

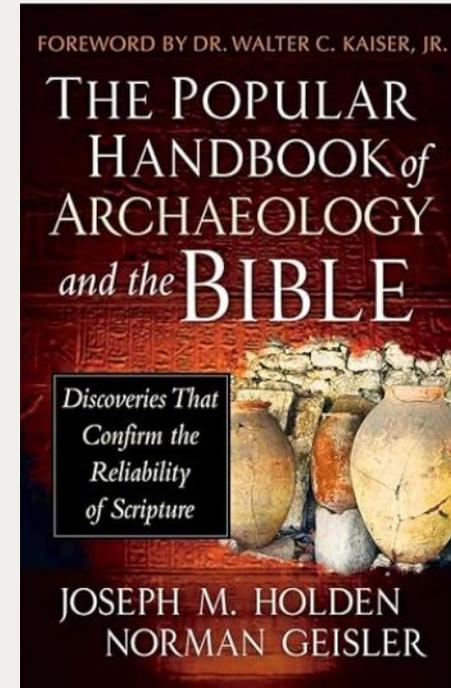
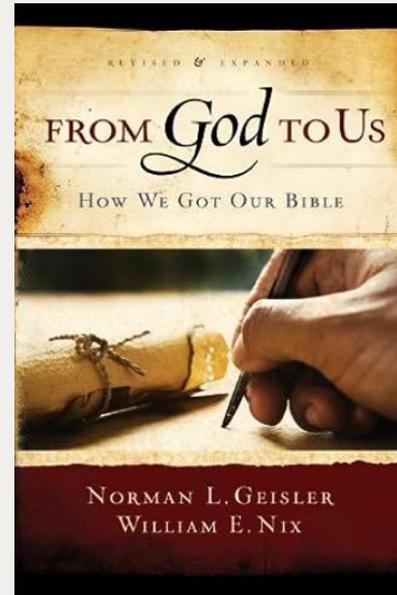
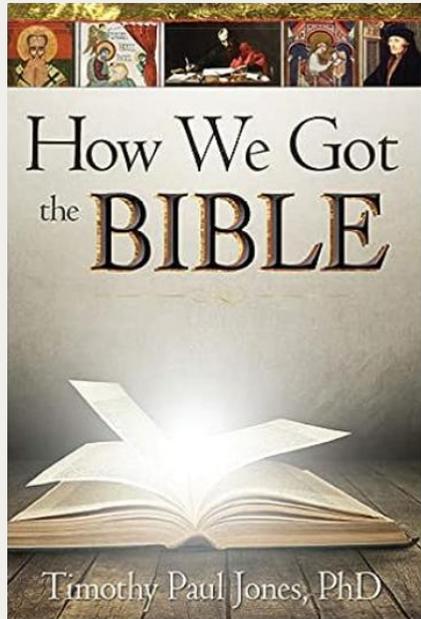
# GOSPEL APOLOGIA

Knowing God, Loving God, Serving God

## SESSION 1-INTRODUCTION TO HOW WE GOT THE BIBLE

*-Brendon Biggs*

# How we got the Bible



# Why Study Apologetics?

- **Overview of Bible**
- **Canon development/debate**
- **Old Testament**
- **New Testament**
- **Transmission**
- **6-8 NT –”errors” , variations, chain of custody, the 6 “E’s”,**
- **9-Translations**

# The Bible Overview

**<https://www.youtube.com/watch?v=ak06MSETeo4>**

5min Bible Project

## Reading the Bible Wisely

The first qualification for judging any piece of workmanship from a corkscrew to a cathedral is to know **WHAT** it is — what it was intended to do and how it is meant to be used... The first thing is to understand the object before you: as long as you think a corkscrew was meant for opening cans or a cathedral for entertaining tourists you can say nothing about their purpose.

-- *C.S. Lewis, A Preface to Paradise Lost*

**Reading the Bible Wisely**  
Unhelpful assumptions about  
what the Bible **IS** and **FOR**

It's **FOR** changing our behavior  
so it **is** a divine rule book.

It's **FOR** influencing our beliefs  
so it **is** a theology answer book

It's **FOR** hearing from God  
so it **is** a divine “love letter”

# Why Study Apologetics?

## 2 Tim 3:15-17

“and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.

- How not to read the Bible:
  - - Merely for a “spiritual buzz”
  - - Ignoring the genre and historical setting and context
  - - Ripping verses out

“In the beginning...”  
(Genesis 1:1)

“...and they will reign forever and  
ever.”  
(Revelation 22:5)

## Hebrew 1:1-2

God, after He spoke long ago to the fathers in the prophets in many times and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

# Writing tools

- Wood tablets with beeswax
- Clay
- Metal
- Stone
- Papyrus-since 2400BC –reeds. If rolled together=Scrolls). Book form=Codex
- Vellum, Leather, parchment (animal skins)
- Reed brushes using vegetable oil or acacia sap, pen/ink (3 John 13)
- Stylus (iron pen/stylus-Jer. 17:1), chisel(Jos. 8:31-32)



## THE BIBLICAL CODEX (parchment)

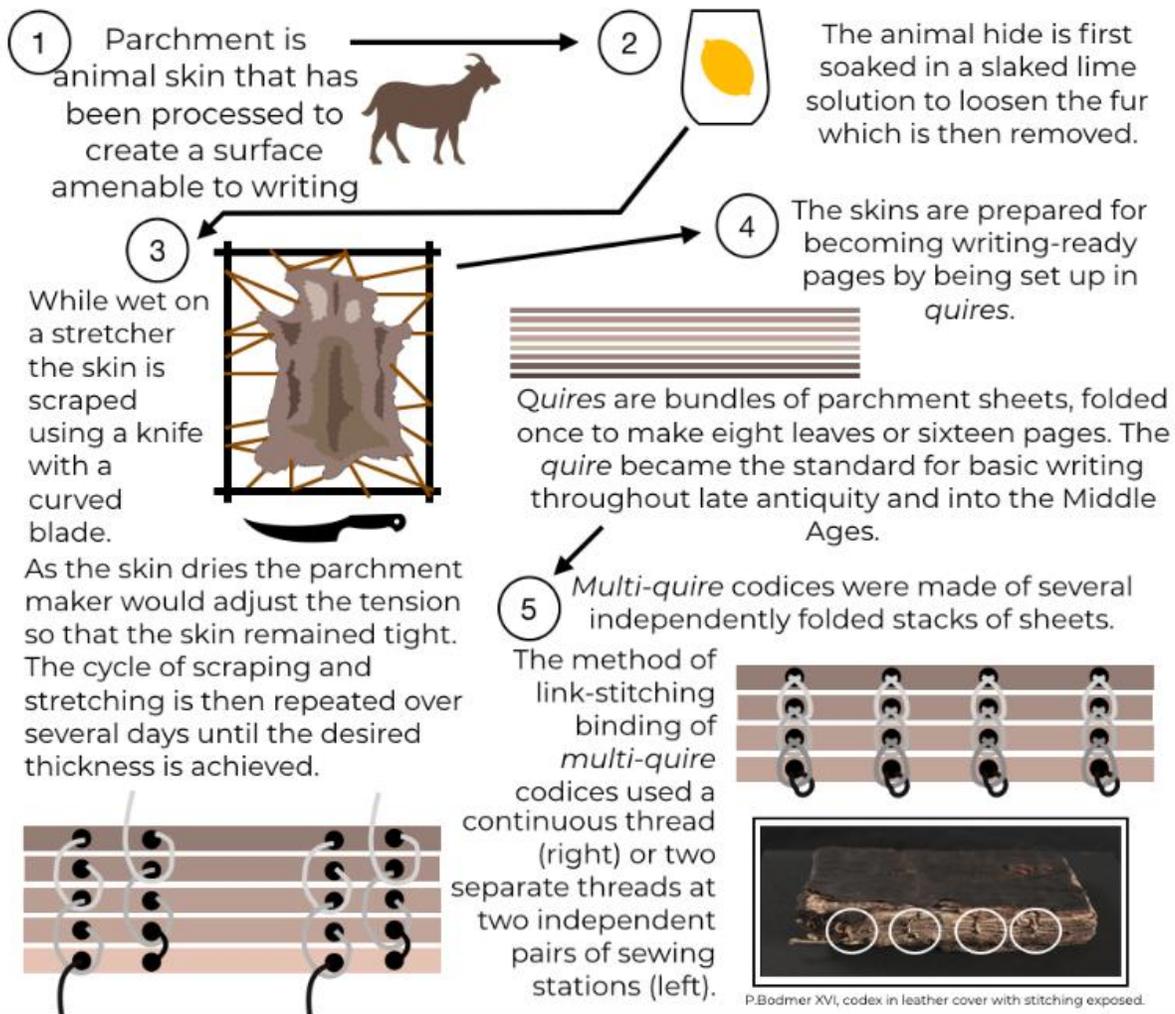
A CODEX (CODICES IN THE PLURAL) IS THE HISTORICAL PREDECESSOR OF THE MODERN PUBLISHED BOOK. THROUGHOUT ANTIQUITY THE CODEX WAS THE ALTERNATIVE TO THE SCROLL, WHICH WAS THE DOMINANT MEDIUM OF WRITTEN DOCUMENTATION IN THE ANCIENT WORLD.



Christian codices in Egypt between the 2nd and 3rd centuries CE reveal that somewhere between 20-40% of the total number of surviving codices were exclusively Christian material.

Christian codex documents, however, only amount to 2% of the total number of books (both scrolls and codices) within these centuries.

Early Christians did not invent the codex form but they do appear to have popularized it and helped it become the standard in writing as time progressed.



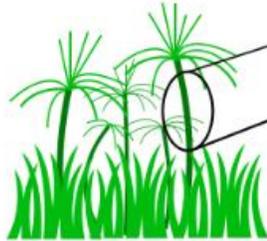
P. Bodmer XVI, codex in leather cover with stitching exposed.



## THE BIBLICAL CODEX & SCROLL (papyrus)

A CODEX (CODICES IN THE PLURAL) IS THE HISTORICAL PREDECESSOR OF THE MODERN PUBLISHED BOOK. THROUGHOUT ANTIQUITY THE CODEX WAS THE ALTERNATIVE TO THE SCROLL, WHICH WAS THE DOMINANT MEDIUM OF WRITTEN DOCUMENTATION IN THE ANCIENT WORLD.

Papyrus was the writing material used by the ancient Egyptians, Greeks, and Romans. It was made from the piths of the stem of the water reed.



1 About 30cm (12") of the stem of the papyrus plant is cut to make approximately a 61cm (24") long page.

2 A knife is then used to slide down the length of the plant until the entire outer layer is removed.



3 The outer portion (pith) of the stalk is cut into thin strips, soaked, and a stone is placed on top where they are then dried on a flat surface.



P46 cross hatching and papyrus striations



4 The second layer of strips is placed in the same way on top of the first but oriented at a right angle to the first layer of strips. These two layers are pressed together and dried.

Sometimes it was covered with a cloth and beaten with a mallet



5 The two sides of the resulting surface, a *kollema*, have papyrus fibres running at a perpendicular angle. Several *kollemata* (the plural of *kollema*) constructed in this way, usually 20-25cm wide (9-10") would be pasted together to form long rolls.



