

Romans, is holding the Jewish people in subjection, with the Jews divided into various groups, such as the Sadducees and the Pharisees, all of them longing for freedom from Roman oppression. These and other features of the situation in Palestine are already well corroborated from the writings of Josephus and from other sources.

D. Special Corroboration.

Here again we do not have as much material from Biblical archeology as we would like. Far more is to be found in the writings of Josephus than in any archeological material yet available from this period. However, some very interesting points have come to light at which archeological evidence answers objections that have been made to the dependability of the New Testament narratives. The term Rabbi, rendered didaskolos, "master" or teacher," in Greek, is applied to Jesus at many points in the Gospel of John. Some Rabbinic scholars have insisted that this usage is an anachronism, common in the second century A.D., but never found in the first century. In 1930 when a first century tomb near Jerusalem was excavated, there was found in it an ossuary on which there was a Greek name, Theodotion, in Aramaic characters, together with the Greek word didaskolos as title of the man who bore this name.

There have been scholars who asserted that the personal names employed in the gospels, especially in John, were fictitious and were chosen because of their meaning. However, these very names are commonly found on the ossuary inscriptions: "Mary," "Martha," "Elizabeth," "Salome," "Sapphira," and so on. The gospels contain the name "Lazarus," an abbreviated form of "Eleazer." This abbreviated form is quite common on the ossuaries. "Jesus" and "Joseph" are commonly found. It is not at all strange that one ossuary contained the name of a "Jesus son of Joseph," perhaps one of the most ordinary combinations of