

Easter Day 2020

“He is risen and has appeared to Simon....”
(Luke 24.34)

The Declaration¹:
Christ is Risen!
The Response:
He is Risen Indeed!

An Historical Reflection on the Resurrection

You can lock down people - but you can't lock down Jesus Christ. Happy Easter! Here are a few thoughts on the event of the Resurrection.

Introduction

The old medieval scholars, theologians and philosophers, believed there were two books which taught us about the world: the book of Scripture and the book of Nature. These, they said, both come from the same Source and – if we only knew enough – we would discover their harmony. Since the Scientific Revolution in the sixteenth century (the paradigm shift from Aristotelianism to Newton's mechanical view of the world) the book of Scripture has, over the past 300 years, gradually closed until today we find in secular society only the book of nature open to us and naturalism the religion of our age. This is unfortunate to the extent that half the puzzle is missing. This causes spiritual emptiness and a certain confusion about life - after all, at the end of the day Man (Woman) is a spiritual being; she loves, she feels, she has emotions, she has a spiritual hunger. Among all living creatures, only human beings seem to wrestle with why we exist. But it's possible to get lost. John Marshall once wrote: *all alike felt themselves very helpless in face of the growing sadness of life, in face of the deepening mystery of the world beyond..* He was, of course, speaking about ancient Greece but the same could be said today. Since Newton there has been another paradigm shift from Newtonian mechanics to Quantum mechanics. There will no doubt be more in the future (if we survive); it is the glory of science to change.

This small piece on the resurrection (nothing original – nothing really new) was written for our most important day in the Christian calendar.

In recent decades there has been a growing disillusionment with naturalism among some leading scientists and philosophers including, among others, the Nobel prizewinner Max Delbruck, the director of the human genome project Francis Collins, and the analytical philosopher Alvin Plantinga. In the Appendix I've included a quote from biologist Sy Garte who, as a scientist and one-time atheist coming to Christ writes, *my lifelong sense of emptiness was filled with a brilliant and enlightening new understanding.* A return to the two books, the book of Science and the book of Scripture, is important for the physical, spiritual and emotional nourishment and well-being of us all. Alexander Wood once said, *Christianity functions to illuminate life and make it whole.* He was right. It does so because there is new life in Jesus Christ – whose resurrection we think about today. New life which is also exemplified in the book of nature as we look at it and love it and respond to it and always express it best in poetry:

*Loveliest of trees, the cherry now
Is hung with bloom along the bough,
And stands about the woodland ride
Wearing white for Eastertide.* (A E Housman)

It's a fairly well-established fact that Jesus Christ was publicly executed around about AD30 in Jerusalem at a time when Pontius Pilate² was procurator of Judaea during the reign of Tiberius Caesar (ruled 14-37AD). This was by the standard means of crucifixion and the action was instigated by the Jewish Sanhedrin. The non-Christian historical accounts of Flavius Josephus, Cornelius Tacitus, Lucian of Samosata, Maimonides and even the Jewish Sanhedrin corroborate the early Christian eyewitness accounts.

Several lines of evidence exist which, taken together, make a compelling case for Christ's resurrection. Sir Lionel Luckhoo³ the well-known lawyer and statesman (of *Guinness Book Records* fame) once wrote, "*I have spent more than forty two years as a defence trial lawyer appearing in many parts of the world and am still in active practice. I have been fortunate to secure a number of successes in jury trials and I say unequivocally the evidence for the Resurrection of Jesus Christ is so overwhelming that it compels acceptance by proof which leaves absolutely no room for doubt.*"

The secular response to the same evidence is predictably apathetic in accordance with its commitment to methodological naturalism⁴. Such an unwavering allegiance to natural causes regardless of substantive evidence to the contrary is not conducive to an impartial (and therefore adequate) investigation of the evidence. Forcing a philosophical predisposition (world-view) upon the evidence hinders objectivity. As Werner von Braun once said, "*To be forced to believe only one conclusion... would violate the very objectivity of science itself.*"

But what evidence do we have exactly?

