

J. WARNER WALLACE

**C O L D - C A S E
C H R I S T I A N I T Y**

UPDATED & EXPANDED EDITION

CASE NOTES

A HOMICIDE DETECTIVE INVESTIGATES
THE CLAIMS OF THE GOSPELS

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Case Files

CASE NOTES



Detectives become copious note takers, collecting information and documenting their progress along the way. The following notes refer to materials cited in our previous discussions of the evidence:

SPECIAL THANKS

1. Michael Gryboski, “18 Must-Read Classic Christian Books for the Intellectually Curious: Cold-Case Christianity,” <https://www.christianexaminer.com/news/18-must-read-classic-christian-books-for-the-intellectually-curious-cold-case-christianity.html> (accessed January 11, 2022).

PREFACE: THE DETECTIVE WAY

1. C. S. Lewis, *God in the Dock: Essays on Theology and Ethics* (Grand Rapids, MI: Eerdmans, 1970), 101.

CHAPTER 1: DON’T BE A “KNOW-IT-ALL”

1. Richard Lewontin, “Billions and Billions of Demons,” review of *The Demon-Haunted World: Science as a Candle in the Dark*, by Carl Sagan, *New York Review*, January 9, 1997, 31.
2. Bart Ehrman and Mike Licona, “Biblical Evidence for the Resurrection” debate hosted by Justin Brierly, *Unbelievable?* radio program, April 16, 2011, accessed April 17, 2012, www.premierradio.org.uk/listen/ondemand.aspx?mediaid={32EC8B32-035E-4C2D-AB44-38C0210FD9FD}.

3. Judicial Council of California, *Judicial Council of California Criminal Jury Instructions*, LexisNexis Matthew Bender (official publisher of the Judicial Council Jury Instructions), CalCrim Section 101, accessed April 17, 2012, www.courts.ca.gov/partners/documents/calcrim_juryins.pdf.
4. For more information about the reasonableness of miracles and examples of how we might distinguish between miraculous and naturalistic explanations, see J. P. Moreland, *A Simple Guide to Experience Miracles: Instruction and Inspiration for Living Supernaturally in Christ* (Grand Rapids, MI: Zondervan, 2021).

CHAPTER 2: LEARN HOW TO “INFER”

1. Judicial Council of California, *Judicial Council of California Criminal Jury Instructions*, CalCrim Section 104, accessed May 16, 2012, www.courts.ca.gov/partners/documents/calcrim_juryins.pdf.
2. For more information, see www.garyhabermas.com.
3. For more information, see www.risenjesus.com.
4. Gary Habermas and Mike Licona, *The Case for the Resurrection of Jesus* (Grand Rapids, MI: Kregel, 2004), 47.
5. Tertullian comments on the water and connects it to baptism generally, arguing that water appears at the crucifixion as a confirmation, of sorts, for the practice of baptism: “How mighty is the grace of water, in the sight of God and His Christ, for the confirmation of baptism! Never is Christ without water: if, that is, He is Himself baptized in water; Matthew 3:13–17 inaugurates in water the first rudimentary displays of His power, when invited to the nuptials; John 2:1–11 invites the thirsty, when He makes a discourse, to His own sempiternal water; John 7:37–38 approves, when teaching concerning love, among works of charity, the cup of water offered to a poor (child); Matthew 10:42 recruits His strength at a well; John 4:6 walks over the water; Matthew 14:25 willingly crosses the sea; Mark 4:36 ministers water to His disciples. John 13:1–12 Onward even to the passion does the witness of baptism last: while He is being surrendered to the cross, water intervenes; witness Pilate’s hands: when He is wounded, forth from His side bursts water; witness the soldier’s lance!” (From *On Baptism*, chapter 9, by Tertullian, see <https://www.newadvent.org/fathers/0321.htm>.) Origen seems to deny a straightforward reading of this water in his defense of Christianity to Celsus: “Celsus next says: What is the nature of the ichor in the body of the crucified Jesus? Is it ‘such as flows in the bodies of the immortal gods?’ He puts this question in a spirit of mockery; but we shall show from the serious narratives of the Gospels, although Celsus may not like it, that it was no mythic and Homeric ichor which flowed from the body of Jesus, but that, after His death, one of the soldiers with a spear pierced His side, and there came thereout blood and water. And he that saw it bare record, and his record is true, and he knows that he says the truth. Now, in other dead bodies the blood congeals, and pure water does not flow forth; but the miraculous feature in the case of the dead body of Jesus was, that around the dead body blood and water flowed forth from the side. But if this Celsus, who, in order to find matter of accusation against Jesus and the Christians, extracts from the Gospel even passages which are incorrectly interpreted, but passes over in silence the evidences of the divinity of Jesus, would listen to divine portents, let him read the Gospel, and see that even the

