



Historical
Apologetics

Dr. Johnson C. Philip
Dr. Saneesh Cherlan

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Chapter -- 1

Historical/Legal Apologetics

Dr. Johnson C. Philip & Dr. Saneesh Cherian

One difference between the Christian faith and many other world religions is the historical nature of Bible. Though all the other religious books offer many stories, these do not claim to be histories.

Even in those places where other religions claim to be presenting actual histories, the philosophy and theology of those religions do not depend upon the historical narrative. Thus even if those historical narratives are false, or even if they are eliminated, it makes no difference to the philosophical and theological claims of those religions. This is particularly true of all Oriental religions. But the same is not true of Bible or of the Christian faith.

The Christian faith is solidly and inseparably based upon history. If Adam, Eve, Eden, Flood, Moses, Prophets, Jesus, Pentecost, and the Apostles are eliminated from the Bible, then nothing substantial remains of Christian faith. Ultimately all the foundational, cardinal, and major Biblical doctrines depend upon the historicity of the events recorded in the Bible.

The historical nature of the Bible has been recognized by radicals and atheists much more than the Christians. They know that if this foundation can be destroyed, then the Christian faith would automatically crumble without additional effort. They have been shown to be right in the liberal churches. In these churches pastored by theological radicals, the members were told for decades that there is no historical basis for the Bible.

About five decades of such teaching, and all these churches reached the lowest level of spiritual decadence. There is today no spiritual perversion which is considered wrong by the laity or the clergy of the liberal churches. It is their offsprings who ushered in the era of promiscuity and infidelity, illegitimate children, divorce, abortion, serial marriages, and all conceivable and inconceivable sexual orgies in the western nations.

Bible-believing Christians have recognized the perils befalling the Christian if the historical basis of this faith can be shown to be invalid. Consequently, for the last two centuries many thousands of brilliant scholars have devoted their entire lives to examine, clarify, and defend the historicity of the Biblical narratives. So much so that entire disciplines of study and research have come up in seminaries, colleges, and Universities around the world as a consequence of all this. Such is the importance of historical studies for the Christian faith, and Historical Apologetics is only a small part of these historical studies. We would look at the following subjects in this chapter:

- 1-Tools Of Legal Method/Apologetics**
- 2-Tools Of Historical Apologetics**
- 3-Application Of The Tools**
- 4-Other Values Of Historical Investigations**

Let us study each of them in greater detail:

Tools Of Legal Apologetics

Each branch of learning has its own tools of study, methods of evaluation, and approaches to deduction. Often the methods that work in one branch do not work in another, though all of them are based upon the common foundation of logic.

Thus the tools of physics are not that of medicine, and that of mathematics are not that

of history. Only in interdisciplinary studies do some of the tools overlap, and even here things are not often easy. That is the reason why very few people opt for research/teaching in interdisciplinary fields. Even many areas of Christian Apologetics are interdisciplinary in nature, and it is here that very few people work. Most of those who are interested in Apologetics prefer single disciplines like Pure Philosophical Apologetics (say, Philosophy Of Religions) or Pure Rational Apologetics (say, Bible And Science).

Legal Apologetics is a combination of Legal and Historical Reconstruction. Since it involves the Legal and Historical processes, it is necessary to understand the tools used for both of these methods. The tools of Legal Method are as follows:

1-The Legal Reconstruction Method: Legal Apologetics deals with the legal investigation of whether a certain thing has taken place or not. Thus in court cases a large chunk of time is spent in deciding whether a certain event has taken place or not.

Information is collected from the available witnesses. They are then cross-examined to determine both their personal integrity and also to determine the integrity of their descriptions. Once all the available witnesses are cross-examined, and once all unacceptable and unestablished information is ruled out, the rest of the information is compiled into a coherent story. This story is then accepted as a reliable reconstruction of the things that transpired in relation to the events under investigation. This is the way in which Courts of Law reconstructs alleged events, and then punishes or acquits the accused.

