



TOPIC: The Eternal Deity, Human Birth, Crucifixion, & Resurrection of Jesus Christ

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1. Overview of Topic

- a. Unlike most other religions, in Christianity we see evidences of God Himself coming down to mankind for relationship and redemption, most other religions rely on human effort to try to reach out to God. In Jesus Christ we see the incarnation of the eternal God, Who desired to reveal Himself, His love, and His redemption for mankind in a tangible way. Join us as we explore the historical and biblical evidences for the Crucifixion, Resurrection, and Eternal Deity of Jesus Christ.

2. Definitions of Terms

- a. **Tri-unity (Trinity)**: The unique nature of the one true God (Yahweh), self-revealing Himself through scripture as possessing three co-existing personal dimensions (Father, Son, and Holy Spirit – see Matthew 28:19).
- b. **Crucifixion**: Crucifixion is a method of capital punishment in which the condemned is tied or nailed to a large wooden cross, beam or stake and left to hang until eventual death. It was used as a punishment by the Persians, Carthaginians, and Romans, among others.



3. Biblical Evidences for the Deity of Jesus

New Testament expressly presents Jesus as being the incarnation of the eternal Deity.

Many New Testament declarations are made by Jesus himself, Jesus's acceptance and approval of others calling Him God, or where He acknowledged possessing divine attributes which only the true God could possess. *[These verses listed here are in addition to the many other Old Testament and New Testament Verses calling Jesus Christ God or possessing attributes only God can have]*

Biblical Evidence Roster

- 3 – Jesus called himself God by name or approved others calling Him God
- 4 -- Jesus claimed Eternal Pre-Existence (eternally uncreated)
- 3 -- Jesus claimed to be the Source of Eternal Life
- 4 -- Jesus claimed to be equal with “God the Father” and of the same Substance, Honor, & Glory
- 9 -- Jesus claimed Attributes that Only God Possesses
- 5 – Jesus accepted true worship to Himself
- 2 – Early Church Creedal Statements (Nicene and Chalcedon)



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Jesus called Himself God and Accepted Others calling Him God

A. Jesus declared himself as Eternally Pre-Existing and the Divine Name (I AM)

****John 8:58****

"Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am."

This supports Jesus' deity by claiming eternal existence prior to Abraham and using the divine name "I am" from Exodus 3:14, reserved for God alone.

B. Jesus accepted being Declared God

****John 20:28-29****

"Thomas answered and said to Him, "My Lord and my God! Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."

This supports Jesus' deity as He accepts Thomas' direct address of Him as God without rebuke, affirming the declaration.

C. Jesus declared Himself (along with the Father) to be the "Lord God" and Almighty."

Revelation 1:7-8, 17-18 & 22:12,13,20:

*"BEHOLD, HE [JESUS] **IS COMING** WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen. **"I am the Alpha and the Omega," says the***



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*Lord God, “who is and who was and who **is to come**, the Almighty When I saw Him [Jesus], I fell at His feet like a dead man. And He placed His right hand on me, saying, **Do not be afraid; I am the first and the last, and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades** Behold, I [Jesus] am coming soon, and My reward is with Me, to give to each one according to what he has done. **I am the Alpha and the Omega, the First and the Last, the Beginning and the End** He who testifies to these things says, “Yes, I am coming soon.” Amen. Come, Lord Jesus.”*

This supports Jesus' deity as He declares Himself to be the one coming, the Lord God, and Almighty.”

Jesus Claimed Eternal Pre-Existence (uncreated)

D. Eternal Pre-Existence and Divine Name (I AM)

****John 8:58****

“Jesus said to them, “Truly, truly, I say to you, before Abraham was born, I am.”

This supports Jesus' deity by claiming eternal existence prior to Abraham and using the divine name "I am" from Exodus 3:14, reserved for God alone.

E. Alpha and Omega, First and Last (pre-Eternal and post-Eternal)

****Revelation 22:13****

“I am the Alpha and the Omega, the first and the last, the beginning and the end.”



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This supports Jesus' deity as He identifies Himself with divine titles signifying He is the origin and consummation of all existence.

F. Pre-Existent Glory

****John 17:5****

"Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world [Cosmos] was."

This supports Jesus' deity by claiming shared eternal glory with the Father before creation.

G. First and Last (pre & post Eternal)

****Revelation 1:17****

"When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, 'Do not be afraid; I am the first and the last,'"

This supports Jesus' deity as He uses a title signifying divine eternity.

Jesus claimed to be the Source of Eternal Life

H. Resurrection and the Life (source of eternal life)

****John 11:25-26****

"Jesus said to her, 'I am the resurrection and the life; he who believes in Me will live even if he dies, and whoever lives by believing in me will never die...'"



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This supports Jesus' deity by claiming to be the source of resurrection and eternal life, powers only God possesses.

I. Source of Eternal Life (Living Water)

****John 4:14****

"but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life."

This supports Jesus' deity as He offers eternal life through Himself, a divine provision.

J. Source of Eternal Life

****1 John 1:1-2****

"That which was from the beginning, which we have heard, which we have seen with our own eyes, which we have gazed upon and touched with our own hands—this is the Word of life. And this is the life that was revealed; we have seen it and testified to it, and we proclaim to you the eternal life that was with the Father and was revealed to us."

This supports Jesus' deity as He provides eternal life through Himself, a divine provision.



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Jesus Claimed to be One with “God the Father” and of the same Substance & Honor

K. Unity with the Father

****John 10:30****

“I and the Father are one.”

This supports Jesus' deity through His declaration of oneness in essence with God the Father, implying divine equality.

L. Equality with God

****John 5:18****

“For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.”

This supports Jesus' deity as His actions and words imply equality with God, recognized by His opponents.

M. Visible Manifestation of the Father

****John 14:9****

“Jesus said to him, “Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, ‘Show us the Father’?”



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This supports Jesus' deity as He asserts that seeing Him is equivalent to seeing God the Father, indicating He is the incarnation of God.

N. Must be Honored just as the Father is Honored

****John 5:23****

"so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him."

This supports Jesus' deity by demanding the same honor given to God the Father, a claim only deity can make. (God will not share His honor and glory with another, Isaiah 42:8)

Jesus Possessed Attributes that Only Deity Possesses

O. Authority to Forgive Sins

****Mark 2:5-7****

"And Jesus seeing their faith said to the paralytic, "My son, your sins are forgiven." But there were some of the scribes sitting there and reasoning in their hearts, "Why does this man speak that way? He is blaspheming; who can forgive sins but God alone?"

This supports Jesus' deity as He forgives sins, an act the scribes recognize as belonging solely to God, yet Jesus exercises this divine prerogative.



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P. Authority to Forgive Sins

****Matthew 9:6****

“But so that you may know that the Son of Man has authority on earth to forgive sins” —then He *said* to the paralytic, “Get up, pick up your bed and go home.”

This supports Jesus' deity by demonstrating authority to forgive sins, exclusive to God.

Q. Good Shepherd

****John 10:11****

“I am the good shepherd; the good shepherd lays down His life for the sheep.”

This supports Jesus' deity as He identifies as the divine shepherd who sacrifices for His people, fulfilling God's role in Psalm 23. (see Hebrews 13:20)

R. The Way, Truth, and Life

****John 14:6****

“Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.”

This supports Jesus' deity by claiming exclusive access to God the Father and the embodiment and source of all truth and the source of eternal life.



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S. Claimed to be The Exalted and eternal “Son of Man” of Daniel 7:13-14

****Matthew 26:64****

“Jesus said to him, “You have said it yourself; nevertheless I tell you, hereafter you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven.”

This supports Jesus' deity by identifying as the divine Son of Man from Daniel 7, with eternal dominion. All are to serve the Son of Man forever, which is only allowed for God (Luke 4:8; Deuteronomy 6:13). Daniel 7:13-14:

13“I kept looking in the night visions,
And behold, with the clouds of heaven
One like a Son of Man was coming,
And He came up to the Ancient of Days [God the Father]
And was presented before Him.

14“And to Him was given dominion,
Glory and a kingdom,
**That all the peoples, nations and *men of every* language
Might serve [worship] Him.**
His dominion is an everlasting dominion
Which will not pass away;



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T. The Exalted and eternal “Son of Man” of Daniel 7:13-14

****Mark 14:62****

“And Jesus said, “I am; and you shall see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven.”

This supports Jesus' deity by claiming the divine position and authority and the object of divine service and worship from Daniel 7. All are to serve the Son of Man forever, which is only allowed for God (Luke 4:8; Deuteronomy 6:13).
Daniel 7:13-14:

13“I kept looking in the night visions,
And behold, with the clouds of heaven
One like a Son of Man was coming,
And He came up to the Ancient of Days [God the Father]
And was presented before Him.