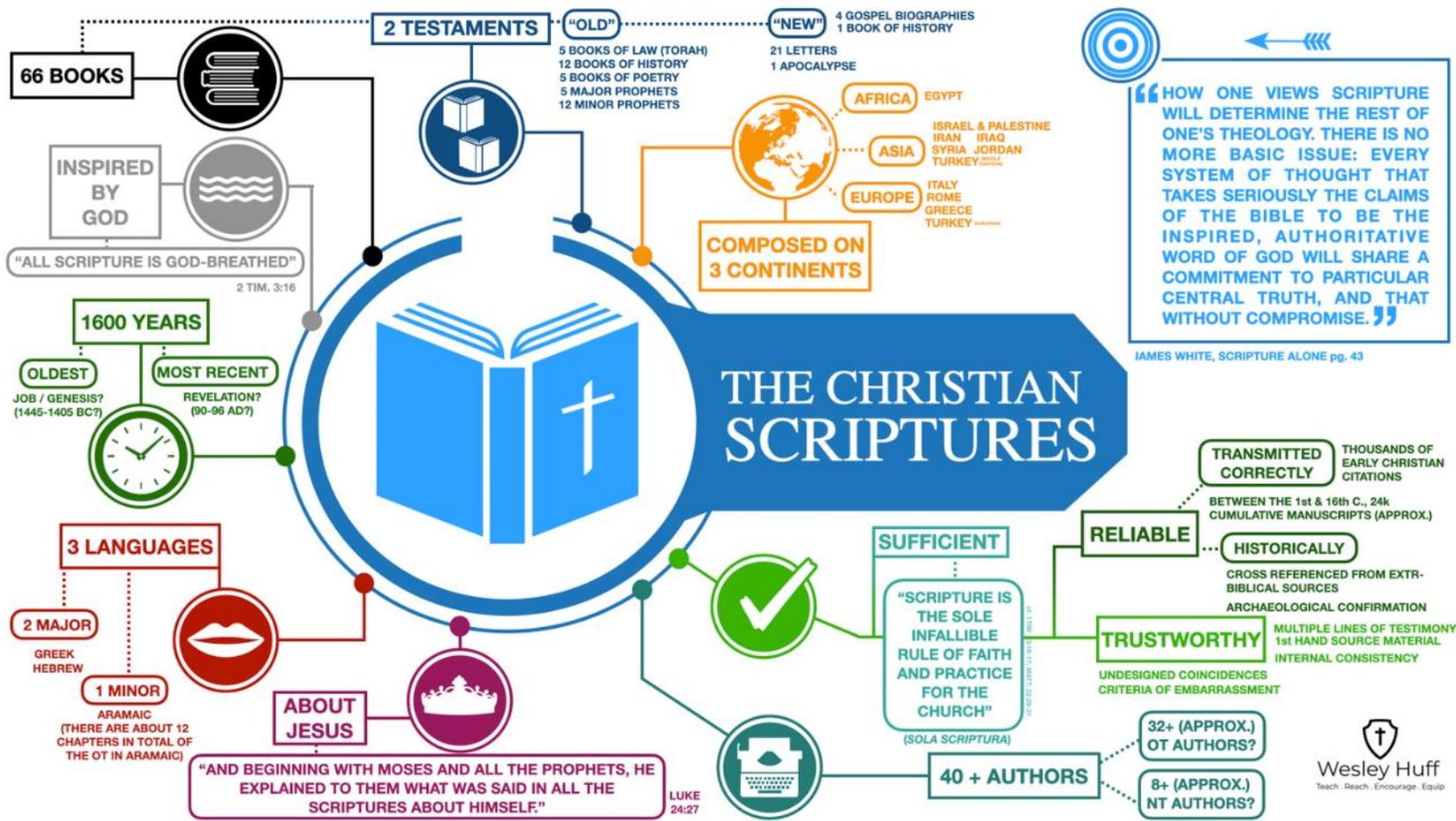
6 Before the 3rd century, and the increased popularity of the codex, works of literature would usually just be copied on

to one more rolls. The roll was therefore a simple production relative to the more complicated codex. The standard roll was inscribed on the horizontal fibres because it is easier to write along the horizontal fibres rather than against the vertical fibres and because the written surface, being on the inside of the roll, was protected.



Rolls that are inscribed on both sides (i.e. a work which would continue to be copied on the back side, that is, the vertical fibres) is called an *opisthograph*.

When codices came to be produced, the sheets were usually cut from blank rolls, as we can see from the recent presence of *kollesis* on leaves of codices. It seems that only in exceptional cases were papyrus sheets not cut from a roll but made solely for codex use.



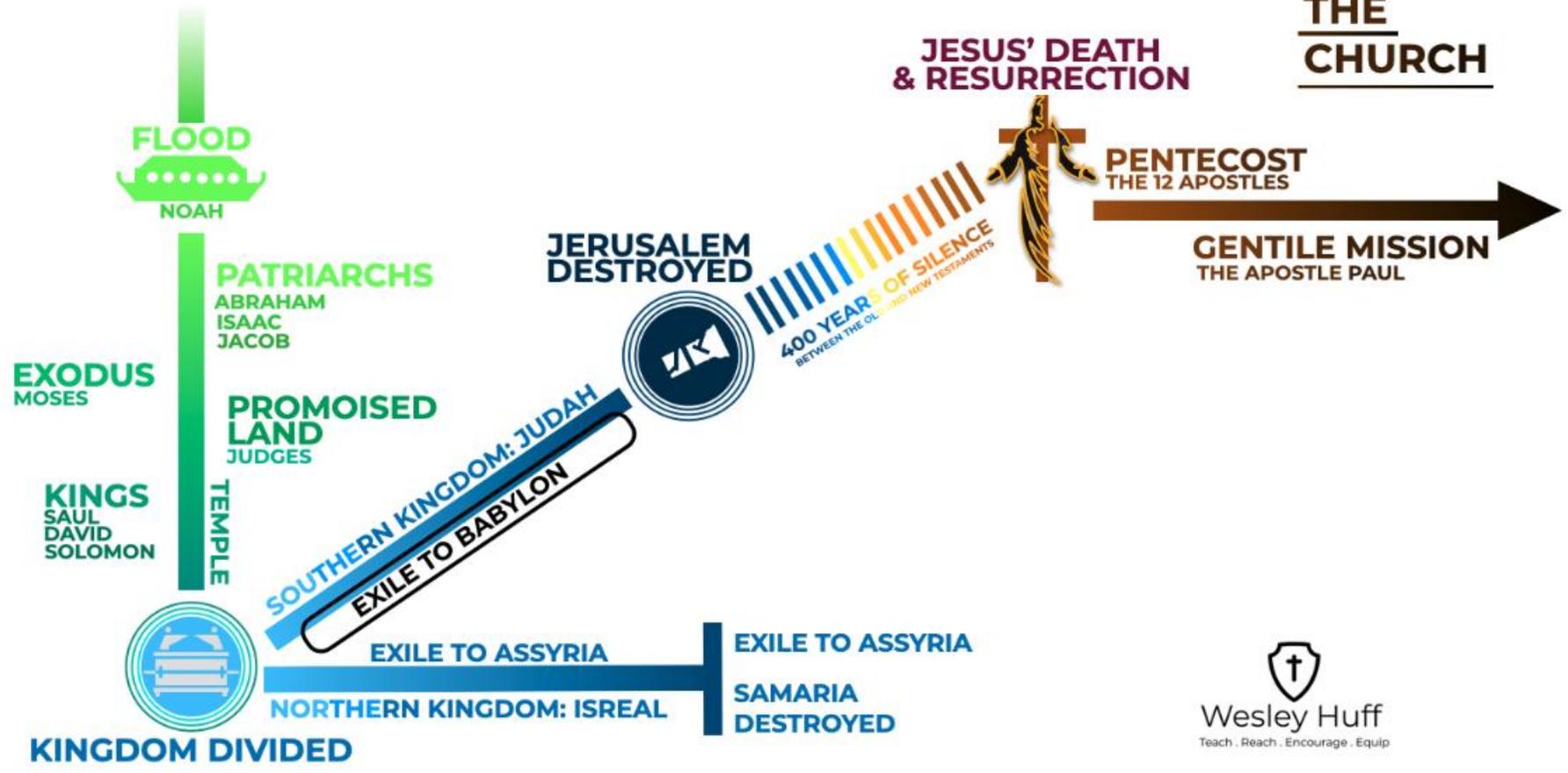
**CREATION**

**FALL**



ADAM & EVE

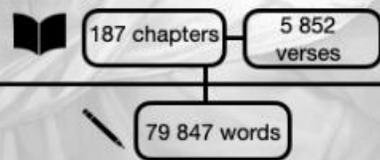
# BIBLE TIMELINE



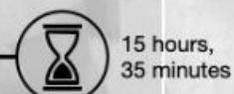
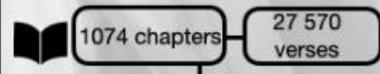
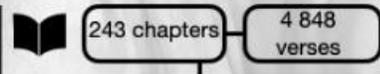
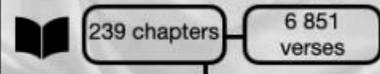
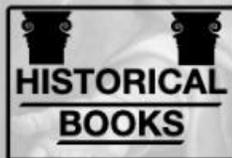
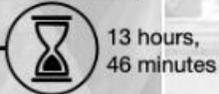


# READING THROUGH THE OLD TESTAMENT

THE OLD TESTAMENT (IN THE ORIGINAL HEBREW) HAS:



**TIME IT SHOULD TAKE YOU TO FINISH IT IN ONE SITTING:**



The longest chapter in the Bible is Psalm 119, and the middle and shortest chapter is Psalm 117.



The middle chapter of the Old Testament is Job 29.



Psalm 119 is an acrostic Psalm with 22 sections with eight lines. Each of the eight lines in each section starts with a Hebrew letter in the alphabet. The entire Hebrew alphabet outlines the chapter.



There are a total of 304 901 Hebrew & Aramaic words in the Old Testament. 166 739 more words than there are Greek words in the New Testament.



268 of the over 300k words in the Hebrew Bible are Aramaic. These Aramaic sections come from Ezra (67 verses), Daniel (200 verses), and Jeremiah (1 verse).

# The Bible was written:

- over a 1500 year span (from 1400 B.C to A.D. 100)
- over 40 generations
- over 40 authors from many walks of life (i.e. - kings, peasants, philosophers, fishermen, poets, statesmen, scholars)
- in different places (i.e. - wilderness, dungeon, palaces)
- at different times (i.e. - war, peace)
- in different moods (i.e. - heights of joy, depths of despair)
- on three continents (Asia, Africa, and Europe)
- in three languages (Hebrew, Aramaic, and Greek)

-all pointing to one truth. Its amazing how applicable it is to today. Every civilization experienced same stuff we do today and we repeat same mistakes.