Since the events of the Bible are historical in nature, the method of legal and historical reconstructions apply to the historical events recorded in the Bible. Further, since the historical narratives have become the favorite target of attack for radicals and rationalists alike, the legal/historical reconstruction becomes an important tool in the hands of the Christian Apologist.

2-Sufficient And Total Proof In The Legal Method: Most people who talk of "proof" have only the so-called "scientific proof" in their mind. However, the field of investigating truth is much broader than that of physical sciences, and therefore the methods of obtaining and assessing proof is also much broader. What is ample proof in one discipline might be totally worthless in another field, and thus it is essential to look at a few types of proofs.

In mathematics and geometry, proof consists of showing that a certain set of conditions are true of certain objects, irrespective of the type of object selected. For example, if a certain property is demonstrated to be true for a number "n" (where n can have any value whatsoever), then it is accepted as proof that this property is true for any number whatsoever. Similarly, if a certain property is shown to be true for a triangle chosen arbitrarily, then this property is assumed to be applicable for all triangles in the Universe. The same is the case with all proofs of geometry.

In scientific proof the event under consideration is repeated under various conditions and in various laboratories. If the event repeats itself under the same set of circumstances, it is assumed to be true.

In legal/historical proof it is necessary to demonstrate that an event has probably taken place beyond all doubt. It is also necessary to demonstrate that taking place of this event is the best explanation of the data available.

In all three cases above, something is accepted as true or proven if the proof available is *sufficient*. "Total" proof of an event means that one examines each and every conceivable possibility and establishes each one of them to be true. This is humanly never possible. Thus in a court of law, once the general truthfulness of a witness is

established, his individual statements are accepted to be true. Similarly, in the case of the Bible, it is humanly not possible to verify each of the tens of thousands of historical statements. Thus, what the legal expert or the historical looks for is the general trustworthiness on those points that can be checked. If those are found to be true, it is considered sufficient for accepting the rest are to be true.

For example, it is not possible to verify whether Abraham uttered each one of the statements attributed to him. However, if the historical existence of Abraham, the cities mentioned in connection with Abraham, and the information in general are found to be true, this is considered *sufficient* proof that the narratives related to Abraham are true. This is the standard procedure for proof followed in all legal and historical practices.

On the above count, the existence of Abraham, Moses, the kings of Israel and Judah, the prophets, the proclamations of the Gospel narratives, etc. are found to be sufficiently proved and demonstrated.

Tools Of Historical Apologetics

Though Legal and Historical Apologetics are intimately connected with each other, for the sake of clarity it would still be helpful to look separately at those aspects of the Apologetics where the historical aspect is very prominent.

1-Archaeology: Archaeology is a recent science and it deals with the study of ancient civilizations. Though some people had been collecting ancient artifacts for some centuries, archaeology had its birth in 1798 when Napoleon conducted a systematic study of the ancient monuments and artifacts of Egypt. From there it had a slow development till it reached its zenith and scientific form in the twentieth century.

Biblical/Secular Archaeology: Initially there was not distinction between Biblical and secular archaeology, but soon scholars realized that the archaeological discoveries in lands where Biblical history took place are of immense importance to studies of Biblical history. Thus Biblical Archaeology developed as a subset of General Archaeology. Today Biblical Archaeology has grown to such levels that several societies and journals are devoted totally and exclusively to this discipline. More details of Bible and archaeology is included in another section of this work.

Chronologies/Histories: Interest in correlating secular history and corresponding Biblical history grew towards the middle of the nineteenth century. The growth was fueled partly by the attacks of the radical theologians and rationalists who tried to use secular history to attack the reliability of the Bible. These attacks prompted Bible believing scholars to investigate the subject further. Consequently, today a vast amount of Biblical history and chronology has already been correlated with the corresponding secular history. If any uncertainty remains, it mostly because of the still incomplete knowledge of the secular history.