14“And to Him was given dominion,
Glory and a kingdom,
**That all the peoples, nations and men of every language
Might serve [worship] Him.**
His dominion is an everlasting dominion
Which will not pass away;
And His kingdom is one
Which will not be destroyed.



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U. The Exalted and eternal “Son of Man” of Daniel 7:13-14

****Luke 22:69****

“But from now on the Son of Man will be seated at the right hand of the power of God.”

This supports Jesus' deity by claiming the divine position and authority and the object of divine service and worship from Daniel 7. All are to serve the Son of Man forever, which is only allowed for God (Luke 4:8; Deuteronomy 6:13).
Daniel 7:13-14:

13“I kept looking in the night visions,
And behold, with the clouds of heaven
One like a Son of Man was coming,
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Might serve [worship] Him.**
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Which will not be destroyed.



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V. Jesus possesses All Power, All Honor, All Glory, and All Praise, Just like God the Father

****Rev 5:11-13****

*¹¹ Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. ¹² In a loud voice they were saying: **“Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!”** ¹³ Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, saying: **“To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!”***

This supports Jesus' deity by claiming supreme divine authority & attributes over all creation. Also see Revelation 4:11.

W. Gives Eternal Life

****John 10:28****

“and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.”

This supports Jesus' deity as He bestows eternal life, a divine act.



Jesus Accepts Worship on Earth and in Heaven

X. Jesus accepted Worship from Healed Blind Man

****John 9:38****

"And he said, "Lord, I believe." And he worshiped Him."

This supports Jesus' deity as the man worships after recognizing Jesus as the Son of Man. Jesus accepted the worship and does not rebuke the person.

Y. Jesus accepted Worship from Women at Tomb

****Matthew 28:9****

"And behold, Jesus met them and greeted them. And they came up and took hold of His feet and worshiped Him."

This supports Jesus' deity as the women worship the risen Christ. Jesus accepted the worship and does not rebuke the person.

Z. Jesus accepted Worship from Disciples

****Matthew 28:17****

"When they saw Him, they worshiped Him..."

This supports Jesus' deity as the disciples worship Him post-resurrection. Jesus accepted the worship and does not rebuke the person.



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AA. Jesus Accepted Worship

****Matthew 14:33****

"And those who were in the boat worshiped Him, saying, "You are certainly God's Son!"

This supports Jesus' deity as He permits the disciples to worship Him while acknowledging Him as God's Son, acts reserved for deity. **Isaiah 42:8** states that God does not share His glory or praise (or honor) with another.

BB. Jesus Accepts being worshipped, Just like God the Father

****Rev 5:11-13****

*¹¹ Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. ¹² In a loud voice they were saying: "**Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!**" ¹³ Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, saying: "**To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!**"*

This supports Jesus' deity by claiming supreme divine authority & attributes over all creation. Also see Revelation 4:11.



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Jesus Invites and Answers Prayer

CC. John 14:13,14 “And I [Jesus] will do whatever you ask in my name, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do *it*.”

DD. New Testament Examples:

- ✓ Corporate prayer to Jesus
 - Acts 1:6 — “Lord, will you at this time restore the kingdom...”
 - Acts 1:24–25 — “You, Lord... show which one you have chosen...”

- ✓ Individual prayer to Jesus
 - Acts 7:59 — “Lord Jesus, receive my spirit.”
 - Acts 7:60 — “Lord, do not hold this sin against them.”
 - Acts 22:10 — “What shall I do, Lord?”



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Early Church Creedal Statements (Nicene and Chalcedon)

1. Nicene Creed (325 AD)

*"We believe in one God, the Father almighty,
maker of heaven and earth, of all things visible and invisible.*

*And in one Lord Jesus Christ, the only Son of God,
begotten from the Father before all ages,
God from God, Light from Light,
true God from true God,
begotten, not made; of the same essence as the Father.*

*Through him all things were made.
For us and for our salvation he came down from heaven;
he became incarnate by the Holy Spirit and the virgin Mary,
and was made human.*



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*He was crucified for us under Pontius Pilate;
he suffered and was buried.
The third day he rose again, according to the Scriptures.
He ascended to heaven and is seated at the right hand of the Father.
He will come again with glory to judge the living and the dead.
His kingdom will never end.*

*And we believe in the Holy Spirit, the Lord, the giver of life.
He proceeds from the Father and the Son,
and with the Father and the Son is worshiped and glorified.
He spoke through the prophets.”*

We believe in one holy catholic and apostolic church.
We affirm one baptism for the forgiveness of sins.
We look forward to the resurrection of the dead,
and to life in the world to come. Amen.



2. The Creed of Chalcedon, (451 AD)

“We, then, following the holy fathers, all with one consent teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a rational soul and body; coessential with the Father according to the Godhead, and consubstantial with us according to the manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the bearer of God, according to the manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, without confusion, without change, without division, without separation; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one person and one subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning have declared concerning Him, and the Lord Jesus Christ Himself has taught us, and the creed of the holy fathers has handed down to us.”



4. Biblical Evidences for the Tri-Unity of God (Yahweh)

These Bible verses reveal that the eternal God (Yahweh) of the Bible revealed Himself as being One Being (Duet. 6:4), but with a composite nature (Gen. 2:24), revealing a multi-dimensional personhood, specifically a tri-unity, (Matthew 28:19; Colossians 2:9); Father, Son, and Holy Spirit.

a. Creation with Plural Language (plural noun for God, “Elohim”) connected to singular of the verb “create”

****Genesis 1:1****

“In the beginning God created the heavens and the earth.”

****Summary****: The plural language of God (Elohim, [N-mp](#)) used with the singular number verb “creation ([bā·rā](#), [V-Qal-Perf-3ms](#))” indicates a multi-dimension exists within the one true God and His divine essence. “God” (Elohim), a plural noun is used with a singular verb, implying plurality within unity, which also authenticates that God can truly be love from eternity, since love always requires an object to love outside of their person: the eternal interplay of love within and between the Father, son, and Holy Spirit.



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b. Creation with Plural Language

****Genesis 1:26****

“Then God said, ‘Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.’”

****Summary****: This verse supports the tri-unity of God through the plural pronouns “Us” and “Our” used by God (Elohim) when referring to Himself during the creation of humanity. The plural language suggests multiple persons within the Godhead collaborating, yet the singular “God” indicates one divine essence. The term is “God” (Elohim), a plural noun used with singular verbs, hinting at unity and plurality. The term “Us” cannot be in reference to God and angels or other beings, since it is declared that man was created specifically in the “Image of God,” not “God and others.”

c. Plural Counsel in Creation

****Genesis 3:22****

“Then the LORD God said, ‘Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever—’”

****Summary****: The phrase “LORD God” (Yahweh Elohim) uses the plural pronoun “Us” when referring to God’s knowledge of good and evil, implying a plurality of persons within the Godhead. This supports the tri-unity by suggesting a divine counsel among persons, while “LORD” (Yahweh) underscores the singular divine name. Pronouns: “Us” refers to God.



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q. Plurality in Divine Action

****Genesis 19:23-24****

“The sun had risen over the earth when Lot came to Zoar. Then the LORD [the Son] rained brimstone and fire on Sodom and Gomorrah from the LORD [the Father] out of heaven,”

****Summary**:** We see in Genesis 18, God [Yahweh] appearing in a body (able to be seen, talk, and even eat food) to Abraham on earth to discuss Sodom’s impending judgement. After seeing Sodom not even have 10 righteous persons within the city, Yahweh executed judgement, and cleansing is enacted for “Yahweh on earth” from “Yahweh in Heaven.” Remember, Yahweh is One (Duet 6:4) but “oneness” can be a composite-oneness, per Gennesis 2:24.

Note: The Bible indicates that **Yahweh-the-Father** (God the Father) appears to never leave heaven or His throne, and can only be seen in heaven

God the Father in not seen on Earth, only heaven:

1 Timothy 6:15-16: *“which He [God the Father] will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords, who alone possesses immortality and **dwells in unapproachable light, whom no man has seen or can see.** To Him be honor and eternal dominion! Amen.*



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Revelation 4:2-3

"At once I was in the Spirit, and I saw a throne standing in heaven, with someone seated on it. The One seated there looked like jasper and carnelian, and a rainbow that gleamed like an emerald encircled the throne."