# The Bible –different kinds of literature

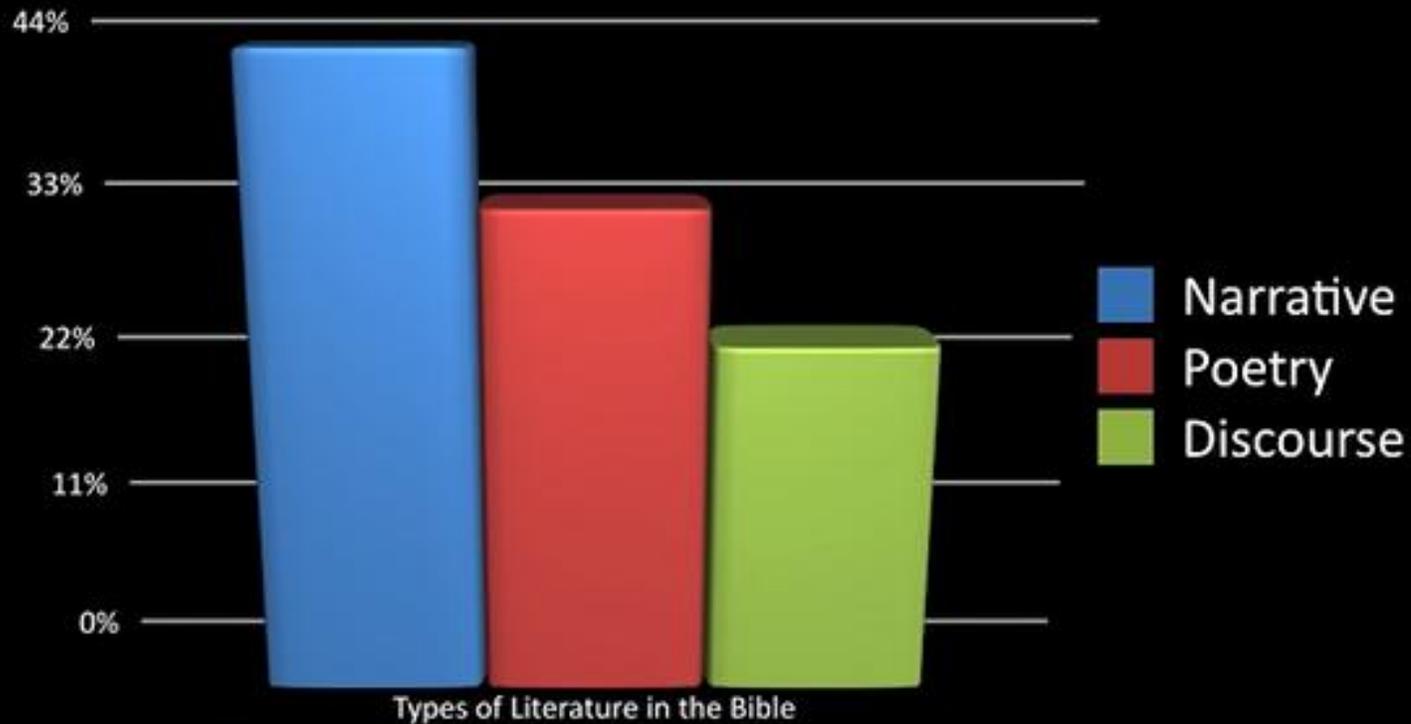
- Historic
- Dramatic
- Legal/law
- Poetry& words of appearance
- Proverbs/wisdom
- Apocalyptic
- Short Stories
- Sermons/speeches
- Parables
- Letters

# Ancient Texts In General

- Writing material was expensive and hand made
- Hiring a scribe to make you a copy was expensive. Estimated cost of Matthew would be \$2000.
- They had to save space and often summarized and compressed multi-day accounts into one passage.
  
- Accurate/truthful within an accepted degree of precision:  $\pi=3.14$   
Precise: 3:1417...to infinity. An accurate account (meaning) does not have to be the highest precision (word for word).  
Different sermons repeated over and over can use different words for different audiences but same meaning.
- They do not have to remember the exact day, time, etc. They were concerned with what Jesus said.
- Does not have to be in chronological order. Can use topical or thematic order. Group of sayings in one topic then move to saying on another topic.  
Mark 1:11 –”you are my beloved (to Messiah/Ps 2:7) where Matthew 3:17- “This is my beloved..” combines Ps2:7(to messiah) and Is. 42:1(to audience)
- They were not obligated to use the same style of writing we use today. We are obligated to learn how they wrote.

# What is the Bible?

- o Ancient Mediterranean document ...
- o Pre-scientific in worldview ...
- o Supernatural in worldview ...
- o Presumes the culture of its writers ...
  
- o **God knew who he was using and what he was getting**
  - o Providential guidance – a PROCESS, not an event
  - o We honor God's decisions



**Narrative** = 502 chapters = 43%

**Poetry** = 387 chapters = 33%

**Discourse** = 300 chapters = 24%

# C. The End of the Results

1. The Bible was not verbally dictated by God, but it is just as divinely authoritative as if it were.
2. What the Bible affirms, God affirms.
3. There is an agreement between God's words and the human author's words. Both say the very same thing.
4. The Bible is a co-authored book.
5. The Bible is God speaking in our language.
6. The Bible is 100 % of divine origin and 100% of human origin.
7. Just as Jesus is 100% God and 100% man in one person (human life), even so the Bible is both 100% divine and 100% human in one set of propositions (human language).
8. Just as God can't error in anything He teaches, neither can the Bible error in anything it teaches.

# From God to Us: *The Four Links*

1. **INSPIRATION**—FROM THE MOUTH OF GOD
2. **CANONIZATION**—COLLECTED BY THE PEOPLE OF GOD
3. **TRANSMISSION**—COPIED BY SCRIBES OF GOD
4. **TRANSLATIONS**—TRANSLATED BY THE SERVANTS OF GOD

# Inspiration

**2 Tim. 3:16:** “All Scripture is given by inspiration of God...” (i.e., it is “**God-breathed**” or breathed out by God).

**2 Peter 1:20-21:** “Knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy **never came by the will of man**, but holy men of God spoke as they were **moved by the Holy Spirit.**”

“**Thus said the LORD**” or the like occurs some 1500 times in the Old Testament.

## **B. Extent of the Results**

- A. What is “written” (Mt. 4:4,7,10).**
- B. The “Scripture” (2 Tim. 3:16).**
- C. The very “words” are inspired (Deut. 18:18: 1 Cor. 2:13).**
  - A. Even letters are inspired (Gal. 3:16).**  
**“He does not say...seeds...but seed, who is Christ.”**
- E. Even tenses of verbs are included (Mt. 22:32).**  
**“I am [not was] the God of Abraham....”**
- F. Even parts of letters are inspired (Mt. 5:18).**  
**“One jot or one tittle will not pass away....”**

**Conclusion: Inspiration refers to--**

- 1. The writings, not the writers.**
- 2. The words, not mere ideas.**

## II. The Means—Prophets of God

- A. The Nature of a Prophet
- B. The Extent of the Prophets
- C. The Role of a Prophet

# C. The Role of a Prophet

- A. He is not a mere Secretary (Mechanical Dictation)
- B. He is not a mere Poet
- C. He is more like a Student
  - 1. God is the Teacher
  - 2. Human culture and language is the medium
  - 3. The result is the Word of God in the words of men of God—
    - a. Who were moved by the Spirit of God;
    - b. Whose personalities, vocabularies, and styles were providentially prepared by God.
    - c. Whose writing were providentially preserved by God from all error.

# A False Conclusion

The Atheist Argument:

1. The Bible is a human book.
2. Humans error.
3. Therefore, the Bible errors.

The Error: Human's don't always error.

Further, human never err when so guided by the Holy Spirit who cannot err (Heb. 6:18; Jn. 14:26; 16:13).

# From Crossexamined:

If you can't trust man to write something accurate then how do you trust anything man writes? Medical books, history science, car manuals, newspapers?

While its true people make errors it is not true that people always make errors. If they did the we could never trust anyone including ourselves. A book can have typos and errors in some details but still tell significant truths.

# Book

- Inspiration- P. 11
- Infallibility vs Inerrancy-13 – White podcast (4/6/21) says they are related, but infallibility is more teaching doctrine and inerrancy is accurately captured Gods word. Variations is more of a transmission and preservation topic.
- Sufficiency – P.15

Chicago Statement on Biblical inerrancy:

[https://www.etsjets.org/files/documents/Chicago\\_Statement.pdf](https://www.etsjets.org/files/documents/Chicago_Statement.pdf)

# Can We Trust the Bible?

## THE BIBLE:

WHO WROTE IT?

DOES IT ERROR?

WHICH BOOKS BELONG IN IT?

HAS IT BEEN COPIED ACCURATELY?

# Which Books Belong in the Bible?



I. Who Chose Them?

II. On What Basis?

III. When Was This Done?

IV. Is Anything Missing?

# I. Who Chose The Books?

A. God **Chose** the Books. –self authenticating

B. The People of God discovered and **Collected** Them.

# The Church and the Canon

## God's Role

*Determiner*

*Creator*

*Producer*

*Regulator*

*Judge*

## Church's Role

*Discoverer*

*Custodian*

*Preserver*

*Recognizer*

*Jury*

# Canon

- Measuring stick, rule of faith, list of authoritative books discovered and recognized.
- Old Testament- treaty document with Israel
- NT- new covenant -was it written by prophet of God, was it confirmed by acts of God, Did it tell truth about God, Does it come with power of God was it accepted by people of God?

What writings have been passed down as Scripture?  
Jesus trained the disciples and when they spoke and wrote to the church, the people recognized as from God,  
The people did not declare them canon, rather they recognized they were authoritative because they were coming from apostles.

If a boss writes you instructions to do your job, you do not become an authority because you recognize its from a boss. Your Boss is the authority.

NT authors had the authority. The Church received them as authoritative because of who wrote them; not because an organization declared them.

## The Canon of Scripture

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- Man's knowledge of canon is passive, not active. Man (or church) does not create canon, but seeks to recognize it.
- Hence, we have two views of canon, which we will designate canon<sup>1</sup> and canon<sup>2</sup>.
- Canon<sup>1</sup> is the canon as created by God's act of inspiration.

## The Canon of Scripture

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- Canon<sup>2</sup> is the canon as passively recognized by God's people, led by God's Spirit over time and beyond geographical boundaries. Disputes about canon<sup>2</sup> do not in any way destroy the existence of canon<sup>1</sup>, anymore than doctrinal disputes prove there is no objective revelation of doctrinal truth.

## The Canon of Scripture

---

- So if there is a reason for God to make sure His people know His Word, then it would follow that He would exert the same power used to bring the Scriptures into existence to bring about that knowledge. Is there reason to believe God would lead His people to know His Word?

God sends His Word and has a purpose (intention).

## The Canon of Scripture

For as the heavens are higher than the earth,  
So are My ways higher than your ways  
And My thoughts than your thoughts.  
For as the rain and the snow come down from heaven,  
And do not return there without watering the earth  
And making it bear and sprout,  
And furnishing seed to the sower and bread to the eater;  
So will My word be which goes forth from My mouth;  
It will not return to Me empty,  
Without accomplishing what I desire,  
And without succeeding in the matter for which I sent it.  
(Isaiah 55:9-11)

## The Canon of Scripture

- For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope (Romans 15:4).
- Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come (1 Corinthians 10:11).

## 2. The People of God Discovered It.

**How?** By looking for the “fingerprints” of God

An act of God is distinguishable from an act of man. For example, when Moses brought forth life, the magicians of Egypt cried out:

**“This is the finger of God” (Ex. 8:19).**

## II. On What Basis Were They Chosen? “God’s Fingerprints”

- A. Was it written by a prophet of God? (Heb. 1:1-2; 2Pet. 1:20-21; Mt. 5:17-18; Lk. 24:27)
- B. Was he confirmed by an act of God? (Ex. 4:1-9; Jn. 3:2; Heb. 2:4; 2 Cor. 12:12)
- C. Did it tell the truth about God? (Deut. 13:1-5; 18:21-22; Acts 17:11; 1 Jn. 4:1-6)
- D. Did it have the power of God? (Isa. 55:11; Heb. 4:12; Rom. 1:16-17; 2 Tim. 3:17)
- E. Was it received by the people of God? (Deut. 31:26; 1 Thes. 2:15)

Tim Mackie – 0 to 1:10min =OT

Watch over next two weeks first hour only

- <https://www.youtube.com/watch?v=eaqKzYJ151Y>
- <https://www.youtube.com/watch?v=nFEBwfYZBJY> 3 min (museum of the Bible)



# GOSPEL APOLOGIA

Knowing God, Loving God, Serving God

## SESSION 2- OLD TESTAMENT

*-Brendon Biggs*

Week 2 OT

# How ancients looked at OT – 3 sections

## Hebrew Bible – TaNaK תנ"ך

### Torah = Teaching, Instruction

Genesis-Exodus-Leviticus-Numbers-Deuteronomy

### Nevi'im = Prophets

Joshua – Judges – Samuel - Kings

Isaiah – Jeremiah - Ezekiel

The Book of the Twelve (Hosea – Malachi)