First there is sincere eyewitness testimony. Early Christian writers cited eyewitnesses of the risen Lord Jesus, some of whom documented their own experiences. Of these many resolutely endured prolonged torture and death rather than repudiate their faith in Christ. This fact attests to their sincerity and rules out deception on their part. According to the historical record, most Christians could end their suffering simply by renouncing the faith⁵. Both the Jewish and Roman authorities allowed this. Instead, it seems that most Christians opted to endure the suffering and proclaim Christ's resurrection despite having to die for it.

Whilst the testimony of martyrdom is remarkable, it's not necessarily compelling. It doesn't validate a belief so much as authenticate a believer by demonstrating his or her sincerity in a tangible way. What makes the earliest Christian martyrs different is that they *knew* whether or not what they were professing was true. They either saw Jesus Christ alive after His death or they didn't. It follows that if the resurrection story was merely a pretence, why would so many perpetuate it given their circumstances? In other words, why would they all knowingly cling to such an unprofitable notion in the face of persecution, imprisonment, torture, and death? ⁶

1 Pronounced Christos Anest-ee – the response, He is Risen indeed! is pronounced: Alayth-oh-s Anest-ay!

2 For more on Pontius Pilate see References note 2

3 Sir Lionel Alfred Luckhoo KCMG CBE QC (1914-1997). Luckhoo was a Guyanan politician, diplomat, and well-known lawyer, famed for his 245 consecutive successful defences in murder cases. He was the brother of the Guyana Governor-General Sir Edward Luckhoo.

4 For those unfamiliar with the term, methodological naturalism is the human endeavour of explaining everything in terms of natural causes and natural causes only. If an alleged historical event defies natural explanation (e.g., a miraculous resurrection), secular scholars generally treat it with overwhelming scepticism, regardless of the evidence, no matter how favourable and compelling it may be. See Reference note 4

5 For example The Book of Acts (taken as an historical document) chapter 4 verses 1-7. Also see the letters of Pliny the Younger to the emperor Trajan (Book X.97) seeking advice on how to best deal with Christians.

6 For 9/11 attacks objection see References note 6

The Apostles, as a group, underwent an undeniable change following the post-resurrection appearances of Christ. Both Christian and non-Christian sources attest to this. Immediately following the crucifixion, they hid in fear for their lives. Following the resurrection they took to the streets, boldly proclaiming the resurrection despite intensifying persecution. What accounted for this sudden and dramatic change? Certainly not the hope for any sort of financial or political gain. The Apostles gave up everything they had to preach the resurrection – and this included their own lives⁷

A second point concerns the conversion of certain key sceptics, notably Paul and James, the Lord's brother. Paul was, by his own admission, a violent persecutor of the early Church. After what he describes as an encounter with the risen Christ, Paul underwent an immediate and drastic change from being a vicious persecutor to one of the most prolific and selfless defenders of the Christian faith. Like many early Christians, Paul suffered poverty, persecution, beatings and imprisonment, hardship and shipwreck, and finally execution⁸ – all this because of his steadfast commitment to the fact of Christ's resurrection⁹.

James, though not as hostile as Paul, was nevertheless sceptical. But a post-resurrection encounter with Christ turned him into an inimitable believer, and he became the leader of the Church in Jerusalem. We still have what scholars generally accept to be one of his letters to the early Church. Like Paul, James willingly suffered and died for his testimony, a fact which attests to the sincerity of his belief¹⁰

A third point concerns enemy attestation to the empty tomb and the fact that faith in the resurrection took root in Jerusalem. Jesus was publicly executed and buried in Jerusalem. It would have been impossible for faith in his resurrection to take root in Jerusalem while His body was still in the tomb where the Sanhedrin could exhume it, put it on public display, and thereby expose the hoax. Instead, the Sanhedrin accused the disciples of stealing the body, apparently in an effort to explain its disappearance (and therefore an empty tomb). So how do we explain the fact of the empty tomb?