One area of interest has been the chronologies of kings given in the book of Kings and Chronicles. Often the statements seem to contradict each other, and this has perplexed Bible-believing scholars. Rationalists gleefully point to these apparent contradictions, and even today their handbooks against the Bible mention these as the strongest points of attack against the Bible. However, research from the middle of the twentieth century have clarified these problem.

During the time of the Kings, Israel and Judah used at least five different types of calendar reckonings. Thus the same date would give different values according to different calendars, and this was the reason for these conflicting dates. After decades of research, often with the aid of powerful computers and algorithms, now researches have solved the riddle and there is no serious calendar problem in the books of Kings and Chronicles. This is another area in which Historical Apologetics has come to the aid of

Bible believing people.

2-Dating Techniques: Discovering exactly how old an archaeological find is helps in accurate reconstruction of history. Determination of the age helps the Bible in more than one way. For example, a shroud claiming to be the burial cloth of Lord Jesus was recently shown to be only about 600 years old. Thus all false claim to its authenticity has been repudiated, and the Bible believing Christians have been saved from a historical hoax.

Age Determination takes place in many ways. One is Historical Dating. The dates of many artifacts or kingdoms are known historically, and therefore the dates of the items associated with them is assumed to be the same. Another method is Comparative Dating. The pottery shapes and styles, the use of metals, the use of building materials, etc. have changed with age. Thus by comparing these things with similar items of a known date the approximate age can be found out. The third method is Scientific Dating. By using many scientific method, including the Radiocarbon Dating, the date of many items can be determined. This is how the date of the disputed shroud mentioned above was determined.

Date-determination is a very complex science and art, and the above paragraph has tried only to give a glimpse into this field. Suffice to say that date determination of ancient artifacts and civilizations has played a very significant role in reconstructing past history. This in turn has helped scholars to correlated Biblical history with the secular. As a consequence of all this work, today Bible stands as historically most accurate ancient book.

3-Linguistic Studies: Bible is written in two ancient languages (Hebrew and Greek) which are no longer spoken today. Some chapters in Daniel are written in Aramaic. Ancient Hebrew, Greek and Aramaic are totally different from their modern counterparts. Consequently much linguistic investigation has been needed to understand these languages to a sufficient degree. These studies, in turn, have been greatly beneficial for Christian Apologists.

a. Biblical Languages: A History Of Studies: Eighteenth and nineteenth centuries were periods when a study of Biblical languages was revived. Much groundwork was done both by conservative as well as by radical theologians. Then the twentieth century brought a flood of literary material from the ancient world.

The Code Of Hammurabi (300 paragraphs of written material), hundreds of written clay tablets found in Ugarit, several thousand Nuzi Tablets, 20,000 written tablets at Mari, hundreds of Old Testament scrolls discovered near Dead Sea, the 22,000 written tablets and fragments found at Ebla near modern Syria, the hundreds of scrolls found at Oxryrhynchos in Egypt, etc. are some examples of the abundant written material found from Biblical lands. Written in Biblical languages and their cognates, this material helped scholars to study Biblical languages in great depth and breadth.

b. Value Of Linguistic Studies: Linguistic studies helped a better understanding of the meaning of ancient Biblical texts like Job which contain many words used by man during the earliest period succeeding the time of Noah. Usages like "sister" for wife by Abraham, Isaac, the love in Songs of Solomon, have become clear. Similarly, much light has been thrown on word meanings.

Many of the ancient customs were totally different from what we see today. For example, Sarai's adoption of Ishmael, Abraham's unwillingness to send him out after Isaac's birth, the ritual used by Eliazar to make a covenant with Abraham, etc. are things that can be understood only when their customs are understood. Only written material help in such understanding. Thus the discovery of written material and their studies have helped not only linguists, but also those who would like to study ancient

customs and cultures.