God the Son is seen on Earth (but not in His full Glory), in addition to Genesis 19:23-24:

Exodus 24:9-10

*"Then Moses went up with Aaron, Nadab and Abihu, and seventy of the elders of Israel, **and they saw the God of Israel**. Under His feet was a work like a pavement made of sapphire, as clear as the sky itself. But God did not lay His hand on the nobles of Israel; they saw Him, and they ate and drank."*

Exodus 33:17-20

*The LORD said to Moses, "I will also do this thing of which you have spoken ...Then Moses said, "Please, show me Your glory!" And He said, "**I Myself will make all My goodness pass before you**, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion to whom I will show compassion." He further said, "**You cannot see My face, for mankind shall not see Me and live!**"*

Genesis 48:15-16

*"The God [Christ] before whom my fathers Abraham and Isaac walked, The God who has been my shepherd all my life to this day, **The angel** who has redeemed me from all evil, Bless the boys;"*



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d. Divine Counsel to Isaiah

****Isaiah 6:8****

"Then I heard the voice of the Lord, saying, 'Whom shall I send, and who will go for Us?'"

****Summary**:** The "Lord" (Adonai, not Yahweh here) uses both singular ("I") and plural ("Us") pronouns, suggesting a single God with multiple persons deliberating. This supports the tri-unity by indicating distinct persons within the Godhead sharing one purpose. Pronouns: "I" and "Us" refer to God.

q. Plurality in Divine Action

****Isaiah 48:12,16****

*"I am He, I am the First and I am the Last [God the Son, Yahweh] Come near to Me, listen to this: From the first I have not spoken in secret, From the time it took place, I was there. And now the **Lord GOD** has sent **Me**, and **His Spirit**."*

****Summary**:** The speaker ("I," often interpreted as the Messiah-Yahweh the Son) is sent by the "Lord GOD" (Yahweh the Father) along with "His Spirit," suggesting three persons: the sender (Father), the sent one (Son), and the Spirit. This supports the tri-unity. Pronouns: "I" (Messiah), "Me" (Messiah), "His" (Yahweh) refer to God.

f. Baptismal Formula of the Trinity

****Matthew 28:19****

"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,"



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****Summary****: Jesus commands baptism in the singular “name” (not names) of the Father, Son, and Holy Spirit, indicating three distinct persons sharing one divine essence. This explicitly supports the tri-unity by naming the three persons of the Godhead. The revealed name of God in the Old Testament was “Yahweh” (I am), but additional revelation in the New Testament calls His name “Father, Son, and Holy Spirit.”

g. Jesus’ Unity with the Father

****John 10:30****

“I and the Father are one.”

****Summary****: Jesus (“I”) declares His oneness with the Father, implying distinct persons (Jesus and the Father) yet a unified divine essence. This supports the tri-unity by showing two persons of the Godhead as one in nature. The use on the term “One” is in the neuter-singular form, calling out composite-oneness, or unity and connection of eternal substance and essence, while “one” in unitary-form could be in the masculine gender form of “one.”

h. The Spirit Intercedes

****Romans 8:26-27****

*“In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but **the Spirit Himself** intercedes for us with groanings too deep for words; **and He** [the Son or Father] who searches the hearts knows what the mind of the Spirit is, because He [the Spirit] intercedes for the saints according to the will of God [the Father].”*



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****Summary**:** The Holy Spirit intercedes, distinct from “God” and “He who searches the hearts” (likely the Father), showing distinct roles within the Godhead. This supports the tri-unity by highlighting the Spirit’s personal action in harmony with God’s will.

i. Trinitarian Benediction

****2 Corinthians 13:14****

*“The grace of the **Lord Jesus Christ**, and the love of **God**, and the fellowship of the **Holy Spirit**, be with you all.”*

****Summary**:** This verse names the three persons—Jesus Christ, God (the Father), and the Holy Spirit—in a benediction, each with distinct attributes (grace, love, fellowship) yet unified in blessing. This explicitly supports the tri-unity.

j. Jesus’ Pre-Existence with the Father

****John 17:5****

“Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”

****Summary**:** Jesus (“I”) speaks of sharing glory with the Father (“You”) before creation, indicating distinct persons within the eternal Godhead. This supports the tri-unity by showing the Son’s pre-existent divine relationship. “



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k. Unity in Salvation

****Ephesians 4:4-6****

*"There is one body and **one Spirit**, just as also you were called in one hope of your calling; **one Lord**, one faith, one baptism, **one God and Father** of all who is over all and through all and in all."*

****Summary****: This lists the Spirit, the Lord (Jesus), and God the Father as distinct yet unified in the context of salvation, supporting the tri-unity by showing three persons in one divine purpose.

l. Sending of the Spirit by Father and Son

****John 15:26****

*"When the **Helper** comes, whom I will send to you **from the Father**, that is the Spirit of truth who proceeds from the Father, He will testify about **Me**,"*

****Summary****: Jesus ("I") sends the Holy Spirit from the Father, with the Spirit ("He") proceeding from the Father and testifying about Jesus. This shows three distinct persons interacting, supporting the tri-unity.

m. Divine Fellowship

****1 John 1:3****

*"what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the **Father**, and with **His Son Jesus Christ**."*



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****Summary****: Fellowship is with both the Father and the Son (Jesus Christ), indicating distinct persons within the Godhead. This supports the tri-unity by showing relational distinctions.

r. Spirit's Divine Role

****Acts 5:3-4****

*"But Peter said, 'Ananias, why has Satan filled your heart to **lie to the Holy Spirit** and to keep back some of the price of the land? ... You have not **lied to men but to God.**'"*

****Summary****: Lying to the Holy Spirit is equated with lying to God, showing the Spirit's deity and distinct personhood within the Godhead. This supports the tri-unity by affirming the Spirit as God.

s. Trinitarian Salvation Work

****1 Peter 1:2****

*"according to the **foreknowledge of God the Father**, by the sanctifying **work of the Spirit**, to **obey Jesus Christ** and be sprinkled with His blood: May grace and peace be yours in the fullest measure."*

****Summary****: The Father foreknows, the Spirit sanctifies, and Jesus Christ provides redemption, showing three distinct persons working in salvation. This supports the tri-unity explicitly.

t. Divine Attributes Shared

****Hebrews 1:8****



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“But of the Son He says, ‘Your throne, O God, is forever and ever, And the righteous scepter is the scepter of His kingdom.’”

****Summary****: The Father (“He”) addresses the Son as “God,” indicating the Son’s deity and distinct personhood within the Godhead. This supports the tri-unity by affirming the Son’s divine status. “

u. Spirit’s Eternal Nature

****Hebrews 9:14****

*“how much more will the blood of **Christ**, who through the **eternal Spirit** offered Himself without blemish to **God**, cleanse your conscience from dead works to serve the living God?”*

****Summary****: The eternal Spirit, Christ, and God (the Father) are mentioned, with the Spirit’s eternal nature showing His deity and distinct role. This supports the tri-unity by highlighting three persons in redemption.

v. Jesus’ Divine Submission

****Philippians 2:6-7****

*“who, although He existed in the **form [nature/essence] of God**, did not regard **equality** with God a thing to be grasped [held on to], but emptied Himself, taking the **form [nature/essence] of a bond-servant**, and being made in the likeness of men.”*

****Summary****: Jesus (“He”) existed in God’s **form** (nature/essence) and was **equal** with God, yet distinct as He emptied Himself. This supports the tri-unity by showing the



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Son's deity and distinct personhood. Pronouns "He" and "Himself" (Jesus) refer to God. "Form" is used here form both Jesus' human substance and Divine substance." Note: [morphē](#): Form, shape, or nature (essence).

w. Trinitarian Revelation

****Revelation 1:4-5****

*"John to the seven churches that are in Asia: Grace to you and peace, from **Him** who is and who was and who is to come, and from the **seven Spirits** who are before His throne, and from **Jesus Christ**, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth."*

****Summary****: Grace comes from God the Father ("Him who is..."), the Spirit ("seven Spirits," a symbolic reference to the Holy Spirit), and Jesus Christ, showing three distinct persons. This supports the tri-unity explicitly.

x. Divine Cooperation in Resurrection

****Romans 8:11****

*"But if the Spirit of **Him** who raised **Jesus** from the dead dwells in you, He who raised Christ Jesus from the dead [from hades and separation of body & spirit, not annihilation] will also give life to your mortal bodies through His **Spirit** who dwells in you."*

****Summary****: The Father ("Him") raises Jesus through the Spirit, showing three persons cooperating in resurrection. This supports the tri-unity by depicting distinct roles.



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y. Divine Titles Shared

****Revelation 22:13****

"I am the Alpha and the Omega, the first and the last, the beginning and the end."

