed new prophetic movements” during this time period (Horsley, *Bandits, Prophets, and Messiahs*, 160).

While Gamaliel records that “about four hundred” men followed Theudas, Josephus notes that “a great part of the people” were persuaded to follow him (Josephus, *Antiquities* 20.97). His concluding comment “this was what befell the Jews” attributes this tragedy to the Jewish people as a whole, rather than a small part of the population (Josephus, *Antiquities* 20.99).

Historical Problems

Although Eusebius argues that Josephus' account of Theudas provides support for Gamaliel's speech in Acts 5:36 (Eusebius, *Ecclesiastical History* 2.11.1–2), there is actually a chronological conflict between the two works: If Theudas' action took place under the procuratorship of Fadus (as Josephus claims), Gamaliel would not yet have been aware of it, as the Acts account took place 12 years before this. Several solutions to this problem have been proposed:

- Bruce suggests that Acts and Josephus are referring to two different individuals named Theudas, as there were many in the time period who had that name (Bruce, *Book of Acts*, 116n57). His suggestion has not gained a large following.
- Mason suggests the author of Acts was mistaken in his dating of the Theudas incident. He further argues that the author of Luke-Acts was familiar with Josephus' writings and suggests that Luke-Acts is a second-century document (Mason, *Josephus and the New Testament*, 278–79).
- Witherington suggests Josephus may have been mistaken in his dating of the event (Witherington, *Acts of the Apostles*, 235–39).

Relevance for New Testament Study

The comments in both Acts and Josephus contextualize the Jewish and Roman suspicion toward the early church. Theudas provides an example of the messianic or prophetic figures in the first century ad who procured large groups of followers and performed actions that both the Jews and Romans viewed as rebellious. Theudas' ability to gain such a massive following further illuminates some first-century Jews' longing to be free from Roman authority.

Selected Resources for Further Study

- Bruce, F. F. *The Book of Acts*. New International Commentary on the New Testament 5. Rev. ed. Grand Rapids: Eerdmans, 1988.
- Horsley, Richard A. *Bandits, Prophets, and Messiahs: Popular Movements in the Time of Jesus*. With John S. Hanson. Harrisburg, Pa.: Trinity, 1985.
- Mason, Steve. *Josephus and the New Testament*. 2nd ed. Peabody, Mass.: Hendrickson, 2003.
- Rhoads, David M. *Israel in Revolution 6–74 ad: A Political History Based on the Writings of Josephus*. Philadelphia: Fortress, 1976.
- Witherington, Ben III. *The Acts of the Apostles: A Socio-Rhetorical Commentary*. Grand Rapids: Eerdmans, 1998.