

<p>Keyword search</p> <p>Yeshu Yeshua Jesus Christ Christi Christus Pilate Herod Judea Galilee Eclipse</p>		<p>Add the epistles confirmations of the life of Christ!!!!</p>	<p>List of historical figures in descending order of when they are believed to have lived, along with notes on their attitude toward Jesus Christ and something they were famous for:</p> <ol style="list-style-type: none"> 1. King Gwangwu (1st century BCE) <ul style="list-style-type: none"> - Note: No specific information on his attitude toward Jesus Christ. - Famous for: Chinese monarch known for his accomplishments in literature, science, and the arts. 2. Josephus (37-100) <ul style="list-style-type: none"> - Note: Indifferent to Jesus Christ. - Famous for: Jewish historian and author of "Jewish Antiquities" and "The Jewish War." 3. Thallus (1st century) <ul style="list-style-type: none"> - Note: Indifferent to Jesus Christ. - Famous for: Ancient historian mentioned by other authors; his works are mostly lost. 4. Suetonius (69-130) <ul style="list-style-type: none"> - Note: Mentioned Jesus Christ indirectly. - Famous for: Roman historian and biographer known for "Lives of the Twelve Caesars." 5. Pliny the Younger (61-113) <ul style="list-style-type: none"> - Note: Indifferent to Jesus Christ. - Famous for: Letters and governorship, especially known for correspondence with Emperor Trajan. 6. Mara Bar Sarapion (2nd century) <ul style="list-style-type: none"> - Note: No specific information on his attitude toward Jesus Christ. - Famous for: A Syrian philosopher's letter to his son, containing reflections on various philosophers. 7. Thallus (1st century) <ul style="list-style-type: none"> - Note: Indifferent to Jesus Christ. - Famous for: Ancient historian mentioned by other authors; his works are mostly lost. 8. Julius Africanus (circa 160–240) <ul style="list-style-type: none"> - Note: Indifferent to Jesus Christ. - Famous for: Christian chronicler and historian; fragments of his works survive. 9. Origen (185-254) <ul style="list-style-type: none"> - Note: Liked Jesus Christ.
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		<p>- Famous for: Early Christian scholar and theologian; significant contributions to biblical interpretation.</p> <p>10. Tertullian (155-240)</p> <ul style="list-style-type: none"> - Note: Christian apologist who liked Jesus Christ. - Famous for: Early Christian writer and apologist; developed Latin Christian vocabulary. <p>11. Hippolytus (170-235)</p> <ul style="list-style-type: none"> - Note: Indifferent to Jesus Christ. - Famous for: Early Christian theologian and anti-pope; writings on various theological topics. <p>12. Hegeppus (2nd century)</p> <ul style="list-style-type: none"> - Note: No specific information on his attitude toward Jesus Christ. - Famous for: Early Christian writer and historian; fragments of his works exist. <p>13. Julius Africanus (circa 160–240)</p> <ul style="list-style-type: none"> - Note: Indifferent to Jesus Christ. - Famous for: Christian chronicler and historian; fragments of his works survive. <p>14. Jerome (347-420)</p> <ul style="list-style-type: none"> - Note: Liked Jesus Christ. - Famous for: Translated the Bible into Latin (Vulgate); influential Christian scholar. <p>15. Eusebius (263-339)</p> <ul style="list-style-type: none"> - Note: Liked Jesus Christ. - Famous for: "Ecclesiastical History," documenting early Christianity; bishop of Caesarea. <p>16. Georgius Syncellus (8th century)</p> <ul style="list-style-type: none"> - Note: No specific information on his attitude toward Jesus Christ. - Famous for: Byzantine chronicler; compiled a chronicle covering various historical events. <p>17. Thallus (1st century)</p> <ul style="list-style-type: none"> - Note: Indifferent to Jesus Christ. - Famous for: Ancient historian mentioned by other authors; his works are mostly lost. <p>18. Phlegon of Tralles (2nd century)</p> <ul style="list-style-type: none"> - Note: No specific information on his attitude toward Jesus Christ.
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		<p>- Famous for: Ancient Greek historian and Olympiad compiler.</p> <p>19. Lucian of Samosata (125-180) - Note: Indifferent to Jesus Christ. - Famous for: Satirical works and dialogues; influential in ancient Greek literature.</p> <p>20. Talmud (2nd century) - Note: No specific information on its attitude toward Jesus Christ. - Famous for: Central text in Rabbinic Judaism; contains teachings, laws, and traditions.</p> <p>21. Julius Africanus (circa 160–240) - Note: Indifferent to Jesus Christ. - Famous for: Christian chronicler and historian; fragments of his works survive.</p> <p>22. Justin Martyr (100-165) - Note: Liked Jesus Christ. - Famous for: Early Christian apologist; one of the earliest defenders of Christianity.</p> <p>23. Theophilus of Antioch (2nd century) - Note: No specific information on his attitude toward Jesus Christ. - Famous for: Early Christian apologist; writings against pagan and heretical ideas.</p> <p>24. Irenaeus (130-202) - Note: Liked Jesus Christ. - Famous for: Early Christian theologian; opposed Gnostic teachings.</p> <p>25. Papias (60-130) - Note: No specific information on his attitude toward Jesus Christ. - Famous for: Early Christian bishop and author; fragments of his works survive.</p> <p>26. Polycarp (69-155) - Note: Liked Jesus Christ. - Famous for: Early Christian bishop and martyr; student of the Apostle John.</p> <p>27. Clement of Alexandria (150-215) - Note: Liked Jesus Christ. - Famous for: Early Christian theologian; blended Greek philosophy with Christian teachings.</p>
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Subject/What it proves/ Notes	Person + Years Alive or year of writing:	Book and Chapter	Quote
<p>Pilate:</p> <ul style="list-style-type: none"> • Tiberius was the Caesar of the time (early in one of the gospels) • Pilate was the procurator of Jerusalem • Pilate was cruel early on in his career (this corroborates part of the gospels) 	Josephus	Book II: The Wars of the Jews	<p>Now Pilate, who was sent as procurator into Judea by Tiberius, sent by night those images of Caesar that are called ensigns into Jerusalem. This excited a very among great tumult among the Jews when it was day; for those that were near them were astonished at the sight of them, as indications that their laws were trodden under foot; for those laws do not permit any sort of image to be brought into the city. Nay, besides the indignation which the citizens had themselves at this procedure, a vast number of people came running out of the country. These came zealously to Pilate to Cesarea, and besought him to carry those ensigns out of Jerusalem, and to preserve them their ancient laws inviolable; but upon Pilate's denial of their request, they fell down prostrate upon the ground, and continued immovable in that posture for five days and as many nights.</p> <p>3. On the next day Pilate sat upon his tribunal, in the open market-place, and called to him the multitude, as desirous to give them an answer; and then gave a signal to the soldiers, that they should all by agreement at once encompass the Jews with their weapons; so the band of soldiers stood round about the Jews in three ranks. The Jews were under the utmost consternation at that unexpected sight. Pilate also said to them that they should be cut in pieces, unless they would admit of Caesar's images, and gave intimation to the soldiers to draw their naked swords. Hereupon the Jews, as it were at one signal, fell down in vast numbers together, and</p>

