

Dokumentation utanför Nya Testamentet

Del 1: Dokumentation för den sociala miljön

Pontius Pilatus, känd för sin närvaro vid Jesu rättegång, dokumenteras av:

- Philo från Alexandria (ca 20 f.Kr. - 50 e.Kr.) inuti verket *Embassy to Gaius* (299-303).
- *Pilatus stenen* (*Caesarea inskriptionen*)
- Ignatius från Antiokia (e.Kr. 30–107) inuti verket *Letter to the Smyrnaeans*.
- Josephus (e.Kr. 37–99) inuti verket *The Jewish War* (2.9) och *Antiquities of the Jews* (18.2-3).
- Tacitus (ca e.Kr. 56-120) inuti verket *Annals* (15.44).
- Justinus Martyren (ca e.Kr. 100–165) inuti verken *First Apology* och *Dialogue with Trypho*.
- Celsus (ca e.Kr. 120–190) inuti verket *The True Word*, citerad av Origenes i *Against Celsus* (2.34).
- Tertullianus (e.Kr. 160–245) inuti verket *The Apology* och *On the Resurrection of the Flesh*.
- Origenes från Alexandria (e.Kr. 185–253) inuti verket *Against Celsus* (2.34).
- Eusebius (ca e.Kr. 260-339) inuti verket *Ecclesiastical History* (2.7).

Johannes Döparen blev halshuggen, vilket dokumenteras av:

- Josephus (e.Kr. 37–99) inuti verket *Antiquities of the Jews* (18.5).
- Justinus Martyren (ca e.Kr. 100–165) inuti verket *Dialogue with Trypho*.

Herodes Antipas (Herodes Tetrarken), känd för att ha halshuggit Johannes Döparen, dokumenteras av:

- Josephus (e.Kr. 37–99) inuti verket *Antiquities of the Jews* (18.5).
- Ignatius från Antiokia (e.Kr. 30–107) inuti verket *Letter to the Smyrnaeans*.
- Justinus Martyren (ca e.Kr. 100–165) inuti verket *Dialogue with Trypho*.
- *Kos inskriptionen*
- *Delos inskriptionen*
- *Mynt*

Familjen Sergius Paulus, känd för sin romerska prokonsul som aposteln Paulus träffade, dokumenteras av:

- Inskriptionen *CIL 6.31545*
- Inskriptionen *IGR III, 930 (Soloj inskriptionen)*
- *Antiokia inskriptionen*
- Plinius den äldre (ca e.Kr. 24-79) inuti verket *The Natural History* (18.90, 2.113).

Kajafas, den korrupta översteprästen som var en motståndare till Jesus, dokumenteras av:

- Josephus (e.Kr. 37–99) inuti verket *Antiquities of the Jews* (18.33–35, 18.95–97).
- *Begravningslådan med hans namn på.*
- Irenaeus från Lyon (e.Kr. 127–203) inuti verket *Against Heresies* (2.16).
- Tertullianus (e.Kr. 160–245) inuti verket *On the Resurrection of the Flesh*.
- Hippolytus från Rom (e.Kr. 170–236) inuti verket *Against Noetus*.

Lysanias Tetrarken från Lukasevangeliet dokumenteras av:

- *Lysanias inskriptionen (Abila inskriptionen)*

Herodes den Förste (Kung Herodes, Herodes den Store), känd för att ha mördat barnen, dokumenteras av:

- Philo från Alexandria (ca 20 f.Kr. - 50 e.Kr.) inuti verket *Embassy to Gaius*.
- Strabo (ca 64 f.Kr.-24 e.Kr.) inuti verket *Geography* (16.2).
- Nicolaus från Damascus (ca 64 f.Kr. - 4 e.Kr.) inuti verket *Life of Augustus*, citerad av Photius i *Myriobiblon (Bibliotheca)*, och *Universal History*, citerad av Josephus i *Antiquities of the Jews* och *The Jewish War*, och *Autobiography*.
- Josephus (e.Kr. 37–99) inuti verket *The Jewish War* (1.284, 1.422, 1.401) och *Antiquities of the Jews* (14.470-481, 14.403, 15.50-56, 15.247-251, 15.222-236, 16.392-394, 17.182-187, 16.290).
- Tacitus (ca e.Kr. 56-120) inuti verket *Histories* (5.9, 5.11).
- Justinus Martyren (ca e.Kr. 100–165) inuti verket *First Apology* och *Dialogue with Trypho*.
- Cassius Dio (ca e.Kr. 165-235) inuti verket *Roman History* (59.8).
- *Mynt*
- *Kos inskriptionen*
- *Delos inskriptionen*
- *Inskriptionen på ett Amphora fragment*

Notera: Herodes den Förste var en så mordisk tyrann att han mördade sina egna söner, Alexander och Aristobulus och Antipater, eftersom han såg dem som ett hot mot kronan, enligt Josephus i *Antiquities of the Jews* (17.1-13). Herodes den Förste mördade också sin egen fru, kusiner och andra människor som han såg som ett hot.

Palatserna av Herodes den Förste dokumenteras av:

- Kvarlämningarna vid Caesarea Maritima
- Kvarlämningarna av en lobby
- Kvarlämningarna i Jerusalem

Folkräkningen kring Jesu födelse dokumenteras av:

- Augustus Caesar (63 f.Kr. - 14 e.Kr.) inuti verket *Rev Gestae Divi Augusti*.
- Justinus Martyren (ca e.Kr. 100–165) inuti verket *First Apology* och *Dialogue with Trypho*.
- Clement från Alexandria (ca e.Kr. 153–217) inuti verket *Stromata* (1.21).
- Tertullianus (e.Kr. 160–245) inuti verket *Against Marcion* (4.19, 4.7).
- Origenes från Alexandria (e.Kr. 185–253) inuti verket *Against Celsus* (1.57).
- Orosius (ca e.Kr. 375 - 420) inuti verket *Histories against the Pagans* (7.13).

Notera: Tertullianus och Justinus Martyren dokumenterade att folkräkningen var i de romerska arkiven, som var intakta på den tiden.

Folkräkningen bekräftas indirekt av:

- Gaius Vibius Maximus (aktiv i ca 104 e.Kr.) inuti *Edictum praefecti Aegypti CA Vibii Maximi* (*P. Lond. III, 904*) om den romerska folkräkningen i Egypten som krävde att invånarna återvände till sina hemstäder.
- Tacitus (ca e.Kr. 56-120) inuti verket *Annals* (6.41) om den romerska folkräkningen på Clitae-klanen, som utfördes i ett närliggande självständigt rike och som krävde att invånarna återvände till sina hemstäder.
- Thermoutharion (aktiv i ca 48 e.Kr.) inuti *Oxyrhynchus papyrus 255* om en romersk folkräkning där folk återvände till sina hemstäder.
- Josephus (e.Kr. 37–99) inuti verket *Antiquities of the Jews* (18.1) om en romersk folkräkning.
- *Tivoli inskriptionen* om en romersk ämbetsman som hade ett ämbete vid två olika tillfällen.
- En romersk folkräkning utfördes i den självständiga staden Apamea, enligt *Aemillius Secundus inskriptionen* (ILS 2683).
- Regionen Samaria beskattades både av Herodes och Caesar, enligt Josephus i *Antiquities of the Jews* (17.11.4).

- Folkräkningarnas skribenter eller nedtecknare dokumenteras i papyrusfragment (POxy 78, 240, 251, 252, 254, 255, 288, 488).

Quirinius (Cyrenius), som var involverad med romerska folkräkningar, dokumenteras av:

- Strabo (ca 64 f.Kr.-24 e.Kr.) inuti verket *Geography* (12.6).
- Augustus Caesar (63 f.Kr. - 14 e.Kr.) inuti verket *Res Gestae Divi Augusti*.
- Plinius den äldre (ca e.Kr. 24-79) inuti verket *The Natural History* (5.23.4)
- Josephus (e.Kr. 37–99) inuti verket *Antiquities of the Jews* (17.13.5, 18.1.1, 18.2.1, 18.2.2, 20.5.2) och *The Jewish Wars* (2.17.8, 7.8.1).
- Tacitus (ca e.Kr. 56-120) inuti verket *Annals* (2.30, 3.22-23, 3.48).
- Suetonius (ca e.Kr. 69-122) inuti verket *Lives of the Twelve Caesars, Volume 3: Tiberius*.
- Justinus Martyren (ca e.Kr. 100–165) inuti verket *Dialogue with Trypho* och *First Apology*.
- Cassius Dio (ca e.Kr. 165-235) inuti verket *Roman History* (54.28).
- *Inscriptiones Latinae Selectae* 9502
- *Inscriptiones Latinae Selectae* 9503
- *Inscriptiones Latinae Selectae* 2683
- Mynt

De romerska vägarna som aposteln Paulus använde dokumenteras av vägarna:

- *Via Sebaste*
- *Via Ignatia (Via Egnatia)*
- *Via Taurus*
- *Via Appia*

Betesdadammen, där Jesus mirakulöst botade den förlamade mannen, dokumenteras genom:

- Kvarlämningarna i Jerusalem.

Siloamdammen, där Jesus mirakulöst botade den blinda mannen, dokumenteras genom:

- Kvarlämningarna i Jerusalem.

Erastus, stadskassören som aposteln Paulus möte, dokumenteras av:

- *Erastus inskriptionen*

Gallio (Novatus), den romerska prokonsulen som aposteln Paulus mötte, dokumenteras av:

- *Gallio inskriptionen (Delphi inskriptionen)*

- Seneca den yngre (ca 4 f.Kr. - 65 e.Kr.) inuti verket *ad Gallionem de Vita Beata* (*To Gallio on the happy life*) och *ad Novatvm de Ira* (*To Novatus on anger*) och *Natural Questions*.