centurion, and they who with him kept watch over Jesus, on seeing the earthquake, and the events that occurred, were greatly afraid, saying, This man was the Son of God.” (From *Contra Celsum*, book II, chapter 36, see <https://www.newadvent.org/fathers/04162.htm>.)

6. (1) Jesus first appeared to Mary Magdalene in the garden shortly after His resurrection (Mark 16:9; John 20:11–18). (2) Jesus appeared to the women returning from the empty tomb (Matt. 28:8–10). (3) Jesus appeared to two disciples (Cleopas and another) on the road to Emmaus (Mark 16:12,13; Luke 24:13–35). (4) Jesus appeared to Peter (Luke 24:34; 1 Cor. 15:5). (5) Jesus appeared to His disciples, in Jerusalem, while Thomas was absent (John 20:19–25). (6) Jesus again appeared to His disciples, in Jerusalem. This time Thomas was present (John 20:24–29). (7) Jesus appeared to His disciples (Simon Peter, Thomas called Didymus, Nathanael from Cana in Galilee, Zebedee’s sons, and two of His other disciples) on the shore of the Sea of Galilee (John 21:1–2). (8) Jesus was seen by 500 believers at one time (1 Cor. 15:6). (9) Jesus appeared to James (1 Cor. 15:7). (10) Jesus appeared to His disciples on a mountain in Galilee (Matt. 28:16–20). (11) Jesus appeared to the believers in Jerusalem for forty days after the Resurrection (Acts 1:1–11). (12) Jesus appeared to His disciples, blessed them, and ascended into heaven (Luke 24:50–53). (13) Jesus also appeared to Saul (Paul), on the road to Damascus (Acts 9:3–6; 1 Cor. 15:8).

7. For more on the relationship between faith, reason, and evidence, refer to my book *Forensic Faith: A Homicide Detective Makes the Case for a More Reasonable, Evidential Christian Faith* (Colorado Springs: David C Cook, 2017).

CHAPTER 3: THINK “CIRCUMSTANTIALLY”

1. At the time of this new edition, one of my cases (the murder of Teri Lynn Hollis) was successfully solved (in 2019) utilizing DNA I recovered in 2003. For more information about this case and others I’ve solved and were eventually featured on NBC’s *Dateline* news program, see <https://coldcasechristianity.com/writings/the-j-warner-wallace-dateline-collection/>.

2. Judicial Council of California, *Judicial Council of California Criminal Jury Instructions*, CalCrim Section 223.

3. Judicial Council of California, *Judicial Council of California Criminal Jury Instructions*, CalCrim Section 223.

4. Judicial Council of California, *Judicial Council of California Criminal Jury Instructions*, CalCrim Section 223.

5. Gottfried Leibniz, *Philosophical Writings*, trans. and ed. G.H.R. Parkinson (London: Dent, 1973), 199.

6. Stephen Hawking, *Black Holes and Baby Universes and Other Essays* (New York: Bantam, 1993), Google ebook, chapter 7.

7. Richard Dawkins, *The God Delusion* (Boston: Houghton Mifflin, 2006), 188.

8. For more information on design inferences, refer to William A. Dembski, *The Design Inference: Eliminating Chance through Small Probabilities* (Cambridge: Cambridge University Press, 1998).