			<p>exposed their necks bare, and cried out that they were sooner ready to be slain, than that their law should be transgressed. Hereupon Pilate was greatly surprised at their prodigious superstition, and gave order that the ensigns should be presently carried out of Jerusalem.</p> <p>4. After this he raised another disturbance, by expending that sacred treasure which is called Corban upon aqueducts, whereby he brought water from the distance of four hundred furlongs. At this the multitude had indignation; and when Pilate was come to Jerusalem, they came about his tribunal, and made a clamor at it.</p>
<p>Just this quote (the first part from the one above) alone good for early on in the gospels</p> <ul style="list-style-type: none"> • Tiberius was the Caesar of the time (early in one of the gospels) 	Josephus	Book II: The Wars of the Jews	Now Pilate, who was sent as procurator into Judea by Tiberius.....
On the Confirmation of Christ	Josephus	<i>Antiquities</i> 18:63-64	Now around this time lived Jesus, a wise man. For he was a worker of amazing deeds and was a teacher of people who gladly accept the truth. He won over both many Jews and many Greeks. Pilate, when he heard him accused by the leading men among us, condemned him to the cross, (but) those who had first loved him did not cease (doing so). To this day the tribe of Christians named after him has not disappeared
Omens of Impending Doom toward the Temple, insert this at the end of the gospel of Mark, and discuss in bullets how it also confirms the earthquake destruction of the jewish chamber of hewn stones	Josephus	The Wars of the Jews Book 6	Thus were the miserable people persuaded by these deceivers, and such as belied God himself; while they did not attend nor give credit to the signs that were so evident, and did so plainly foretell their future desolation, but, like men infatuated, without either eyes to see or minds to consider, did not regard the denunciations that God made to them. Thus there was a star resembling a sword, which stood over the city, and a comet, that continued a whole year. Thus also before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus, [Nisan,] and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be

bright day time; which lasted for half an hour. This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes, as to portend those events that followed immediately upon it. At the same festival also, a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple. Moreover, the eastern gate of the inner [court of the] temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now those that kept watch in the temple came hereupon running to the captain of the temple, and told him of it; who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared that the signal foreshowed the desolation that was coming upon them.

Besides these, a few days after that feast, on the one and twentieth day of the month Artemisius, [Jyar,] a certain prodigious and incredible phenomenon appeared: I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sun-setting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities. Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner [court of the temple,] as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, "Let us remove hence." But, what is still more terrible, there was one Jesus, the son of Ananus, a plebeian and a husbandman, who, four years before the war began, and at a time when the city was in very great peace and prosperity, came to that feast

whereon it is our custom for every one to make tabernacles to God in the temple, began on a sudden to cry aloud, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people!" This was his cry, as he went about by day and by night, in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes; yet did not he either say any thing for himself, or any thing peculiar to those that chastised him, but still went on with the same words which he cried before.

Hereupon our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator, where he was whipped till his bones were laid bare; yet he did not make any supplication for himself, nor shed any tears, but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, "Woe, woe to Jerusalem!" And when Albinus [for he was then our procurator] asked him, Who he was? and whence he came? and why he uttered such words? he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman, and dismissed him. Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen by them while he said so; but he every day uttered these lamentable words, as if it were his premeditated vow, "Woe, woe to Jerusalem!" Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food; but this was his reply to all men, and indeed no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals; and he continued this ditty for seven years and five months, without growing hoarse, or being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased; for as he was going round upon the wall, he cried out with his utmost force, "Woe, woe to the city again, and to the people, and to the holy house!" And just as he added at the last, "Woe, woe to myself also!"

			<p>there came a stone out of one of the engines, and smote him, and killed him immediately; and as he was uttering the very same presages he gave up the ghost.</p>
<p>The confirmation of the destruction of the temple by historians</p>	<p>Josephus</p>	<p>The Wars of the Jews Books 6</p>	<p>While the holy house was on fire, every thing was plundered that came to hand, and ten thousand of those that were caught were slain; nor was there a commiseration of any age, or any reverence of gravity, but children, and old men, and profane persons, and priests were all slain in the same manner; so that this war went round all sorts of men, and brought them to destruction, and as well those that made supplication for their lives, as those that defended themselves by fighting. The flame was also carried a long way, and made an echo, together with the groans of those that were slain; and because this hill was high, and the works at the temple were very great, one would have thought the whole city had been on fire. Nor can one imagine any thing either greater or more terrible than this noise; for there was at once a shout of the Roman legions, who were marching all together, and a sad clamor of the seditious, who were now surrounded with fire and sword. The people also that were left above were beaten back upon the enemy, and under a great consternation, and made sad moans at the calamity they were under; the multitude also that was in the city joined in this outcry with those that were upon the hill. And besides, many of those that were worn away by the famine, and their mouths almost closed, when they saw the fire of the holy house, they exerted their utmost strength, and brake out into groans and outcries again: Perea did also return the echo, as well as the mountains round about [the city,] and augmented the force of the entire noise.</p> <p>Yet was the misery itself more terrible than this disorder; for one would have thought that the hill itself, on which the temple stood, was seething hot, as full of fire on every part of it, that the blood was larger in quantity than the fire, and those that were slain more in number than those that slew them; for the ground did nowhere appear visible, for the dead bodies that lay on it; but the soldiers went over heaps of those bodies, as they ran upon such as fled from them. And now it was that the multitude of the</p>

robbers were thrust out [of the inner court of the temple by the Romans,] and had much ado to get into the outward court, and from thence into the city, while the remainder of the populace fled into the cloister of that outer court. As for the priests, some of them plucked up from the holy house the spikes that were upon it, with their bases, which were made of lead, and shot them at the Romans instead of darts. But then as they gained nothing by so doing, and as the fire burst out upon them, they retired to the wall that was eight cubits broad, and there they tarried; yet did two of these of eminence among them, who might have saved themselves by going over to the Romans, or have borne up with courage, and taken their fortune with the others, throw themselves into the fire, and were burnt together with the holy house; their names were Meirus the son of Belgas, and Joseph the son of Daleus.

And now the Romans, judging that it was in vain to spare what was round about the holy house, burnt all those places, as also the remains of the cloisters and the gates, two excepted; the one on the east side, and the other on the south; both which, however, they burnt afterward. They also burnt down the treasury chambers, in which was an immense quantity of money, and an immense number of garments, and other precious goods there reposit; and, to speak all in a few words, there it was that the entire riches of the Jews were heaped up together, while the rich people had there built themselves chambers [to contain such furniture]. The soldiers also came to the rest of the cloisters that were in the outer [court of the] temple, whither the women and children, and a great mixed multitude of the people, fled, in number about six thousand. But before Caesar had determined any thing about these people, or given the commanders any orders relating to them, the soldiers were in such a rage, that they set that cloister on fire; by which means it came to pass that some of these were destroyed by throwing themselves down headlong, and some were burnt in the cloisters themselves. Nor did any one of them escape with his life. A false prophet was the occasion of these people's destruction, who had made a public proclamation in the city that very day, that God commanded them to get upon the temple, and that there they should receive

			<p>miraculous signs of their deliverance. Now there was then a great number of false prophets suborned by the tyrants to impose on the people, who denounced this to them, that they should wait for deliverance from God; and this was in order to keep them from deserting, and that they might be buoyed up above fear and care by such hopes. Now a man that is in adversity does easily comply with such promises; for when such a seducer makes him believe that he shall be delivered from those miseries which oppress him, then it is that the patient is full of hopes of such his deliverance.</p>
<p>Outside account of Christs life</p>	<p>Josephus Jerome 342-420 Michael the Patriarch of Antioch 12th century</p>	<p>The Wars of the Jews book 18</p>	<p>Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day.</p> <p>Jerome Quotes Josephus and changes the words slightly when trying to write a history of the entire world:</p> <p>"At this time there was a wise man who was called Jesus. His conduct was good, and [he] was known to be virtuous. And many people from among the Jews and the other nations became his disciples. Pilate condemned him to be crucified and to die. But those who had become his disciples did not abandon his discipleship. They reported that he had appeared to them three days after his crucifixion, and that he was alive; accordingly he was perhaps the Messiah, concerning whom the prophets have recounted wonders. "</p> <p>Michael, the Patriarch of Antioch, quotes Josephus as saying that Jesus "was thought to be the Messiah. But not according to the principal [men] of [our] nation... ."</p>