- Plinius den äldre (ca 23-79 e.Kr.) inuti verket *The Natural History* (31.33).

- Statius (ca e.Kr. 45 - 96) inuti verket *Silvae* (2.7).

- Tacitus (ca 55-120 e.Kr.) inuti verket *Annals* (16.71, 15.73).

- Suetonius (c. AD 69-122) in *Lives of the Twelve Caesars*.

- Cassius Dio (ca 165-235 e.Kr.) inuti verket *Roman History* (62.20).

Notera: Gallios ursprungliga namn var Novatus.

Notera: Båda verken av Seneca är tillägnade Gallio i titeln.

Notera: Seneca den yngre är bror till Gallio.

Domarstolsplattformen, som Gallio använde i Korinth, dokumenteras av:

- Kvarlämningarna i Korinth

Del 2: Dokumentation för apostlarna

Aposteln Petrus dokumenteras av:

- Ignatius från Antiokia (e.Kr. 30–107) inuti verket *Letter to the Romans*.

- Clement från Rom (ca 35-99 e.Kr.) inuti verket *Letters of First Clement*.

- Papias från Hierapolis (ca e.Kr. 60–140) inuti verket *Exposition of the Oracles*, citerad av Eusebius i *Ecclesiastical History*.

- Irenaeus från Lyon (e.Kr. 127–203) inuti verket *Against Heresies* (3.1)

- Clement från Alexandria (ca e.Kr. 153–217) inuti verket *Stromata* (3.4)

- Dionysius från Korinth (död e.Kr. 196) inuti verket *Letter to Pope Soter*.

- Gaius (Caius) presbytern (död e.Kr. 210) inuti verket *Disputation with Proclus*.

- Tertullianus (e.Kr. 160–245) inuti verket *Against Marcion* (4).

- Hippolytus från Rom (e.Kr. 170–236) inuti verket *Against Noetus*.

- Origenes från Alexandria (e.Kr. 185–253) inuti verket *Against Celsus* (1).

Aposteln Andreas dokumenteras av:

- Papias från Hierapolis (ca e.Kr. 60–140) inuti verket *Exposition of the Oracles*.

Aposteln Jakob, son till Sebedaios, dokumenteras av:

- Papias från Hierapolis (ca e.Kr. 60–140) inuti verket *Exposition of the Oracles*.

- Clement från Alexandria (ca e.Kr. 153–217) inuti verket *Hypotyposes*, citerad av Eusebius i *Ecclesiastical History* (2.9).

Aposteln Johannes dokumenteras av:

- Papias från Hierapolis (ca e.Kr. 60–140) inuti verket *Exposition of the Oracles*.
- Justinus Martyren (ca e.Kr. 100–165) inuti verket *Dialogue with Trypho*.
- Irenaeus från Lyon (e.Kr. 127–203) inuti verket *Against Heresies* (3.3).
- Gaius (Caius) presbytern (död e.Kr. 210) inuti verket *Canon Muratorianus*.
- Clement från Alexandria (ca e.Kr. 153–217) inuti verket *Stromata* (1).
- Tertullianus (e.Kr. 160–245) inuti verket *Against Marcion* (4).
- Hippolytus från Rom (e.Kr. 170–236) inuti verket *On Christ and Antichrist*.
- Origenes från Alexandria (e.Kr. 185–253) inuti verket *Against Celsus* (1).

Aposteln Filippus dokumenteras av:

- Papias från Hierapolis (ca e.Kr. 60–140) inuti verket *Exposition of the Oracles*.
- Clement från Alexandria (ca e.Kr. 153–217) inuti verket *Stromata* (3).

Aposteln Bartolomaios dokumenteras av:

- Pantaenus från Alexandria (ca 100–200) inuti verket *Fragments*.

Aposteln Matteus dokumenteras av:

- Papias från Hierapolis (ca e.Kr. 60–140) inuti verket *Exposition of the Oracles*.
- Irenaeus från Lyon (e.Kr. 127–203) inuti verket *Against Heresies* (3).

Aposteln Tomas dokumenteras av:

- Papias från Hierapolis (ca e.Kr. 60–140) inuti verket *Exposition of the Oracles*.

Aposteln Jakob den Rättfärdige dokumenteras av:

- Josephus (e.Kr. 37–99) inuti verket *Antiquities of the Jews* (20.9).
- Papias från Hierapolis (ca e.Kr. 60–140) inuti verket *Exposition of the Oracles*.
- Hegesippus (ca e.Kr. 120–180) inuti verket *Commentaries on the Acts of the Church*.

Aposteln Simon Ivraren dokumenteras av:

- Papias från Hierapolis (ca e.Kr. 60–140) inuti verket *Exposition of the Oracles*.
- Hegesippus (ca e.Kr. 120–180) inuti verket *Commentaries on the Acts of the Church*.

Aposteln Taddaios dokumenteras av:

- Papias från Hierapolis (ca e.Kr. 60–140) inuti verket *Exposition of the Oracles*.
- Hegesippus (ca e.Kr. 120–180) inuti verket *Commentaries on the Acts of the Church*.

Judas Iskariot dokumenteras av:

- Papias från Hierapolis (ca e.Kr. 60–140) inuti verket *Exposition of the Oracles*.

Aposteln Paulus, även känd som Saul från Tarsus, dokumenteras av:

- Ignatius från Antiokia (e.Kr. 30–107) inuti verket *Letter to the Romans*.
- Clement från Rom (ca 35–99 e.Kr.) inuti verket *Letters of First Clement*.
- Polykarpus (e.Kr. 69–155) inuti verket *Letter of Polycarp*.
- Irenaeus från Lyon (e.Kr. 127–203) inuti verket *Against Heresies*.

- Tertullianus (e.Kr. 160–245) inuti verket *Against Marcion* (4) och *On the Flesh of Christ*.
- Gaius (Caius) presbytern (död e.Kr. 210) inuti verket *Canon Muratorianus*.
- Dionysius från Korinth (död e.Kr. 196) inuti verket *Letter to the Roman Church*.

Del 3: Dokumentation för Jesus Kristus

Att **Jesus utförde mirakler** dokumenteras av:

- Josephus (e.Kr. 37–99) inuti verket *Antiquities of the Jews* (18.3).
- Quadratus från Aten (c. 90–129 e.Kr.) inuti verket *Letter to Emperor Hadrian*, citerad av Eusebius i *Ecclesiastical History* (4.3).
- Justinus Martyren (ca e.Kr. 100–165) inuti verket *First Apology* och *Dialogue with Trypho*.
- Celsus (ca e.Kr. 120–190) inuti verket *The True Word*, citerad av Origenes i *Against Celsus*.

Att **Jesus var känd som Messias, gudomlig och Gud kommen som människa** dokumenteras av:

- Ignatius från Antiokia (e.Kr. 30–107) inuti verket *Letters to the Smyrneans*.
- Clement från Rom (ca 35–99 e.Kr.) inuti verket *Letters of First Clement*.
- Josephus (e.Kr. 37–99) inuti verket *Antiquities of the Jews* (20.9, 18.3).
- Plinius den yngre (ca e.Kr. 61–114) inuti verket *Letters* (bok 10, brev 96, brev till kejsare Trajan).
- Polykarpus (e.Kr. 69–155) inuti verket *Letter of Polycarp*.
- Justinus Martyren (ca e.Kr. 100–165) inuti verket *First Apology*.
- Celsus (ca e.Kr. 120–190) inuti verket *The True Word*, citerad av Origenes i *Against Celsus*.
- *Akeptous inskriptionen*
- *Alexamenos Graffito*
- *Sylver phylactery inskriptionen*

Att **Jesus ledde en rörelse** dokumenteras av:

- Josephus (e.Kr. 37–99) inuti verket *Antiquities of the Jews* (18.3).
- Tacitus (ca e.Kr. 56–120) inuti verket *Annals* (15.44).
- Papias från Hierapolis (ca e.Kr. 60–140) inuti verket *Exposition of the Oracles*.
- Plinius den yngre (ca e.Kr. 61–114) inuti verket *Letters* (bok 10, brev 96, brev till kejsare Trajan).
- Suetonius (ca e.Kr. 69–122) inuti verket *The Lives of the Twelve Ceasars*.
- Lucian från Samosata (ca e.Kr. 125–180) inuti verket *The Death of the Peregrine*.

- Galen från Pergamon (ca e.Kr. 129-216) inuti verket *De Differentiis Pulsuum*.

Att **Jesus hade titeln Judarnas konung** dokumenteras av:

- Mara bar Serapion (ca 30-90 e.Kr.) inuti verket *Letter to his son Serapion*.

Korsfästelsen av Jesus dokumenteras av:

- Thallus (ca 5-60 e.Kr.) inuti verket *History of the World*, citerad av Julius Africanus i *Chronography* (18.1).

- Ignatius från Antiokia (e.Kr. 30–107) inuti verket *Letters to the Smyrneans*.

- Josephus (e.Kr. 37–99) inuti verket *Antiquities of the Jews*, citerad av Agapius i *Universal history*.

- Tacitus (ca e.Kr. 56-120) inuti verket *Annals* (15.44).

- Polykarpus (e.Kr. 69-155) inuti verket *Letter of Polycarp*.

- Phlegon (80-140 e.Kr.) inuti verket *Chronicles*, citerad av Origenes i *Against Celsus* (2.59).

- Justinus Martyren (ca e.Kr. 100–165) inuti verket *First Apology* och *Dialogue with Trypho*.