The most common explanations are, firstly, that the disciples stole the body. If this were the case, they would have known the resurrection was a hoax. So why would they have been so willing to suffer and die for it? This is a problem. Secondly, all the professed eyewitnesses would have known that they hadn't really seen Christ and were therefore lying. And thirdly, with so many conspirators, surely someone would have confessed, if not to end his own suffering then at least to end the suffering of his friends and family.

7 For a new testament example see: Acts 12 verse 2 – the Herod mentioned in the text is Herod Agrippa I. For the Herodian dynasty see References note 7

8 For more on this see Sean McDowell's excellent study *The Fate of the Apostles (Examining the Martyrdom Accounts of the Closest Followers of Jesus)* – Biola University USA – Ashgate 2105 - Routledge 2016.

9 For hardship in St Paul's life see: *Paul the Traveller* Ernle Bradford 1974 Allen Lane – 2018 Endeavour Media. Also *St Paul: Traveller and Roman Citizen* by Sir William Ramsay 1912– Kindle Edition. Also see St Paul: second letter to the Corinthians chapter 11 (read the whole chapter – amazing resilience in adversity). Also the Book of Acts chapters 35-27. Loss of all things: see Philippians 3:7-11. Also St Paul: *If in this life only we have hope in Christ we are of all men most to be pitied* – 1 Cor.15.19

10 See Josephus' *Antiquities of the Jews* XX, ix, 1. For the martyrdom of James see Eusebius – in *A New Eusebius (Documents Illustrative of the History of the Church to AD 337)* edited by J. Stevenson SPCK

If the disciples didn't steal the body, how *else* do we explain the empty tomb? Did Christ fake his death and later escape from the tomb or did he swoon on the Cross and regain consciousness sometime later? It is difficult to realistically hold these views¹¹. According to eyewitness testimony, Jesus was beaten, tortured, lacerated and nailed to a large wooden cross. This was normal practice under Roman law and Jesus was no exception. He suffered internal damage, massive blood loss, asphyxiation and received a spear wound to the side. There's no good reason to believe that Jesus (or anyone else) could survive such an ordeal.¹² Roman soldiers were well experienced in obeying orders and making sure people were dead. To somehow 'fake' death in this way, remain in a tomb for a prolonged period without medical attention, food or water, remove the massive stone which sealed His tomb, escape undetected, convince hundreds of eyewitnesses that he was alive and in good health, and then disappear without a trace is unlikely so say the least.

The first generation of Christians were absolutely brutalized for their faith in the risen Jesus. Referring to the great fire of Rome (AD 64) the historian Tacitus asserts that Nero himself deliberately ordered the conflagration to make room for the expansion of his palace. Then he blamed it on a minority group (the Christians) in an effort to clear himself. Tacitus refers to this in his *Annals of Imperial Rome*:

*“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. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired.”*¹³

A final piece of evidence lies in the peculiarity of the eyewitness testimony. In all of the major resurrection narratives, women are credited as the first and primary eyewitnesses. This would be an odd invention since in both the ancient Jewish and Roman cultures a woman's testimony was not considered valuable¹⁴. Rather it was regarded as insubstantial and dismissible. Given this, it's unlikely that any perpetrators of a hoax in first century Judea would elect women to be their primary witnesses. Given all the male disciples who claimed to see the risen Christ, if they were all lying and the resurrection was a scam, why did they pick the most ill-perceived, distrusted witnesses they could find?

11 On swoon theory and St John's eyewitness account of the effusion of blood *and water* from the piercing of Jesus' side (John 19.34f) see F F Bruce *The Spreading Flame* Paternoster Press 1958 p66 (also footnotes 3 and 4 in Bruce).

12 On death by crucifixion see References note 12 - *New Bible Dictionary* – 1962 – Inter Varsity Press. Crucifixion as a method of execution was eventually abolished under Roman law.