<p>On the crucifixion of Christ and the destruction of Jerusalem</p>	<p>Origen 182-254</p>		<p>I challenge anyone to prove my statement untrue if I say that the entire Jewish nation was destroyed less than one whole generation later on account of these sufferings which they inflicted on Jesus. For it was, I believe, forty-two years from the time when they crucified Jesus to the destruction of Jerusalem. . . . For they committed the most impious crime of all, when they conspired against the Savior of mankind, in the city where they performed the customary rites which were symbols of profound mysteries. Therefore, that city where Jesus suffered these indignities had to be utterly destroyed. The Jewish nation had to be overthrown, and God's invitation to blessedness transferred to others, I mean to the Christians, to whom came the teaching about the simple and pure worship of God</p>
<p>Josephus mentions James the brother of Jesus near the end of Antiquities, while discussing the political events in Judea of the mid-60s. The governor Porcius Festus has died in office (AD 62), and the emperor Nero sends Albinus to replace him (AD 62-64). At the same time, King Agrippa n, who has been granted control over the high priesthood, bestows it on Ananus n. Although Josephus had praised this man's virtues in War, here he wants to expose the lawlessness of many Jewish leaders before the revolt, to explain the cause of the catastrophe. So he introduces Ananus n as a rash and impertinent fellow. He "followed the school of the Sadducees, who, when it comes to judgments, are savage beyond all [other] Jews, as I have already explained" {Ant. 20.199, author's translation; cf. 13.294). To illustrate Ananus' impetuous cruelty, Josephus relates the following story:</p>	<p>Josephus</p>	<p>Antiquities</p>	<p>Ananus, supposing that he had an opportune moment with Festus having died and Albinus still on the way, convened the judges of the council [or Sanhedrin] and arraigned before them the brother of Jesus who was called Christ, James by name, and some others. Having brought the charge that they had violated the law, he handed them over to be stoned. Now those in the city who were regarded as the most reasonable and as precise with respect to the laws were burdened with grief over this. So they secretly sent [messengers] to the king [Agrippa], pleading with him to order Ananus to stop doing such things.</p>
<p>Thallus on the Darkness, earthquake, at the time of Christ's crucifixion:</p>	<p>Roman Historian Thallus : 52 AD</p>		<p>On the whole world there pressed a most fearful darkness; and the rocks were rent by an earthquake, and many places in Judea and other</p>

<p>Are there corroborating extra-biblical references to this fact? Here begins a fascinating and articulated historical chain. In his <i>Chronicle</i> from about the year 800 the Byzantine chronicler Georgius Syncellus cites a passage from a book, no longer extant, entitled <i>A History of the World</i>, which was written around 220 by the church father Julius Africanus, himself an able historian, who in turn reports that the Roman historian Thallus, who wrote on the history of the Ancient Near East, tries in the third book of his <i>History</i>, a work also no longer extant, to explain away the darkness at the time of Christ's death as due to a solar eclipse. We shouldn't be overly troubled by this chain of citations of works now lost, for in many cases we know of what ancient authors wrote only through such citations, and there's no reason to think that Syncellus or Africanus do not accurately cite the works known to them. What is unfortunate is that Africanus does not actually quote Thallus' words, leaving us in the dark, so to speak, at to what he actually said. Here is the passage from Africanus reproduced by Syncellus:</p>	<p>By way of Early Church Father <u>Julius Africanus</u> 220 AD By way of Byzantine Chronicler <u>Georgius Syncellus</u> 800 AD</p>		<p>districts were thrown down. This darkness Thallus in the third book of his <i>History</i>, calls, as appears to me without reason, an eclipse of the sun. For the Hebrews celebrate the Passover on the 14th day according to the moon, and the passion of our Saviour falls on the day before the Passover; but an eclipse of the sun takes place only when the moon comes under the sun. And it cannot happen at any other time but in the interval between the first day of the new moon and the last of the old, that is, at their junction: how then should an eclipse be supposed to happen when the moon is almost diametrically opposite the sun? Let that opinion pass however; let it carry the majority with it; and let this portent of the world be deemed an eclipse of the sun, like others a portent only to the eye. Phlegon records that, in the time of Tiberius Caesar, at full moon, there was a full eclipse of the sun from the sixth hour to the ninth—manifestly that one of which we speak. But what has an eclipse in common with an earthquake, the rending of rocks, and the resurrection of the dead, and so great a perturbation throughout the universe? Surely no such event as this is recorded for a long period. But it was a darkness induced by God, because the Lord happened then to suffer.</p>
<p>On The Crucifixion of Christ</p>	<p>Roman Historian <u>Tacitus</u> 116 AD</p>	<p>The Annals Book 15</p>	<p>But all human efforts, all the lavish gifts of the emperor, and the propitiations of the gods, did not banish the sinister belief that the conflagration was the result of an order. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their</p>

			<p>abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judæa, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind.</p>
<p>On the Torture of Christians</p>	<p>Roman Historian <u>Tacitus</u> 116 AD</p>	<p>The Annals Book 15</p>	<p>Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired. Nero offered his gardens for the spectacle, and was exhibiting a show in the circus, while he mingled with the people in the dress of a charioteer or stood aloft on a car. Hence, even for criminals who deserved extreme and exemplary punishment, there arose a feeling of compassion; for it was not, as it seemed, for the public good, but to glut one man's cruelty, that they were being destroyed.</p>
<p>On the Crucifixion of Jesus</p> <p>He is noted for a letter he wrote in Aramaic to his son, who was named Serapion.^{[1][2]} The letter was composed sometime after 73 AD but before the 3rd century, and most scholars date it to shortly after 73 AD during the first century.^[3] The letter may be an early non-Christian reference to the crucifixion of Jesus.^{[1][4]} The letter refers to the unjust treatment of "three wise men": the murder of Socrates, the</p>	<p><u>Mara bar Serapion</u> was a Stoic philosopher from the Roman province of Syria 73 AD</p>	<p>A letter he wrote to his son.</p>	<p>What else can we say, when the wise are forcibly dragged off by tyrants, their wisdom is captured by insults, and their minds are oppressed and without defense? What advantage did the Athenians gain from murdering Socrates? Famine and plague came upon them as a punishment for their crime. What advantage did the men of Samos gain from burning Pythagoras? In a moment their land was covered with sand. What advantage did the Jews gain from executing their wise king? It was just after that their kingdom was abolished. God justly avenged these three wise men: the Athenians died of hunger; the Samians were overwhelmed by the sea and the Jews, desolate and driven from their own kingdom, live in complete dispersion. But Socrates is not dead, because of Plato; neither is Pythagoras,</p>

burning of [Pythagoras](#), and the execution of "the wise king" of the Jews.^{[1][2]} The author explains that in all three cases the wrongdoing resulted in the future punishment of those responsible by God and that when the wise are oppressed, not only does their wisdom triumph in the end, but God punishes their oppressors.^[5] The letter has been claimed to include no Christian themes^{[2][4]} and many scholars consider Mara a [pagan](#),^{[2][4][6][7]} although some suggest he may have been a [monotheist](#).^[3] Some scholars see the reference to the execution of a "wise king" of the Jews as an early non-Christian reference to [Jesus](#).^{[1][2][4]} Criteria that support the non-Christian origin of the letter include the observation that "king of the Jews" was not a Christian title, and that the letter's premise that Jesus lives on in his teachings he enacted is in contrast to the Christian concept that Jesus continues to live through his [resurrection](#).^{[4][5]} Scholars such as [Robert Van Voorst](#) see little doubt that the reference to the execution of the "[king of the Jews](#)" is about the [death of Jesus](#).^[5] Others such as [Craig A. Evans](#) see less value in the letter, given its uncertain date, and the ambiguity in the reference.^[8]