- Lucian från Samosata (ca e.Kr. 125-180) inuti verket *The Death of the Peregrine*.

- Irenaeus från Lyon (e.Kr. 127–203) inuti verket *Against Heresies* (1).

- *Alexamenos Graffito*

Den tomma graven av Jesus dokumenteras av:

- Aristides of Athens (ca e.Kr. 74–134) inuti verket *The Apology*.

- Justinus Martyren (ca e.Kr. 100–165) inuti verket *Dialogue with Trypho*.

- Tertullianus (e.Kr. 160–245) inuti verket *De Spectaculis*.

Notera: Justinus Martyren och Tertullianus förklarade att de korrupta fariséerna anklagade apostlarna för att ha stulit kroppen in på 100-talet e.Kr., vilket betyder att fariséerna visste att graven var tom.

Att **Jesus uppstod från det döda** dokumenteras av:

- Ignatius från Antiokia (e.Kr. 30–107) inuti verket *Letters to the Smyrneans*.

- Clement från Rom (ca 35-99 e.Kr.) inuti verket *Letters of First Clement*.

- Polykarpus (e.Kr. 69-155) inuti verket *Letter of Polycarp*.

- Phlegon (80-140 e.Kr.) inuti verket *Chronicles*, citerad av Origenes i *Against Celsus* (2.59).

- Justinus Martyren (ca e.Kr. 100–165) inuti verket *First Apology*.

- Clement från Alexandria (ca e.Kr. 153–217) inuti verket *Stromata* (6.9) och *Hypotyposes*, citerad av Eusebius i *Ecclesiastical History* (2.9).

- Tertullianus (e.Kr. 160–245) inuti verket *On the Flesh of Christ*.

Notera: Den antika historikern Phlegon accepterade att Jesus korsfästes och uppstod från det döda.

Jesus Kristus, även känd som Jesus från Nasaret, dokumenteras av:

- Thallus (ca 5-60 e.Kr.)
- Mara bar Serapion (ca 30-90 e.Kr.)
- Ignatius från Antiokia (ca e.Kr. 30–107)
- Clement från Rom (ca 35-99 e.Kr.)
- Josephus (e.Kr. 37–99)
- Tacitus (ca e.Kr. 56-120)
- Papias från Hierapolis (ca e.Kr. 60–140)
- Plinius den yngre (ca e.Kr. 61-114)
- Polykarpus (e.Kr. 69-155)
- Suetonius (ca e.Kr. 69-122)
- *Didache* (00-talet e.Kr.)
- *Inskriptionen som kallar Jesus på hjälp i begravningslådor* (00-talet e.Kr.)
- *The House of Peter at Capernaum inskriptioner som kallar Jesus på hjälp* (00-talet e.Kr.)
- Quadratus från Athen (d.129, född på 00-talet e.Kr.)
- Phlegon (80-140 e.Kr.)
- Justinus Martyren (ca e.Kr. 100–165)
- Aristo of Pella (ca e.Kr. 100-160)
- Pantaenus från Alexandria (ca e.Kr. 100–200)
- Theophilus från Antiokia (ca e.Kr. 100-180)
- Melito från Sardis (ca e.Kr. 100-180)
- Lucian från Samosata (ca e.Kr. 125-180)
- Galen från Pergamon (ca e.Kr. 129-216)
- Irenaeus från Lyon (e.Kr. 127–203)
- Polycrates från Ephesus (ca e.Kr. 130-196)
- Athenagoras från Athen (ca e.Kr. 133-190)

- Celsus (ca e.Kr. 120–190)
- Clement från Alexandria (ca e.Kr. 153–217)
- Tertullianus (e.Kr. 160–245)
- Hippolytus från Rom (e.Kr. 170–236)
- Origenes från Alexandria (e.Kr. 185–253)
- Aristides från Athens (100-talet e.Kr.)
- Claudius Apollinaris (100-talet e.Kr.)
- Apollonius från Ephesus (100-talet e.Kr.)
- Rhodo (100-talet e.Kr.)
- Gaius (Caius) presbytern (död 210 e.Kr., född på 100-talet e.Kr.)
- Serapion från Antiokia (död 211 e.Kr., född på 100-talet e.Kr.)
- Eusebius från Caesarea (ca e.Kr. 260–339)
- *Alexamenos Graffito* (mellan 00-talet och 200-talet e.Kr.)
- *Akeptous inskriptionen* (200-talet e.Kr.)
- *Silver Phylactery inscription* (200-talet e.Kr.)

Del 4: Vittnesbördets länk

Vittnesbördets länk:

- **Ignatius från Antiokia** (e.Kr. 30–107) kände Aposteln Johannes (ca e.Kr. 6–100) och Aposteln Petrus (ca e.Kr. 1–68).
- **Clement från Rom** (ca e.Kr. 35–99) kände Aposteln Petrus (ca e.Kr. 1–68) och Aposteln Paulus (e.Kr. 8–68).
- **Papias från Hierapolis** (ca e.Kr. 60–140) kände Aposteln Johannes (ca e.Kr. 6–100) och Aposteln Filippos döttrar.
- **Polykarpus från Smyrna** (e.Kr. 69–155) kände Aposteln Johannes (ca e.Kr. 6–100).
- **Irenaeus från Lyon** (e.Kr. 127–203) kände Polykarpus från Smyrna (e.Kr. 69–155), som kände Aposteln Johannes (ca e.Kr. 6–100).
- **Justinus Martyren** (ca e.Kr. 100–165) kände Irenaeus från Lyon (e.Kr. 127–203), som kände Polykarpus från Smyrna (e.Kr. 69–155), som kände Aposteln Johannes (ca e.Kr. 6–100).
- **Clement of Alexandria** (c. 153–217 e.Kr.) kände Tatian (ca 120–180 e.Kr.), som kände Justinus Martyren (ca e.Kr. 100–165), som kände Irenaeus av Lyon (127–203 e.Kr.), som kände Polykarpus av Smyrna (69–155 e.Kr.), som kände aposteln Johannes (c. 6–100 e.Kr.).
- **Hippolytus från Rom** (e.Kr. 170–236) kände Irenaeus från Lyon (e.Kr. 127–203), som kände Polykarpus från Smyrna (e.Kr. 69–155), som kände Aposteln Johannes (ca e.Kr. 6–100).
- **Origenes från Alexandria** (e.Kr. 185–253) kände Clement från Alexandria (ca e.Kr. 153–217), som kände Tatian (ca 120–180 e.Kr.), som kände Justinus Martyren (ca e.Kr. 100–165), som kände Irenaeus av Lyon (127–203 e.Kr.), som kände Polykarpus av Smyrna (69–155 e.Kr.), som kände aposteln Johannes (c. AD 6–100).

Notera: Flera av dessa personer var samtida med apostlarna.

Notera: Flera av dessa personer uppfostrades som polyteister och växte upp i en kultur som var övervägande polyteistisk. Detta betyder att de var neutrala i förhållande till Jesus och pålitliga.

Källa: www.newadvent.org

Del 5: De fullständiga namnen på personerna

- Quirinius (Cyrenius) → Publius Sulpicius Quirinius (Cyrenius)
- Suetonius → Gaius Suetonius Tranquillus
- Josephus → Flavius Josephus, Yosef ben Mattityahu
- Tacitus → Publius Cornelius Tacitus
- Cassius Dio → Lucius Cassius Dio
- Gallio (ursprungligen Novatus) → Lucius Junius Gallio Annaeanus (ursprungligen Novatus)
- Statius → Publius Papinius Statius
- Seneca den yngre → Lucius Annaeus Seneca (den yngre)
- Plinius den yngre → Gaius Pliny Caecilius Secundus
- Plinius den äldre → Gaius Pliny Secundus
- Caiaphas → Joseph Caiaphas, Joseph son till Caiaphas
- Tertullianus → Quintus Septimius Florens Tertullianus
- Macrobius → Ambrosius Theodosius Macrobius

Källa: Encyclopedia Britannica

Del 6: Historiciteten kring Jesu korsfästelse och uppståndelse

Vad är det centrala anspråk?

Det centrala anspråket är att Jesus återuppstod på den tredje dagen, efter att ha blivit korsfäst av Pontius Pilatus. Detta bekräftade hans messianska identitet via den messianska profetian i Gamla Testamentet, som framgår av Jesaja 53 och Psalm 22 bland annat.

Vad är evidensen?

Evidensen är de utom-bibliska historiska dokumentet och antologin som kallas Nya Testamentet. Nya Testamentet innehåller historiska dokument och skrevs samma århundrande som händelserna inträffade (Blomberg, 2007).

De flesta historiker **accepterar** följande:

1. Jesus korsfästes av Pontius Pilatus och lades i en grav.
2. Efteråt var graven tom.
3. De skeptiska apostlarna hade upplevelser med den uppståndne Jesus.
4. De skeptiska apostlarna fick utstå förföljelse för sina upplevelser.
5. Flera apostlar blev martyrer för sina upplevelser.

(Habermas, 2005; Lapide & Linss, 2002)

Nedan är citat från forskare:

- Forskaren Gary Habermas sa följande: "Av dessa forskare, är cirka 75 procent för ett eller flera av dessa argument för den tomma graven" (Habermas, 2005).

- Forskaren Michael Licona sa följande: "Givet den starka evidensen för Jesu korsfästelse ... måste historikern dra slutsatsen att processen dödade honom. Detta är slutsatsen som delas av i princip alla forskare som har studerat ämnet." (Licona, 2018).

- Forskaren Jacob Kremer sa följande: "De allra flesta forskare står fast vid tillförlitligheten i de bibliska uttalandena om den tomma graven" (Kremer, 1977).