9. Stephen C. Meyer, *Signature in the Cell: DNA and the Evidence for Intelligent Design* (New York: Harper One, 2009), 346.

10. Meyer, *Signature in the Cell*, 346.

CHAPTER 4: TEST YOUR WITNESSES

1. Judicial Council of California, *Judicial Council of California Criminal Jury Instructions*, CalCrim Section 105.
2. Judicial Council of California, *Judicial Council of California Criminal Jury Instructions*, CalCrim Section 105.
3. Benjamin Weiser, “In New Jersey, Rules Are Changed on Witness IDs,” *New York Times*, August 24, 2011, www.nytimes.com/2011/08/25/nyregion/in-new-jersey-rules-changed-on-witness-ids.html.

CHAPTER 5: HANG ON EVERY WORD

1. Papias, quoted in Eusebius, “Church History,” *Nicene and Post-Nicene Fathers*, eds. Philip Schaff and Henry Wallace (New York: Cosimo, 2007), 172.
2. Irenaeus, quoted in *The Ante-Nicene Fathers: Translations of the Writings of the Fathers down to AD 325*, eds. Alexander Roberts and James Donaldson, vol. 1, *The Apostolic Fathers, Justin Martyr, Irenaeus* (Buffalo: Christian Literature, 1885), 414.
3. Justin Martyr, *Dialogue with Trypho* (Wyatt North: 2012), Kindle Edition, locations 2349–2351.
4. Clement of Alexandria, quoted in Eusebius, “Ecclesiastical History,” *The Fathers of the Church: Eusebius Pamphili, Ecclesiastical History Books 1–5*, trans. Roy J. Deferrari (Washington, DC: Catholic University of America, 1953), 110.
5. I am using the term “Palestine” here to reflect the definition used by most scholars to describe the ancient region that comprised (in biblical times) the kingdoms of Israel and Judah. This word is used by the scholars I quote throughout the book.
6. Tal Ilan, *Lexicon of Jewish Names in Late Antiquity: Palestine 330 BCE—200 CE* (Philadelphia: Coronet Books, 2002), 91.
7. Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (Grand Rapids, MI: Eerdmans, 2008), Kindle Edition, location 1938.

CHAPTER 6: SEPARATE ARTIFACTS FROM EVIDENCE

1. For a balanced discussion of the evidence related to John 7:53–8:11, refer to Thomas J. Gentry, “Could It Be Reasonable to Conclude That Jesus Did It and John Wrote It Down? An Enquiry into the Veracity of John 7:53–8:11, the Pericope Adulterae,” 2021, *Eleutheria* 5 (1), accessed February 1, 2022, <https://digitalcommons.liberty.edu/eleu/vol5/iss1/6>.

CHAPTER 7: RESIST CONSPIRACY THEORIES

1. The U.S. Supreme Court affirms, “Criminal activity is such that stealth and strategy are necessary weapons in the arsenal of the police officer” (*Sorrells v. United States*, 287 U.S. 435, 1932); “Nor will the mere fact of deceit defeat a prosecution, for there are circumstances when the use of deceit is the only practicable law enforcement technique available” (*United States v. Russell*, 411 U.S. 423, 1973). Officers are permitted to lie to suspects unless doing so “implants in the mind of an innocent person the disposition to commit the alleged offense and induce its commission” (*Hampton v. United States*, 425 U.S. 484, 1976). In essence, detectives may lie to suspects as long as their deception is believable (based on what is known or suspected about the crime) and their lies are unlikely to provoke an innocent person to confess to a crime he or she did not commit (see *People v. Richardson*, 43 Cal. 4th 959, 992, 77 Cal. Rptr. 3d 163, 183 P.3d 1146, 2008, *People v. Williams*, 49 Cal. 4th 405, 443, 111 Cal. Rptr. 3d 589, 233 P.3d 1000, 2010, *People v. Krebs*, 8 Cal. 5th 265, 305, 255 Cal. Rptr. 3d 95, 452 P.3d 609, 2019, *People v. Hoyt*, 8 Cal. 5th 892, 935, 257 Cal. Rptr. 3d 784, 456 P.3d 933, 2020, etc.).
2. For the best assessment of the veracity of the martyrdom accounts, refer to Sean McDowell’s book *The Fate of the Apostles: Examining the Martyrdom Accounts of the Closest Followers of Jesus* listed in the Expert Witness section at the end of this book.
3. *The God Who Wasn’t There*, directed by Brian Flemming (Hollywood: Beyond Belief Media, 2005); *Zeitgeist, The Movie*, directed by Peter Joseph (GMP LLC, 2007).