13 Tacitus: *Annals* XV.44

14 For the assumed unreliability of a woman's testimony in the New Testament see Luke 24.11-23

In an interview with award-winning *Chicago Tribune* journalist Lee Stobel, philosopher William Lane Craig commented: “When you understand the role of women in first-century Jewish society, what’s really extraordinary is that this empty tomb story should feature women as the discoverers of the empty tomb in the first place. Women were on a very low rung of the social ladder in first-century Israel. There are old rabbinical sayings that said, '*Let the words of the Law be burned rather than delivered to women*' and '*blessed is he whose children are male, but woe to him whose children are female.*' Women’s testimony was regarded as so worthless that they weren’t even allowed to serve as legal witnesses in a Jewish court of Law. In light of this, it’s absolutely remarkable that the chief witnesses to the empty tomb are these women... Any later legendary account would have certainly portrayed male disciples as discovering the tomb - Peter or John, for example. The fact that women are the first witnesses to the empty tomb is most plausibly explained by the reality that - like it or not - they were the discoverers of the empty tomb. This suggests that the Gospel writers faithfully recorded what happened, even if it was embarrassing. This bespeaks the historicity of this tradition rather than its legendary status.”¹⁵

These lines of evidence combine to make a strong, if not compelling case: the demonstrable sincerity of the eyewitnesses (and in the Apostles’ case, compelling, inexplicable change), the conversion and demonstrable sincerity of a key antagonist and sceptic, the fact of the empty tomb, enemy attestation to the empty tomb, the fact that all of this took place in Jerusalem where faith in the resurrection began and thrived, the testimony of the women, the significance of such testimony given the historical context; all of these strongly attest to the historicity of the resurrection. To deny this evidence one would have to be a hardened sceptic.

Χριστος Ανεστι! Christ is Risen!

Αληθως Ανεστη! He is Risen Indeed!

Happy Easter

¹⁵ William Lane Craig in an interview with Lee Stobel and quoted by Stobel in his book *The Case For Christ*, Harper Collins Zondervan Grand Rapids: 1998, p. 217

Appendix

Science, Scientism and Scepticism

“Science” has taken us to the moon, allowed us to see DNA, and shown us that people who are assuredly dead do not return to life by natural causes. So, since the apostle Paul wrote that the truth of Christianity hinges on Christ's resurrection (1 Corinthians 15:17) has science disproved Christianity?

Whilst there is good historical evidence that Jesus' resurrection actually occurred, sometimes (an unwarranted) scepticism hovers over the four Gospels. Despite this, nearly all Bible scholars are confident that there are at least three sure facts concerning what happened:

1. Jesus was crucified on the orders of the Roman governor and died as a result.
2. Jesus' disciples honestly believed that he rose from the dead and had appeared to them beginning on the first day of the week (our Sunday).
- 3 A sworn enemy of the fledgeling Church named Saul of Tarsus (later the apostle Paul) had an experience that he believed was an appearance of the risen Jesus, prompting him to become a Christian and obey Christ's command to take the Gospel message to the Gentile world.

This last point would be similar to Jesus appearing to a Muslim who then leaves Islam and becomes the next Billy Graham. Saul became the complete opposite of what he'd been *because of the resurrection of Jesus* (see Acts chapter 9 as an historical document for the account).

Scholars who deny the resurrection attempt to explain away these facts. Some used to claim that Jesus' disciples lied about the resurrection appearances or that the reports of Jesus' resurrection were legends that developed over time. These have been touched on already. But once the second fact was admitted, that Jesus' original disciples sincerely believed he had risen and appeared to them shortly after his death, the legend and fraud theories fell apart. Today, in academic circles at least, they have been largely abandoned.