Another benefit of linguistic studies has been our ability to evaluate the accuracy and authenticity of ancient manuscripts. An entire branch of science called Textual Criticism has developed for this activity. It has helped Conservative scholars to defend the authenticity of Biblical books. For example, the book of Daniel was a favorite target of radical and rationalist attacks. One of their contentions was that the presence of certain Persian words indicated that this book was written only in 100BC and not in 600BC. Scholars like the late Robert Dick Wilson were able to refute these charges using their linguistic researches.

Prof. Wilson was fluent in almost 50 languages, and could easily handle another 50. He challenged any contender to show any proof against the Bible in any language, current or dead. He even promised to learn that language if it was at that time unknown to him. Today Bible stands as a vindicated book as a consequence of these linguistic investigations.

Any manuscript that is hand-copied for thousands of years, and that also in the most unfavorable circumstances, is bound to develop some errors of copying. These include omission of a line when two lines start with the same word, repetition of words, etc. Linguistic studies have helped scholars to discover and classify the problems of copying common in Biblical languages. Then with the help of tens of thousand of manuscripts available today, they are able to reconstruct the originals with great confidence.

4-Present Status Of Manuscripts: Critics often argue that an ancient book like the Bible cannot be reliable. They compare Bible with other ancient books, and claim that all other books contain gross errors of science, philosophy, and of concept. They also point out to the ten to twenty percent of material in these manuscripts that have become corrupt beyond recognition. They attribute the same limitations to the Bible also. But historical studies have shown that this allegation is not correct.

Conservative Christian scholars have always been conscious of the need to keep investigating the Bible at the manuscript level. They felt the need for two reasons: for a better understanding of the text, and for a stronger defense of the Bible. Due to these concerns, they have been able to discover tens of thousands of ancient manuscripts.

Today there are more than 5,300 Greek manuscripts, over 10,000 Latin manuscripts, 9,300 other early manuscripts, and more than 24,000 manuscripts of portions of the New Testament. In addition, there are thousands of Old Testament manuscripts. Portions of the New Testament manuscripts available today were produced less than two decades after Pentecost. Portions of Old Testament manuscripts available today were produced very close to the time of Malachi. There is no other ancient book in the world which has produced this kind of a witness to its reliability.

Application Of The Legal/Historical Tools

Of all the world religions, the Christian faith is one that totally and fully depends upon the reliability of the historical narratives of its Holy book. Consequently, the radical theologians and rationalists are quick to attack the historical narratives of the Bible. This is why the practice of Legal and Historical Apologetics is important for Christian Apologists.

As seen above no sooner attacks began coming against the historical aspects of the Christian faith, tools of Legal and Historical Apologetics were developed to counter it. These developments had many advantages in addition to providing a defense of the Christian faith. Some of these are:

1-Insights Into History/Chronology: Most people do not realize that the way history

is written, and the way in which chronologies are constructed, vary from culture to culture. Thus the historical and chronological records produced by people of one culture can be understood only if we understand the presuppositions and methodologies of those people. Legal and Historical studies have furnished much information to help us understand Biblical history and chronology more accurately.

2-Insights Into Culture/Customs/Manners: **Culture**, customs, and manners vary from place to place and time to time even within a single country. So much so that what is considered as appropriate and even desirable behavior in one part of a country can be interpreted as undesirable in another part of the same country. Since that is the case, the Biblical history covering a span of 4000 years, having taken place in dozens of countries, contains many things related to these things that might perplex people today. Some of the Biblical statements can even be misinterpreted today. However, historical investigation furnishes insights into these things, eliminating confusion.

3-Insights Into Languages/Meanings: As mentioned before, Biblical languages are dead today. They are not spoken anywhere. Thus it is difficult for the twentieth century reader to understand all the finer nuances of these languages when they were used by people for whom it was their native language. Historical investigations, however, have produced tens of thousands of writings of all kinds in these languages, enabling linguists to understand vocabulary, word usage, and idioms of these languages more accurately.