****Summary****: Jesus ("I") claims divine titles (Alpha and Omega) also attributed to God in Revelation 1:8, showing shared deity between Father and Son. This supports the tri-unity by affirming the Son's divine identity.

z. Unity in Divine Purpose

****1 Corinthians 12:4-6****

*"Now there are varieties of gifts, but the **same Spirit**. And there are varieties of ministries, and the **same Lord**. There are varieties of effects, but the **same God** who works all things in all persons."*

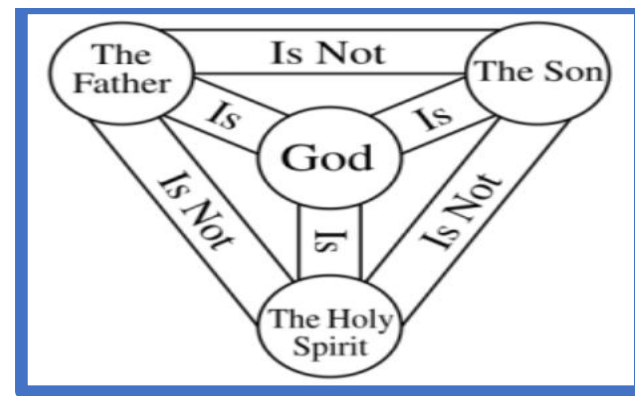
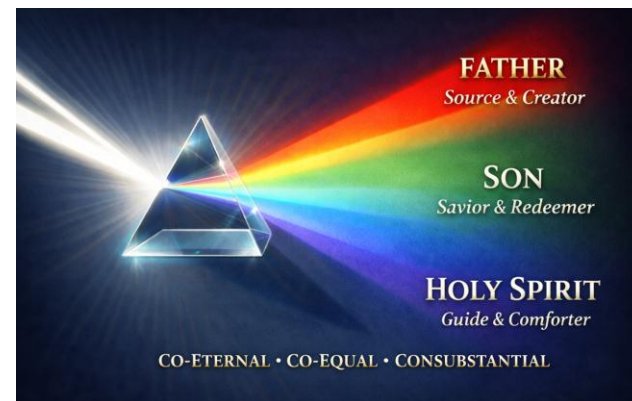
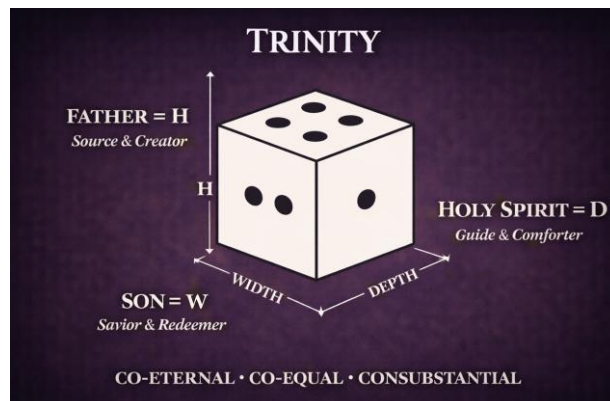
****Summary****: The Spirit, Lord (Jesus), and God (the Father) are distinct yet unified in distributing spiritual gifts, supporting the tri-unity by showing three persons with one divine purpose.



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aa. Graphical Examples that hint at the Biblical concept of the Trinity (One Being in the three persons [Father, Son, and Holy Spirit], each co-eternal, co-equal, and consubstantial):

While the nature of God is supernatural, eternal, and unique, these object concepts can help give a rough but imperfect glimpse in how “One Being can subsist in three persons”:





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5. God Leads a Sheltered Life? – a Story with a message:



Billions of people were scattered on a great plain before God's throne. Some of the groups near the front talked heatedly ... not with cringing shame, but with belligerence.

"How can God judge us?" said one. "What does He know about suffering?" snapped a brunette. She jerked back a sleeve to reveal a tattooed number from a Nazi concentration camp. "We endured terror, beatings, torture, death!" In another group a black man lowered his collar, "What about



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this?” he demanded, showing an ugly rope burn. “Lynched for no crime but being black! We have suffocated in slave ships, been wrenched from loved ones, toiled ‘till death gave release.’”

Far out across the plain were hundreds of such groups. Each had a complaint against God for the evil and suffering He permitted in His world. How lucky God was to live in Heaven where there was no weeping, no fear, no hunger, no hatred! Indeed, what did God know about what man had been forced to endure in this world? “After all, God leads a pretty sheltered life,” they said.

So each group sent out a leader, chosen because he had suffered the most. There was a Jew, a black, an untouchable from India, an illegitimate, a person from Hiroshima, one from a Siberian gulag, and on it went. In the center of the plain they consulted with each other.

At last they were ready to present their case. It was rather simple: Before God would be qualified to be their judge, He must endure what they had endured. Their decision was that God “should be sentenced to live on Earth as a man!” But because He was God, they set certain safeguards to be sure He could not use His divine powers to help Himself: Let Him be born a Jew. Let the legitimacy of His birth be doubted, so that none would know Who His Father was.



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Let Him champion a cause so just, but so radical, that it brings down upon Him the hate, condemnation, and efforts of every major traditional and established religious authority to eliminate Him. Let Him try to describe what no man has ever seen, felt, tasted, heard, or smelled ... let Him try to communicate God to men. Let Him be betrayed by His dearest friends.

Let Him be indicted on false charges, tried before a prejudiced jury, and convicted by a cowardly judge. Let Him see what it is to be terribly alone and completely abandoned by every living thing. Let Him be tortured and let Him die! Let Him die the most humiliating death, with common criminals.

As each leader announced his portion of the sentence, loud murmurs of approval went up from the great throngs of people. But when the last one had finished pronouncing the sentence there was a long silence. No one uttered another word. No one moved. For suddenly all knew ... God had already served His sentence.

—Author unknown



6. Historical Evidences for the Human Birth, Crucifixion of Jesus Christ

Links:

Human Birth (Incarnation): https://grok.com/share/c2hhcmQtMg==_25b21695-61d0-4952-ad46-bd0d0c85fbf0

Luke 2:2: <https://biblehub.com/commentaries/luke/2-2.htm> (Ellicott;)

Crucifixion: https://grok.com/share/c2hhcmQtMg%3D%3D_7bd01ffd-e5f6-419e-853c-9697cd4bd955

a. Evidences -- Human Birth (incarnation):

i. Josephus, Roman Historian

1. Josephus' works provide context for Judea under Herod the Great, including political instability and Roman oversight. While Josephus does not mention Jesus' birth, his accounts of Herod's rule and death (4 BCE) align with the Gospel timelines.

ii. Roman Historical Records

- a. Roman historians like Tacitus (Annals, 15.44) and Suetonius (Life of Claudius, 25) mention Jesus and/or early Christians, but do not specify his birth. However, Roman administrative practices, such as periodic censuses and taxation (e.g., the Census of Apamea, circa 6



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BC), support the plausibility of Luke's census narrative, indirectly corroborating a Bethlehem birth around 6–4 BC.

iii. Star of Bethlehem (Matthew 2:2)

Matthew describes a star guiding the Magi to Jesus. Astronomical records suggest possible celestial events, such as either the:

- conjunction of Jupiter and Saturn in 7–6 BC, observed in the constellation Pisces, associated with Judea, or
- Korean astronomical records from 5–4 BC also note a bright comet or nova, potentially aligning with Matthew's account and supporting a 6–4 BC timeframe.

iv. Archaeological Evidence of Bethlehem

- a. Excavations in Bethlehem reveal continuous habitation from the Iron Age through the Roman period. The Church of the Nativity, built over a cave traditionally identified as Jesus' birthplace, aligns with early pilgrimage sites.



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v. Early Christian Tradition (Church Fathers, c. 108-150 AD)

- a. Second-century Christian writers, such as Ignatius of Antioch (Epistle to the Ephesians, 19) and Justin Martyr, affirm Bethlehem as Jesus' birthplace and link his birth to Herod's era.

vi. Gospel Accounts of Jesus' Birth (Matthew and Luke, c. 65 AD)

- a. The primary sources for Jesus' birth are the Gospel accounts in Matthew (1:18–2:12, eyewitness of the adult Jesus Christ) and Luke (1:26–2:20, Physician-Chronologer of eyewitnesses).
- b. Luke places Jesus' birth in Bethlehem during the reign of Herod the Great and a census ordered by Caesar Augustus, while Quirinius was governor of Syria (**Luke 2:1–7**). Matthew corroborates Bethlehem as the birthplace and Herod's reign.

vii. Herod the Great's Reign (Matthew 2:1, 16)

Both Matthew and Luke place Jesus' birth during Herod's reign, which ended in 4 BCE, as confirmed by the Jewish historian Josephus (Antiquities of the Jews, 17.6–8). Herod's order to kill male infants under two years old (Matthew 2:16) suggests Jesus was born no later than 6–4 BCE, as Herod's death constrains the timeline.