From
<https://en.wikipedia.org/wiki/Mara_bar_Serapion_on_Jesus>

because of the statue of [Juno](#); nor is the wise king, because of the "new law" he laid down.^[5]

<p>Jesus's prophetic knowledge, the eclipse , earthquake, and crucifixion</p>	<p>-Phlegon of Tralles 2nd Century -By way of Origen 182-254</p>	<p>Against Celsus Book II</p>	<p>Now Phlegon, in the thirteenth or fourteenth book, I think, of his Chronicles, not only ascribed to Jesus a knowledge of future events (although falling into confusion about some things which refer to Peter, as if they referred to Jesus), but also testified that the result corresponded to His predictions." He referred to a description by Phlegon of an eclipse accompanied by earthquakes during the reign of Tiberius: that there was "the greatest eclipse of the sun" and that "it became night in the sixth hour of the day [noon] so that stars even appeared in the heavens. There was a great earthquake in Bithynia, and many things were overturned in Nicaea."</p>
<p>The Full moon and Full eclipse</p>	<p>-Phlegon of Tralles 2nd Century -By way of Julius Africanus 220 AD</p>		<p>“Phlegon records that, in the time of Tiberius Caesar, at full moon, there was a full eclipse of the sun from the sixth to the ninth hour.”</p>
<p>The Resurrection of Jesus</p>	<p>-Phlegon of Tralles 2nd Century -By way of Origen 182-254</p>	<p>Against Celsus Book II</p>	<p>Jesus, while alive, was of no assistance to himself, but that he arose after death, and exhibited the marks of his punishment, and showed how his hands had been pierced by nails.</p>
<p>Pliny the Younger, the Roman governor of Bithynia and Pontus (now in modern Turkey) wrote a letter to Emperor Trajan around AD 112 and asked for counsel on dealing with the early Christian community.</p> <p>This is good for the woman at the Well story, where Christ says that a time will come where people no longer worship in the temple.</p>	<p>-Pliny the Younger AD 112</p>	<p>Personal Letter</p>	<p>“They were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verses a hymn to Christ, as to a god, and bound themselves by a solemn oath, not to any wicked deeds, but never to commit any fraud, theft or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble to partake of food—but food of an ordinary and innocent kind.”</p>
<p>Roman Emperor Nero reigned 54 to 68 AD. In Nero 16, Suetonius lists various laws by</p>	<p>The Roman historian Suetonius (c.</p>	<p>Lives of the Twelve Caesar's</p>	<p>Punishment was inflicted on the Christians,^[14] a class of men given to a new and mischievous superstition.</p>

<p>Nero to maintain public order, including halting chariot races, as the drivers were cheating and robbing, and pantomime shows which frequently were scenes of brawls.[13] Amongst these is punishment for Christians. He states:[1]</p> <p>Good for a quote about taking up one's cross and following Christ or persecution to come</p>	<p>AD 69 – c. AD 122)</p>		
<p>Christians Spreading the gospel after the resurrection</p> <p>Roman Emperor Claudius reigned 41 to 54 AD. Suetonius reports his dealings with the eastern Roman Empire, that is, with Greece and Macedonia, and with the Lycians, Rhodians, and Trojans.^[25] In Claudius 25 Suetonius refers to the expulsion of Jews by Claudius and states (in Catharine Edwards' translation):</p>	<p>The Roman historian Suetonius (c. AD 69 – c. AD 122)</p>	<p>Claudius 25</p>	<p>Since the Jews constantly made disturbances at the instigation of Chrestus, he expelled them from Rome.</p>
<p>Discusses the habits of Christians (good for use next to the rich man asking Christ what he should do to enter heaven.</p>	<p>Lucian of Samosata was a Greek satirist who lived during the latter half of the second century, around AD 125 to AD 180. He writes about Jesus in <i>The Passing of Peregrinus</i></p> <p>Analysis of Lucian of Samosata's Writing</p>	<p><i>The Passing of Peregrinus</i></p>	<p>The Christians, you know, worship a man to this day—the distinguished personage who introduced their novel rites, and was crucified on that account... You see, these misguided creatures start with the general conviction that they are immortal for all time, which explains the contempt of death and voluntary self-dâevotion which are so common among them; and then it was impressed on them by their original lawgiver that they are all brothers, from the moment that they are converted, and deny the gods of Greece, and worship the crucified sage, and live after his laws. All this they take quite on faith, with the result that they despise all worldly goods alike, regarding them merely as common property.</p>

The passage above is strong evidence for Jesus' existence for the following reasons:

- Lucian of samosata was hostile to Christianity, so he would have absolutely no reason to write anything that would benefit Christians. In the passage above, Lucian is actually mocking Christians for believing in a man who was crucified.
- The "man" who was "crucified" and "the crucified sage" in the passage is clearly Jesus, since no other person fits these

	<p>descriptions.</p> <ul style="list-style-type: none"> • Lucian of Samosata not only demonstrates that Jesus existed, but he also corroborates the fact of his crucifixion. His writing demonstrates that from a very early time, it was simply assumed, and a known fact, that Jesus existed and was crucified. <p><i>From</i> https://reformdwiki.com/lucian-of-samosata-and-jesus-existence></p>		
<p>On the powers of Christ (he claims they were magical)</p>	<p>Celsus Hellenistic Greek: 175–177 CE)</p>		<p>Jesus had come from a village in Judea, and was the son of a poor Jewess who gained her living by the work of her own hands ... she gave birth to Jesus, a bastard. Jesus, on account of his poverty, was hired out to go to Egypt. While there he acquired certain (magical) powers which Egyptians pride themselves on possessing. He returned home highly elated at</p>

			possessing these powers, and on the strength of them gave himself out to be a god.
On what happened during the resurrection <i>Omitted</i>	<p>The Gospel of Nicodemus 2nd-4th century.</p> <p>While non-canonical, and written in the 2nd -4th century, far beyond when the four canonical gospels were penned (in in the 1st century, within years of the resurrection), it does contain some interesting insights.</p>	Acts of Pilate 13:1	<p>We saw an angel descend from heaven, and he rolled away the stone from the mouth of the cave, and sat upon it, and he shone like snow and like lightning . And we were in great fear, and lay like dead men. And we heard the voice of the angel speaking to the women who waited at the tomb: “Do not be afraid. I know that you seek Jesus who was crucified. He is not here. He has risen, as he said. Come and see the place where the Lord lay. And go quickly and tell his disciples that he has risen from the dead and is in Galilee.”</p>
Jews denouncing Christ	<p>Jewish Historians</p> <p>The talmudic story about the wicked son/disciple is preserved in two different contexts.</p> <p>The first, in Bavli Sanhedrin 103a, presents itself as an exegesis of Psalm 91:10:1</p>	Talmud 400-700 Ad	<p>No evil will befall you: that bad dreams and bad thoughts will not frighten you.</p> <p>No plague will approach your tent: that you will not have a son or a disciple who publicly spoils his food/dish like Jesus the Nazarene.</p>
That Christ had powers	Jewish Historians	Talmud 400-700 ad	“Jesus the Nazarene ⁷ practiced magic and deceived and led Israel astray.”
His death but for baffling reasons	Jewish Historians	Talmud 400-700 ad	On the eve of Passover Jesus the Nazarene was hanged...he practiced sorcery and instigated and seduced Israel. Whoever knows anything in his defense, may come and state it. But since they did not find anything in his defense, they hanged him on the eve of Passover.