4-Insights Through Reconstruction/Investigation of Biblical Histories/Incidents: Many events become more meaningful to the readers when the background is reconstructed more fully to them. This is the reason why popular magazines sometimes carry detailed reconstructions of historical events like the sinking of Titanic, or the first voyage to the North Pole. Historical and Legal investigations have helped Bible scholars to perform similar reconstructions of many Biblical events (siege of Jericho, fall of Persian Empire, etc), providing greater insights into the significance and impact of these events.

Other Values Of Historical Investigations

Though the purpose of Apologetics is defense of the Christian Faith, Apologetical investigations always help the entire spectrum of Biblical studies. For example, in addition to the benefits mentioned previously, Historical investigations provide help in many other areas of Bible studies and research. Some of them are:

1-A Better Understanding of Biblical Text/Transmission: The way the Biblical Text was produced, preserved, and transmitted has an exciting history of itself. Often this can shed much light for those who investigate the accuracy of the current text of Bible. Further, when radicals and rationalists claim that the present text is unreliable, such studies help scholars to refute them. For example, when a radical claims that a certain translation of the Old Testament contained the Apocrypha Books also, such studies help scholars to show that they were not part of the Canon.

2-Better Appreciation Of Reliability Of Scriptures: The historical nature of Bible and the Christian faith has prompted radicals and rationalists to attack all historical aspects of the Christian faith, including the reliability of the Hebrew and Greek Texts that are available today. However, venturing into the history of these things not only vindicates the accuracy of the present texts, but also fills Christians with awe about the ways in which God caused this text to be transmitted so reliably for His children.

3-Better Appreciation Of Prophecy: Most of the prophecies recorded in the Bible have already taken place. Thus it is often very difficult for the present-day reader to appreciate their apologetic value. But when historical studies demonstrate how incredible these prophecies were at the time of their giving, our appreciation for prophecy increases manifold. (This subject is discussed in detail in another portion of

this series).

Summary

Unlike the major world religions, the Christian faith is firmly rooted in history. There is no way to separate the historical portions from doctrinal ones. Either both of them stand together, or they fall totally. This is why the historical narratives in the Bible have become favorite targets of attack for theological radicals and rationalists. Legal and Historical Apologetics is the answer to these people. History has turned out to be a great friend of the Bible and the Legal and Historical apologetics have turned out to be very strong answers against all objections !

The Biblical Stand

Sola Scriptura (Bible Alone Is God's Word)

Sola Fide (Faith Alone Is The Way Of Salvation)

Sola Gratia (Grace Alone Is The Divine Means)

Solus Christus (Christ Alone Is The Saviour)

Soli Deo Gloria (To God Alone Be The Glory In All That We Do)

Chapter -- 2 Jesus And History

Since the Christian faith is firmly mingled with (and anchored in) history, the historical narratives of the Bible is a favorite target of attack by the theological radicals and rationalists. They have raised numerous questions against the historical records. The historicity of Jesus Christ is one such question.

Jesus Christ is so firmly embedded into world history that no knowledgeable and educated person can conceivably question his historicity. Yet when the dissenters keep harping that He did not exist, at least some people are disturbed at it. It is human nature that if ten people proclaim a horse to be donkey, at least some of the people would start doubting their own assessment of the horses.

Further, many of the disputers have produced massive books to dispute the historicity of Jesus. For example, Joseph Edamaruku has published books in English and Malayalam to attack the historicity of Jesus. Writers like him are so clever in throwing in bits and pieces of information in such a one-sided and plausible-looking presentation that the average reader is totally confused. These readers are totally ignorant about the debating tricks and propaganda methods used by these people. Consequently, many young people would like to know more about the historicity of Jesus Christ.

The four gospels are detailed historical narratives about Lord Jesus, but due to the above-mentioned influences many young people ask if any additional proof can be produced. Of course, a large amount of historical proof can be provided for the existence of Jesus Christ. The amount of material available surpasses the amount of material available to prove the existence of Plato, Aristotle, Alexander The Great, and other well-known figures of ancient history.