CHAPTER 9: KNOW WHEN “ENOUGH IS ENOUGH”

1. *Ochoa v. Evans*, 2009 U.S. Dist. LEXIS 112693 (C.D. Cal. Oct. 1, 2009).
2. For more information about the role evil plays as an evidence for the existence of God, refer to my book *God’s Crime Scene: A Cold-Case Detective Examines the Evidence for a Divinely Created Universe* (Colorado Springs: David C Cook, 2015).

CHAPTER 10: PREPARE FOR AN ATTACK

1. William Blackstone, *Commentaries on the Laws of England*, quoted in Frederick Schauer, *Thinking Like a Lawyer: A New Introduction to Legal Reasoning* (Cambridge, MA: Harvard University, 2009), 221.
2. For more information about the departure of young people from the faith and how Christians can respond, read *So the Next Generation Will Know: Preparing Young Christians for a Challenging World* (Colorado Springs: David C Cook, 2019).

CHAPTER 11: WERE THEY PRESENT?

1. Bart Ehrman, *Jesus Interrupted* (New York: HarperOne, 2010), 177.
2. Geza Vermes, *The Changing Faces of Jesus* (New York: Penguin, 2002), 8.
3. Charles Burlingame Waite, *History of the Christian Religion to the Year Two Hundred* (San Diego: Book Tree, 2011), Kindle Edition, locations 5080–5082.
4. Flavius Josephus, *Complete Works of Flavius Josephus: Wars of the Jews, Antiquities of the Jews, Against Apion, Autobiography*, trans. William Whiston (Boston: MobileReference), Kindle Edition, locations 7243–7249.
5. Barbara Levick, *Vespasian*, Roman Imperial Biographies (New York: Routledge, 1999).
6. Adam Clarke, *Adam Clarke's Commentary on the Bible* (Grand Rapids, MI: Baker, 1983), commenting on Acts 28:31.
7. Josephus, *Complete Works of Flavius Josephus*, Kindle Edition, locations 28589–28592.
8. Kenneth Berding, *Polycarp of Smyrna's View of the Authorship of 1 and 2 Timothy, Vigiliae Christianae* 54, no. 4. (1999), 349–60.
9. F. F. Bruce, *New Testament Documents: Are They Reliable?* (Downers Grove, IL: InterVarsity Press, 1984), Kindle Edition, location 409.
10. Papias, quoted in Eusebius, “Church History,” *Nicene and Post-Nicene Fathers*, eds. Philip Schaff and Henry Wallace (New York: Cosimo, 2007), 172–73.
11. Eusebius, *Ecclesiastical History*, 3.39.16, as translated by Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (Grand Rapids, MI: Eerdmans, 2008), 222.
12. Bauckham, *Jesus and the Eyewitnesses*, Kindle Edition, location 3072.
13. Howard I. Marshall, ed. *New Testament Interpretation: Essays on Principles and Methods* (Eugene, OR: Wipf and Stock, 2006), 155.
14. David Alan Black and David S. Dockery, *New Testament Criticism and Interpretation* (Grand Rapids, MI: Zondervan, 1991), 184.
15. Marshall, *New Testament Interpretation*, 156.
16. Black and Dockery, *New Testament Criticism and Interpretation*, 184.
17. Mentioned by Josephus, *Antiquities of the Jews* (Unabridged Books, 2011), Book 17, Chapter 5, Section 3.