- Forskaren D.H. Van Daleen sa följande: "Det skulle vara extremt svårt att invända mot gravberättelsen på rent historiska grunder. Även om vi antog att det tjänade syftet att kontrollera en begynnande gravkult, skulle det inte förklara hur berättelsen uppstod till att börja med" (Craig, 2000).

- Forskaren Michael Grant sa följande: "Historikern kan inte med rätta förneka den tomma graven ... Om vi tillämpar samma historiska kriterier som vi använder på andra ställen, då är beläggen tillräckligt fasta och rimliga för att nödvändiggöra slutsatsen att graven verkligen hittades tom" (Grant, 1995).

- Forskaren Gerd Ludemann sa följande: "Det kan tas som historiskt säkert att Petrus och lärjungarna hade upplevelser efter Jesu död där Jesus visade sig för dem som den uppståndne Kristus" (Habermas & Licona, 2004).

Forskare accepterar dessa 5 fakta ovan på grund av följande skäl:

- Evangelierna bekräftas av icke-bibliska historiska dokument.

- Evangelierna har en stor mängd manuskript, vilket gör det enkelt att identifiera och åtgärda eventuella avvikelser mellan manuskripten.

- Evangelierna skrevs av skeptiska judar, som inte hade anlag för Jesus från den omgivande kulturen.

- Evangelierna skrevs ner tidigt, inte så långt efter att händelserna inträffat.

- Evangelierna skrevs i genren grekisk-romersk historiebiografi. Historisk skönlitteratur existerade inte i det romerska imperiet, med undantag för romantiska berättelser och berättelser om icke-samtida karaktärer. Eftersom evangelierna inkluderar samtida karaktärer, är genren grekisk-romersk historiebiografi.

- Evangelierna skildrar den omgivande geografin korrekt.

- Evangelierna innehåller pinsamma passager som skulle undergräva huvudgestalternas och författarnas trovärdighet för en första århundradets publik, såsom passagen om korsfästelsen. Under antiken, var korsfästelser något pinsamt. Ingen skulle hitta på dessa passager.

Fråga - Vad är skillnaden mellan en muslims martyrskap och apostlarnas martyrskap? Skillnaden är att en muslim dör endast för sin teologi, medan apostlarna dog för sina upplevelser med den uppståndne Jesus – något de såg med sina egna två ögon. Skeptikern Jakob blev bara en lärjunge efter korsfästelsen. Vi vet att apostlarna Jakob den

Rättfärdige, Petrus, Jakob son till Sebedaios och Paulus dog som martyrer (McDowell, 2015).

Hypoteserna som har försökt förklara de ovanstående 5 fakta under årens lopp kommer nu att redogöras.

1. Svimningsteorin, som sa att Jesus inte dog utan svimmade på korset. Svimningsteorin är **bristfällig**, eftersom det är omöjligt att överleva en korsfästelse utan hjälp av en läkare. Jesus var fullkomligt död (Edwards, 1986). I Johannes 19:33-34, efter att Jesu hjärta genomborrats av ett spjut, "genast kom det ut blod och vatten" (Svensk folkbibel). När blod och vatten rinner ut från hjärtat, då är en person död.

2. Tvillingteorin, som sa att en tvilling eller bedragare korsfästes istället för Jesus. Tvillingteorin är **bristfällig**, eftersom Jesu korsfästelse nämns av Josefus, Tacitus, Justin Martyr, Lucian och Nya Testamentet för att nämna några källor.

3. Grupphallucinationshypotesen, som sa att apostlarna fick en hallucination i grupp. Grupphallucinationshypotesen är **bristfällig**, eftersom hallucinationer endast kan ses av en enda person. Hallucinationer kan inte erfaras i grupp. Dessutom, går det inte att röra vid en hallucination. Dessutom, om det var en grupphallucination, borde kroppen ha varit i graven. Eftersom graven var tom, kan grupphallucinationshypotesen inte förklara detta faktum.

4. Stöldhypotesen med apostlarna, som sa att apostlarna stal kroppen. Stöldhypotesen är **bristfällig**, eftersom apostlarna har inte ett motiv för att stjäla kroppen. De hade redan förnekat Jesus när han levde. Hypotesen kan inte redogöra för konverteringen (och martyrskapen) av skeptikern Jakob och förföljaren Paulus. Jakobs martyrskap nämns av Josefus.

5. Stöldhypotesen med kvinnorna, som sa att kvinnorna stal kroppen. Denna hypotes är **bristfällig**, på grund av följande: (1) Kvinnorna saknar motiv. De skulle inte få pengar eller makt efter att ha stulit kroppen. (2) En tom grav skulle inte resultera i upplevelser med den uppståndne Jesus. Det skulle bara vara en tom grav. (3) Hypotesen kan inte redogöra för konverteringen (och martyrskapen) av skeptikern Jakob och förföljaren Paulus.

6. Stöldhypotesen med ockulta gravplundrare, som sa att ockulta gravplundrare stal kroppen. Denna hypotes är **bristfällig**, eftersom ockulta gravplundrare brukade endast stjäla en bit av kroppen (inte hela kroppen). Hypotesen kan inte redogöra för konverteringen (och martyrskapen) av skeptikern Jakob och förföljaren Paulus.

7. Efterhandskonstruktionshypotesen, som sa att uppståndelsen är en senare konstruktion. Efterhandskonstruktionshypotesen är **bristfällig**, eftersom Nya Testamentet skrevs under det första århundradet, vilket är samma århundrade som händelserna inträffade (Blomberg, 2007). Något är bara en sen konstruktion om det skrivs mer än ett sekel efter att händelsen inträffade. Försättningsvis, dateras den Korinthiska bekännelsen till i princip samma år som händelserna ägde rum. Därför är uppståndelsen inte en efterhandskonstruktion.

8. Konspirationsteori-hypotesen, som sa att apostlarna hittade på uppståndelsen. Konspirationsteori-hypotesen är **bristfällig**, eftersom apostlarna fick inte kompensation för att sprida budskapet. De fick motsatsen, nämligen förföljelse och död från judarna och romarna. Till exempel, hade aposteln Paulus makt när han var religiös jude och

förlorade makten när han blev kristen. Därför är det ytterst osannolikt att aposteln Paulus skapade en konspirationsteori.

9. Massgravhypotesen, som sa att Jesus placerades i en massgrav. Massgravhypotesen är **bristfällig**, eftersom det fanns inte massgravar i Judéen. Korsfästelseoffer begravdes i enskilda gravkammare i Judéen. Vi har arkeologiska belägg på att korsfästelseoffer begravdes i enskilda gravkammare i Judeen (Hachlili, 2005).

10. Uppståndelsehypotesen, som säger att apostlarna talade sanning och att Jesus återuppstod – på riktigt. Uppståndelsehypotesen **accepteras** av forskare, eftersom det är den enda hypotesen som adekvat förklarar alla fakta ovan.

I ljuset av den historiska evidensen, uttalade den judiska forskaren Pinchas Lapide följande: "Jag accepterar påskdagens uppståndelse ... som en historisk händelse" (Lapide & Linss, 2002).

Lapides slutgiltiga hållning var att folk behöver Jesus för att komma till Himlen.

Molly Worthen är professor i historia. Hon växte upp fullkomligt sekulär. Efter ha noggrant utvärderat den historiska evidensen för Jesu korsfästelse och uppståndelse, kom hon fram till att Jesus verkligen har korsfäst och uppstått från det döda. Detta fick Molly att bli kristen och acceptera Jesus som frälsare.

Enligt den svenska historikern Dick Harrison, "då återstår bara alternativ 5, att Jesus uppstod från dödsriket ... [O]m du utesluter alla andra möjliga lösningar måste den enda som återstår ... vara den sanna" (Harrison, 2021).

Eftersom Jesus verkligen har uppstått från det döda, är Jesus verkligen gudomlig och allt Jesus sa om livet-efter-detta verkligen är sant. Detta innebär att alla människor som accepterar Jesus som frälsare verkligen kommer få evigt liv och kommer att återse sina nära och kära igen.

Jesus Kristus är en sann frälsare – på riktigt!

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Bilaga: Citat och inskriptioner

Josephus (AD 37–99) in *The Jewish War* (2.9):

“2. 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 (9) down prostrate upon the ground, and continued immovable in that posture for five days and as many nights.

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 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.

4. After this he raised another disturbance, by expending that sacred treasure which is called Corban (10) 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. Now when he was apprized aforehand of this disturbance, he mixed his own soldiers in their armor with the multitude, and ordered them to conceal themselves under the habits of private men, and not indeed to use their swords, but with their staves to beat those that made the clamor. He then gave the signal from his tribunal [to do as he had bidden them]. Now the Jews were so sadly beaten, that many of them perished by the stripes they received, and many of them perished as trodden to death by themselves; by which means the multitude was astonished at the calamity of those that were slain, and held "their peace."

Källa: <https://www.earlyjewishwritings.com/text/josephus/war2.html>

Josephus (AD 37–99) in *Antiquities of the Jews* (18.2, 18.3):

"When Gratus had done those things, he went back to Rome, after he had tarried in Judea eleven years, when Pontius Pilate came as his successor."