Most of the material available is in the form of buildings, artifacts, and ancillary history. A person would have to visit those countries to see these things. Since none of this material can be brought to the reader in a book like this, we will reproduce some of the ancient written material that talk about Lord Jesus. All of these statements were made

by NON-CHRISTIANS, some of whom were historians, and some of whom were not friendly to Christians.

Ancient Records About Jesus

FLAVIUS JOSEPHUS (Born AD 37): Josephus was a Jewish historian who became a Pharisee at age 19; in AD 66 he was the commander of Jewish forces in Galilee. After being captured, he was attached to the Roman headquarters. The *Collected Works* of Josephus is a massive historical document, more massive than the Bible. It is a valuable reference book for students of ancient history. In it he says:

"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 among 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." *Antiquities*. xviii.33. (Early second century).

In Josephus we also see a reference to James the brother of Jesus and high priest Annas:

"But the younger Ananus who, as we said, received the high priesthood, was of a bold disposition and exceptionally daring; he followed the party of Sadducees, who are severe in judgment above all the Jews, as we have already shown. As therefore Ananus was of such a disposition, he thought he had now a good opportunity, as Festus was now dead, and Albinus was still on the road; so he assembled a council of judges, and brought it before it the brother of Jesus the so-called Christ, whose name was James, together with some others, and having accused them as law-breakers, he delivered them over to be stoned."

In addition to the two portions above, several allusions to Jesus and the Christian faith are found in the works of Josephus.

CORENELIUS TACITUS (Born Around AD 52): He was a Roman historian, and alludes to the death of Christ and to the existence of Christian at Rome:

"But not all the relief that could come from man, not all the bounties that the prince could bestow, nor all the atonements which could be presented to the gods, availed to relieve Nero from the infamy of being believed to have ordered the conflagration, the fire of Rome. Hence to suppress the rumour, he falsely charged with the guilt, and punished with the most exquisite tortured, the persons commonly called Christians, who were hated for their enormities. Christus, the name of the founder, was put to death by Pontius Pilate, procurator of Judea in the reign of Tiberius: but the pernicious superstition, repressed for a time broke out again, not only through Judea, where the mischief originated, but through the city of Rome also." *Annals* XV.44

Tacitus has made a further reference to Christianity in a fragments of his *Histories*, dealing with the burning of the Jerusalem temple in AD 70

LUCIAN OF SAMOSATA: He was a satirist of the second century, who spoke scornfully of Christ and the Christians. He connected them with the synagogues of Palestine and alluded to Christ as "... the man who was crucified in Palestine because he introduced this new cult into the world... Furthermore, their first lawgiver persuaded them that they were all brothers one of another after they have transgressed once for all by denying the Greek gods and by worshipping that crucified sophist himself and living under his laws."

Lucian also mentions the Christian several times in his *Alexander the False Prophet*

SUETONIUS (AD 120): He was a Roman historian and a court official under Hardrian, analyst of the Imperial House. According to him; "As the Jews were making constant disturbances at the instigation of Christ, he expelled them from Rome."

He also writes: "Punishment by Nero was inflicted on the Christians, a class of men given to a new mischievous superstition."

PLINIUS SECUNDUS (PLINY THE YOUNGER): He was the Governor of Bithynia in Asia Minor (AD 112). Pliny was writing to the emperor Trajan seeking counsel as to how to treat the Christians.

He had been killing Christians of all age groups. There were so many being put to death that he wondered if he should continue killing anyone who was discovered to be a Christian, or if he should kill only certain ones. He wrote:

"They affirmed, however, that the whole of their guilt, or their error, was, that they were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verse a hymn to Christ as to a god, and bound themselves to a solemn oath, not do to any wicked deeds, never to commit any fraud, theft, adultery, never to falsify their word, not to deny a trust when they should be called upon to deliver it up."