<p>On the events surrounding Christ's Crucifixion</p>	<p>St. Jerome 347-419</p>	<p>Latin translation of St. Eusebius' Chronicle</p>	<p>Jesus Christ, according to the prophecies which had been foretold about him beforehand, came to his passion in the eighteenth year of Tiberius, at which time also we find these things written verbatim in other commentaries of the gentiles, that an eclipse of the sun happened, Bithynia was shaken by earthquake, and in the city of Nicaea many buildings collapsed, all of which agree with what occurred in the passion of the savior. Indeed Phlegon, who is an excellent calculator of Olympiads, also writes about these things, writing thus in his thirteenth book:</p> <p>In the fourth year, however, of Olympiad 202 [32-33 AD] an eclipse of the sun happened, greater and more excellent than any that had happened before it; at the sixth hour, day turned into dark night, so that the stars were seen in the sky, and an earthquake in Bithynia toppled many buildings of the city of Nicaea.</p>
<p>Confirming Phelgons account</p>	<p>Historian Apollinaris of Laodicea 315-382</p>		<p>Now a certain Phlegon, a philosopher among the Greeks, recollects this darkness as an incredible occurrence in the fourteenth [night] of the moon, when an eclipse should not have appeared . . . for eclipses occur at the time when the two stars [the sun and the moon] draw near to one another. An eclipse of the sun happens at the conjunction of the sun and the moon as it runs into its way. This is not the time of the full moon, when the sun is diametrically opposite to the moon. But the eclipse occurred as creation mourned over what had happened, signifying that the drunken behavior of the Jews was linked to a darkened mind</p>
<p>On the account of Christs death</p>	<p>St. Agapius of Hierapolis</p>	<p>10th Century</p>	<p>We have found in many books of the philosophers that they refer to the day of crucifixion of Christ, and that they marvel thereat. The first of them is the philosopher Inflātūn, who says in the thirteenth chapter of the book he has written on the kings: In the reign of Caesar, the sun was darkened and there was night in [for?] nine hours; and the stars appeared. And there was a great and violent earthquake in Nicea and in all the towns that surround it. And strange things happened.</p>

<p>On the account of Christs death</p>	<p>St. Tertullian</p>	<p>160-220 Apology addressed to the "rulers of the Roman Empire</p>	<p>And yet, nailed upon the cross, He exhibited many notable signs, by which His death was distinguished from all others. At His own free-will, He with a word dismissed from Him His spirit, anticipating the executioner's work. In the same hour, too, the light of day was withdrawn, when the sun at the very time was in his meridian blaze. Those who were not aware that this had been predicted about Christ, no doubt thought it an eclipse. You yourselves have the account of the world-portent still in your archives.</p>
<p>A letter reply from Christ to a local king</p> <p>The earliest complete version of the letter and the accompanying story was discovered by Eusebius among a cache of Syriac documents in the archives of Edessa, now known as Şanlıurfa in Turkey. Some have suggested that Eusebius manufactured either document or quote, but this is not credible at all. Eusebius may have been overly credulous at times, and certainly eager to please his patrons, but he was neither fraud nor fool.</p>	<p>Historian Eusebius</p>	<p>260-339</p>	<p>Abgar V, king of Edessa, was suffering a grievous illness for which there was no cure. Word of the miracles of Jesus reached his ear, and he wrote the following letter to Him by Ananias the Tabularius (something like an official envoy):</p> <p>“Abgar Uchama (the Black), to Jesus the good Savior who has appeared in the region of Jerusalem, greeting. The reports about you and your cures have reached me, how they are effected by you without drugs and herbs. For, as the story goes, you make the blind to see, the lame to walk, and you cleanse lepers, and you cast out unclean spirits and demons, and you cure those who are tortured in lingering disease, and you raise the dead. When I heard all this about you, I decided that either one of two things is true, either that you are God, and having come down from heaven are doing these things, or you are a Son of God, who does these things. On this account, then, I have written to beg you to hasten to me and to cure me of the suffering which I have. For I have heard also that the Jews murmur against you and wish to harm you. But I have a very small and venerable city which is enough for us both.”</p> <p>Jesus, impressed by the faith displayed in this letter, replied, either by his own hand or through words dictated to Ananais (stories vary).</p> <p>“Blessed are you who have believed although you have not seen me. For it is written concerning me that those who have seen me will not believe in me, and that those who have not seen me will themselves believe and shall be saved. But regarding what you wrote me, to come to you, I must fulfill all things for which I was sent, and, after thus fulfilling them, be</p>

			<p>taken up to Him who sent me. And when I have been taken up, I shall send you one of my disciples to heal your suffering and to give life to you and those with you.”</p> <p>In a key version of the story, Jesus either posed for a portrait, or pressed a cloth to his face, thus creating a miraculous image that would become known as the Portrait of Edessa, or simply the Mandyllion</p>
On Christ (general) Not used	Historian Eusebius	260-339	<p>“Whence it is evident that the perfect religion committed to us by the teaching of Christ is not new and strange, but, if the truth must be spoken, it is the first and the true religion. This may suffice for this subject.”</p>
On the Darkness at the time of Christ's crucifixion	King Gwangwu	<p>Book of the Later Han</p> <p>Spring of AD 30-33</p>	<p>“Once again, this event is corroborated in the Chinese historical documents, which record a highly significant solar eclipse occurring around the time indicated in the biblical account:</p> <p>In the day of Gui Hai, the last day of the month, there was a solar eclipse, [The emperor] avoided the Throne Room, suspended all military activities, and did not handle official business for five days. And he proclaimed, ‘My poor character has caused this calamity, that the sun and the moon were veiled, I am fearful and trembling. What can I say?... Anyone who presents a memorial is not allowed to mention the word ‘holy’”</p> <p>“Another entry made a short time later, referring to the same eclipse, said:</p> <p>Summer, fourth month [of the year], on the day of Ren Wu, the imperial edict reads, ‘Yin and Yang have mistakenly switched, and the sun and the moon were eclipsed. The sins of all the people are now on one man. [The emperor] proclaims pardon to all under heaven.’</p> <p>This solar eclipse was recorded in the Record of the Latter Han Dynasty, Gui Han was the last day of the third month in the spring, during the 7th year of Han Emperor Guang Wu (reigned A.D. 25 – 57). That corresponds to A.D. 31, which means that this major eclipse happened 34 years after the astral events involving the magi! “[At the time of Christ’s birth]</p> <p>“Even more incredibly, a commentary in the Record of the Latter Han Dynasty, said simply,</p>

			'Eclipse on the day of Gui Hai, Man from heaven died.'
On the writing of Matthew and Mark's gospels	Iranaeus by way of PolyCarp, by way of The apostle Paul	Against Heresies 3:1	Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching in Rome and laying the foundation of the Church. After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke also, the companion of Paul, recorded in a book the Gospel preached by him. Afterwards John, the disciple of the Lord, who also had leaned upon his breast, did himself publish a Gospel during his residence at Ephesus in Asia. (Against Heresies, 3:1)
On the writing of Matthew	Papias *taught by the Apostle John	Recorded by historian Eusebius	So then Matthew wrote the oracles in the Hebrew language, and everyone interpreted them as he was able.
On the writing of Matthew first.	Origen	Recorded by historian Eusebius	Among the four Gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition that the first was written by Matthew, who was once a publican, but afterwards an apostle of Jesus Christ, and it was prepared for the converts from Judaism and published in the Hebrew language.
On the origin of all the gospels	Tertullian of Carthage	ca. 160–225	“I lay it down to begin with that the documents of the gospel have the apostles for their authors, and that this task of promulgating the gospel was imposed upon them by the Lord himself. . . . In short, from among the apostles, John and Matthew implant in us the faith, while from among the apostolic men Luke and Mark reaffirm it.”
On the Gospel of Mark Peter	Clement of Alexandria	ca. 150–215	“Mark, the follower of Peter, while Peter was publicly preaching the gospel at Rome in the presence of some of Caesar’s knights and uttering many testimonies about Christ, on their asking him to let them have a record of the things that had been said, wrote the Gospel that is called the Gospel of Mark from the things said by Peter, just as Luke is recognized as the pen that wrote the Acts of the Apostles and as the translator of the Letter of Paul to the Hebrews.”