### Kethubim = Writings

Psalms - Job - Proverbs

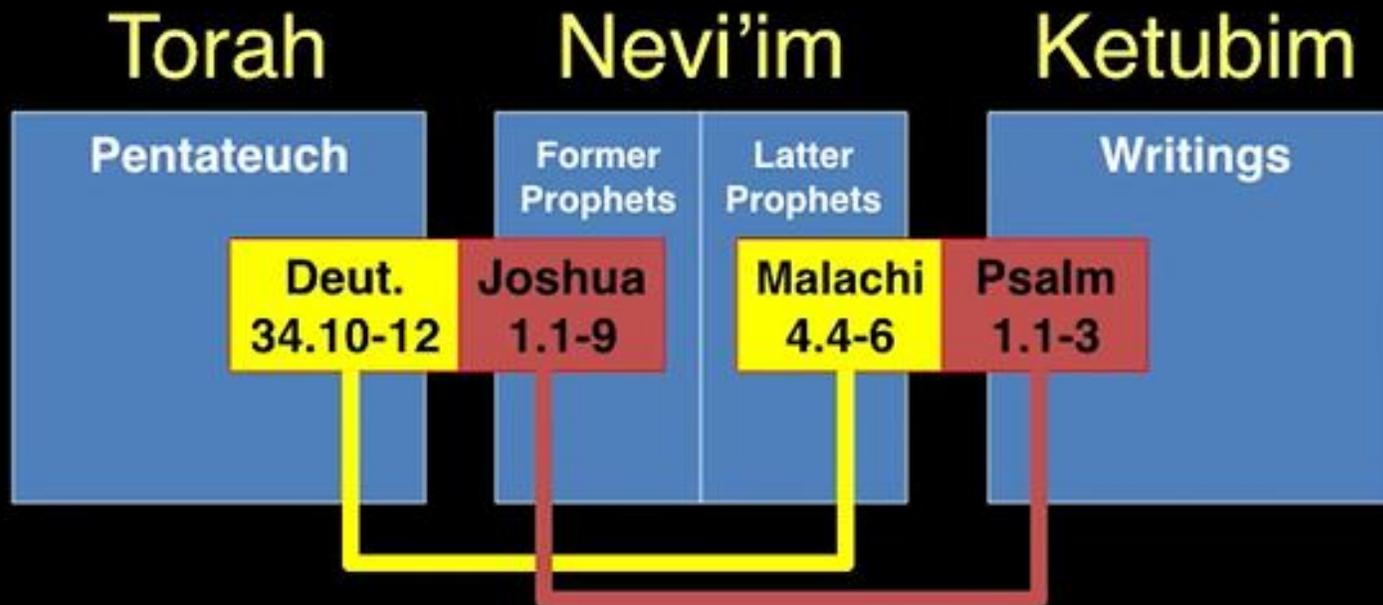
Ruth - Song of Songs – Ecclesiastes

Lamentations - Esther

Daniel - Ezra–Nehemiah - Chronicles

“Sticky notes”

## The Editing of TaNaK



The Hebrew Bible has been edited together into a single book

Bible did not fall from the sky. It was recording history of God forming, rescuing/saving His people

First mention of the writing of a biblical text

Exodus 17:8-9, 14

The Amalekites came and attacked the Israelites at Rephidim. Moses said to Joshua, “Choose some of our men and go out to fight the Amalekites. Tomorrow I will stand on top of the hill with the staff of God in my hands...”

Then the LORD said to Moses, “**Write this on a scroll** as something to be remembered...”

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Then the LORD said to Moses, “**Write this on a scroll** as something to be remembered...”

- Moses wrote first 5 books from revelation from God and from family/cultural oral tradition

Joshua followed Moses and the tradition followed on down through the prophets and OT writers who referred to Moses and each other as scripture.

## Second mention of the writing of a biblical text

### Exodus 24:3-8

When Moses went and told the people all the LORD's words and laws, they responded with one voice, "Everything the LORD has said we will do."

**Moses then wrote down everything the LORD had said.**

He got up early the next morning and built an altar at the foot of the mountain and set up twelve stone pillars representing the twelve tribes of Israel. Then he sent young Israelite men, and they offered burnt offerings and sacrificed young bulls as fellowship offerings to the LORD.

## The Making of the New Testament

The TaNaK was the Bible of Jesus and his disciples

Luke 24:44

He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the **Law of Moses, the Prophets and the Psalms.**"

## The Making of the Torah and Former Prophets

Moses and many prophets and scribes after him collected narratives, poems, and laws and composed them into an epic narrative.

1. These authors often name their sources:

*The scroll of the wars of the LORD, Numbers 21:14*

*The scroll of Jashar, Joshua 10:13*

*The scroll of the annals of Israel's kings, 1Kings 14:19*

586BC to 627BC

### Jeremiah 36:1-4, 32

In the fourth year of Jehoiakim son of Josiah king of Judah, this word came to Jeremiah from the LORD: "Take a scroll and write on it all the words I have spoken to you concerning Israel, Judah and all the other nations from the time I began speaking to you in the reign of Josiah till now...

So Jeremiah called Baruch son of Neriah, and while Jeremiah dictated all the words the LORD had spoken to him, Baruch wrote them on the scroll....

So Jeremiah took another scroll and gave it to the scribe Baruch son of Neriah, and as Jeremiah dictated, Baruch wrote on it all the words of the scroll that Jehoiakim king of Judah had burned in the fire. And many similar words were added to them.

# Prophets in Old Testament

*Exod. 20:1.*--“God spoke all these words.”

*Exod. 35:1.*--Moses said “These are the things that the Lord has commanded you to do.”

*Lev. 1:1.*--“The Lord called to Moses and spoke to him from the tent of meeting, saying . . .” (1:1). “The Lord said to Moses” is found repeatedly (4:1; 5:14; 6:1, 8).

*Num. 36:13.*--“The Lord spoke to Moses” is found over and over (see 1:1; 2:1; 4:1; 5:1; 6:1; 8:1).

*Num. 36:13.*--“These are the commandments and the ordinances which the Lord commanded to the sons of Israel.”

*Deut. 4:2.*--“You shall not add to the word which I am commanding you, nor take away from it.”

*Deut. 18:22.*--“When a prophet speaks in the name of the Lord, if the thing does not come about or come true, that is the thing which the Lord has not spoken.”

## Prophets in OT

*Josh. 1:1*.--“After the death of Moses...the Lord spoke to Joshua....”

*Josh. 24:26*.--“And Joshua wrote these words in the book of the law of God.”

*Jud. 1:2*.--“The Lord said.”

*Jud. 6:25*.--“God spoke to Gideon” (*Jud. 2, 5, 6, 13*)

*1 Sam. 3:11*--“And the Lord said to Samuel.”

*1 Sam. 4:1*.—“Thus the word of Samuel came to all Israel.”

*1 Chron. 29:29*.--“The acts of King David, from first to last, are written in the chronicles of Samuel the seer, in...Nathan the prophet, and in the chronicles of Gad the seer.”

Many places it tells you who wrote it

## The Making of the Wisdom Books

The individuals named at the beginning of the books are not necessarily the authors

### Proverbs

- 1:1 The proverbs of Solomon son of David, king of Israel
- 22:17 The sayings of the wise ones
- 25:1 More proverbs of Solomon, compiled by the men of Hezekiah, king of Judah
- 30:1 The sayings of Agur son of Yakeh
- 31:1 The sayings of king Lemuel, that his mother taught him

### III. When Were The OT Books Chosen?

- A. Initial **acceptance** –as they were written  
(1500-400 B.C.)
- B. Eventual **recognition** by all (400 B.C. to present)

We know of no councils or debates about the contents of the Hebrew Bible from the period of Second Temple Judaism.

It is very striking that, over a period ranging from the second century B.C.E. to the first century C.E., so many writers, of so many divergent groups (Palestinian, Hellenistic, Pharisaic, Essene, Christian) show such agreement about the canon of the Hebrew Bible...

None of these witnesses are concerned with asserting the authority of the books they mention, rather they all assume the Scripture's authority, and go on to debate about their interpretation.

R.T. Beckwith, "The Formation of the Hebrew Bible."

OT asserts its own authority. Not councils

We know of no councils or debates about the contents of the Hebrew Bible from the period of Second Temple Judaism.

It is clear that these groups do not speak simply for themselves ... but represent Judaism as a whole... [A]ny inference that the canon was decided by councils must be abandoned. The role of later councils was not to decide the canon, but to confirm decisions about the canon already reached in other ways.”

R.T. Beckwith, “The Formation of the Hebrew Bible.”

- Duet 31:26 - Take this book of the law and place it beside the ark of the covenant of the LORD your God, that it may remain there as a witness against you.

Joshua 24:26- And Joshua wrote these words in the book of the law of God.

- 1 Sam 10:25- Then Samuel told the people the ordinances of the kingdom, and wrote *them* in the book and placed *it* before the LORD

1200-1400BC Josh 1:8 - This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success.

605-536BC Dan. 9:2 - in the first year of his reign, I, Daniel, observed in the books the number of the years which was *revealed as* the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, *namely*, seventy years.

520BC Zech 7:12- They made their hearts *like* flint so that they could not hear the law and the words which the LORD of hosts had sent by His Spirit through the former prophets; therefore, great wrath came from the LORD of hosts.

593BC

- Ezekiel 14:14 -even though these three men, Noah, Daniel and Job were in its midst, by their own righteousness they could *only* deliver themselves,” declares the Lord GOD...20 Even though Noah, Daniel and Job were in its midst, as I live,” declares the Lord GOD,...

# A. Initial Acceptance Was Immediate

- a. Moses' books were stored in the ark (Deut. 31:26).
- b. Joshua's book was added to Moses' (Josh. 24:26).
- c. Samuel's books were added to the canon (1Sam. 10:25).
- d. Daniel had the Law and Prophets (including Jeremiah his contemporary (Dan. 9:2, 10-11)).
- e. Zechariah refers to "the law" and "former prophets" (7:12).
- f. Later books cite earlier ones:
  - 1) Joshua refers to Moses (Josh. 1:8).
  - 2) Ezekiel refers to Noah (Gen.), Daniel (Dan.), and Job (Book of Job) (Eze. 14:14, 20).
  - 3) Micah 4:1-3 cites Isaiah 2:2-4.
  - 4) Jeremiah 26:18 cites Micah 3:12.