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viii. Bethlehem as the Birthplace

Micah 5:2, cited in Matthew 2:6, prophesies a ruler from Bethlehem, which both Gospels affirm as Jesus' birthplace. Archaeological evidence, such as the Church of the Nativity in Bethlehem (built circa 330 CE under Constantine), reflects early Christian tradition identifying Bethlehem as the site, supported by second-century sources like Justin Martyr (Dialogue with Trypho, 78).

ix. John the Baptist's Birth and Cousinship (Luke 1:36)

Luke 1:36 explicitly states that Elizabeth, John the Baptist's mother, was a relative of Mary, Jesus' mother, and that Elizabeth was in her sixth month of pregnancy when Mary conceived. This suggests Jesus and John were close in age, likely born within six months to a year of each other. This familial connection is unique to Luke and lacks external corroboration but is consistent within early Christian narratives.

x. Roman Census of Quirinius (Luke 2:1–2)

A single or double historical event in the Roman Empire. A possible earlier registration under Augustus' decree (circa 8–6 BC) aligns with



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Roman administrative practices, supporting a birth date around 6–4 BC in Bethlehem.

Luke's reference to a census under Quirinius solution:

The Census Under Quirinius

Publicius Sulpicius Quirinus ("Cyrenius" is the Greek form of the last of the three names) was Consul 12 B.C. but he is not named as Governor of Syria till after the deposition of Archelaus, in A.D. 6, and he was then conspicuous in carrying out a census which involved taxation in the modern sense; and this was the "taxing" referred to in Gamaliel's speech ([Acts 5:37](#)) as having led to the revolt of Judas of Galilee.

St. Luke is as accurate in his history here as he is proved to be in all other points where he comes in contact with the contemporary history of the empire.

Luke 2:2 "This was the first census taken while Quirinius was governor of Syria."

How are we to explain the statement of St. Luke so as to reconcile it with the current facts of history? We have two credible options:

- i. **Quirinius served as Syrian governor twice**, either both formally, or one informally (rector) and one formally (governor). Our knowledge of the governors of Syria at this period is imperfect. Quirinus also served as of Governor Syria while he was governor of Cilicia (north and adjacent to Syria). The fact that Quirinus appears as a rector, or special commissioner attached to Caius Cæsar, when he was sent to Armenia (Tac. Ann. iii. 48), at some period before A.D. 4, the year in which Caius died— and



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probably between B.C. 4 and 1—shows that he was in the East (near Syria) at this time, and we may therefore fairly look on St. Luke as having supplied the missing link in the succession, or at least as confirming the statement that Quirinus was in some office of authority in the East.

- i. **Luke's use of the word "first" implies that two separate censuses were done by Quirinius**, one circa 5 BC and the other circa 6 AD (Acts 5:37). These Census' could have both be complete; or implemented in phases, the first part c.5 BC registration only, and the c.6 AD actual taxing begins.
- ii. Historian Tacitus records the fact that **Quirinius** triumphed over a Cilician tribe (the Homonadenses) after his consulship; and, as Cilicia was, at that time, attached to the province of Syria, it is probable that he was actually "governor" in the stricter sense of a term somewhat loosely used. "This enrolment was the first under Quirinus's government of Syria."
- ii. **The word translated "first" can be taken to mean "before,"** as it is rendered in [John 1:15](#); [John 1:30](#). This cuts the knot of the difficulty. Therefore, the sentence simply means that the census of c. 5 BC occurred before the governorship Quirinius in c. 6 AD.



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b. Roster of Evidences for the Crucifixion:

- 14 - Secular & Non-Christian,
- 4 - Biblical Eyewitnesses,
- 10 - Early Church Fathers evidencing support for the crucifixion of Jesus

Secular & Non-Christian

1. Josephus Flavius, Antiquities of the Jews, Book 18, Chapter 3.3 (Testimonium Flavianum, c. 93 AD)

Excerpt:

"Now there was about this time Jesus, a wise man. For he was a doer of startling deeds, a teacher of such men as receive the truth with pleasure. And he gained a following both among many Jews and many of Greek origin. And when Pilate, at the suggestion of the principal men amongst us, condemned him to the cross, those that loved him at the first did not forsake him. And the tribe of Christians, so named from him, are not extinct at this day."

Reference Identifier: Josephus, Antiquities 18.3.3

Evidence Statement: This passage is widely accepted in its reconstructed form as authentic to Josephus. It confirms Jesus' existence as a historical figure, his role as a teacher, his crucifixion under Pontius Pilate, and the persistence of his followers, known as Christians, aligning with New Testament accounts.



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2. Josephus Flavius, Antiquities of the Jews, Book 20, Chapter 9.1 (c. 93 AD)

Excerpt:

"...and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned."

Reference Identifier: Josephus, Antiquities 20.9.1

Evidence Statement: This passage, considered authentic by most scholars, references Jesus as "the so-called Christ" and confirms the existence of his brother James, who was martyred. It supports the historical existence of Jesus and his recognition as a significant figure within Jewish circles.

3. Cornelius Tacitus, Annals, Book 15, Chapter 44 (c. 116 AD)

Excerpt:

"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."

Reference Identifier: Tacitus, Annals 15.44



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Evidence Statement: Tacitus, a Roman historian hostile to Christians, confirms Jesus (Christus) was executed by crucifixion under Pontius Pilate during Tiberius' reign, and that his followers, Christians, formed a significant movement that spread to Rome. This corroborates the New Testament's account of Jesus' crucifixion.

4. Pliny the Younger, Letters to Trajan, Book 10, Letter 96 (c. 112 AD)

Excerpt:

"They were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verses a hymn to Christ, as to a god, and bound themselves by a solemn oath, not to any wicked deeds, but never to commit any fraud, theft or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble to partake of food – but food of an ordinary and innocent kind."

Reference Identifier: Pliny, Letters 10.96

Evidence Statement: Pliny's letter documents the practices of early Christians, including their worship of Christ as a divine figure, indicating the rapid spread and organization of the Christian movement within a century of Jesus' death. This supports the historical impact of Jesus' life and teachings.

5. Gaius Suetonius, The Twelve Caesars, Claudius 25.4 (c. 121 AD)

Excerpt:

"He expelled from Rome the Jews constantly making disturbances at the instigation of Chrestus..."



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Reference Identifier: Suetonius, Claudius 25.4

Evidence Statement: Suetonius likely refers to Jesus as “Chrestus,” a common misspelling of “Christus.” This passage suggests that disputes involving Christians (followers of Christ) were significant enough to prompt Claudius to expel Jews from Rome, corroborating the spread of Christianity as described in Acts 18:2.

6. Mara Bar-Serapion, Letter to His Son (c. 73–200 AD)

Excerpt:

“What advantage did the Jews gain from executing their wise king? It was just after that, that their kingdom was abolished. God justly avenged these three wise men: the Athenians died from hunger; the Samians were overwhelmed by the sea; the Jews, ruined and driven from their land, live in complete dispersion. But Socrates did not die for good; he lived on in the teaching of Plato. Pythagoras did not die for good, he lived on in the statue of Hera. Nor did the wise king die for good; he lived on in the teaching, which he had given.”

Reference Identifier: Mara Bar-Serapion, Letter to Son

Evidence Statement: Though not explicitly naming Jesus, this letter likely refers to him as the “wise king” executed by the Jews, whose teachings persisted. It supports the historical reality of Jesus’ execution and the lasting impact of his teachings.

7. Thallus, Histories, Book 3 (c. 55 AD, cited by Julius Africanus, c. 220 AD)

Excerpt:

“Thallus in the third book of his histories explains away this darkness as an eclipse of the sun; unreasonably, as it seems to me.”



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Reference Identifier: Thallus, Histories 3 (via Africanus)

Evidence Statement: Thallus, a non-Christian historian, references the darkness at Jesus' crucifixion, attempting to explain it naturally as a solar eclipse. This aligns with Gospel accounts (e.g., Matthew 27:45) and confirms that the crucifixion was a notable event discussed in non-Christian circles.

8. Phlegon of Tralles, Chronicles (c. 80–140 AD, cited by Origen, Contra Celsum)

Excerpt:

"Phlegon mentioned the eclipse which took place during the crucifixion of the Lord Jesus Christ, and no other (eclipse) it is clear that he did not know from his source about any (similar) eclipse in previous times... And this is shown by the historical account itself of Tiberius Caesar."