"1. BUT now Pilate, the procurator of Judea, removed the army from Cesarea to Jerusalem, to take their winter quarters there, in order to abolish the Jewish laws. So he introduced Caesar's effigies, which were upon the ensigns, and brought them into the city; whereas our law forbids us the very making of images; on which account the former procurators were wont to make their entry into the city with such ensigns as had not those ornaments. Pilate was the first who brought those images to Jerusalem, and set them up there; which was done without the knowledge of the people, because it was done in the night time; but as soon as they knew it, they came in multitudes to Cesarea, and interceded with Pilate many days that he would remove the images; and when he would not grant their requests, because it would tend to the injury of Caesar, while yet they persevered in their request, on the sixth day he ordered his soldiers to have their weapons privately, while he came and sat upon his judgment-seat, which seat was so prepared in the open place of the city, that it concealed the army that lay ready to oppress them; and when the Jews petitioned him again, he gave a signal to the soldiers to encompass them routed, and threatened that their punishment should be no less than immediate death, unless they would leave off disturbing him, and go their ways home. But they threw themselves upon the ground, and laid their necks bare, and said they would take their death very willingly, rather than the wisdom of their laws should be transgressed; upon which Pilate was deeply affected with their firm resolution to keep their laws inviolable, and presently commanded the images to be carried back from Jerusalem to Cesarea.

2. But Pilate undertook to bring a current of water to Jerusalem, and did it with the sacred money, and derived the origin of the stream from the distance of two hundred furlongs. However, the Jews (8) were not pleased with what had been done about this water; and many ten thousands of the people got together, and made a clamor against him, and insisted that he should leave off that design. Some of them also used reproaches, and abused the man, as crowds of such people usually do. So he habited a great number of his soldiers in their habit, who carried daggers under their garments, and sent them to a place where they might surround them. So he bid the Jews himself go away; but they boldly casting reproaches upon him, he gave the soldiers that signal which had been beforehand agreed on; who laid upon them much greater blows than Pilate had commanded them, and equally punished those that were tumultuous, and those that were not; nor did they spare them in the least: and since the people were unarmed, and were caught by men prepared for what they were about, there were a great

number of them slain by this means, and others of them ran away wounded. And thus an end was put to this sedition.

3. 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, (9) those that loved him at the first did not forsake him; for he appeared to them alive again the third day; (10) 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.“

Källa: <https://www.earlyjewishwritings.com/text/josephus/ant18.html>

Josephus (AD 37–99) in *Antiquities of the Jews* (18.5).

“Now some of the Jews thought that the destruction of Herod's army [Herod Antipas ´ army] came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist: for Herod [Herod Antipas] slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away [or the remission] of some sins [only], but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness. Now when [many] others came in crowds about him, for they were very greatly moved [or pleased] by hearing his words, Herod [Herod Antipas], who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion, (for they seemed ready to do any thing he should advise,) thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it would be too late. Accordingly he was sent a prisoner, out of Herod's [Herod Antipas ´] suspicious temper, to Macherus, the castle I before mentioned, and was there put to death. Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod [Herod Antipas], and a mark of God's displeasure to him.”

Källa:

<https://www.perseus.tufts.edu/hopper/text?doc=J.+AJ+18.5&fromdoc=Perseus%3Atext%3A1999.01.0146#note1>

Tacitus (c. AD 56-120) in *Annals* (15.44):

“Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their 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 Judaea, 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.”

Källa:

<https://www.perseus.tufts.edu/hopper/text?doc=Tac.+Ann.+15.44&fromdoc=Perseus%3Atext%3A1999.02.0078>

Philo of Alexandria (c. 20 f.Kr. - 50 AD) in *Embassy to Gaius*:

XXXVII. (294) "But why need I invoke the assistance of foreign witnesses when I have plenty with whom I can furnish you from among your own countrymen and friends? Marcus Agrippa, your own grandfather on the mother's side, the moment that he arrived in Judaea, when Herod [Herod the Great], my grandfather, was king of the country, thought fit to go up from the sea-coast to the metropolis, which was inland. (295) And when he had beheld the temple, and the decorations of the priests, and the piety and holiness of the people of the country, he marvelled, looking upon the whole matter as one of great solemnity and entitled to great respect, and thinking that he had beheld what was too magnificent to be described. And he could talk of nothing else to his companions but the magnificence of the temple and every thing connected with it. (296)

"Therefore, every day that he remained in the city, by reason of his friendship for Herod [Herod the Great], he went to that sacred place, being delighted with the spectacle of the building, and of the sacrifices, and all the ceremonies connected with the worship of God, and the regularity which was observed, and the dignity and honour paid to the high priest, and his grandeur when arrayed in his sacred vestments and when about to begin the sacrifices. (297) And after he had adorned the temple with all the offerings in his power to contribute, and had conferred many benefits on the inhabitants, doing them many important services, and having said to Herod [Herod the Great] many friendly things, and having been replied to in corresponding terms, he was conducted back again to the sea coast, and to the harbour, and that not by one city only but by the whole country, having branches strewed in his road, and being greatly admired and respected for his piety. (298) "What again did your other grandfather, Tiberius Caesar, do? does not he appear to have adopted an exactly similar line of conduct? At all events, during the three and twenty years that he was emperor, he preserved the form of worship in the temple as it had been handed down from the earliest times, without abrogating or altering the slightest particular of it.

XXXVIII. (299) "Moreover, I have it in my power to relate one act of ambition on his part, though I suffered an infinite number of evils when he was alive; but nevertheless the truth is considered dear, and much to be honoured by you. Pilate was one of the emperor's lieutenants, having been appointed governor of Judaea. He, not more with the object of doing honour to Tiberius than with that of vexing the multitude, dedicated some gilt shields in the palace of Herod, in the holy city; which had no form nor any other forbidden thing represented on them except some necessary inscription, which mentioned these two facts, the name of the person who had placed them there, and the person in whose honour they were so placed there. (300) But when the multitude heard what had been done, and when the circumstance became notorious, then the people, putting forward the four sons of the king, who were in no respect inferior to the kings themselves, in fortune or in rank, and his other descendants, and those magistrates who were among them at the time, entreated him to alter and to rectify the innovation which he had committed in respect of the shields; and not to make any alteration in their national customs, which had hitherto been preserved without any interruption, without being in the least degree changed by any king of emperor. (301) "But when he steadfastly refused this petition (for he was a man of a very inflexible disposition, and very merciless as well as very obstinate), they cried out: 'Do not cause a sedition; do not make war upon us; do not destroy the peace which exists. The honour of the emperor is not identical with dishonour to the ancient laws; let it not be to you a pretence for heaping insult on our nation. Tiberius is not desirous that any of our laws or customs shall be destroyed. And if you yourself say that he is, show us either some command from him, or some letter, or something of the kind, that we, who have been sent to you as ambassadors, may cease

to trouble you, and may address our supplications to your master.' (302) "But this last sentence exasperated him in the greatest possible degree, as he feared least they might in reality go on an embassy to the emperor, and might impeach him with respect to other particulars of his government, in respect of his corruption, and his acts of insolence, and his rapine, and his habit of insulting people, and his cruelty, and his continual murders of people untried and uncondemned, and his never ending, and gratuitous, and most grievous inhumanity. (303) Therefore, being exceedingly angry, and being at all times a man of most ferocious passions, he was in great perplexity, neither venturing to take down what he had once set up, nor wishing to do any thing which could be acceptable to his subjects, and at the same time being sufficiently acquainted with the firmness of Tiberius on these points. And those who were in power in our nation, seeing this, and perceiving that he was inclined to change his mind as to what he had done, but that he was not willing to be thought to do so, wrote a most supplicatory letter to Tiberius. (304) And he, when he had read it, what did he say of Pilate, and what threats did he utter against him! But it is beside our purpose at present to relate to you how very angry he was, although he was not very liable to sudden anger; since the facts speak for themselves; (305)

Källa: <https://www.earlyjewishwritings.com/text/philo/book40.html>

Eusebius in *Ecclesiastical History* (2.7).

"It is worthy of note that Pilate himself, who was governor in the time of our Saviour, is reported to have fallen into such misfortunes under Caius, whose times we are recording, that he was forced to become his own murderer and executioner; and thus divine vengeance, as it seems, was not long in overtaking him. This is stated by those Greek historians who have recorded the Olympiads, together with the respective events which have taken place in each period."

Källa: <https://www.newadvent.org/fathers/250102.htm>

Celsus (c. AD 140–180) in *The True Word*, cited by Origenes in *Against Celsus* (2.34).

"But," he [Celsus] continues, "no calamity happened even to him [Pilate] who condemned him [Jesus], as there did to Pentheus, viz., madness or discerption." And yet he does not know that it was not so much Pilate that condemned Him (who knew that "for envy the Jews had delivered Him"), as the Jewish nation, which has been condemned by God, and rent in pieces, and dispersed over the whole earth, in a degree far beyond what happened to Pentheus. Moreover, why did he intentionally omit what is related of Pilate's wife, who beheld a vision, and who was so moved by it as to send a message to her husband, saying: "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of Him?"

Pilate stenen (c. AD 26-36):

"Tiberium ... [Pon]tius Pilate ... [Pref]ect of Judea..."

Källa: John McRay, *Archaeology and the New Testament*, (Grand Rapids: Baker Academic, 1991), 204.

Justinus Martyren (c. AD 100–165) in *First Apology*:

"... Jesus Christ, who also was born for this purpose, and was crucified under Pontius Pilate,

procurator of Judæa, in the times of Tiberius Cæsar; and that we reasonably worship Him, having learned that He is the Son of the true God Himself, and holding Him in the second place, and the prophetic Spirit in the third, we will prove. For they proclaim our madness to consist in this, that we give to a crucified man a place second to the unchangeable and eternal God, the Creator of all; for they do not discern the mystery that is herein, to which, as we make it plain to you, we pray you to give heed.”