CHAPTER 12: WERE THEY CORROBORATED?

1. Albert Einstein, as quoted from his Gutkind Letter (January 3, 1954) in James Randerson, “Childish superstition: Einstein’s letter makes view of religion relatively clear,” *The Guardian*, May 12, 2008, accessed April 25, 2012, www.guardian.co.uk/science/2008/may/12/peopleinscience.religion.
2. Robert Green Ingersoll, *Lectures of Col. R. G. Ingersoll, Latest* (Valde Books, 2009), Kindle Edition, location 1319.

3. For more information, refer to Oded Borowski, *Agriculture in Iron Age Israel: The Evidence from Archaeology and the Bible* (Boston: American Schools of Oriental Research, 1987), 7.
4. For more information about the locations where the Gospels were written, refer to Eusebius, *The History of the Church* (Neeland Media LLC, 2009), chapter VIII.
5. For more information, refer to Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (Grand Rapids, MI: Eerdmans, 2008), Kindle edition, location 1113.
6. For more information, refer to Tal Ilan, *Lexicon of Jewish Names in Late Antiquity: Palestine 330 BCE–200 CE* (Philadelphia: Coronet Books, 2002).
7. Bauckham, *Jesus and the Eyewitnesses*, Kindle location 1189.
8. Shlomo Pines, *An Arabic Version of the Testimonium Flavianum and Its Implications* (Israel Academy of Sciences and Humanities, 1971), 8–10, 16.
9. Quoted in *Ante-Nicene Christian Library: Translations of the Writings of the Fathers Down to A.D. 325*, eds. Alexander Roberts and James Donaldson, vol. 9, *Irenaeus, Vol. II—Hippolytus, Vol. II—Fragments of Third Century* (Edinburgh: T & T Clark, 1870), 188.
10. Cornelius Tacitus, *Works of Cornelius Tacitus. Includes Agricola, The Annals, A Dialogue Concerning Oratory, Germania and The Histories* (Boston: MobileReference, 2009), Kindle Edition, locations 6393–6397.
11. “Letter from Mara Bar-Serapion to His Son,” quoted in F. F. Bruce, *New Testament Documents: Are They Reliable?* (Downers Grove, IL: InterVarsity Press, 1984), Kindle edition, locations 1684–1688.
12. Quoted in *Ante-Nicene Christian Library*, eds. Roberts and Donaldson, vol. 9, 188.
13. Origen, “Origen Against Celsus,” *The Ante-Nicene Fathers*, eds. Alexander Roberts and James Donaldson, vol. 4, *Tertullian, Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second* (Buffalo: Christian Literature, 1885), 437, 445, 455. For more information related to Origen’s quotations of Phlegon, refer to www.newadvent.org/fathers/04162.htm or William Hansen, *Phlegon of Tralles’ Book of Marvels*, University of Exeter Press: Exeter Studies in History (Exeter, UK: University of Exeter Press, 1997).
14. Joseph P. Free, *Archaeology and Bible History* (Scripture Press, 1969), 1.
15. John McRay, *Archaeology and the New Testament* (Grand Rapids, MI: Baker Academic, 2008), Kindle Edition, location 1922.
16. *Antiquitates Judaicae* 18.33–35 and 18.95–97.
17. For more, refer to www.washingtonpost.com/archive/politics/1992/08/14/remains-linked-to-high-priest-at-trial-of-jesus/f901fba1-ac15-416f-b458-4c456db7e0d8/, accessed March 1, 2022.
18. See Bill Cooper, “Who Was Sergius Paulus?” *Bible and Spade Magazine* (Vol. 29, No. 3, Fall 2016), and refer to <https://biblearchaeology.org/new-testament-era-list/3902-cypriots-sorcerers-and-sergius>, accessed February 10, 2022.
19. Flavius Josephus, *The Complete Works of Flavius Josephus*, Unknown (2010), Kindle Edition, location 17828.
20. McRay, *Archaeology and the New Testament* (2008), Kindle locations 2091–2095.