Reference Identifier: Phlegon, Chronicles (via Origen)

Evidence Statement: Phlegon's reference to the darkness during Jesus' crucifixion, like Thallus', supports the Gospel accounts of an unusual event during the crucifixion, reinforcing its historical visibility.

9. Babylonian Talmud, Sanhedrin 43a (c. 70–200 AD)

Excerpt:

"On the eve of the Passover Yeshu was hanged. For forty days before the execution took place, a herald went forth and cried, 'He is going forth to be stoned because he practiced sorcery and enticed Israel to apostasy. Anyone who can say anything in his favor, let him come forward and plead on his behalf.' But since nothing was brought forward in his favor he was hanged on the eve of the Passover!"



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Reference Identifier: Talmud, Sanhedrin 43a

Evidence Statement: This passage, from the early strata of the Talmud, confirms Jesus (Yeshu) was executed by hanging (a term used for crucifixion) on Passover eve, accused of sorcery and apostasy. Despite its hostile tone, it verifies Jesus' historical existence and execution.

11. Babylonian Talmud, Shabbat 104b (c. 70–200 AD)

Excerpt:

"Jesus as the son of Mary (Shab 104b, Sanh 67a)."

Reference Identifier: Talmud, Shabbat 104b

Evidence Statement: This brief reference identifies Jesus as the son of Mary, aligning with Gospel accounts (e.g., Matthew 1:16) and confirming his historical existence in Jewish sources.

12. Lucian of Samosata, The Death of Peregrine, 11–13 (c. 165 AD)

Excerpt:

"The Christians, you know, worship a man to this day—the distinguished personage who introduced their novel rites, and was crucified on that account... You see, these misguided creatures start with the general conviction that they are immortal for all time, which explains the contempt of death and voluntary self-devotion which are so common among them; and then it was impressed on them by their original lawgiver that they are all brothers, from the moment that they are converted, and deny the gods of Greece, and worship the crucified sage, and live after his laws."



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Reference Identifier: Lucian, Death of Peregrine 11–13

Evidence Statement: Lucian, a Greek satirist, confirms Jesus was a historical figure crucified for introducing new religious practices, and that Christians worshipped him as a divine figure, supporting the spread and impact of Christianity.

13. Celsus, The True Word (c. 175 AD, cited by Origen, Contra Celsum)

Excerpt:

"Jesus had come from a village in Judea, and was the son of a poor Jewess who gained her living by the work of her own hands. His mother had been turned out of doors by her husband, who was a carpenter by trade, on being convicted of adultery... Being thus driven away, she wandered about in disgrace, and gave birth to Jesus in secret."

Reference Identifier: Celsus, True Word (via Origen)

Evidence Statement: Celsus, a hostile pagan philosopher, acknowledges Jesus' existence, his Jewish origin, and his mother's identity, though with a derogatory narrative. This confirms Jesus as a historical figure known in non-Christian circles.

14. Pliny the Younger, Letters to Trajan, Book 10, Letter 97 (c. 112 AD)

Excerpt:

"I asked them whether they were Christians, and if they confessed, I asked them a second and a third time with threats of punishment. If they persisted, I ordered them to be executed... For I had no doubt that, whatever the nature of their creed, their stubbornness and inflexible obstinacy surely deserved punishment."

Reference Identifier: Pliny, Letters 10.97



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Evidence Statement: This letter further documents the presence of Christians in the early 2nd century, indicating the significant growth of the movement following Jesus' life, indirectly supporting his historical impact.

15. Suetonius, The Twelve Caesars, Nero 16.2 (c. 121 AD)

Excerpt:

"Punishment was inflicted on the Christians, a class of men given to a new and mischievous superstition."

Reference Identifier: Suetonius, Nero 16.2

Evidence Statement: Suetonius confirms the existence of Christians as a distinct group in Rome, persecuted under Nero, supporting the rapid spread of Christianity following Jesus' life and death.

4 Eyewitnesses Recorded in the Bible

1. Apostle Paul, 1 Corinthians 15:3–8 (c. 55 AD)

Excerpt:

"For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, then to the twelve. Then he



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appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me.”

Reference Identifier: 1 Corinthians 15:3–8

Evidence Statement: Paul, a contemporary of Jesus’ disciples, claims to have encountered the risen Jesus and reports the testimony of other eyewitnesses (Peter, James, and others). This early creed (c. 30s AD) confirms Jesus’ death, burial, and resurrection, supporting his historical existence and crucifixion.

2. Apostle Peter, 1 Peter 2:21–24 (c. 65 AD)

Excerpt:

“For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness.”

Reference Identifier: 1 Peter 2:21–24

Evidence Statement: Peter, a direct disciple of Jesus, describes Jesus’ suffering and death



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on the cross (“tree”), emphasizing his innocence and redemptive purpose. As an eyewitness, Peter’s account directly supports Jesus’ crucifixion.

3. John the Apostle, Gospel of John 19:33–35 (c. 65 AD)

Excerpt:

“But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe.”

Reference Identifier: John 19:33–35

Evidence Statement: John, traditionally identified as the beloved disciple, claims to be an eyewitness to Jesus’ crucifixion and death, providing specific details about the piercing of Jesus’ side, reinforcing the historical reality of his execution.

4. Matthew the Apostle, Gospel of Matthew 27:50–54 (c. 60 AD)

Excerpt:

“And Jesus cried out again with a loud voice and yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. When the centurion and those who were with him, keeping watch over Jesus, saw the



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earthquake and what took place, they were filled with awe and said, 'Truly this was the Son of God!'"

Reference Identifier: Matthew 27:50–54

Evidence Statement: Matthew, a disciple of Jesus, records his death on the cross and associated events (earthquake, torn curtain), corroborated by the centurion's reaction. This eyewitness account supports the historical event of Jesus' crucifixion.

10 Testimonies from the Early Church Fathers

1. Clement of Rome, 1 Clement 16:2–4 (c. 95 AD)

Excerpt:

"For Christ is of those who are humble-minded, and not of those who exalt themselves over His flock. Our Lord Jesus Christ, the Sceptre of the majesty of God, did not come in the pomp of pride or arrogance, although He might have done so, but in a lowly condition, as the Holy Spirit had declared regarding Him."

Reference Identifier: 1 Clement 16:2–4

Evidence Statement: Clement, an early bishop of Rome, affirms Jesus Christ as a historical figure who lived humbly, consistent with Gospel descriptions of his life and character.



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2. Ignatius of Antioch, Letter to the Ephesians 7:2 (c. 107 AD)

Excerpt:

“There is one Physician who is possessed both of flesh and spirit; both made and not made; God existing in flesh; true life in death; both of Mary and of God; first passible and then impassible, even Jesus Christ our Lord.”

Reference Identifier: Ignatius, Ephesians 7:2

Evidence Statement: Ignatius, a disciple of the apostles, confirms Jesus’ incarnation, human life, and divine nature, supporting the early Christian belief in Jesus as a historical and divine figure.

3. Ignatius of Antioch, Letter to the Smyrnaeans 1:1–2 (c. 107 AD)

Excerpt:

“I glorify God, even Jesus Christ, who has given you such wisdom. For I have observed that you are perfected in an immoveable faith, as if you were nailed to the cross of our Lord Jesus Christ, both in the flesh and in the spirit, and are established in love through the blood of Christ.”

Reference Identifier: Ignatius, Smyrnaeans 1:1–2

Evidence Statement: Ignatius references Jesus’ crucifixion, emphasizing its reality and significance for Christian faith, reinforcing the historical event of Jesus’ death.



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4. Polycarp, Letter to the Philippians 7:1 (c. 110–140 AD)

Excerpt:

“For everyone who does not confess that Jesus Christ has come in the flesh is antichrist; and whosoever does not confess the testimony of the cross is of the devil; and whosoever perverts the oracles of the Lord to his own lusts, and says that there is neither resurrection nor judgment, he is the first-born of Satan.”

Reference Identifier: Polycarp, Philippians 7:1

Evidence Statement: Polycarp, a disciple of John, affirms Jesus’ incarnation and crucifixion, denouncing those who deny these events, supporting their historical reality in early Christian teaching.

5. Epistle of Barnabas 5:1 (c. 70–130 AD)

Excerpt:

“For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling.”

Reference Identifier: Barnabas 5:1

Evidence Statement: This early Christian text describes Jesus’ death as a sacrificial act, supporting the Gospel accounts of his crucifixion and its theological significance.



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6. Justin Martyr, First Apology 46 (c. 150–160 AD)

Excerpt:

“We have been taught that Christ is the first-born of God, and we have declared above that He is the Word of whom every race of men were partakers; and those who lived reasonably are Christians, even though they have not known Him.”