The theory most commonly held by non-Christian scholars today is that the appearances of the risen Jesus were *hallucinations* resulting from the disciples grief over Jesus' death. However this theory is also lacking in that it doesn't explain the third fact, namely, Saul's conversion experience. Rather than grieving over Jesus' death, Saul, seeing clearly the implications for Judaism, hated all that Christ stood for. As a result he arrested and imprisoned Christians in an attempt to kill off what he saw as a terrible heresy. A second point is that while an hallucination could conceivably explain an appearance of Jesus to an *individual* like, say, Peter (Luke 24:34; 1 Corinthians 15:5), it doesn't explain the appearances of Jesus to groups, such as the Twelve, or more than five hundred at one time, or to all of the apostles when they were together (1 Corinthians 15:5-7). But why not? Because hallucinations are like dreams. Just as a friend can't actually join you in one of your dreams, friends cannot join others in their hallucinations. So in this respect the hallucination theory fails.

In contrast to more sceptical theories, an actual resurrection explains the facts perfectly; how Jesus' devastated disciples and, later on, one of his best-know enemies, came to devote their lives to proclaiming Jesus Christ as risen from the dead. This is, by far, the most plausible interpretation of the three commonly accepted facts listed above. Whilst very few arguments (on almost any subject) are completely unassailable, as far as inference to the best explanation is concerned an actual resurrection of is, as Lionel Luckhoo said, by far the best candidate.

While science has shown that the dead do not return to life *by natural causes*, historical investigation suggests that Jesus was raised three days after His execution. If, therefore, one has an intuition that God exists, then one will likely not accept *as a premise* either that the existence of God is antecedently improbable, or that the burden of proof in respect of this properly lies on the believer. To do so would be to drop one's own convictions, one's own noetic structures or world-view. Many atheists say to Christians: 'Let's examine the question of whether God exists. In doing so, you will have to abandon all your beliefs and intuitions on the subject, and assume *a priori* that the existence of God is extremely improbable'. But this is a bad deal. There is no more reason for the Christian to do this than there is for the atheist to abandon his position. The atheist's standpoint from Naturalism is not 'neutral' and 'objective' as is sometimes assumed, rather it is just one of several basic options. Scientism (the belief that knowledge and scientific knowledge are co-extensive) is extremely problematic philosophically when taken as a metaphysical assumption.

In his book *The Work of His Hands (A Scientist's Journey from Atheism to Faith)* the biologist Sy Garte writes about the resurrection:

“There was no doubt in my mind as I finished (reading the book of) Acts that the resurrection was the central point of Christianity, that it defined who Jesus was and who we are. And I saw myself in Peter, and even more so in Paul... And, as I finally came to accept Christ as my Lord and Saviour, I saw that I and all of suffering humanity are perfectly reflected in the transformed lives of these apostles...”

He continues....

But how can a scientist believe in a miracle like the resurrection? *I rejected scientism a long time ago, so I had no problem understanding that science has limits, and that miracles, by definition, are not addressable by science...* (italics mine)

I have always been enamoured of history, and everything I have read about the history of early Christianity confirms my subjective belief in the reality of Christ's resurrection and divinity. The detailed historical case for the truth of the resurrection has been presented by many, on both academic and popular levels, and I can only add that I found this convincing *from the time I understood the historical reality of the first century...*(italics mine)

I believe in the resurrection of Christ because I believe ... in Jesus Christ as the incarnation of God on earth, and I believe in the redemption of human beings like Peter, Paul, Mary Magdalene, myself, and you. If there had been no resurrection, there would have been no Christianity, and history would have been entirely different ... I finally realized I *was* a Christian and dedicated my life to following Jesus... my lifelong sense of emptiness was filled with a brilliant and enlightening new understanding. As C.S. Lewis once insightfully said,

“I believe in Christianity as I believe that the Sun has risen,
not only because I see it but because by it I see everything else.”

Doug Chalk
Easter Sunday
2020

References

1 From the Greek Orthodox Church: Χριστός Ανέστη! Pronounced Christos Anest-ee – and the response, Αληθώς Ανέστη! He is Risen indeed! Pronounced: **Alay**-th-oh-s Anest-ay!