21. William Ramsay, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*, Primedia eLaunch (2011), Kindle Edition, locations 3630–3658.
22. “This designation in Acts 18:12–17 was thought to be impossible.” Norman L. Geisler and Ronald M. Brooks, *When Skeptics Ask: A Handbook on Christian Evidences* (Grand Rapids, MI: Baker, 2008), 201.
23. Paul Barnett, *Is the New Testament Reliable?*, 2nd edition (Downers Grove, IL: IVP, 2003), 162.
24. More on the possible readings of these terms in John McRay, *Archaeology and the New Testament* (Grand Rapids, MI: Baker, 1991), 331–33.
25. Flavius Josephus, *Antiquities of the Jews*, Unabridged Books (2011), Book 17, Chapter 18, Section 2, Verse 1.
26. Jerry Vardaman, from an unpublished manuscript (*The Year of the Nativity: Was Jesus Born in 12 B.C.? A New Examination of Quirinius (Luke 2:2) and Related Problems of New Testament Chronology*) as cited by McRay, *Archaeology and the New Testament* (2008), Kindle locations 6332–6334.
27. Ramsay, *The Bearing of Recent Discovery*, Kindle locations 3446–3448.
28. “Critics of the New Testament asserted for many years that Luke was mistaken in his use of the term ‘politarchs’ ... for the officials of Thessalonica ...” McRay, *Archaeology and the New Testament* (1991), 295.
29. Visit www.britishmuseum.org/collection/object/G_1877-0511-1 to see the block and learn more about the discovery (accessed February 15, 2022).
30. See Justin Martyr, *Dialogue with Trypho* 78, and Origen, *Contra Celsus* 1.51.
31. For more on the nature of the archaeological discoveries related to Bethlehem, refer to Titus Kennedy, *Excavating the Evidence for Jesus* (Irvine, CA: Harvest House, 2022), 27–32.
32. Barnett, *Is The New Testament Reliable?*, 159.
33. Kennedy, *Excavating the Evidence for Jesus*, 64; and “For the Very First Time: A Residential Building from the Time of Jesus Was Exposed in the Heart of Nazareth (12/21/09),” www.antiquities.org.il/article_Item_eng.asp?sec_id=25&subj_id=240&id=1638&module_id=#as (accessed February 14, 2022).
34. R. T. France, *The Evidence for Jesus* (London: Hodder & Stoughton, 1986), 148.
35. Cited from “Is This the Home of the Apostle Peter?,” Bible Reading Archeology, <https://biblereadingarcheology.com/2018/07/26/is-this-the-home-of-the-apostle-peter/> (accessed February 15, 2022).
36. Peter Walker, *In the Steps of Jesus: An Illustrated Guide to the Places of the Holy Land* (Oxford: Lion, 2006), 76.
37. Randall Price, *The Stones Cry Out: What Archaeology Reveals about the Truth of the Bible* (Eugene, OR: Harvest House, 1997), 305.
38. See Mark 1:21–22 and Luke 4:31–36.
39. Luke 7:1–10.
40. “Capernaum—City of Jesus and Its Jewish Synagogue,” Israel Ministry of Foreign Affairs, <https://www.mfa.gov.il/mfa/isralexperience/history/pages/capernaum%20-%20city%20of%20jesus%20and%20its%20jewish%20synagogue.aspx> (accessed February 15, 2022).
41. Walker, *In the Steps of Jesus*, 76.