“And we have thought it right and relevant to mention some other prophetic utterances of David besides these; from which you may learn how the Spirit of prophecy exhorts men to live, and how He foretold the conspiracy which was formed against Christ by Herod the king of the Jews, and the Jews themselves, and Pilate, who was your governor among them, with his soldiers; and how He should be believed on by men of every race; and how God calls Him His Son, and has declared that He will subdue all His enemies under Him; and how the devils, as much as they can, strive to escape the power of God the Father and Lord of all, and the power of Christ Himself; and how God calls all to repentance before the day of judgment comes.”

“But lest some should, without reason, and for the perversion of what we teach, maintain that we say that Christ was born one hundred and fifty years ago under Cyrenius [Quirinius], and subsequently, in the time of Pontius Pilate, taught what we say He taught; and should cry out against us as though all men who were born before Him were irresponsible — let us anticipate and solve the difficulty.”

“And this washing is called illumination, because they who learn these things are illuminated in their understandings. And in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Ghost, who through the prophets foretold all things about Jesus, he who is illuminated is washed.”

“And when Ptolemy king of Egypt [Ptolemy XIV] formed a library, and endeavoured to collect the writings of all men, he heard also of these prophets, and sent to Herod [Herod the First], who was at that time king of the Jews, requesting that the books of the prophets be sent to him. And Herod the king [Herod the First] did indeed send them, written, as they were, in the foresaid Hebrew language.”

Källa: <https://www.newadvent.org/fathers/0126.htm>

Ignatius of Antiokia (AD 30–107) in *Letter to the Smyrnaeans*.

“... and was truly, under Pontius Pilate and Herod the tetrarch [Herod Antipas], nailed [to the cross] for us in His flesh. Of this fruit we are by His divinely-blessed passion, that He might set up a standard Isaiah 5:26, Isaiah 49:22 for all ages, through His resurrection, to all His holy and faithful [followers], whether among Jews or Gentiles, in the one body of His Church.”

Källa: <https://www.newadvent.org/fathers/0109.htm>

Tertullianus (AD 160–245) in *The Apology*:

“... at last they brought Him before Pontius Pilate, at that time Roman governor of Syria; and, by the violence of their outcries against Him, extorted a sentence giving Him up to them to be crucified.”

“All these things Pilate did to Christ”

Källa: <https://www.newadvent.org/fathers/0301.htm>

Tertullianus (AD 160–245) inuti verket *On the Resurrection of the Flesh*:

“For in the person of Pilate...”

Källa: <https://www.newadvent.org/fathers/0316.htm>

Kos inscription (Cos inscription):

"Herod [Herod Antipas], the son of Herod the King [Herod the Great], tetrarch, Philo, son of Aglaos, but by birth son of Nikonos, his guest and friend"

Källa: Morten Hørning Jensen, *Herod Antipas in Galilee*, 2nd edition

Delos inscription:

"The A[thenian] people and those who live [on the island], [erected (the statue of) Apollo] for Herod, King [Herod's son,] tetrarch, because of piety and goodwill towards them, when Apollonios served as pro[curator of the island]"

Källa: Morten Hørning Jensen, *Herod Antipas in Galilee*, 2nd edition

Inscription CIL 6.31545:

“Paullus Fabius Persicus

Gaius Eggius Marullus

Lucius Sergius Paullus

Gaius Obellius Rufus

Lucius Scribonius Libo

The commissioners of the banks and beds of the Tiber, by the authority of Tiberius Claudius Caesar Augustus Germanicus [the emperor Claudius], leader of the Senate, marked the boundaries [of the Tiber floodplain] by placing boundary stones on the bank from the Trigarium to the Pons Agrippae.”

Källa: <https://biblearchaeologyreport.com/2019/11/15/sergius-paulus-an-archaeological-biography/>

Inscription IGR III 930:

“Apollonius to his father ... consecrated this enclosure and monument according to his family's wishes...having filled the offices of clerk of the market, prefect, town-clerk, high priest, and having been in charge as manager of the records office. Erected on the 25th of the month Demarchexusius in the thirteenth year [of the reign of Claudius – 54 AD]. He also altered the senate by means of assessors during the time of proconsul Paulus.”

Källa: Joseph M. Holden and Norman Geisler, *The Popular Handbook of Archaeology and the Bible*, (Eugene: Harvest House Publisher, 2013), 352.

The Antiokia inscription:

“To L[ucius] Sergius Paullus, the younger, son of Lucius, one of the four commissioners in charge of the Roman streets, tribune of the soldiers of the sixth legion styled Ferrata, quaestor...”

Källa: W.M. Ramsay, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*, (London: Hodder and Stoughton, 1915), 151.

Pliny the Elder (c. AD 24-79) in *The Natural History* (18.90):
“Sergius Paulus”

Källa: <https://www.gutenberg.org/files/61113/61113-h/61113-h.htm>

Pliny the Elder (c. AD 24-79) in *The Natural History* (2.113):
“Sergius”

Källa:
<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.02.0137%3Abook%3D2&force=y>

Lysanias inscription (Abila inscription):

“For the safety of the lords Augusti and their whole house; Nymphaeus ... freedman of Lysanias the tetrarch, who built the road where there was none and erected the temple and planted all the orchards around it at his own expense for the divine Cronus, lord, and ... Eusebia, his wife.”

Källa: <https://wholestones.org/the-complete-text-of-the-abila-inscription-concerning-lysanias/>

Strabo in *Geography* (16.2):

“This region lies towards the north; and it is inhabited in general, as is each place in particular, by mixed stocks of people from Aegyptian and Arabian and Phoenician tribes; for such are those who occupy Galilee and Hiericus and Philadelphia and Samaria, which last Herod [Herod the First] surnamed Sebastê. But though the inhabitants are mixed up thus, the most prevalent of the accredited reports in regard to the temple at Jerusalem represents the ancestors of the present Judaeans, as they are called, as Aegyptians.”

"Now Pompey clipped off some of the territory that had been forcibly appropriated by the Judaeans, and appointed Herod [Herod the First] to the priesthood ... As for his [Herod the First's] sons, he himself put some of them to death, on the ground that they had plotted against him; and at his death left others as his successors, having assigned to them portions of his kingdom. Caesar also honoured the sons of Herod [Herod the First] ..."

Källa: https://penelope.uchicago.edu/thayer/e/roman/texts/strabo/16b*.html

Strabo in *Geography* (12.6):

"...but Cyrinius [Cyrenius, Quirinius] overthrew the inhabitants by starving them, and captured alive four thousand men and settled them in the neighbouring cities, leaving the country destitute of all its men who were in the prime of life."

Källa: https://penelope.uchicago.edu/Thayer/E/Roman/Texts/Strabo/12F*.html

Tacitus in *Histories* (5.9, 5.11):

(5.9) “The first Roman to subdue the Jews and set foot in their temple by right of conquest was Gnaeus Pompey; thereafter it was a matter of common knowledge that there were no representations of the gods within, but that the place was empty and the secret shrine contained nothing. The walls of Jerusalem were razed, but the temple remained standing. Later, in the time of our civil wars, when these eastern provinces had fallen into the hands of Mark Antony, the Parthian prince, Pacorus, seized Judea, but he was slain by Publius Ventidius, and the Parthians were thrown back across the Euphrates: the Jews were subdued by Gaius Sosius. Antony gave the throne to Herod [Herod the First], and Augustus, after his victory, increased his power. After Herod's death, a certain Simon assumed the name of king without waiting for Caesar's decision. He, however, was put to death by Quintilius Varus, governor of Syria; the Jews were repressed; and the kingdom was divided into three parts and given to Herod's sons. Under Tiberius all was quiet.”

(5.11) “An inner line of walls had been built around the palace, and on a conspicuous height stands Antony's Tower, so named by Herod [Herod the First] in honour of Mark Antony.”

Nicolaus of Damascus in *Life of Augustus*:

Källa: <https://www.attalus.org/translate/nicolaus2.html#F134>

Cassius Dio in Roman History (59.8):

“Agrippa, the grandson of Herod [Herod the First] ...”

Källa: https://penelope.uchicago.edu/Thayer/e/roman/texts/cassius_dio/59*.html

Inscription on an Amphora fragment:

“Belonging to Herod king of Judea [Herod the First]”

Källa: <https://biblearchaeologyreport.com/2020/12/11/herod-the-great-an-archaeological-biography/>

Macrobius (400-talet AD), *Saturnalia*, 2.4.11:

On hearing that the son of Herod, king of the Jews, [Herod the First] had been slain when Herod ordered that all boys in Syria under the age of two be killed, Augustus said, “It's better to be Herod's pig than his son”.

Källa: The Loeb Classical Library,

<https://www.loebclassics.com/search?source=%2FLCL510%2F2011%2Fvolume.xml&sourceType=teipage&q=herod>

Augustus Caesar (63 f.Kr. - 14 AD) in *Res Gestae Divi Augusti*:

“In my fifth consulship [29 BC] I increased the number of patricians on the instructions of the people and the senate. 2 I revised the roll of the senate three times. In my sixth consulship with Marcus Agrippa as colleague [28 BC], I carried out a census of the people, and I performed a lustrum after a lapse of forty-two years ; at that lustrum 4,063,000 Roman citizens were registered. 3 Then a second time I performed a lustrum with consular imperium and without a

colleague, in the consulship of Gaius Censorinus and Gaius Asinius [8 BC] ; at that lustrum 4,233,000 citizens were registered. 4 Thirdly I performed a lustrum with consular imperium, with Tiberius Caesar, my son, as colleague, in the consulship of Sextus Pompeius and Sextus Appuleius [AD 14] ; at that lustrum 4,957,000 citizens were registered. 5 By new laws passed on my proposal I brought back into use many exemplary practices of our ancestors which were disappearing in our time, and in many ways I myself transmitted exemplary practices to posterity for their imitation."