Reference Identifier: Justin, First Apology 46

Evidence Statement: Justin affirms Jesus as a historical and divine figure whose teachings influenced even those unaware of him, indicating the widespread impact of his life.

7. Justin Martyr, Dialogue with Trypho 88 (c. 150–160 AD)

Excerpt:

“And that it was predicted that our Christ should heal all diseases and raise the dead, hear what was said... And that He did those things, you can learn from the Acts of Pontius Pilate.”

Reference Identifier: Justin, Dialogue 88

Evidence Statement: Justin claims historical records (Acts of Pilate) document Jesus’ miracles and crucifixion, supporting the historical reality of Jesus’ life and death.



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8. Didache 9:1–4 (c. 50–120 AD)

Excerpt:

“Now concerning the Eucharist, give thanks this way. First, concerning the cup: We thank thee, our Father, for the holy vine of David Thy servant, which Thou madest known to us through Jesus Thy Servant; to Thee be the glory for ever.”

Reference Identifier: Didache 9:1–4

Evidence Statement: The Didache, an early Christian manual, references Jesus as God’s servant, reflecting early Christian worship practices centered on his life and teachings.

9. Papias, Fragments (c. 110–130 AD, cited by Eusebius, Ecclesiastical History 3.39)

Excerpt:

“I shall not hesitate to set down for you along with my interpretations whatsoever things I have at any time learned carefully from the elders and carefully remembered, guaranteeing their truth. For I did not, like the multitude, take pleasure in those that speak much, but in those that teach the truth... concerning Mark... and concerning Matthew.”

Reference Identifier: Papias, Fragments (via Eusebius)

Evidence Statement: Papias, a disciple of John, confirms the existence of Gospel accounts



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by Mark and Matthew, which detail Jesus' life and crucifixion, supporting their early circulation.

10. Quadratus, Apology to Hadrian (c. 125 AD, cited by Eusebius, Ecclesiastical History 4.3)

Excerpt:

"But the works of our Saviour were always present, for they were genuine: those that were healed, and those that were raised from the dead, who were seen not only when they were healed and when they were raised, but were also always present; and not merely while the Saviour was on earth, but also after his death, they were alive for quite a while, so that some of them lived even to our day."

Reference Identifier: Quadratus, Apology (via Eusebius)

Evidence Statement: Quadratus attests to the historical reality of Jesus' miracles and the survival of witnesses to his life and death, reinforcing the historical impact of Jesus' ministry.



List of Early Church Fathers that had connections to the Original Apostles

Early Church Father	Dates of Ministry/Life	Connection to Original Apostle	Top 3 Documents (or all if fewer)
Clement of Rome	c. 35–99 AD	Consecrated by Peter; likely knew Paul	1. First Epistle of Clement 2. Second Epistle of Clement
Ignatius of Antioch	c. 35–110 AD	Disciple of John	1. Epistle to the Romans 2. Epistle to the Ephesians 3. Epistle to Polycarp
Polycarp of Smyrna	c. 69–155 AD	Disciple of John	1. Epistle to the Philippians 2. Martyrdom of Polycarp is biographical)
Papias of Hierapolis	c. 60–130 AD	Hearer of John (or John the Elder) via companions	1. Fragments from Exposition of the Oracles of the Lord.
Quadratus of Athens	fl. c. 125 AD (d. c. 129)	Disciple of the apostles	1. Apology (fragments)



7. Historical Evidences for the Resurrection of Jesus

- a. Evidences Roster: (pre-200 AD):
 - i. 5 non-biblical (Jewish and Roman sources),
 - ii. 5 biblical eyewitnesses,
 - iii. 10 Early Church Fathers
 - iv. Additionally included is a hypothetical dialog on what would be the possibility that an Christian disciple, who stated that they were an eye-witness of the risen Christ, talked with Him, ate with Him, got instructed by Him, and then saw Him rise into the heavens, would then have the ability to suffer years of ridicule and persecution by skeptical cultures, and then willingly die for something he knew was a lie. Could You?

5 Jewish and Roman Sources (Non-Biblical, Pre-200 AD)

1. Josephus Flavius, Antiquities of the Jews, Book 18, Chapter 3, 3 (Testimonium Flavianum)

Excerpt: "Now there was about this time Jesus, a wise man... He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him."



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Support: This passage indicates that Jesus' followers claimed he appeared alive after his crucifixion, supporting the physical resurrection narrative. This translation is from the Arabic version, which is considered to have minimal Christian interpolation.

2. Cornelius Tacitus, Annals, Book 15, Chapter 44 (c. 116 AD)

Excerpt: "Christus, the founder of the [Christian] name, was put to death by Pontius Pilate, procurator of Judea in the reign of Tiberius. But the pernicious superstition, repressed for a time, broke out again, not only through Judea, where the mischief originated, but through the city of Rome also."

Support: Tacitus confirms Jesus' execution and the rapid spread of Christianity, implying a significant event like the resurrection motivated its persistence despite suppression.

3. Gaius Suetonius, Lives of the Twelve Caesars, Nero 16 (c. 121 AD)

Excerpt: "Punishment was inflicted on the Christians, a class of men given to a new and mischievous superstition."

Support: The "superstition" likely refers to the belief in Jesus' resurrection, which fueled Christian growth, indirectly supporting the claim of a post-crucifixion event.



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4. Pliny the Younger, Letters 10.96 (c. 111 AD)

Excerpt: “They [Christians] had met regularly before dawn on a fixed day to chant verses alternately amongst themselves in honor of Christ as if to a god.”

Support: The worship of Christ as divine, soon after his death, suggests his followers believed in his resurrection and divine status.

5. Mara Bar-Serapion, Letter to His Son (c. 73–200 AD)

Excerpt: “What advantage did the Jews gain from executing their wise king? It was just after that their kingdom was abolished... Nor did the wise king die for good; he lived on in the teaching which he had given.”

Support: The reference to the “wise king” not dying for good implies a belief in his continued influence, possibly through resurrection, as understood by early Christians.

5-Biblical Eyewitnesses (c. 30 AD)

1. 1 Corinthians 15:3–8 (Paul, c. 55 AD)

Excerpt: “For I delivered to you as of first importance what I also received: that Christ died



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for our sins... that he was buried, that he was raised on the third day... and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers at one time... Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me.”

Support: Paul, an eyewitness, lists multiple individuals and groups who saw the risen Christ, emphasizing a physical resurrection seen by many.

2. **Gospel of Matthew 28:9–10 (c. 60 AD)**

Excerpt: “And behold, Jesus met them and said, ‘Greetings!’ And they came up and took hold of his feet and worshiped him. Then Jesus said to them, ‘Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me.’”

Support: Matthew records women physically touching Jesus’ feet, indicating a bodily resurrection, and his command to spread the news.

3. **1 Peter 1:3 (c. 65 AD)**

Excerpt: “Blessed be the God and Father of our Lord Jesus Christ! According to his great



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mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead.”

Support: Peter, an eyewitness, attributes Christian hope to Jesus’ resurrection, implying he witnessed the risen Christ.

4. **1 John 1:1–2 (c. 65 AD)**

Excerpt: “That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life.”

Support: John’s emphasis on seeing and touching Jesus supports the physical nature of the resurrection.

a. **Additionally: Gospel of John 20:26–29 (c. 90–100 AD)**

Excerpt: “Eight days later, his disciples were inside again, and Thomas was with them... Jesus came and stood among them and said, ‘Peace be with you.’ Then he said to Thomas, ‘Put your finger here, and see my hands; and put out your hand,



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and place it in my side. Do not disbelieve, but believe.”

Support: John’s account of Thomas touching Jesus’ wounds directly attests to a physical, bodily resurrection.

5. James: 2:1; 5:7

Excerpt: “My brothers, as you hold out your faith in our glorious Lord Jesus Christ, do not show favoritism ... Be patient, then, brothers, until the Lord’s coming.”

Support: James (the younger half brother of Jesus) originally had doubts about whether Jesus was the Messiah, until he had a personal encounter with the risen Lord Jesus (1 Corinthians 15:7), which statements support not only Jesus’ physical, bodily resurrection, His reigning as the risen and living, but also stated his anticipation of Jesus’ ultimate second coming.

10 Church Fathers (Pre-200 AD)

2. Clement of Rome, 1 Clement 24:1–5 (c. 95 AD)

Excerpt: “Let us consider, beloved, how the Lord continually proves to us that there shall be a future resurrection, of which He has rendered the Lord Jesus Christ the first-fruits by raising



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Him from the dead.”