42. “Bethsaida—An Ancient Fishing Village on the Shore of the Sea of Galilee,” Israel Ministry of Foreign Affairs, <https://mfa.gov.il/mfa/israelexperience/history/pages/bethsaida-%20an%20ancient%20fishing%20village%20on%20the%20shore.aspx> (accessed February 15, 2022).
43. According to William Ramsay, Xenophon (394 BC) and Pliny (AD 145) identified Iconium as a city of Phrygia. In addition, ancient references to Iconium as city in Phrygia exist (related to the trials of Christians in Rome in AD 163 and a Christian council from AD 232). For more, refer to William Ramsay, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*, 2nd ed. (London: Hodder and Stoughton, 1915), 56–57.
44. McRay, *Archaeology and the New Testament*, Kindle locations 2537–2543.
45. Bruce, *New Testament Documents*, Kindle locations 1393–1400; and Shimon Gibson, *The Final Days of Jesus: The Archaeological Evidence* (New York: HarperCollins e-books, 2009), Kindle Edition, 73.
46. Gibson, *The Final Days of Jesus*, 71.
47. Kennedy, *Excavating the Evidence for Jesus*, 187–91.
48. Flavius Josephus, *The Complete Works of Flavius Josephus*, Unknown (2010), Kindle Edition, location 11047.
49. McRay, *Archaeology and the New Testament*, Kindle location 2820.
50. Refer to University of Cambridge article at www.cam.ac.uk/stories/romancrucifixion (accessed February 17, 2022).
51. See Matthew 4:23, for example.
52. Refer to Israel Antiquities Authority: www.antiquities.org.il/article_eng.aspx?sec_id=25&subj_id=240&cid=1601 (accessed February 17, 2022).
53. Refer to the *Jerusalem Post*, www.jpost.com/archaeology/2nd-temple-period-synagogue-found-where-gospels-mary-magdalene-was-born-688519 (accessed February 17, 2022).
54. Refer to Norman Geisler’s *Baker Encyclopedia of Christian Apologetics* (Grand Rapids, MI: Baker Book House, 2008).
55. Mark 4:38–40.
56. Ralph O. Muncaster, *101 Reasons You Can Believe: Why the Christian Faith Makes Sense* (Eugene, OR: Harvest House, 2004), 72–73.
57. For more on this discovery, refer to University College London, www.ucl.ac.uk/news/2009/dec/oldest-case-leprosy-found-1st-century-tomb (accessed February 17, 2022).
58. Gerald Friedlander, *The Jewish Sources of the Sermon on the Mount* (Whitefish, MT: Kessinger, LLC, 2011), 266.
59. For more information related to the “fraction” limitations of biblical archaeology, refer to Edwin Yamauchi, *The Stones and the Scripture* (Grand Rapids, MI: Baker Book House, 1981), 146–62.

CHAPTER 13: WERE THEY ACCURATE OVER TIME?