2 Pontius Pilate – the fifth procurator of Judaea between AD26-37. Prior to that, Judaea came under the jurisdiction of Archelaus the Ethnarch, son of Herod the Great. Herod the Great was appointed (puppet) king of Judaea in 37BC by Mark Antony. Mark Antony with Cleopatra VII were later defeated by Octavian (Augustus Caesar in the Bible) at the naval battle of Actium of 31BC. Actium was the last battle of the Roman republic – after that it became an Empire. Augustus (Octavian) ruled as emperor from BC26 to AD14. Tiberius ruled between AD14-37 and was the emperor at the time of Jesus (see Luke 3.1). Archelaus, son of Herod the Great, ruled Samaria and Idumaea as well as Judaea. In 1961 the first inscription providing archaeological evidence of Pilate's existence came to light when a stone slab was discovered at Caesarea bearing the Latin names *Pontius Pilatus* and *Tiberius*.

3 Sir Lionel Alfred Luckhoo KCMG CBE QC (1914-1997). Luckhoo was a Guyanan politician, diplomat, and well-known lawyer, famed for his 245 consecutive successful defences in murder cases. He was the brother of the Guyana Governor-General Sir Edward Luckhoo.

4 For those unfamiliar with the term, methodological naturalism is the human endeavour of explaining everything in terms of natural causes and natural causes only. If an alleged historical event defies natural explanation (e.g., a miraculous resurrection), secular scholars generally treat it with overwhelming scepticism, regardless of the evidence, no matter how favourable and compelling it may be.

Phillip Johnson in his book *Reason in the Balance* writes: *It has often seemed to me that many modern academics take naturalism for granted; so much so they think that naturalism is 'neutral' and 'objective' rather than just one of several basic options.* See Phillip E. Johnson, *Reason in the Balance* (Downers Grove, IL: InterVarsity Press, 1995).

On Max Delbrück and Aristotle see *Aristotle, DNA, and The Unmoved Mover*

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On the idea of the unmoved mover, Delbrück wrote:

*I should like to suggest, furthermore, that the reason for the lack of appreciation, among scientists, of Aristotle's scheme lies in our having been blinded for 300 years by the Newtonian view of the world. So much so, that anybody who held that the mover had to be in contact with the moved and talked about an "unmoved mover" collided head-on with Newton's dictum: Action equals reaction. Any statement in conflict with this axiom of Newtonian dynamics could only appear to be muddled nonsense, a left over from a benighted, pre-scientific past. And yet, "unmoved mover" perfectly describes DNA: it acts, creates form and development and is not changed in the process. – Max Delbrück, *Aristotle–tote–tote*, Reprinted from "Of Microbes and Life" J. Monod and E. Borek, eds. Columbia University Press, 1971, p. 55.*

Elsewhere he said: *If the Nobel prize could be awarded posthumously I think they should consider Aristotle for the discovery of the principle implied in DNA*

5 For example The Book of Acts (taken as an historical document) chapter 4 verses 1-7. Also see the letters of Pliny the Younger to the emperor Trajan (Book X.97) seeking advice on how to best deal with Christians.

6 While the 9/11 suicide hijackers undoubtedly believed what they professed (as evidenced by their willingness to die for it) they could not and did not know if it was true. They put their faith in traditions passed down to them over many generations. In contrast, the earliest Christian martyrs were the *first* generation. This included most of the apostles. Either they saw what they claimed to see, or they didn't.

