

**INDIRECT TESTIMONY OF  
HISTORY  
TO THE GENUINENESS OF  
THE GOSPELS**

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Indirect Testimony of History to the Genuineness of the Gospels by Frederic Huidekoper

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**FREDERIC HUIDEKOPER**

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INDIRECT

TESTIMONY OF HISTORY



TO THE

GENUINENESS OF THE GOSPELS.

BY

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## P R E F A C E .

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THE history of mankind evinces that civilization has been highest in communities where conscience and hopefulness have been most developed.<sup>1</sup> It further shows that these have been most developed in communities having most faith in a Moral Ruler of the universe, to whom mankind are responsible, and in whom they can trust.<sup>2</sup> Yet further: no community without belief in revelation has ever believed in such a Ruler.

If we now turn to the question of revelation we find at least two communications, one through Moses and a later one through Jesus, which claim to be from God, and the evidence for which, internal or external, claims respectful attention. The one through Moses is so buried in a remote antiquity as to furnish us with little or no external evidence save what we find in the Old Testament and in the influence which Judaism exercised on Greek civilization. The other, through Jesus, is at a date when

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<sup>1</sup> See *Judaism at Rome*, pp. 364, 367 - 371, 382 - 386.

<sup>2</sup> See *Judaism*, pp. 367, 370, 386.

external evidence, direct or indirect, is more abundant and permits more thorough scrutiny.

Our knowledge of Jesus and his teaching rests chiefly on the genuineness and trustworthiness of four records termed Gospels. The direct evidence for their genuineness has been repeatedly given. The following work is an effort to present some of the indirect evidence.

There are individuals who in a question of this kind reject any evidence for what is supernatural. Some do this heedlessly because indifferent to the subject; some do it impatiently from antagonism to what they deem human credulity; others who appreciate the subject find themselves unable to credit an interruption to the laws of nature. For these last mentioned a suggestion is placed in the note.<sup>8</sup>

In the Appendix various fraudulent works by Christians are given in Notes A to K inclusive. In these no

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<sup>8</sup> No fact can be better established than that the earth at no comparatively remote period was uninhabited by mankind. They now live upon it, and it is obvious from geology that they originally were, as now, distinct from, and independent of, any known animal. When the first human pair, or pairs, came into existence, it could not have been as helpless infants. They must have had capacity to care for themselves. This formation of two or more mature human beings, destitute of parents, must unquestionably have taken place. No recorded human experience has witnessed such an event, nor is there any natural law to which it can be referred. Yet this fact, though obviously a miracle, is one which it seems impossible to reject. Does not a consideration of it render easy the supposition that the Being who formed man would interpose for his education?



miracles are attributed to Jesus except those found in our Gospels. This claims especial attention in the earliest of them, the Acts of Pilate, wherein §§ 8, 9, should be studied. The inference is fair that in the first half, or perhaps in the first quarter, of the second century, the history of Jesus was so well established that even the author of a fraud, anxious to magnify the Master, did not venture in this respect to vary from it.

Of these fraudulent works some were translated by the author and some are given in extant translations. He had intended revising both, except in the Ascension of Isaiah, that being from the Æthiopic, of which he is ignorant. The condition of his sight has precluded such revision. Its absence will not affect the argument, but may the interpretation of particular passages. He could have wished also further time for research on more than one point. Other and more imperative duties, however, claim what remains to him of vision. In bringing his work to a close he must acknowledge deep indebtedness to Professor E. Abbot, of Cambridge, for valuable aid.

MEADVILLE, PA., July 28, 1879.

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In this second edition pp. 34 and 75 have been partly rewritten, and, besides some smaller changes, an Introduction has been added.

MEADVILLE, PA., March 31, 1880.

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