On the Gospel of Luke	Muratorian Fragment.	175 AD	“The third book of the Gospel is that according to Luke. Luke, the well-known physician, after the ascension of Christ, when Paul had taken with him as one zealous for the law, composed it in his own name, according to [the general] belief. Yet he himself had not seen the Lord in the flesh; and therefore, as he was able to ascertain events, so indeed he begins to tell the story from the birth of John. The fourth of the Gospels is that of John, [one] of the disciples.”
On the Gospel of Mark	Papias	140	And the presbyter [the Apostle John] said this: Mark, having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities [of his hearers], but with no intention of giving a regular narrative of the Lord’s sayings. Wherefore Mark made no mistake in thus writing some sayings as he remembered them. For one thing he took especial care, not to omit anything he had heard, and not to put anything fictitious into the statements.”
On the virgin birth	Ignatius	30-107 The Epistle of Ignatius to the Trallians Chapter	And God the Word was truly born of the Virgin, having clothed Himself with a body of like passions with our own. He who forms all men in the womb, was Himself really in the womb, and made for Himself a body of the seed of the Virgin, but without any intercourse of man.
On the trinity (good for John)	Polycarp, student of apostle John	60-155: The Epistle of Mathetes to Diognetus Chapter XI	For which reason He (God the Father) sent the Word, that He might be manifested to the world; and He, being despised by the people [of the Jews], was, when preached by the Apostles, believed on by the Gentiles. This is He who was from the beginning, who appeared as if new, and was found old, and yet who is ever born afresh in the hearts of the saints. This is He who, being from everlasting, is to-day called the Son; through whom the Church is enriched, and grace, widely spread, increases in the saints, furnishing understanding, revealing mysteries, announcing times, rejoicing over the faithful, giving to those that seek, by whom the limits of faith are not broken through, nor the boundaries set by the fathers passed over.
		More/;	http://www.ntcanon.org/Origen.shtml

		https://catholic-resources.org/Bible/Eusebius_Gospels.htm
<p>On the gospels</p>	<p>Eusebius, Ecclesiastical History 3.24.5b-16a)</p>	<p>"Nevertheless, of all the disciples of the Lord, only Matthew and John have left us written memorials, and they, tradition says, were led to write only under the pressure of necessity. 6. For MATTHEW, who had at first preached to the Hebrews, when he was about to go to other peoples, committed his Gospel to writing in his native tongue, and thus compensated those whom he was obliged to leave for the loss of his presence. 7. And when MARK and LUKE had already published their Gospels, they say that JOHN, who had employed all his time in proclaiming the Gospel orally, finally proceeded to write for the following reason. The three Gospels already mentioned having come into the hands of all and into his own too, they say that he accepted them and bore witness to their truthfulness; but that there was lacking in them an account of the deeds done by Christ at the beginning of his ministry. 8. And this indeed is true. For it is evident that the three evangelists recorded only the deeds done by the Saviour for one year after the imprisonment of John the Baptist, and indicated this in the beginning of their account. 9. For Matthew, after the forty days' fast and the temptation which followed it, indicates the chronology of his work when he says: "Now when he heard that John was delivered up he withdrew from Judea into Galilee." 10. Mark likewise says: "Now after that John was delivered up Jesus came into Galilee." And Luke, before commencing his account of the deeds of Jesus, similarly marks the time, when he says that Herod, "adding to all the evil deeds which he had done, shut up John in prison." 11. They say, therefore, that the apostle JOHN, being asked to do it for this reason, gave in his Gospel an account of the period which had been omitted by the earlier evangelists, and of the deeds done by the Saviour during that period; that is, of those which were done before the imprisonment of the Baptist. And this is indicated by him, they say, in the following words: "This beginning of miracles did Jesus"; and again when he refers to the Baptist, in the midst of the deeds of Jesus, as still baptizing in Ænon near Salim; where he states the matter clearly in the words: "For John was not yet cast into prison." 12. John accordingly, in his Gospel, records the deeds of Christ which were performed before</p>

		<p>the Baptist was cast into prison, but the other three evangelists mention the events which happened after that time.</p> <p>13. One who understands this can no longer think that the Gospels are at variance with one another, inasmuch as the Gospel according to John contains the first acts of Christ, while the others give an account of the latter part of his life. And the genealogy of our Saviour according to the flesh John quite naturally omitted, because it had been already given by Matthew and Luke, and began with the doctrine of his divinity, which had, as it were, been reserved for him, as their superior, by the divine Spirit.</p> <p>14. These things may suffice, which we have said concerning the Gospel of John. The cause which led to the composition of the Gospel of Mark has been already stated by us.</p> <p>15. But as for Luke, in the beginning of his Gospel, he states himself the reasons which led him to write it. He states that since many others had more rashly undertaken to compose a narrative of the events of which he had acquired perfect knowledge, he himself, feeling the necessity of freeing us from their uncertain opinions, delivered in his own Gospel an accurate account of those events in regard to which he had learned the full truth, being aided by his intimacy and his stay with Paul and by his acquaintance with the rest of the apostles.</p> <p>16a. So much for our own account of these things."</p>
On the last supper of Christ	Paul the apostle	<p>23 For I received from the Lord that which also I delivered to you, that the Lord Jesus on the night in which he was betrayed took bread. 24 When he had given thanks, he broke it and said, "Take, eat. This is my body, which is broken for you. Do this in memory of me." 25 In the same way he also took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink, in memory of me." 26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes.</p>
On the resurrection	Paul the Apostle	<p>But now Christ has been raised from the dead. He became the first fruit of those who are asleep.</p>

			<p><i>From</i> https://www.biblegateway.com/passage/?search=1+Corinthians+15%3A20&version=WEB</p>
On signs and wonders	Paul the Apostle		<p>12 Truly the signs of an apostle were worked among you in all perseverance, in signs and wonders and mighty works.</p> <p><i>From</i> https://www.biblegateway.com/passage/?search=2%20Corinthians+12&version=WEB</p>
On suffering	Peter, Disciple of Christ, Witness of the Resurrection		<p>Christ also suffered for us, leaving you [b] an example, that you should follow his steps, 22 who didn't sin, "neither was deceit found in his mouth." Isaiah 53:9 23 When he was cursed, he didn't curse back. When he suffered, he didn't threaten, but committed himself to him who judges righteously. 24 He himself bore our sins in his body on the tree, that we, having died to sins, might live to righteousness. You were healed by his wounds. [c]</p> <p><i>From</i> https://www.biblegateway.com/passage/?search=1%20Peter+2&version=WEB</p>
On the Martyrdom of Peter and Paul	Clement 150-215 CE		<p>Peter, through unrighteous envy, endured not one or two, but numerous labours; and when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom under the prefects.</p>
			<p>https://etimasthe.com/2018/02/27/four-things-clement-of-rome-tells-us-about-early-christianity/</p>