## B. Eventual Recognition by All

- A. By the time of Nehemiah (400 B.C.)
- B. By the time of the Maccabees (200 B.C.)
- C. By Josephus' day (early 1<sup>st</sup> cent. A.D.)
- D. By Scholars at Jamnia (late 1<sup>st</sup> cent. A.D.)
- E. By time of the Jewish Talmud (A.D. 400 f.)
- F. By continuous recognition to this day

See Jewish **Tanakh** (an acronym for **T**orah [Law], **N**evi'im [Prophets], **K**ethuvim [Writings])

# Which Books Belong in the OT?

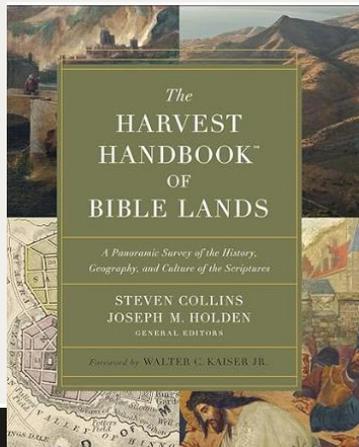
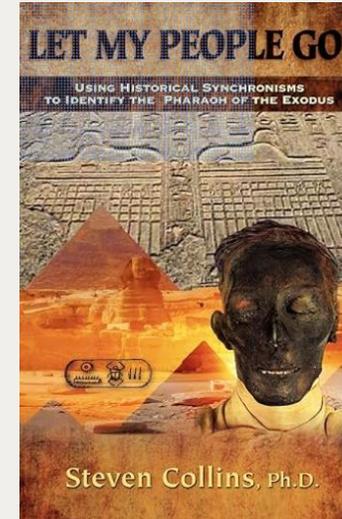
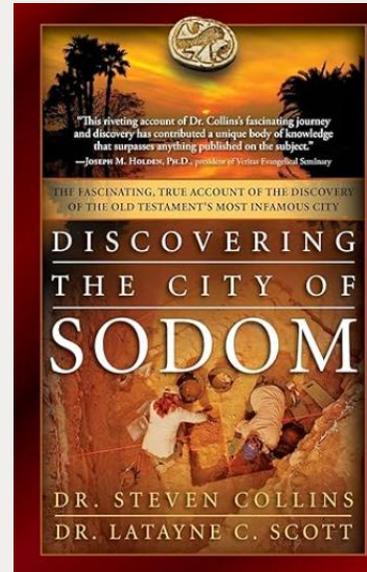
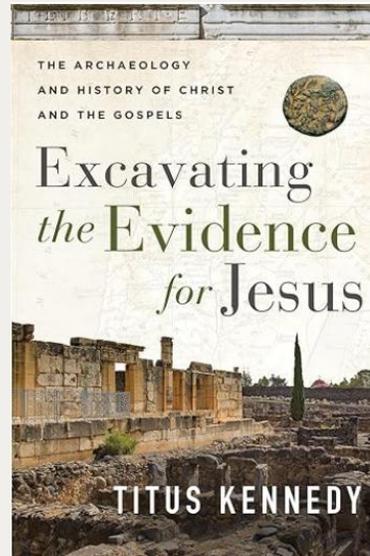
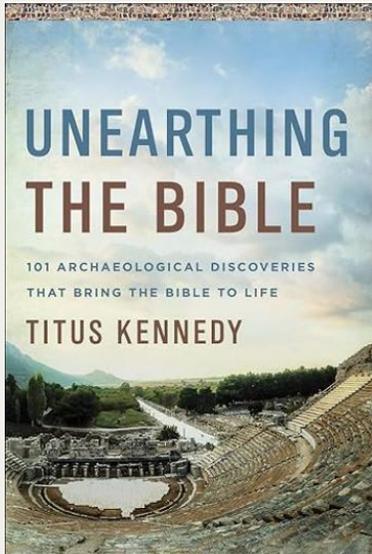
I. Who Chose The Books?

II. On What Basis?

III. When Were They Chosen?

IV. Is Anything Missing?

# Archeology



Ancient Egypt and the Bible – Dr. David Falk  
<https://www.youtube.com/channel/UCF1f7vTqonOIwaGU6DwTvjg>

# Archeology

Rarely do analyses of archeological data support a single interpretation or conclusion

One must sift through data sets and weigh evidence for or against a range of possible interpretations

Some archeologists categorically dismiss supernatural, so they approach archeology with a bias at the start.

Archeology has limitations. Many interpretations and judgements from data. Fires, floods, warfare, natural deterioration. Burial, temperature, political climate, and time all collaborate to make discovery of artifacts difficult.

# Definitions

- Semitic -relating to or denoting a family of languages that includes Hebrew, Arabic, and Aramaic and certain ancient languages such as Phoenician and Akkadian, constituting the main subgroup of the Afro Asiatic family.

The Semitic family is a member of the larger Afroasiatic family, all of whose other five or more branches have their origin in North Africa or the Maghreb

The Bible narratives are presented as fact and people acted on them as fact. They developed festivals to celebrate the victories and events that occurred based on these narratives. The celebrations were not just worshipping God But celebrating events. Festivals helped to remember what happened in the past.

The Bible narratives present payment for certain things such as slaves which match other non-Biblical texts for the price of those objects. This is like dating price of gasoline for certain time periods.

The type of covenants the Abraham (witness-deity oath stipulations, ceremony, curse) match extra-biblical finds for that Time period and location.

The names of Abrahams relatives (e.g Serug, Nahor, Terah) all have names that have been confirmed in documents and reports coming from that region and time period.

Traditions such as “tribal right and left hands” for allotting pasture lands is similar to that time period and location.

# Cultural evidence for Israelites in Egypt

We have evidence that pastoralists – sheep or cattle farmers of Western Asiatic or

Semitic lineage were present in Egypt. -Bible verses Gen 46:33-24

Video summaries - <https://www.youtube.com/@InspiringPhilosophy>

Pottery and weapons

Semitic script

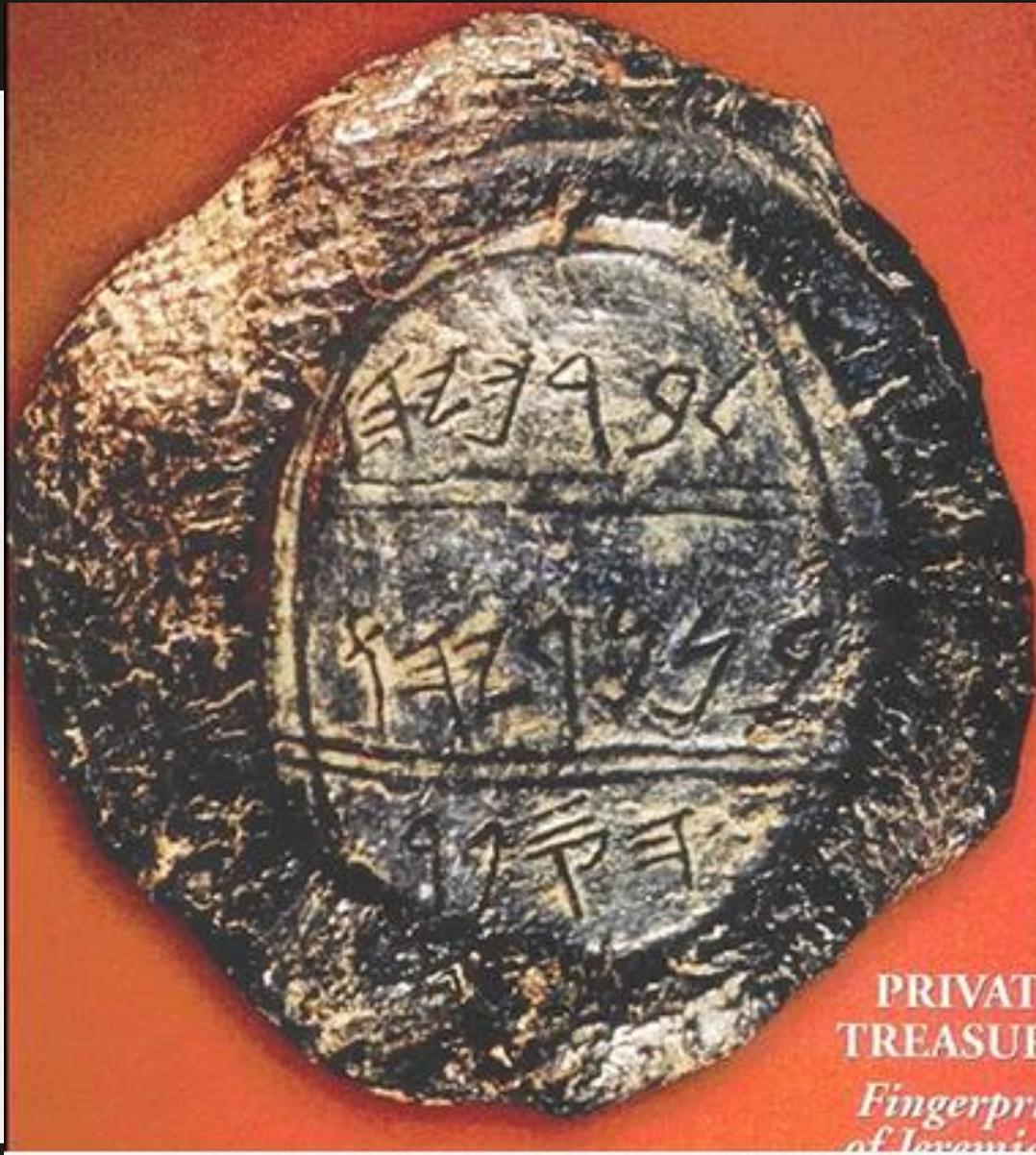
Evidence from other texts from Asiaics in Egypt – Speos Artemidos Inscription –  
<https://www.ancientneareast.net/egypt/the-speos-artemidos-inscription-of-hatshepsut/>

Names – Tel el Daba 1700Bc, Papyrus Brooklyn-names

Slave – name Aamu , Leningrad Papyrus 18<sup>th</sup> dynasty

Arks, Cherubim

Mudbricks-Rekmire 15<sup>th</sup> century – Ex 5:6-8 also quotas



PRIVATE  
TREASURE  
*Fingerprint  
of Jeremiah*

'Baruch,  
Son of Neriah,  
The Scribe'

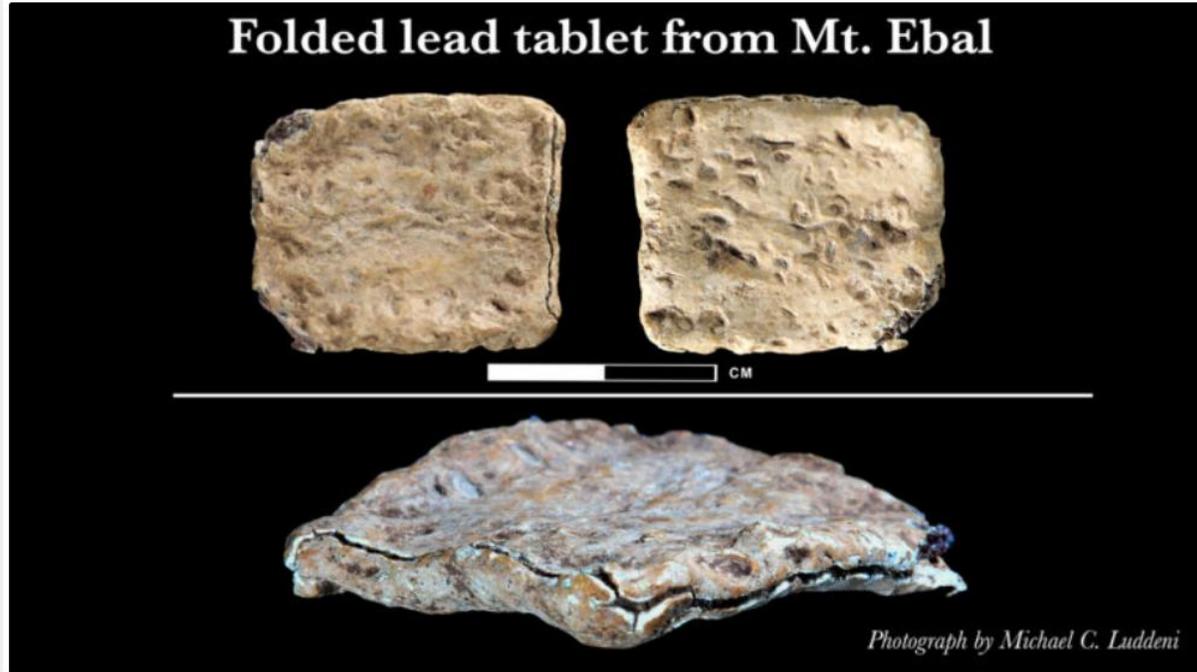
Fossilized seal  
from the 6<sup>th</sup>  
Century B.C.

Can you see  
The fingerprint?