1. Penn Jillette and Raymond Joseph Teller, *Penn and Teller: Bullshit!*, Season 2, Episode 11, Showtime Network (2005).

2. Sam Harris, *The End of Faith: Religion, Terror, and the Future of Reason* (New York: W.W. Norton & Company, 2005), 35.
3. "Date," Codex Sinaiticus, accessed April 12, 2012, <http://codexsinaiticus.org/en/codex/date.aspx>.
4. For more information about Ignatius, refer to *Early Christian Writings: The Apostolic Fathers* (London: Penguin, 1968), Kindle Edition.
5. Ignatius of Antioch, *The Epistle of Ignatius to the Magnesians* (OrthodoxEbooks), Google eBook, 126.
6. Ignatius of Antioch, *The Epistle of Ignatius to the Ephesians* (OrthodoxEbooks), Google eBook, 114.
7. Ignatius of Antioch, *The Epistle of Ignatius to the Romans* (OrthodoxEbooks), Google eBook, 154.
8. Ignatius, *The Epistle of Ignatius to the Ephesians*, 114.
9. Ignatius, *The Epistle of Ignatius to the Ephesians*, 114.
10. Ignatius, *The Epistle of Ignatius to the Magnesians*, 124.
11. Ignatius, *The Epistle of Ignatius to the Ephesians*, 114.
12. Ignatius, *The Epistle of Ignatius to the Ephesians*, 114.
13. Ignatius of Antioch, "The Epistle of Ignatius to the Smyrneans," *A Collection of Gospels, Epistles, and Other Pieces Extant from the Early Christian Centuries but Not Included in the Commonly Received Canon of Scripture* (Glasgow: Thomson, 1884), 85.
14. Ignatius, *The Epistle of Ignatius to the Ephesians*, 100.
15. Ignatius, *The Epistle of Ignatius to the Magnesians*, 123.
16. Ignatius, *The Epistle of Ignatius to the Ephesians*, 105.
17. Ignatius, *The Epistle of Ignatius to the Romans*, 154.
18. Ignatius, *The Epistle of Ignatius to the Ephesians*, 113.
19. Ignatius, *The Epistle of Ignatius to the Ephesians*, 107.
20. Ignatius, *The Epistle of Ignatius to the Ephesians*, 112.
21. Ignatius of Antioch, *The Epistle of Ignatius to the Philadelphians* (OrthodoxEbooks), Google eBook, 166.
22. Ignatius, *The Epistle of Ignatius to the Ephesians*, 98.
23. Ignatius, *The Epistle of Ignatius to the Magnesians*, 128.
24. Ignatius, "The Epistle of Ignatius to the Smyrneans," 85.
25. Ignatius, *The Epistle of Ignatius to the Ephesians*, 116.
26. Ignatius, "The Epistle of Ignatius to the Smyrneans," 85.
27. Ignatius, "The Epistle of Ignatius to the Smyrneans," 85.
28. Ignatius, "The Epistle of Ignatius to the Smyrneans," 85.
29. Ignatius, "The Epistle of Ignatius to the Smyrneans," 85.
30. Ignatius, "The Epistle of Ignatius to the Smyrneans," 85.
31. Ignatius, "The Epistle of Ignatius to the Smyrneans," 85.
32. Ignatius, *The Epistle of Ignatius to the Magnesians*, 124.

33. Ignatius, *The Epistle of Ignatius to the Magnesians*, 129.
34. Ignatius, *The Epistle of Ignatius to the Ephesians*, 116.
35. Ignatius, “The Epistle of Ignatius to the Smyrneans,” 85.
36. Ignatius, *The Epistle of Ignatius to the Magnesians*, 124.
37. Ignatius, *The Epistle of Ignatius to the Magnesians*, 124.
38. Ignatius, *The Epistle of Ignatius to the Magnesians*, 125.
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CHAPTER 14: WERE THEY BIASED?

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6. Cornelius Tacitus, *Works of Cornelius Tacitus. Includes Agricola, The Annals, A Dialogue Concerning Oratory, Germania and The Histories* (Boston: MobileReference, 2009), Kindle Edition, locations 6393–6400.

7. Read Acts 7:54–8:3.

8. Read Philippians 3:5.

9. For more on the reliability of the martyrdom accounts of the disciples, refer to Sean McDowell's book *The Fate of the Apostles: Examining the Martyrdom Accounts of the Closest Followers of Jesus* listed in the Expert Witness section at the end of the book.

AFTERWORD: THE CASE CROSS-EXAMINED

1. See Acts 18:12–17 for the relationship between Paul's visit to Corinth and his appearance before Gallio.

2. Refer to the description of this event in Acts 9:1–19 and Paul's descriptions in Acts 22:6–21 and Acts 26:12–18. Given this data, most scholars place the event between AD 33–36.

3. Refer to Galatians 1:15–19.

4. Refer to Galatians 2:1–2.

5. Refer to 1 Corinthians 15:3–8.

6. For more information, visit Gary Habermas, an expert in this area of study: www.garyhabermas.com.

7. Polycarp, "The Epistle of Polycarp to the Philippians," 25.

8. Irenaeus wrote this describing specifically the *Apocryphon of John* and referring generally to the many other noncanonical writings emerging at the time. See *Adversus Haereses* 1.20.1, found here for example: <http://gnosis.org/library/advh1.htm> (accessed March 9, 2022).