Källa: https://droitromain.univ-grenoble-alpes.fr/Anglica/resgest_engl.htm

Orosius (c. AD 375 - 420) in *Histories against the Pagans* (7.13).

"Later, Christ was born in the time of Augustus Caesar, who was the first of all the Roman emperors though his father Caesar had preceded him, but more as a surveyor of the Empire than as emperor. ... The first and greatest census was then made. The great nations of the whole world took an oath in the one name of Caesar and were joined into one fellowship through their participation in the census."

Källa: <https://www.attalus.org/translate/orosius7A.html>

Justinus Martyren (c. AD 100–165) in *First Apology*.

"Now there is a village in the land of the Jews, thirty-five stadia from Jerusalem, in which Jesus Christ was born, as you can ascertain also from the registers of the taxing made under Cyrenius, your first procurator in Judæa."

Källa: <https://www.newadvent.org/fathers/0126.htm>

Justinus Martyren (c. AD 100–165) in *Dialogue with Trypho*.

"... but on the occasion of the first census which was taken in Judæa, under Cyrenius, he went up from Nazareth, where he lived, to Bethlehem, to which he belonged, to be enrolled; for his family was of the tribe of Judah, which then inhabited that region."

Källa: <https://www.newadvent.org/fathers/01286.htm>

Tertullianus (AD 160–245) in *Against Marcion* (4.19, 4.7).

"... at this very time a census had been taken in Judæa by Sentius Saturninus, which might have satisfied their inquiry respecting the family and descent of Christ." (4.19)

"... of whom no one had as yet been apprised of His tribe, His nation, His family, and lastly, His enrolment in the census of Augustus — that most faithful witness of the Lord's nativity, kept in the archives of Rome" (4.7)

Källa: <https://www.newadvent.org/fathers/03124.htm>

Clement of Alexandria (c. AD 153–217) in *Stromata (Miscellanies)* (1.21).

"And our Lord was born in the twenty-eighth year, when first the census was ordered to be taken in the reign of Augustus."

Källa: <https://www.newadvent.org/fathers/02101.htm>

Origenes of Alexandria (AD 185–253) in *Against Celsus* (1.57).

“... in the days of the census, when Jesus appears to have been born”

Källa: <https://www.newadvent.org/fathers/04161.htm>

Gaius Vibius Maximus (active in c. 104 AD) in *Edictum praefecti Aegypti C. Vibii Maximi* (P. Lond. III, 904)

"Gaius Vibius Maximus, prefect of Egypt [says]. As a house-to-house registration has been authorized, it is necessary to order all persons absent from their homes for any reason whatsoever to return to their homes that they may perform the customary business of registration and may apply themselves to the cultivation of the land, as is their proper duty. I realize, however, that the city has need of some of the peasants ; and it is my will that all persons who appear to have good reason to remain in the city shall register themselves with . . . and Festus, the prefect of the cavalry, whom I have assigned to this duty, from whom those persons who prove that it is necessary for them to remain in the city will receive the necessary authorization to remain until Epiph 30 in the current month"

Källa: https://droitromain.univ-grenoble-alpes.fr/Anglica/Aegypti29_johnson.htm

Tacitus (c. AD 56-120) in *Annals* (6.41)

“At this same time the Clitæ, a tribe subject to the Cappadocian Archelaus, retreated to the heights of Mount Taurus, because they were compelled in Roman fashion to render an account of their revenue and submit to tribute.”

Källa:

<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.02.0078%3Abook%3D6%3Achapter%3D41>

Thermoutharion (active in c. 48 AD) in *ut verklet Oxyrhynchus papyrus 255*

“I the above-mentioned Thermoutharion along with my guardian the said Apollonius swear by Tiberius Claudius Caesar Augustus Germanicus Emperor that assuredly the preceding document makes a sound and true return of those living with me, and that there is no one else living with me, neither a stranger, nor an Alexandrian citizen, nor a freedman, nor a Roman citizen, nor an Egyptian in addition to the aforesaid. If I am swearing truly, may it be well with me, but if falsely, the reverse. In the ninth year of Tiberius Claudius Caesar Augustus Germanicus Emperoc”

Källa: John McRay, *Archaeology and the New Testament*, (Grand Rapids: Baker Academic, 1991),

Josephus (AD 37–99) in *Antiquities of the Jews* (18.1)

“NOW Cyrenius, a Roman senator, and one who had gone through other magistracies, and had passed through them till he had been consul, and one who, on other accounts, was of great dignity, came at this time into Syria, with a few others, being sent by Caesar to be a judge of that nation, and to take an account of their substance. Coponius also, a man of the equestrian order, was sent together with him, to have the supreme power over the Jews. Moreover, Cyrenius came himself into Judea, which was now added to the province of Syria, to take an account of their

substance, and to dispose of Archelaus's money; but the Jews, although at the beginning they took the report of a taxation heinously, yet did they leave off any further opposition to it, by the persuasion of Joazar, who was the son of Beethus, and high priest; so they, being over-persuaded by Joazar's words, gave an account of their estates, without any dispute about it."

Källa:

<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0146%3Abook%3D18%3Asection%3D1>

The Tivoli inscription

Original: "legatus pro praetore divi Augusti iterum Syriam"

English translation: "twice legate for divine Augustus in Syria"

Källa: <https://www.museivaticani.va/content/museivaticani/en/collezioni/musei/lapidario-cristiano/abercio/frammento-dell-iscrizione-sepolcrale-di-quirinius.html>

Josephus in *Antiquities of the Jews* (17.11.4).

"When Caesar had heard these pleadings, he dissolved the assembly; but a few days afterwards he appointed Archelaus, not indeed to be king of the whole country, but ethnarch of the one half of that which had been subject to Herod, and promised to give him the royal dignity hereafter, if he governed his part virtuously. But as for the other half, he divided it into two parts, and gave it to two other of Herod's sons, to Philip and to Antipas, that Antipas who disputed with Archelaus for the whole kingdom. Now to him it was that Peres and Galilee paid their tribute, which amounted annually to two hundred talents, while Batanea, with Trachonitis, as well as Auranitis, with a certain part of what was called the House of Zenodorus, paid the tribute of one hundred talents to Philip; but Idumea, and Judea, and the country of Samaria paid tribute to Archelaus, but had now a fourth part of that tribute taken off by the order of Caesar, who decreed them that mitigation, because they did not join in this revolt with the rest of the multitude. There were also certain of the cities which paid tribute to Archelaus: Strato's Tower and Sebaste, with Joppa and Jerusalem; for as to Gaza, and Gadara, and Hippos, they were Grecian cities, which Caesar separated from his government, and added them to the province of Syria. Now the tribute-money that came to Archelaus every year from his own dominions amounted to six hundred talents."

References to Quirinius in Josephus:

So Archelaus's country was laid to the province of Syria; and Cyrenius, one that had been consul, was sent by Cæsar to take account of people's effects in Syria, and to sell the house of Archelaus. (Josephus, Antiquities, 17.13.5)

Now Cyrenius, a Roman senator, and one who had gone through other magistracies, and had passed through them till he had been consul, and one who, on other accounts, was of great dignity, came at this time into Syria, with a few others, being sent by Cæsar to be a judge of that nation, and to take an account of their substance. Coponius also, a man of the equestrian order, was sent together with him, to have the supreme power over the Jews. Moreover, Cyrenius came himself into Judea, which was now added to the province of Syria, to take an account of their substance, and to dispose of Archelaus's money; but the Jews, although at the beginning they took the report of a taxation heinously, yet did they leave off any further opposition to it, (Josephus, Antiquities, 18.1.1)

When Cyrenius had now disposed of Archelaus's money, and when the taxings were come to a conclusion, which were made in the thirty-seventh year of Cæsar's victory over Antony at Actium, he deprived Joazar of the high priesthood, which dignity had been conferred on him by the multitude, and he appointed Ananus, the son of Seth, to be high priest; while Herod and Philip had each of them received their own tetrarchy, and settled the affairs thereof. (Josephus, Antiquities, 18.2.1)

As Coponius, who we told you was sent along with Cyrenius, was exercising his office of procurator, and governing Judea, the following accidents happened. (Josephus, Antiquities, 18.2.2)

And besides this, the sons of Judas of Galilee were now slain; I mean of that Judas who caused the people to revolt, when Cyrenius came to take an account of the estates of the Jews, as we have showed in a foregoing book. (Josephus, Antiquities, 20.5.2)

In the mean time, one Manahem, the son of Judas, that was called the Galilean, [who was a very cunning sophister, and had formerly reproached the Jews under Cyrenius, that after God they were subject to the Romans,] took some of the men of note with him, and retired to Masada, where he broke open king Herod's armory, and gave arms not only to his own people, but to other robbers also. (Josephus, War, 2.17.8)

He was a descendant from that Judas who had persuaded abundance of the Jews, as we have formerly related, not to submit to the taxation when Cyrenius was sent into Judea to make one (Josephus, War, 7.8.1)

References to Quirinius in Cassius Dio:

...This was the year in which Marcus Valerius and Publius Sulpicius [Quirinius, Cyrenius] were the consuls (Cassius Dio, 54.28)

References to Quirinius in Strabo:

Cyrinius [Quirinius, Cyrenius] overthrew the [of the country of the Homonadeis] by starving them, and captured alive four thousand men and settled them in the neighbouring cities, leaving the country destitute of all its men who were in the prime of life. (Strabo, Geography, Xii, 569)

References to Quirinius in Augustus Caesar:

A great crowd of people came together from all over Italy to my election, ... when Publius Sulpicius [Quirinius] and Gaius Valgius were consuls. (Augustus, Res Gestae, 6)

References to Quirinius in Suetonius:

Lepida, a lady of a very noble family, was condemned by him, in order to gratify Quirinus, a man of consular rank, extremely rich, and childless, who had divorced her twenty years before, and now charged her with an old design to poison him. (Suetonius, Tiberius, 49)

References to Quirinius in Tacitus:

As a consequence, the defendant asked an adjournment till next day, and having gone home he charged his kinsman, Publius Quirinus, with his last prayer to the emperor. (Tacitus, Annals, 2.30)

At Rom meanwhile Lepida, who beside the glory of being one of the Æmilii was the great-granddaughter of Lucius Sulla and Cneius Pompeius, was accused of pretending to be a mother

by Publius Quirinus, a rich and childless man. Then, too, there were charges of adulteries, of poisonings, and of inquiries made through astrologers concerning the imperial house. The accused was defended by her brother Manius Lepidus. Quirinus by his relentless enmity even after his divorce, had procured for her some sympathy, infamous and guilty as she was....On the days of the games which interrupted the trial, Lepida went into the theatre with some ladies of rank, and as she appealed with piteous wailings to her ancestors and to that very Pompey, the public buildings and statues of whom stood there before their eyes, she roused such sympathy that people burst into tears and shouted, without ceasing, savage curses on Quirinus, "to whose childless old-age and miserably obscure family, one once destined to be the wife of Lucius Cæsar and the daughter-in-law of the Divine Augustus was being sacrificed"...Then at last Tiberius declared that he had himself too ascertained from the slaves of Publius Quirinus that Lepida had attempted their master's life by poison. (Tacitus, Annals, 3.22-23)

About the same time he requested the Senate to let the death of Sulpicius Quirinus be celebrated with a public funeral. With the old patrician family of the Sulpicii this Quirinus, who was born in the town of Lanuvium, was quite unconnected. An indefatigable soldier, he had by his zealous services won the consulship under the Divine Augustus, and subsequently the honours of a triumph for having stormed some fortresses of the Homonadenses in Cilicia. He was also appointed adviser to Caius Cæsar in the government of Armenia, and had likewise paid court to Tiberius, who was then at Rhodes. The emperor now made all this known to the Senate, and extolled the good offices of Quirinus to himself, while he censured Marcus Lollius, whom he charged with encouraging Caius Cæsar in his perverse and quarrelsome behaviour. But people generally had no pleasure in the memory of Quirinus, because of the perils he had brought, as I have related, on Lepida, and the meanness and dangerous power of his last years. (Tacitus, Annals, 3.48)

References to Quirinius in Pliny the Elder:

In Pisidia, at the southern extremity of Lake Caralitis. Tacitus, Annals, iii. 48, says that this people possessed forty-four fortresses: whereas Strabo speaks of them as the most barbarous of all the Pisidian tribes, dwelling only in caves. They were conquered by the consul Quirinius in the time of Augustus. (Pliny, The Natural History, 5.23.4)

References to Quirinius in inscriptions:

Quintus Aemilius Secundus, from Palatine, with honors he was decorated in the camp of Divine Augustus under Publius Sulpicius Quirinius legate of Caesar in Syria, prefect of the first Augustan cohort, prefect of the navy's second cohort. Commanded by Quirinius to conduct a census of the district of Apamea's 117,000 citizens; He was also sent by Quirinius to capture the fortresses of the Itureans in the mountains of Lebanon. (Inscriptiones Latinae Selectae, 2683).

Caristanus C F Sergius Fronto Caesius Iulius, perfect of civil engineers, priest, perfect of P. Sulpicius Quirinius the Duumvir, Perfect of M. Servilius, from this man and with a public edict, a statue was erected with the blessings of the council. (Inscriptiones Latinae Selectae, 9502)

By Gaius Caristanus...Fronto Caesianus Julius, officer in charge of works, commanding officer of the Twelfth Lightning Legion, Prefect of the Bosporan Cohort, Pontifex, Prefect of Publius Sulpicius Quirinius the Duumvir, Prefect of Marcus Servilius, Prefect... (Inscriptiones Latinae Selectae, 9503)

Källa: <https://biblearchaeologyreport.com/2019/12/19/quirinius-an-archaeological-biography/>

Erastus inscription:

“Erastus, in return for his aedileship laid [the pavement] at his own expense.”

Källa: John McRay, *Archaeology and the New Testament*. (Grand Rapids: Baker Academic, 1991), 331.

Gallio inscription (Delphi inscription):

“Tiberius Claudius Caesar Augustus Germanicus, 12th year of tribunician power, acclaimed emperor for the 26th time, father of the country, sends greetings to [...]. For long have I been well-disposed to the city of Delphi and solicitous for its prosperity, and I have always observed the cult of the Pythian Apollo. Now since it is said to be destitute of citizens, as my friend and proconsul L. Iunius Gallio recently reported to me, and desiring that Delphi should regain its former splendour, I command you (singular) to invite well-born people also from other cities to come to Delphi as new inhabitants, and to accord them and their children all the privileges of the Delphians as being citizens on like and equal terms. For if some are transferred as colonists to these regions....”

Källa: Joseph M. Holden & Norman Geisler, *The Popular Handbook of Archaeology and the Bible*, (Eugene: Harvest House Publisher, 2013), 357.

Statius (c. AD 45 - 96) in *Silvae* (2.7).

”More so even than giving us Seneca, Or producing honey-tongued Gallio.”

Sources:

https://www.poetryintranslation.com/PITBR/Latin/StatiusSilvaeBkII.php#anchor_Toc314490532

Seneca the Younger (c. 4 f.Kr. - 65 AD) in *Naturales Quaestiones*.

“I used to tell you that my brother Gallic [Gallio] a man whom even his most ardent admirer cannot love according to the measure of his deserts was a stranger to other vices...”

Källa: <http://naturalesquaestiones.blogspot.com/2009/08/book-iv-tr-john-clarke.html>

Seneca the Younger (c. 4 f.Kr. - 65 AD) in *ad Novatvm de Ira* (“To Novatus on anger”)

“You have asked me, Novatus, to write on how anger can be mitigated.”

Källa:

https://books.google.se/books?id=9jqOAgAAQBAJ&pg=PA127&redir_esc=y#v=onepage&q&f=false

Pliny the Elder (c. 23-79 AD) in *The Natural History* (31:33).

“Sea-water also is employed in a similar manner for the cure of diseases. It is used, made hot, for the cure of pains in the sinews, for reuniting fractured bones, and for its desiccative action upon the body: for which last purpose, it is also used cold. There are numerous other medicinal resources derived from the sea; the benefit of a sea-voyage, more particularly, in cases of phthisis, as already mentioned, and where patients are suffering from hæmoptosis, as lately experienced, in our own memory, by Annæus Gallio, at the close of his consulship: for it is not for the purpose of visiting the country, that people so often travel to Egypt”

Källa:

<https://www.perseus.tufts.edu/hopper/text?doc=Plin.+Nat.+31.33&fromdoc=Perseus%3Atext%3A1999.02.0137>

Tacitus (c. 55-120 AD) in *Annals* (16.71).

“Mela, son of the same parents as Gallio and Seneca”

Källa:

<https://www.perseus.tufts.edu/hopper/text?doc=Tac.+Ann.+16&fromdoc=Perseus%3Atext%3A1999.02.0078>

Tacitus (c. 55-120 AD) in *Annals* (15.23).

“Clemens denounced Junius Gallio, who was terror-stricken at his brother Seneca's death and was pleading for his life.”

Källa:

<https://www.perseus.tufts.edu/hopper/text?doc=Tac.+Ann.+15&fromdoc=Perseus%3Atext%3A1999.02.0078>

Cassius Dio (c. 165-235 AD) in *ut i verket Roman History* (62.20).

”As a fitting climax to these performances, Nero himself made his appearance in the theatre, being announced under his own name by Gallio.”

Källa: https://penelope.uchicago.edu/Thayer/E/Roman/Texts/Cassius_Dio/62*.html

Pibechis (3rd century AD) in *PGM IV (Greek Magical Papyrus 4)*.

”I conjure you by the god of the Hebrews, Jesus”

Källa: <https://www.roger-pearse.com/weblog/2011/10/08/more-on-jesus-in-the-greek-magical-papyri/>

Josephus (AD 37–99) in *Antiquities of the Jews* (18.33–35, 18.95–97):

“... and when he had possessed that dignity no longer than a year, Joseph Caiaphas was made his successor.”

“Besides which, he also deprived Joseph, who was also called Caiaphas, of the high priesthood, and appointed Jonathan the son of Ananus, the former high priest, to succeed him. After which, he took his journey back to Antioch.”

Källa:

<https://www.perseus.tufts.edu/hopper/text?doc=J.+AJ+18&fromdoc=Perseus%3Atext%3A1999.01.0146>

Silver Phylactery inscription:

“[In the name?] of St. Titus.

Holy, holy, holy!

In the name of Jesus Christ, Son of God!

The lord of the world
resists to the best of his [ability?]
all seizures[?]/setbacks[?].
The god[?] grants well-being
Admission.
This rescue device[?] protects
the person who
surrenders to the will
of the Lord Jesus Christ, the Son of God,
since before Jesus Christ
bend all knees: the heavenly ones,
the earthly and
the subterranean, and every tongue
confess [to Jesus Christ].”

Source: <https://www.smithsonianmag.com/smart-news/archaeologists-say-this-tiny-amulet-is-the-oldest-evidence-of-christianity-found-north-of-the-alps-180985674/>