## Duet 11:26-29

*The artifact, less than 1 inch in length and width, and known as a curse tablet, may spur renewed debate on the dating of biblical events, especially those told in the Book of Exodus.*

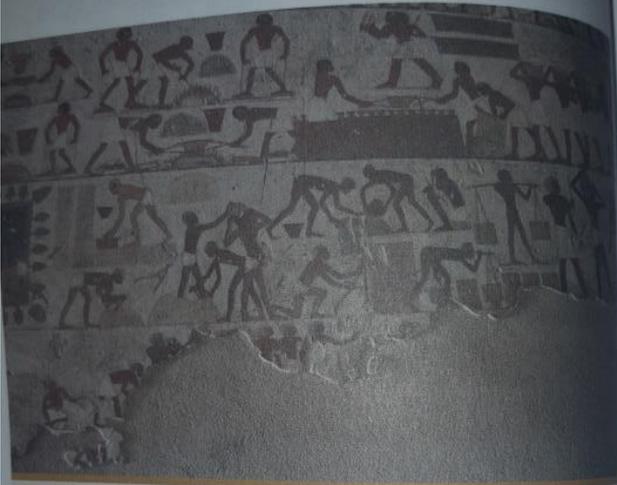
The inscription reads:  
“Cursed, cursed, cursed  
– cursed by the God YHW.  
You will die cursed. Cursed  
you will surely die. Cursed by  
YHW  
– cursed, cursed, cursed.”



This curse tablet was discovered by Mount Ebal, which is near the Palestinian city of Nablus. Photo by Michael C. Luddeni

Pushes back the written record of the name “Yahweh” a couple of centuries earlier, to at least 1200 B.C. and perhaps as early as 1400 B.C. Destroys JEDP theory since Yahweh and El are on same line.

(17) BRICKMAKING SLAVES IN EGYPT  
(Tomb of Rekmire)



**Date:** 1450 BC

**Discovered:** Valley of the Nobles, Egypt

**Period:** Exodus

**Keywords:** slavery; bricks; Rameses; Pithom; Heliopolis

**Bible Passages:** Exodus 1:11; 2:11; 5:4-19

On this tomb mural from the time of Pharaoh Thutmose III, a variety of slaves including Asiatic or Semitic slaves, perform tasks for the Egyptians. In particular, the slaves make bricks using mud and straw formed in a mold, dried in the sun, and then transported for use in construction projects.

Ex 5:7-8

7 “You are no longer to give the people straw to make brick as previously; let them go and gather straw for themselves. <sup>8</sup> But the quota of bricks which they were making previously, you shall impose on them;...”

## (16) HEBREW SERVANTS IN EGYPT (Papyrus Brooklyn)



**Date:** 17th century BC

**Discovered:** Thebes (?), Egypt

**Period:** Exodus

**Keywords:** slaves; servants; Hebrews; Joseph; Shiphrah; papyrus

**Bible Passages:** Genesis 41:45; Exodus 1:5-22

An Egyptian list of domestic servants recorded on a papyrus<sup>26</sup> from about the 17th century BC contains not only Semitic names but even Hebrew names. This papyrus came just after the life of Joseph and preceded the Exodus, which was the time when the Hebrews lived in Egypt as settlers and then as slaves. A section of this papyrus contains a list of 95 servants, many of whom

specific  
western  
servants  
Egypt  
after  
hold  
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that 9  
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hema  
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<sup>26</sup> This S  
Brookl  
that cu  
puted,  
Sobel

Hebrew names listed similar to those in Bible



# Tel Dan Stele



**“𐤀𐤓𐤀 𐤔𐤓”**  
The unnamed king of the Tel Dan Stele boasts victory over the “House of David.” It is considered the earliest widely accepted reference to theme of David as the founder of the Israelite polity outside of the Hebrew Bible.



Archaeologists and epigraphers put the earliest possible date at about 870 BC, while the latest possible date is 750. The language of the inscription is a dialect of Aramaic. The scholarly consensus is that the progenitor of the stele is Hazael of Damascus (c. 842 - 806 BC).

The Tel Dan Stele is one of four known inscriptions made during the roughly 400 year period (1200-800 BC) containing the name “Israel”, the other being the Merneptah Stele, the Mesha Stele, and the Kurkh Monolith.

The stele (a Latin derivative simply meaning a monument stone or wooden slab) contains a Canaanite inscription discovered in the northern Israelite site of Tel Dan, Discovered in 1993.

## Origin



## Location

## Language



## Material



## Contents



The Tel Dan stele consists of several fragments making up part of a triumphal inscription in Aramaic, left potentially by Hazael of Aram-Damascus, an important regional figure in the late 9th century BC.

The beginning of the Tel Dan Stela is missing, and unfortunately, that is where the name of the king who commissioned the memorial would have been recorded. With the discovery of a second piece of the artifact (known as Fragment B) the names of two kings are preserved: Joram, son of Ahab, king of Israel from 852 to 841 BC, and Ahaziah, son of Jehoram, king of Judah (the House of David) in 841 BC. With this information it is possible with a decent level of certainty to assign the stela to Hazael, king of Aram-Damascus, who undoubtedly set it up in Dan to commemorate his victory over Joram and Ahaziah at Ramoth-Gilead in ca. 841 BC (2 Kgs 8:28-29).



Ivory carving most likely of Hazael. Originally discovered at Arslan Tash, Syria. This artifact is housed today in the Louvre Museum, Paris.



Contains both the phrases “King of Israel” and “House of David”

**Date**  8th/9th  
Century  
BC 

Jeroboam II inaugurated the longest reign of a king of Northern Israel in 788 BC. He ruled over a period of unparalleled prosperity, taking advantage of a lapse in strong Assyrian control of the Levant. Jeroboam's name is preserved on the Shema Seal ruling out Jeroboam I, a 10th c. king of Israel.

## Shema Seal



**Origin** 



Megiddo  
Israel

**Location** 



Unknown

**Language** 



Paleo-  
Hebrew

**Material** 



Jesper

**Contents** 



Contains the  
inscription  
“(belonging) to  
Shema, servant  
of Jeroboam”

The seal of Shema was an unpierced scaraboid of jasper measuring 37 by 27 by 17 mm; it portrays a roaring lion and contains the inscription ... “(belonging) to Shema, servant of Jeroboam.”

Although now lost, the provenance and authenticity of the seal is largely agreed to be authentic. Unfortunately the Shema Seal was misplaced while en route to being delivered to the Istanbul Museum. All that is left is an impression cast in bronze prior to its shipment.

The seal depicts a lion, realistically shown in full-throated roar with its tufted tail erect. Several other seals from the late Iron Age bear the title “עֶבֶד-מֶלֶךְ”, “servant of the king,” an indication that the “servant” in this context was a high-ranking official of the kings of Israel and Judah. Biblical evidence lends further credence to this hypothesis. For example, one of the royal officials listed in 2 Kings 22:12 is “the king’s servant (עֶבֶד־הַמֶּלֶךְ) Asaiah” (see also 1 Kings 1:47; 2 Kings 5:6; 25:8).

A number of Samaritan ostraca testify to prosperity during the time of Jeroboam, and provide information about the administration of the Northern Kingdom during this period.



## Yehohanan's Crucified Foot



The nail going through Yehohanan's foot measured 11.5 cm in total length.

Yehohanan, the man to whom the foot belonged, was a 1st century Jew. His ossuary (burial bone box) was found in 1968 when builders working in East Jerusalem accidentally uncovered his tomb.

The earliest forms of crucifixion developed in ancient Persia, where the practice eventually replaced impaling as a form of punishment. Whereas the Persians may have invented it the Romans perfected it.



Similar crucifixion nail wounds have been found in Italy. An archaeological survey outside of Venice revealed two heel bones with nail wounds indicative of a crucifixion wound quite akin to Yehohanan's.

One of the biggest ramifications of the Yehohanan ossuary discovery was the implication that what was described concerning Jesus in the Gospels — that crucified Jews could be and were in fact, buried in family tombs — had corroborative archeological witness alongside the literary description of the practice within the Gospels.

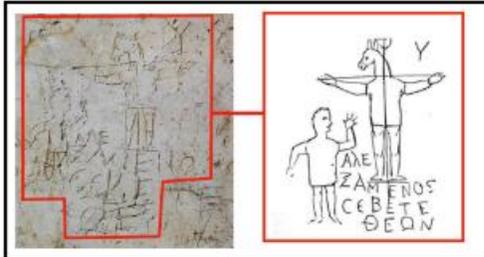
**Date**    
1st Century AD

**Origin**    
East Jerusalem

**Location**    
Hebrew University

**Artifact**    
Crucifixion Nail

**Material**    
Organic



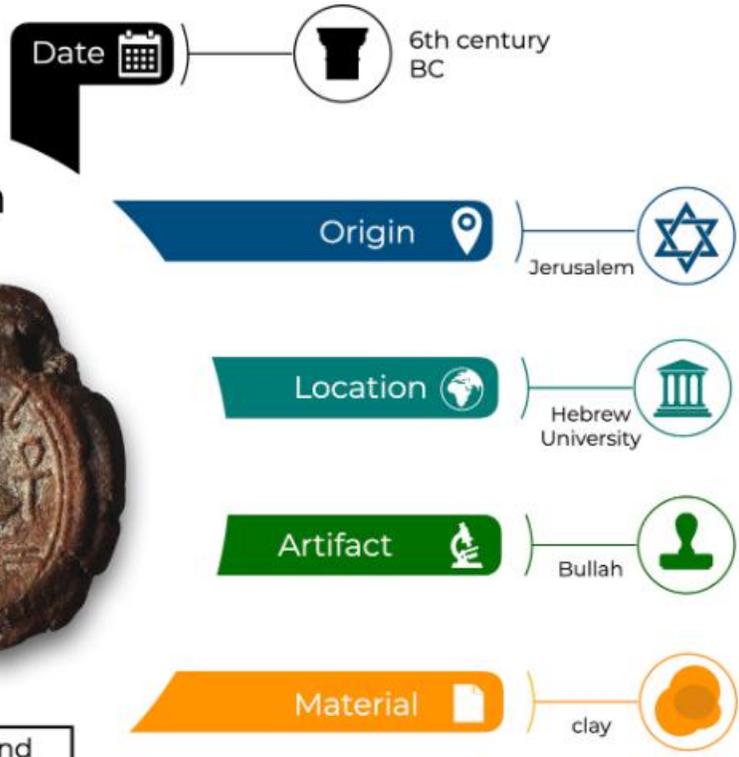
The *Alexamenos Graffito*, is a 2nd or 3rd century piece of Roman graffiti scratched into the plaster of a wall in Rome. The image portrays an individual worshipping a crucified donkey-man. It reads, "Alexamenos worships [his] god" and is believed by many to be a mockery of Christians, who worshipped the crucified Jesus.

Given the placement of the nail it appears that the victim's feet were placed on either side of the horizontal cross beam and the nail was forced through the calcaneum (heel bone) sideways on either side of the plank.

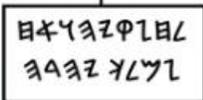
Very few examples of crucifixion nails exist due to the fact that crucifixion nails within antiquity (and in the early Middle Ages) were collected as medicinal and magical items.



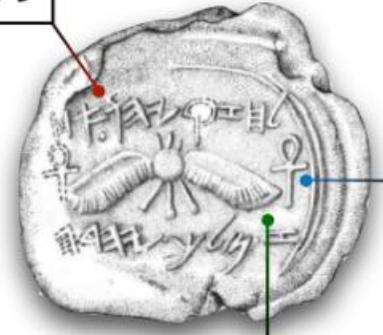
# Hezekiah Bullah



"Belonging to Hezekiah [son of] Ahaz king of Judah."



The royal seal of Hezekiah, king of Judah, was discovered in the Ophel excavations under the direction of archaeologist Eilat Mazar.



On the sides of the bulla, there are two *ankh* symbols. While these are Egyptian symbols, they are more generic, and were widely recognized throughout the ancient world as symbolizing *life* or *renewal*.

Bullah, Latin for "a round seal" is a round seal, not unlike a stamp, that would have been used for legal documents, as a form of authentication, or an insignia in cases of tamper-proofing documents.