TERTULLIAN: He was a Jurist-theologian of Carthage. In a defense of Christianity (AD 197) before the Roman authorities in Africa, mentions the exchange between Tiberius and Pontius Pilate:

"Tiberius accordingly, in those days the Christian name made its entry into the world, having himself received intelligence from the truth of Christ's divinity, brought the matter before the senate, with his own decision in favor of Christ. The senate, because it had not given the approval itself, rejected his proposal. Caesar held to his opinion, threatening wrath against all the accusers of the Christians".

THALLUS: He was a Samaritan-born historian, and one of the first Gentile writers who mentions Christ. He wrote about Christ around 52 AD. Portions of his writings have been cited by other writers. One such writer is Julius Africanus, a Christian writer about 221 AD.

LETTER OF MARA BAR-SERAPION: This was a letter written some time later than AD73, by a Syrian named Mara Bar-Serapion to his son Serapion. Mara Bar-Serapion was in prison at the time, but he wrote to encourage his son in the pursuit of wisdom, and pointed out that those who persecuted wise men were overtaken by misfortune. He mentions the death of Socrates, Pythagoras and Christ:

"What advantage did the Athenians gain from putting Socrates to death ? Famine and Plague came upon them as a judgment 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; the Jews, ruined and driven from their land, lived in complete dispersion. But Socrates did not die permanently; he lived through the teaching of Plato. Pythagoras did not die for ever; he lived in the stature of Hera. Nor did the wise King die for ever; He lived through the teaching which He had given."

JUSTIN MARTYR: Around AD 150, Justin Martyr, addressing his *Defense of Christianity* to the Emperor Antoninus Pius, referred him to Pilate's report. Justin assumed that this

report must be preserved in the Imperial Archives which kept a record of all government activities. He pointed out that the words, "They pierced my hands and my feet were a description of the nails that were fixed in His hands and His feet on the cross; and after he was crucified Him they cast lots for His garments, and divided them among themselves; and that these things were so, you may learn from the 'Acts' which were recorded under Pontius Pilate." Later he says. "That He performed these miracles you may easily be satisfied from the 'Acts' of Pontius Pilate."

THE JEWISH TALMUDS: Talmuds are commentaries on the Law written by Jewish scholars between AD100 to 500. Several of these Talmuds have survived, including what is known as the Babylonian Talmud. Many of them contain direct, indirect, and veiled reference to Jesus, His miracles, and even to his mother's virgin-pregnancy.

Summary

There are so many extra-biblical proofs for the historicity of Jesus that a person has to be either totally ignorant or totally biased to ignore or question the historicity of Jesus of Nazareth. Of all these proofs, we have selected and presented just a few quotations, mostly from non Christian and even sources hostile to the Christians. Anyone having the slightest idea about the paucity of ancient records would recognize that it is a wonder that so many records are still available about a single individual. These are much more than similar records available for the famous philosophers and kings of the same era.

About The Authors

Dr. Johnson C. Philip is a Christian Apologist based in Ernakulam. He received the degree of Th.D. in Apologetics in 1984 and Ph.D. in Physics (Quantum Chromodynamics) in 1991. He was awarded the DSc in Alternative Medicines in 2003 and DNYS in 2004. So far he has authored more than 2500 popular articles and research papers and more than 50 books in the fields of physics, communication, apologetics, and theology. This includes many Indian "firsts" like a Systematic Theology and a 4-volume Bible Encyclopaedia, both in the Malayalam language.

He is a voting member of numerous professional societies including: Creation Research Society, American Scientific Affiliation, The Society Of Christian Philosophers, Indian Physics Association, etc. He is a founder and life member of the Indian Association Of Physics Teachers.

Dr. Saneesh Cherian is a Christian communicator and theologian based in Ernakulam, Kerala. He studied for his BTh and MDiv with Brethren Bible Institute, DMin with IICM, and ThD with International School of Theology, India. He is the author of numerous books and articles. He is also a co-author of many theology textbooks including, Systematic Theology, 4-volume Bible Encyclopedia, Dictionary of Theology, and Integrated Christian Apologetics, all in the Malayalam language.