7 For a New Testament example see: Acts 12 verse 2 – the Herod mentioned in the text is Herod Agrippa I (ruled 41-44AD). For the Herodian dynasty see below (these are from my notes so please pardon the shorthand). See also Sean McDowell below note 8

The Herodian Dynasty (BC37-AD92)

Antipater the Idumaeen = Herod the Great(b73BC-ruled37-4BC)

4 wives 15 children – killed 1 wife & 2 sons – died chronic kidney disease age 69

Second Generation – the four sons of Herod the Great (NT relevance only)

Herod Philip I/Herod II(b.27BC/no rule)(d. AD33)-father of Salome(d.of Herodias) in Mk 6: 21-29

Herod Archelaus(b.23BC ruled 4BC-AD6 died AD18) – ethnarch of Samaria, Judaea, Idumaea

Herod Antipas(b.21BC ruled 4BC-39AD)-tetrarch of Galilee and Peraea -beheaded J&mocks Jesus

Herod Philip II(b.20BCruled 4BC-34AD) – tetrarch of Iturea, Trachonitis, Batanaea

Third Generation – two grandsons of Herod the Great

Herod Agrippa I (ruled 41-44AD) – Judaea (the Herod hailed as a god in Acts 12)

Herod of Chalc(s)is (ruled Chalcis 41-48AD)- Chalcis includes Iturea, Trachonitis and Batanaea

Fourth Generation – the great grandson of Herod the Great

Herod Agrippa II(ruled 48-92AD) – ruled Chalcis and other parts m.Bernice(the Herod Acts 25/26)

8 For more on this see Sean McDowell's excellent study *The Fate of the Apostles (Examining the Martyrdom Accounts of the Closest Followers of Jesus)* – PhD thesis Biola University USA – Ashgate Publishing 2105 - Routledge London and New York 2016.

9 For hardship in St Paul's life see: *Paul the Traveller* Ernle Bradford 1974 Allen Lane – 2018 Endeavour Media. Also *St Paul: Traveller and Roman Citizen* by Sir William Ramsay 1912– Kindle Edition. Also see St Paul: second letter to the Corinthians chapter 11 (read the whole chapter – amazing resilience in adversity). Also the Book of Acts chapters 35-27. Loss of all things: see Philippians 3:7-11. Also St Paul: *If in this life only we have hope in Christ we are of all men most to be pitied* – 1 Cor.15.19

10 See Josephus' *Antiquities of the Jews* XX, ix, 1. For the martyrdom of James see Eusebius – in *A New Eusebius (Documents Illustrative of the History of the Church to AD 337)* edited by J. Stevenson SPCK (page 1 – in my large paperbacks version). For the appearance to James see: Paul's first letter to the Corinthians chapter 15 verse 7.

11 On swoon theory and St John's eyewitness account of the effusion of blood *and water* – the result of the spear piercing the pericardium (the sac that surrounds the heart) and the heart itself. from the piercing of Jesus' side (John 19.34f) see F F Bruce *The Spreading Flame* Paternoster Press 1958 p66 (also footnotes 3 and 4 in Bruce). Also NIV Study Bible page 1603 footnote to Jno. 19.34

12 “Death by crucifixion was usually protracted, rarely supervening before thirty-six hours, and on occasion taking as long as nine days; so the centurion and four soldiers were left as a guard to prevent a rescue. The pain was intense, as the whole body was strained while the hands and feet, which are a mass of nerves and tendons, would lose little blood. After a while the arteries of head and stomach would be surcharged with blood, causing a throbbing headache, and eventually traumatic fever and tetanus would set in. When for any reason it was proposed to put the sufferer out of his misery before the end, as if to compensate for the abbreviated suffering, the legs were shattered with blows from a club or hammer and the *coup de grace* was dealt with a sword or lance, usually in the side”. *New Bible Dictionary* – 1962 – Inter Varsity Press. Crucifixion as a method of execution was eventually abolished under Roman law.

13 Tacitus: (Annals, XV, 44)

14 For the assumed unreliability of a woman's testimony in the New Testament see Luke 24.11-23

15 William Lane Craig in an interview with Lee Stobel and quoted by Stobel in his book *The Case For Christ*, Harper Collins Zondervan Grand Rapids: 1998, p. 217