King Hezekiah in the Bible, son and successor of Ahaz and the 13th king of Judah (reigning c. 715–686 B.C.E.), was known for his religious reforms and attempts to gain independence from the Assyrians.

In the middle of the bullah a winged sun is depicted. (we see biblical precedence in comparing God to the son in places like Psalm 84:11). However, the wings are lowered downward — a sign of humility. No self-respecting Ancient Near Eastern king would depict his authority with lowered wings. Early Hezekiah seal imprints portray winged scarabs, a sign of the Egyptian influence on Israel. 2 Kings 18:20-21 says that Hezekiah trusted in Egypt rather than God, however later in Hezekiah's rule the Assyrians hammered the nation of Judah. Jerusalem was only being spared *after* Hezekiah turned to God and prayed for His protection. The Hezekiah seal, and its portrayal of lowered wings in humility, could be sign that this is from that later portion of Hezekiah's reign.

# Ketef Hinnom Scroll



The scroll measures 27 by 97mm (1.06" x 3.82").

Date



6th  
Century  
BC

Origin



Ketef  
Hinnom

Location



Israel Museum

Language



Paleo-  
Hebrew

Material



Stone

Contents



Contains both the  
phrases "King of Israel"  
and "House of David"

The scroll is in peleo-Hebrew script, is from the biblical book of Numbers, which includes a partial section of the Aaronic priestly blessing, found in Numbers 6:24-26.

The two silver scrolls were discovered in 1979 at Katef Hinnom, an archaeological site southwest of the Old city of Jerusalem. Found among a cash of nearly 1,000 other objects inside a tomb. These scrolls could very well have operated as prayer amulets worn around a First-Temple individual's neck, and based on the palaeographical dating of the scrolls, they predate artifacts like the Dead Sea Scrolls by nearly half a millennia. The discovery of the scrolls overturned much of the scholarly consensus at the time that the Torah (first five books of the Bible) was written centuries after the Babylonian exile.



-- הברוך (כ)  
- אלהיו -  
- ר יהו(ו)  
- קעה -  
- שיברכ  
יהיה ו  
(ו)שמרכ  
יאר יר  
(וה) פניו  
(אל) יכ וי  
שמ לכ ש  
לי(מ) --  
...  
...  
-- כמ --  
-----  
- יד - נ -  
-----

Despite being fragmentary the two silver scrolls from Ketef Hinnom clearly contain the Aaronic blessing (Num. 6:24-26) along with potential comparable lines from Exodus 20:6, Deuteronomy 5:10, 7:9, Daniel 9:4, and Nehemiah 1:5.

# Esarhaddon Prism



The Esarhaddon Prism is a six sided memorialization of the reign of the king of Assyria, Sennacherib's son Esarhaddon.



2 Kings 19:37 records the death of Sennacherib, king of Assyria and Babylon, by his two sons. It also mentions Esarhaddon by name, that he succeeded Sennacherib as king.

The prism narrates military conquests and pays tribute to vassal kings throughout the 7th century Ancient Near East. Among these vassal kings it lists Manasseh, the son of Hezekiah.

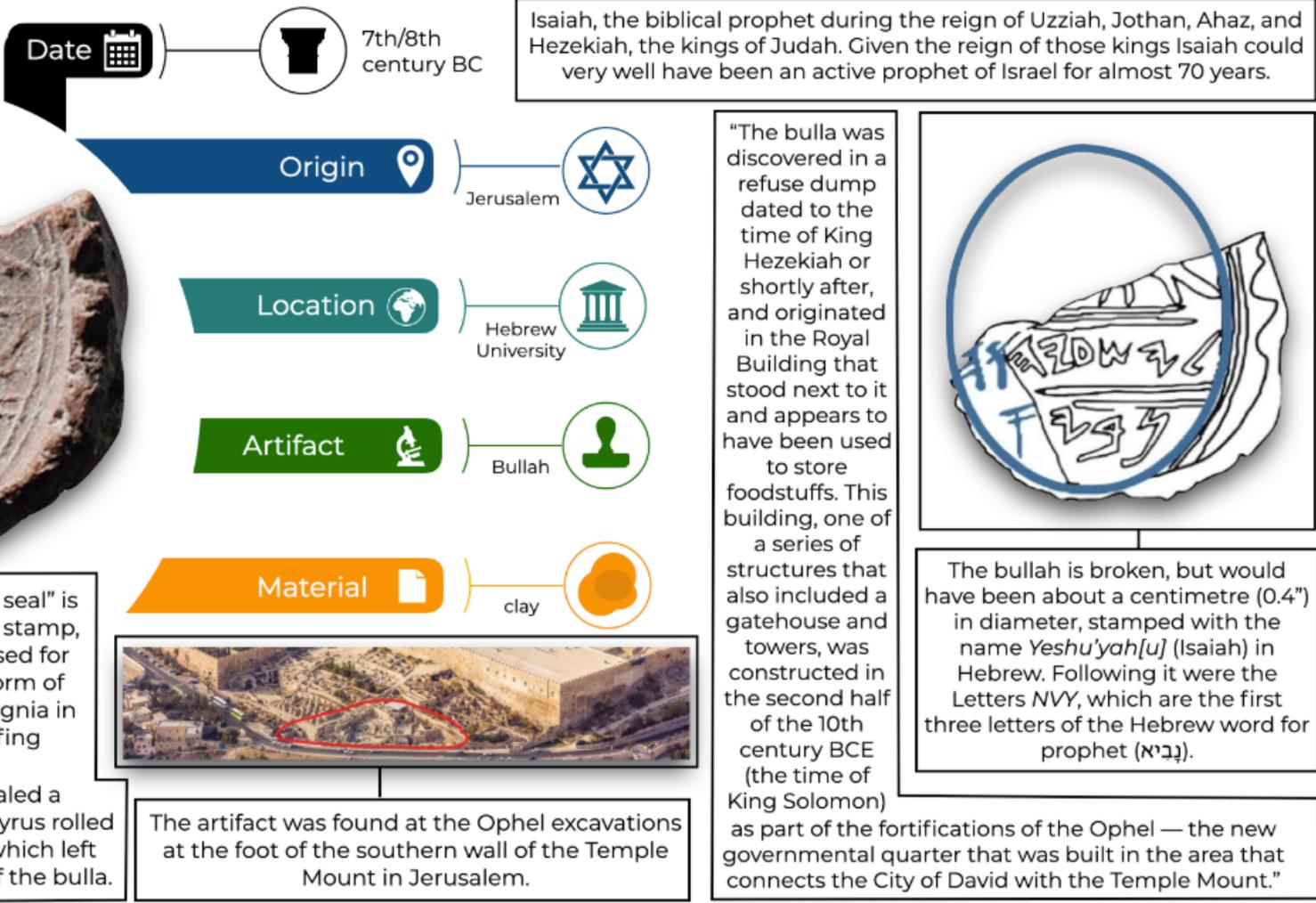


Manasseh was the longest reigning king of Judah. As 2 Kings 21 and 2 Chronicles 33 notes, he was one of the most morally corrupt and evil kings of Judah.

Column five:  
"I assembled the kings of the Hittites and across the river. 55) Ba'lu, king of Tyre, **Menasi, king of Judah**, 56) Kausgabri, king of Edom, Musuri, king of Moab, 57) Sil-bel, king of Gaza, Metinti, king of Ascalon, 58) Ikausu, king of Ekron, 59) Milkiasapa, king of Gebal, 60) Matanba'al, king of Arvad, 61) Abiba'al, king of Samsimurruna, 62) Puduil, king of Beth-Ammon, Ahi-milki, king of Ashdod, 63) Twelve kings of the shore of the sea: Ekistura, 64) king of Idalion, Pilagura, king of Chytrus, 65) Kisu, king of Soli, 66) Ituandar, king of Paphos, 67) Erisu, king of Silli, Damasu, king of Curium 68) Atmesu, king of Tamesi, 69) Darmisi, king of Karti-hadasti, 70) Unasagusu, king of Ledra, 71) Bususu of Nuria, ten kings of latnana 72) of the middle of the sea, total twenty-two kings of Hatti..."



# Isaiah Bullah



Isaiah, the biblical prophet during the reign of Uzziah, Jothan, Ahaz, and Hezekiah, the kings of Judah. Given the reign of those kings Isaiah could very well have been an active prophet of Israel for almost 70 years.

"The bulla was discovered in a refuse dump dated to the time of King Hezekiah or shortly after, and originated in the Royal Building that stood next to it and appears to have been used to store foodstuffs. This building, one of a series of structures that also included a gatehouse and towers, was constructed in the second half of the 10th century BCE (the time of King Solomon) as part of the fortifications of the Ophel — the new governmental quarter that was built in the area that connects the City of David with the Temple Mount."



The bullah is broken, but would have been about a centimetre (0.4") in diameter, stamped with the name *Yeshu'yah[u]* (Isaiah) in Hebrew. Following it were the Letters *NVY*, which are the first three letters of the Hebrew word for prophet (נְבִיא).

Bullah, Latin for "a round seal" is a round seal, not unlike a stamp, that would have been used for legal documents, as a form of authentication, or an insignia in cases of tamper-proofing documents.

This bulla originally sealed a document written on a papyrus rolled and tied with thin cords, which left their mark on the reverse of the bulla.



The artifact was found at the Ophel excavations at the foot of the southern wall of the Temple Mount in Jerusalem.

# Marv Dasht

Linear Elamite Script



**Date** 20th century BC

**Origin** Susa, Iran

**Location** National Museum of Iran

**Language** Elamite

**Artifact** Cup

**Material** silver

The kingdom of Elam is named as one of the nations that developed its own language after the Tower of Babel (Gen 10:22; 10:31; 11:1=9), and *Kedorlaomer* (the Hebrew version of the Elamite name *Kudur-Lagamar*)

is named as one of the kings involved in the Battle of Siddim (Gen.14:1-16). According to standard understandings of biblical chronology, both of these events would have occurred within the period in which the language of Linear Elamite was in use.



Linear Elamite was first discovered in 1903 on monuments excavated in Susa.

**Elamite** is a language isolate, meaning that it is a language that appears with no other linguistic connections, root, or origin. Similarly, the language of the neighbouring **Sumerians** was also a language isolate, different from another of their neighbours, the **Akkadians**, an early Semitic language (related to the later **Hebrew**).

The **Akkadian** language took wide hold on the region of Mesopotamia and developed into a multitude of subsequent languages — while virtually everything else was adopted from the **Sumerians**. Both city states even worshipped the same deities.



Sumerian



Linear Elamite



Akkadian



Paleo Hebrew

# Behistun Inscription



5th/6th century BC



The *Behistun Inscription* is the *Rosetta Stone* of Ancient Near Eastern cuneiform. The *Behistun Inscription* is carved into a cliff side and gives the same text in Old Persian, Elamite, and Akkadian. Each inscription tells the same story of Darius, king of Persia, and his conquests.