Opening of Luke	Aristidis of Athens		<p>The Christians, then, trace the beginning of their religion from Jesus the Messiah; and he is named the Son of God Most High. And it is said that God came down from heaven, and from a Hebrew virgin assumed and clothed himself with flesh; and the Son of God lived in a daughter of man. This is taught in the gospel, as it is called, which a short time ago was preached among them; and you also if you will read therein, may perceive the power which belongs to it. This Jesus, then, was born of the race of the Hebrews; and he had twelve disciples in order that the purpose of his incarnation might in time be accomplished. But he himself was pierced by the Jews, and he died and was buried; and they say that after three days he rose and ascended to heaven. Thereupon these twelve disciples went forth throughout the known parts of the world, and kept showing his greatness with all modesty and uprightness. And hence also those of the present day who believe that preaching are called Christians, and they have become famous.</p>
			<p>https://www.earlychristianwritings.com/churchfathers.html</p>
On the Holy Trinity	Apologist and Philosopher Athenagoras 133 - 190 CE		<p>That we are not atheists, therefore, seeing that we acknowledge one God, uncreated, eternal, invisible, impassible, incomprehensible, illimitable, who is apprehended by the understanding only and the reason, who is encompassed by light, and beauty, and spirit, and power ineffable, by whom the universe has been created through His Logos, and set in order, and is kept in being — I have sufficiently demonstrated. [I say <i>His Logos</i>], for we acknowledge also a Son of God. Nor let any one think it ridiculous that God should have a Son. For though the poets, in their fictions, represent the gods as no better than men, our mode of thinking is not the same as theirs, concerning either God the Father or the Son. But the Son of God is the Logos of the Father, in idea and in operation; for after the pattern of Him and by Him were all things made, the Father and the Son being one. And, the Son being in the Father and the Father in the Son, in oneness and</p>

		<p>power of spirit, the understanding and reason (νοῦς καὶ λόγος) of the Father is the Son of God. But if, in your surpassing intelligence, it occurs to you to inquire what is meant by the Son, I will state briefly that He is the first product of the Father, not as having been brought into existence (for from the beginning, God, who is the eternal mind [νοῦς], had the Logos in Himself, being from eternity instinct with Logos [λογικός]); but inasmuch as He came forth to be the idea and energizing power of all material things, which lay like a nature without attributes, and an inactive earth, the grosser particles being mixed up with the lighter. The prophetic Spirit also agrees with our statements. <i>The Lord</i>, it says, <i>made me, the beginning of His ways to His works.</i> Proverbs 8:22 The Holy Spirit Himself also, which operates in the prophets, we assert to be an effluence of God, flowing from Him, and returning back again like a beam of the sun. Who, then, would not be astonished to hear men who speak of God the Father, and of God the Son, and of the Holy Spirit, and who declare both their power in union and their distinction in order, called atheists? Nor is our teaching in what relates to the divine nature confined to these points; but we recognise also a multitude of angels and ministers, whom God the Maker and Framers of the world distributed and appointed to their several posts by His Logos, to occupy themselves about the elements, and the heavens, and the world, and the things in it, and the goodly ordering of them all.</p>
	<p>Barnabas, disciple of Paul the Apostle, died 60 CE</p>	<p>All hail, ye sons and daughters, in the name of our Lord¹⁴⁴⁵ Jesus Christ, who loved us in peace.</p> <p>Seeing that the divine fruits¹⁴⁴⁶ of righteousness abound among you, I rejoice exceedingly and above measure in your happy and honoured spirits, because ye have with such</p>

effect received the engrafted¹⁴⁴⁷ spiritual gift. Wherefore also I inwardly rejoice the more, hoping to be saved, because I truly perceive in you the Spirit poured forth from the rich Lord¹⁴⁴⁸ of love. Your greatly desired appearance has thus filled me with astonishment over you.¹⁴⁴⁹ I am therefore persuaded of this, and fully convinced in my own mind, that since I began to speak among you I understand many things, because the Lord hath accompanied me in the way of righteousness. I am also on this account bound¹⁴⁵⁰ by the strictest obligation to love you above my own soul, because great are the faith and love dwelling in you, while you hope for the life which He has promised.¹

From
<<https://ccel.org/ccel/schaff/anf01/anf01.vi.ii.i.html>>

Epistle of Mathetes to Diognetus 130-200 CE

For Christ is of those who are humble-minded, and not of those who exalt themselves over His flock. Our Lord Jesus Christ, the Sceptre of the majesty of God, did not come in the pomp of pride or arrogance, although He might have done so, but in a lowly condition, as the Holy Spirit had declared regarding Him. For He says, "Lord, who hath believed our report, and to whom is the arm of the Lord revealed? We have declared [our message] in His presence: He is, as it were, a child, and like a root in thirsty ground; He has no form nor glory, yea, we saw Him, and He had no form nor comeliness; but His form was without eminence, yea, deficient in comparison with the [ordinary] form of men. He is a man exposed to stripes and suffering, and acquainted with the endurance of grief: for His countenance was turned away; He was

		<p>despised, and not esteemed. He bears our iniquities, and is in sorrow for our sakes; yet we supposed that [on His own account] He was exposed to labour, and stripes, and affliction. But He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon Him, and by His stripes we were healed. All we, like sheep, have gone astray; [every] man has wandered in his own way; and the Lord has delivered Him up for our sins, while He in the midst of His sufferings openeth not His mouth. He was brought as a sheep to the slaughter, and as a lamb before her shearer is dumb, so He openeth not His mouth. In His humiliation His judgment was taken away; who shall declare His generation? for His life is taken from the earth. For the transgressions of my people was He brought down to death. And I will give the wicked for His sepulchre, and the rich for His death,</p> <p>66 because He did no iniquity, neither was guile found in His mouth. And the Lord is pleased to purify Him by stripes.</p> <p>67 If ye make</p> <p>68 an offering for sin, your soul shall see a long-lived seed. And the Lord is pleased to relieve Him of the affliction of His soul, to show Him light, and to form Him with understanding,</p> <p>69 to justify the Just One who ministereth well to many; and He Himself shall carry their sins. On this account He shall inherit many, and shall divide the spoil of the strong; because His soul was delivered to death, and He was reckoned among the transgressors, and He bare the sins of many, and for their sins was He delivered.”</p> <p><i>From</i> https://www.ccel.org/ccel/schaff/anf01.ii.ii.xvi.html</p>
	<p>Hegesippus on the Martyrdom of James 110-180 CE</p>	<p>James, the Lord's brother, succeeds to the government of the Church, in conjunction with the apostles. He has been universally called <i>the Just</i>, from the days of the Lord down to the present time. For many bore the name of James; but this one was holy from his mother's womb. He drank no wine or <i>other</i> intoxicating liquor,</p>

nor did he eat flesh; no razor came upon his head; he did not anoint himself with oil, nor make use of the bath. He alone was permitted to enter the holy place: for he did not wear any woollen garment, but fine *linen only*. He alone, *I say*, was wont to go into the temple: and he used to be found kneeling on his knees, begging forgiveness for the people-so that the skin of his knees became calloused like that of a camel's, by reason of his constantly bending the knee in adoration to God, and begging forgiveness for the people. Therefore, in consequence of his pre-eminent justice, he was called *the Just*, and *Oblias*, which signifies in Greek *Defence of the People*, and *Justice*, in accordance with what the prophets declare concerning him.

Now some persons belonging to the seven sects existing among the people, which have been before described by me in the Notes, asked him: "What is the door of Jesus?" And he replied that He was the Saviour. In Consequence of this answer, some believed that Jesus is the Christ. But the sects before mentioned did not believe, either in a resurrection or in the coming of One to requite every man according to his works; but those who did believe, believed because of James. So, when many even of the ruling class believed, there was a commotion among the Jews, and scribes, and Pharisees, who said: "A little more, and we shall have all the people looking for Jesus as the Christ.