Support: Clement explicitly states Jesus was raised from the dead as the first example of resurrection, affirming its physical reality.

3. Ignatius of Antioch, Letter to the Smyrnaeans 3:1–2 (c. 110 AD)

Excerpt: “For I know that after His resurrection He was in the body, and I believe that He is so now. When, for instance, He came to those who were with Peter, He said to them, ‘Lay hold, handle Me, and see that I am not an incorporeal demon.’ And immediately they touched Him and believed.”

Support: Ignatius emphasizes Jesus’ physical body post-resurrection, citing disciples’ tactile experience.

4. Polycarp, Letter to the Philippians 7:1 (c. 110–140 AD)

Excerpt: “For everyone who does not confess that Jesus Christ has come in the flesh is antichrist... and whoever does not confess the testimony of the cross is of the devil; and



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whoever perverts the oracles of the Lord... has no part in the resurrection.”

Support: Polycarp links Jesus’ physical incarnation and crucifixion to the resurrection, implying a bodily event.

5. Justin Martyr, First Apology 46 (c. 150 AD)

Excerpt: “We believe that our Lord Jesus Christ, after His crucifixion, rose from the dead, and that after His resurrection from the dead He ascended into heaven.”

Support: Justin explicitly affirms the resurrection as a physical event following the crucifixion.

6. Ignatius of Antioch, Letter to the Trallians 9:1–2 (c. 110 AD)

Excerpt: “Jesus Christ, who was of the seed of David, who was crucified and died, and who rose from the dead... for He was truly raised from the dead, His Father having raised Him,



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who in like manner will raise us also who believe in Him.”

Support: Ignatius confirms Jesus’ physical resurrection as a precursor to believers’ resurrection.

7. Justin Martyr, Dialogue with Trypho 108 (c. 160 AD)

Excerpt: “You [Jews] have sent chosen and ordained men throughout all the world to proclaim that a godless and lawless heresy had sprung from one Jesus, a Galilaeen deceiver, whom we crucified, but his disciples stole him by night from the tomb... and now deceive men by asserting that he has risen from the dead and ascended to heaven.”

Support: Justin records Jewish claims that disciples stole Jesus’ body, indirectly affirming the empty tomb, consistent with resurrection claims.

8. The Epistle of Barnabas 5:6 (c. 100–130 AD)

Excerpt: “And so, when He had fulfilled the commandment, and had been crucified... He rose again on the third day, and having appeared to His disciples, He ascended into heaven.”



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Support: Barnabas affirms Jesus' physical resurrection and appearances to disciples.

9. Papias, Fragments (c. 100–130 AD)

Excerpt: "As the elders who saw John, the disciple of the Lord, remembered that they had heard from him how the Lord taught... and that He appeared to them after His resurrection."
(Preserved in Eusebius, Church History 3.39)

Support: Papias, citing elders, confirms Jesus' post-resurrection appearances, supporting a physical resurrection.

10. Irenaeus, Against Heresies 1.10.1 (c. 180 AD)

Excerpt: "The Church... believes in one God, the Father Almighty... and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the resurrection of the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus."

Support: Irenaeus affirms the resurrection and ascension in the flesh, emphasizing physicality.



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11. Quadratus, Apology to Hadrian (c. 125 AD)

Excerpt: "The works of our Savior were always present, for they were true: those who were healed, those who were raised from the dead, who were not only seen when healed and when raised, but were always present, and not only while the Savior was living, but even after His departure they remained for a long time, so that some of them survived even to our own time." (Preserved in Eusebius, Church History 4.3)

Support: Quadratus claims some raised by Jesus lived long after, implying the reality of physical resurrection.

b. What is the Possibility of Disciples Promoting & Dying for a Known Lie?

- i. The question of whether a Christian disciple, who claimed to be eyewitnesses to the risen Christ, who talked with Him, ate with Him, was taught by Him, and was Him ascend into heaven could knowingly promote a known lie, while enduring suffering, ridicule, and martyrdom requires an examination of human nature, particularly its frailty and instinct for self-preservation. Below, is an analysis of the possibility based on historical context, psychological factors, and the evidence provided.



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- ii. **Human Nature and Self-Preservation:** Humans are inherently driven by self-preservation, avoiding pain, social ostracism, and death unless motivated by an extraordinarily compelling belief or cause. The disciples faced severe persecution, including imprisonment (Acts 4:3), beatings (Acts 5:40), and martyrdom (e.g., James, Acts 12:2; tradition holds Peter and Paul were martyred). Enduring such hardships for a known lie contradicts the human tendency to prioritize safety and comfort, especially when no clear material gain (wealth, power) was evident. The disciples' willingness to suffer suggests they genuinely believed in the resurrection.
- iii. **Psychological Factors:** Cognitive dissonance theory suggests that people avoid maintaining beliefs they know to be false when faced with significant personal cost or pain. A deliberate lie about the resurrection would require sustained deception across multiple disciples, including Paul, a former persecutor (Galatians 1:13–14), who had no prior allegiance to Jesus. Coordinating such a conspiracy under intense scrutiny from Jewish and Roman authorities, without any recorded recantation, is highly improbable. The psychological burden of maintaining a lie while facing torture or death would likely lead at least one disciple to break ranks, yet no such evidence exists.



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- iv. **Historical Context:** The rapid spread of Christianity, as noted by Tacitus and Pliny, indicates a movement driven by conviction rather than fraud. The empty tomb, acknowledged even by Jewish opponents (Matthew 28:13–15; Justin Martyr, Dialogue with Trypho), required an explanation, and the disciples' bold proclamation (Acts 4:19–20) suggests they were convinced of the resurrection's reality. Their transformation from fearful deserters (Mark 14:50) to fearless witnesses (Acts 2:32) further supports a genuine experience.
- v. **Conclusion,** the evidence from Jewish, Roman, Biblical, and Church Father sources supports the disciples' claims of witnessing a physically resurrected Jesus from the dead. Their endurance of suffering and martyrdom, against the instincts of human nature, powerfully supports they believed their eyewitness experience and testimony to be true, making deliberate deception completely improbable.
 - 1. Could you endure years of suffering, ridicule, and martyrdom for something you knew was a lie? **There is your answer.**



8. Summary:

- a. Does the Bible evidence and support the veracity of the following statements as being the best objective conclusion?
 - i. Biblical Evidence supporting Jesus Christ as eternal deity -- **Yes**
 - ii. Biblical Evidences for the nature of God (Yahweh) being Tri-unity – **Yes**
- b. Does Non-Christian/Secular and Christian Evidences support the historical veracity of the following statements as being the best objective conclusion?
 - i. Jesus Christ died by Crucifixion – **Yes**
 - ii. Historical Evidences supporting Jesus Rose from the Dead – **Yes**
- c. After reviewing the historical records and Biblical evidences, we see in Christianity that God did so love the world, that He (God the Son) came down into our world to redeem mankind and restore us to Himself (John 1:12, 3:16), redeeming mankind with His own blood (Acts 20:28) . But this is not the end, Jesus said He is coming back to make every wrong thing right eternally (1 Peter 3:13).



9. Reference Books & Resources:

1) History:

- i. [Evidence That Demands A Verdict](#), 2018, McDowell
- ii. [Eusebius: The Church History](#), Eusebius c. 350 BC, Paul Maier, 2007
- iii. [Caesar and Christ: The Story of Civilization](#), Volume III, Kindle, Durant, 2011
- iv. [The Resurrection of Jesus](#): 2010, [Michael R. Licona](#)
- v. [On the Resurrection](#), Volume 1: Evidences, 2024, [Gary Habermas](#)
- vi. [Redating the New Testament](#), 2000, [John A. T. Robinson](#)
- vii. <https://grok.com/> for access to various ancient documents
- viii. https://grok.com/share/c2hhcmQtMg%3D%3D_7bd01ffd-e5f6-419e-853c-9697cd4bd955

2) Theology:

- i. [The New American Standard Bible](#), 1995
- ii. [The Deity of Christ](#), John MacArthur, 2017
- iii. [Jesus and the God of Israel: God Crucified](#), 2008, [Richard Bauckham](#)
- iv. [Eusebius: The Church History](#), Eusebius c. 350 BC, Paul Maier, 2007
- v. [Delighting in the Trinity](#), 2012, [Michael Reeves](#)
- vi. [Honoring the Son: Jesus](#), 2018, L. W. Hurtado
- vii. [Trinitarian Soundings in Systematic Theology](#), 2006, Metzger
- viii. [Our Triune God](#), 1996, Toon
- ix. [God in Three Persons](#), Erickson, 1995