They came, therefore, in a body to James, and said: "We entreat thee, restrain the people: for they are gone astray in their opinions about Jesus, as if he were the Christ. We entreat thee to persuade all who have come hither for the day of the passover, concerning Jesus. For we all listen to thy persuasion; since we, as well as all the people, bear thee testimony that thou art just, and showest partiality to none. Do thou, therefore, persuade the people not to entertain erroneous opinions concerning Jesus: for all the people, and we also, listen to thy persuasion. Take thy stand, then, upon the summit of the temple, that from that elevated spot thou mayest be clearly seen, and thy words may be plainly audible to all the people. For, in order to attend the passover, all the tribes have congregated *hither*, and some of the Gentiles also."

The aforesaid scribes and Pharisees accordingly set James on the summit of the temple, and

cried aloud to him, and said: "O just one, whom we are all bound to obey, forasmuch as the people is in error, and follows Jesus the crucified, do thou tell us what is the door of Jesus, the crucified." And he answered with a loud voice: "Why ask ye me concerning Jesus the Son of man? He Himself sitteth in heaven, at the right hand of the Great Power, and shall come on the clouds of heaven."

And, when many were fully convinced *by these words*, and offered praise for the testimony of James, and said, "Hosanna to the son of David," then again the said Pharisees and scribes said to one another, "We have not done well in procuring this testimony to Jesus. But let us go up and throw him down, that they may be afraid, and not believe him." And they cried aloud, and said: "Oh! oh! the just man himself is in error." Thus they fulfilled the Scripture written in Isaiah: "Let us away with the just man, because he is troublesome to us: therefore shall they eat the fruit of their doings." So they went up and threw down the just man, and said to one another: "Let us stone James the Just." And they began to stone him: for he was not killed by the fall; but he turned, and kneeled down, and said: "I beseech Thee, Lord God our Father, forgive them; for they know not what they do."

And, while they were thus stoning him to death, one of the priests, the sons of Rechab, the son of Rechabim, to whom testimony is borne by Jeremiah the prophet, began to cry aloud, saying: "Cease, what do ye? The just man is praying for us." But one among them, one of the fullers, took the staff with which he was accustomed to wring out the garments *he dyed*, and hurled it at the head of the just man.

And so he suffered martyrdom; and they buried him on the spot, and the pillar erected to his memory still remains, close by the temple. This man was a true witness to both Jews and Greeks that Jesus is the Christ.

And shortly after Vespasian besieged Judaea, taking them captive.

From

<<http://www.earlychristianwritings.com/text/hesippus.html>>

	Justin Martyr 100-165 CE		<p>And when you hear that we look for a kingdom, you suppose, without making any inquiry, that we speak of a human kingdom; whereas we speak of that which is with God, as appears also from the confession of their faith made by those who are charged with being Christians, though they know that death is the punishment awarded to him who so confesses. For if we looked for a human kingdom, we should also deny our Christ, that we might not be slain; and we should strive to escape detection, that we might obtain what we expect. But since our thoughts are not fixed on the present, we are not concerned when men cut us off; since also death is a debt which must at all events be paid.</p>
	Polycarp		<p>I have greatly rejoiced with you in our Lord Jesus Christ, because you have followed the example of true love [as displayed by God], and have accompanied, as became you, those who were bound in chains, the fitting ornaments of saints, and which are indeed the diadems of the true elect of God and our Lord; and because the strong root of your faith, spoken of in days Philippians 1:5 long gone by, endures even until now, and brings forth fruit to our Lord Jesus Christ, who for our sins suffered even unto death, [but] whom God raised from the dead, having loosed the bands of the grave. In whom, though now you see Him not, you believe, and believing, rejoice with joy unspeakable and full of glory; 1 Peter 1:8 into which joy many desire to enter, knowing that by grace you are saved, not of works, Ephesians 2:8-9 but by the will of God through Jesus Christ.</p>
	Theophilus of Antioch Died 183 CE		<p>And He is without beginning, because He is unbegotten; and He is unchangeable, because He is immortal. And he is called God [Θεός] on account of His having placed [τεθεικέναι] all things on security afforded by Himself; and on account of [θέειν], for θέειν means running, and moving, and being active, and nourishing, and</p>

			<p>foreseeing, and governing, and making all things alive. But he is Lord, because He rules over the universe; Father, because he is before all things; Fashioner and Maker, because He is creator and maker of the universe; the Highest, because of His being above all; and Almighty, because He Himself rules and embraces all. For the heights of heaven, and the depths of the abysses, and the ends of the earth, are in His hand, and there is no place of His rest. For the heavens are His work, the earth is His creation, the sea is His handiwork; man is His formation and His image; sun, moon, and stars are His elements, made for signs, and seasons, and days, and years, that they may serve and be slaves to man; and all things God has made out of things that were not into things that are, in order that through His works His greatness may be known and understood.</p> <p><i>From</i> https://www.newadvent.org/fathers/02041.htm ></p>
	<p>Talmud Omens of Impending Doom</p>		<ul style="list-style-type: none"> • Supernatural omens recorded in both the gospels and the Jewish history known as the Talmud. <ul style="list-style-type: none"> • Mark 15:38 Notes that The Veil of the Jewish Temple was torn completely in two from top to bottom during the earthquake. The veil, according to Dr. Robert D. Mock acted as an interdimensional door which separated the Lord God away from the rest of His creation, and allowed the high priest to perform rituals as prescribed by Jewish tradition. Exodus noted the fabrication standards of the veil, mentioning that it was blue, purple and Scarlett fine linen, with the designs of the cherubim woven into it and hung upon four pillars of acacia wood.

- Behind the veil was the ark with the mercy seat resting on it. Based on Rabbinic sources the curtain was supposed to be over a meter thick, twenty meters long and ten meters wide, as it was made of multiple layers of fine linen woven together. The earthquake which would have torn it in two would have had to have been miraculously directed at the temple, or incredibly strong in order to accomplish such a feat, as not only was the veil torn, but the temple was destroyed down to its bedrock

- Now, the Talmud, a Jewish history which holds a distinctly anti-Christian perspective, subliminally confirms this fact by stating that 40 years before the destruction of the Jewish Temple by the Romans, sacred rituals of the temple were no longer acceptable to God. The initiation of this phase of an unsuitable environment for sacred rituals would have been near the exact time of Christ's crucifixion. Dr. Mock notes that the tearing of this unusually large veil, especially at the time of Christ's crucifixion would have been as supernatural and foreboding as the finger writing on the wall on the banquet hall of Belshazzar in the book of Daniel.

- Ernest Martin noted in his book, the Secrets of Golgotha, that the earthquake was likely so powerful that it destroyed the Chamber of Hewn Stones, the place where judgement was pronounced on Christ, as the Jewish histories also mention that the council had to move to a more public spot in a market to

conduct their business from then on to the destruction of Jerusalem by the Romans, meaning that the judgement on Christ was the last one that they legally conducted before the new covenant.

- The omens did not stop there however, as according to Jewish recorded history, during the last forty years before the destruction of the temple, the lamp on the Menorah that was the closest to the Holy of Holies which stood six feet high refused to give any more light and...

4. the huge brass doors of the Hekel that took over twenty men to close, kept mysteriously opening on their own.

- These two doors were massive bronze doors which needed the strength of twenty men to open and close them. Yet for some mysterious reason these doors opened on their own as though it was done by the hand of an archangel of the Lord. Let us read Josephus testimony;
- Josephus - "Moreover, the eastern gate of the inner, [court of the temple,] which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night."

			<p>"Now, those that kept watch in the temple came thereupon running to the captain of the temple, and told him of it; who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared, that this signal foreshowed the Desolation that was coming upon them " (Josephus, The Wars of the Jews, IV: iv, 3)</p>
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