Origin



Mt. Behistun, Iran



Language



Old Persian



Elamite



Akkadian



Stone



Limestone Relief

Artifact

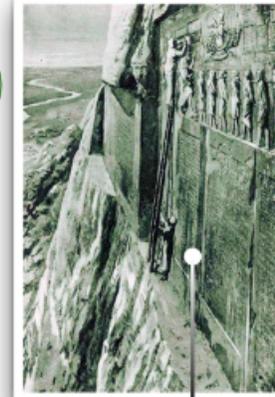


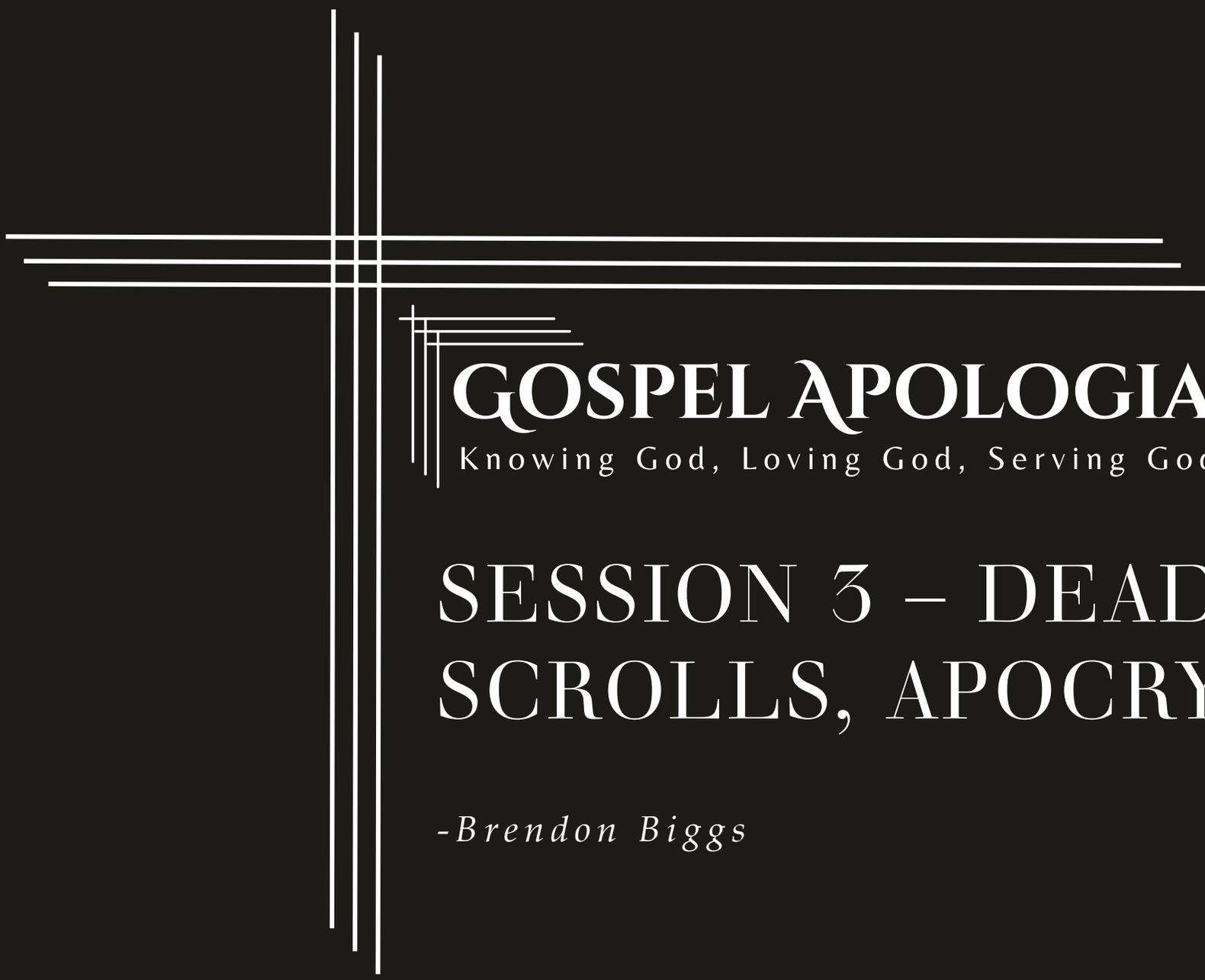
Royal Inscription

Authored by Darius the Great sometime between 522 and 486 BC, its content highlights Darius ancestry and lineage.

There are 3 references to "Darius" in the Bible, however Darius the Great is specifically mentioned in the book of Ezra (Ez. 4:1-24).

In 1835 Sir Henry Rawlinson, an officer of the British East India Company, stationed under the Shah of Iran, copied and eventually translated the *Behistun Inscription*. Despite its relative inaccessibility, Rawlinson was able to scale the cliff with the help of a local boy and a ladder.





# GOSPEL APOLOGIA

Knowing God, Loving God, Serving God

## SESSION 3 – DEAD SEA SCROLLS, APOCRYPHA

*-Brendon Biggs*

# Septuagint

- A collection of translations more than a single unit. There were other Greek translations along with it. It is not accurate to say “it’s in the Septuagint” as if it’s one book. The NT authors did not pull a complete Septuagint off their shelf
- Different people, different times, different purposes. Some texts were translated 300bc, others 200bc, some after turn of the century.

Wes Huff-11 min-

<https://www.youtube.com/watch?v=mOdIDAsmapQ>

# Dead Sea Scrolls

# The Dead Sea Scrolls

**Dating** These documents were penned between 3rd century BCE — 1st century CE



Although most of the scrolls are parchment with some being papyrus, one is made of copper. Known as the "Copper Scroll," it lists 64 locations - 63 of which are said to be caches of silver and gold. None of these treasures have been found.



**Languages used**



Hebrew  
Aramaic  
Greek

75% of the scrolls were written in Hebrew

**Other books included:**

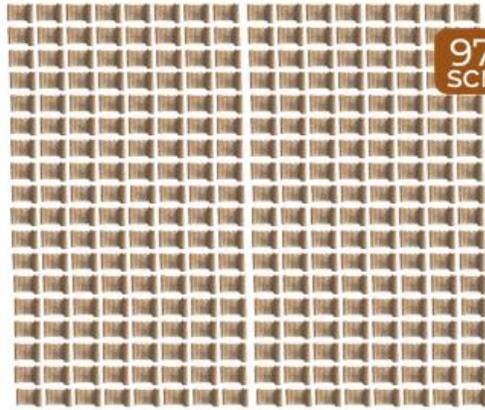
- Book of Enoch
- The War Scroll
- Book of Jubilees
- The Rule of Blessing
- Book of Tobit
- Community Rules
- Wisdom of Sirach

**Contents**



The scrolls contain copies all of the Hebrew canon (Old Testament) except for Esther

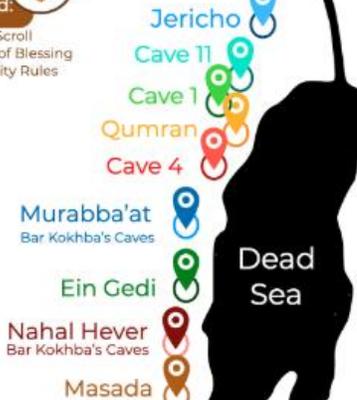
Over 970 scrolls assembled from more than 10 000 fragments make up the collection we call the Dead Sea Scrolls.



970+ scrolls

The longest is 29 feet long

We are not entirely sure who wrote, copied, and stored all of the Dead Sea Scrolls. It is thought that most of them are the product of the Jewish sect known as the Essenes. However, scholars also believe that a good number may be the work of the Sadducees or potentially other less well known Jewish groups living in the deserts around the Dead Sea.



39 copies of Psalms



33 copies of Deuteronomy



24 copies of Genesis



The smallest is no bigger than 3 inches

24 feet long



The Isaiah scroll was 1 000 years older than any previously discovered copy of that book. It is one of the only scrolls that contains the entire book start to finish.

# The 2021 Dead Sea Scroll Discoveries

In March of 2021 the Israel Antiquities Authority (IAA) announced the discovery of new biblical fragments of the Dead Sea Scrolls.

1st Dead Sea Scrolls discovered in 50 years

## Contents



Zechariah 8:16-17

Nahum 1:5-6

οὗτοι οἱ λόγοι οὓς ποιήσατε  
λαλεῖτε ἀλήθειαν ἕκαστος πρὸς  
τὸν πλησίον αὐτοῦ καὶ κρίμα  
εἰρηνικὸν κρίνατε ἐν ταῖς πόλαις  
ὑμῶν καὶ ἕκαστος τὴν κακίαν  
τοῦ πλησίον αὐτοῦ μὴ λογίσεσθε  
ἐν ταῖς καρδίαις ὑμῶν καὶ ὄρατε  
ψευδῆ μὴ ἀγαπάτε διότι πάντα  
πάντα ἐμίσησα λέγει ὁ κύριος  
παντοκράτωρ

יהוה

The words of the new fragments are in Greek, except for the single divine name of YHVH, conventionally referred to as the Tetragrammaton, which is written in Paleo-Hebrew script.



The manuscript fragments discovered are tiny. The biggest ones are not much bigger than the size of a thumbnail.

LXX

The Greek Old Testament, known as the Septuagint (often abbreviated in the Roman numerals LXX), is the earliest surviving Greek translation of books from the Hebrew Bible and a number of inter-testamental books of the biblical apocrypha. This collection is believed to have been translated somewhere between the 3rd and 2nd centuries BCE.



The Masoretic Text is the authoritative text of the Hebrew Tanakh (Old Testament). The Masoretic Text contains the later added vocalization and accentuation. It was primarily copied, edited, and disseminated by the Jewish Masorete scribes between the 7th and 10th centuries CE.

Dating These documents have been tentatively dated to the 1st century BCE



These new fragments are most likely part of a previously discovered scroll, known as 8HevXIIgr, which is a minor prophet scroll from cave 8 of Nahal Hever.

The fragments of the newly discovered passages contains a revised edition of the Greek translation of the Hebrew Bible known as the *kaige* or *proto-Theodotian* recension, and not the Septuagint. The text is not a rendering of the Greek translation of the Old Testament as much as a revision of the Greek translation of the minor prophets towards the standard Hebrew text-type. This text style exemplifies a somewhat literalistic translation philosophy that tries to agree more closely not just with the sense of the Hebrew, but its wording more specifically.

The "Cave of Horrors" was originally excavated in 1953-1955. The cave got its name from numerous human skeletons of women, children, and infants (as well as coins, pottery, letters, and biblical scrolls) that were found in the original archaeological investigation. The bodies came from the second Jewish uprising against Rome, known as the Bar Kokhbah revolt (132-135 CE). The cave however, contained artifacts thousands of years older than the Bar Kokhbah period. Along with the recent discovery, a mummified child from 4000 BCE and an intact woven basket from 8 500 BCE was also found.

The discovery was made in a cave hundreds of meters high known as the "Cave of Horrors," in the southern end of the dry river bed called Nahal Hever.



Nahal Hever  
Bar Kokhba's Caves



## What was Found?

- A. Hundreds of manuscripts, mostly OT
- B. Some manuscripts of every OT Book except Ester.
- C. Some complete manuscripts (e.g. Isaiah)
- D. Some as early as 250 B.C.
- E. Some apocryphal(intertestamental) books  
(none in special script and no commentaries on them).
- F. There were some commentaries on OT books
- G. Some Essenes Qumran Community rules  
(e.g. the Manual of Discipline).

## Number of Biblical Fragments Found in the Dead Sea Area

Genesis	20	Minor Prophets	8
Exodus	17	Psalms	36
Leviticus	15	Proverbs	2
Numbers	8	Job	6
Deuteronomy	30	Song of Solomon	4
Joshua	2	Ruth	4
Judge	3	Lamentations	4
1-2 Samuel	4	Ecclesiastes	2
1-2 Kings	3	Esther	0
Isaiah	21	Daniel	8
Jeremiah	6	Ezra-Nehemiah	1
Ezekiel	6	1-2 Chronicles	1

# Dating the Dead Sea Scrolls

Carbon 14 Dating:

Dr. Libby (1950) 167BC to AD 233

Accelerator Mass Spectrometry

(1991-1998)-202 to 93 BC (Zurich) and Tucson combined on Isaiah Scroll).

Writing: from 250 BC to AD 70

Pottery: 150 BC to AD 100

Coins: 135 BC to AD 135

Other Manuscripts: Younger Murabba'at manuscripts

found south of Bethlehem (1952) are self-dated at

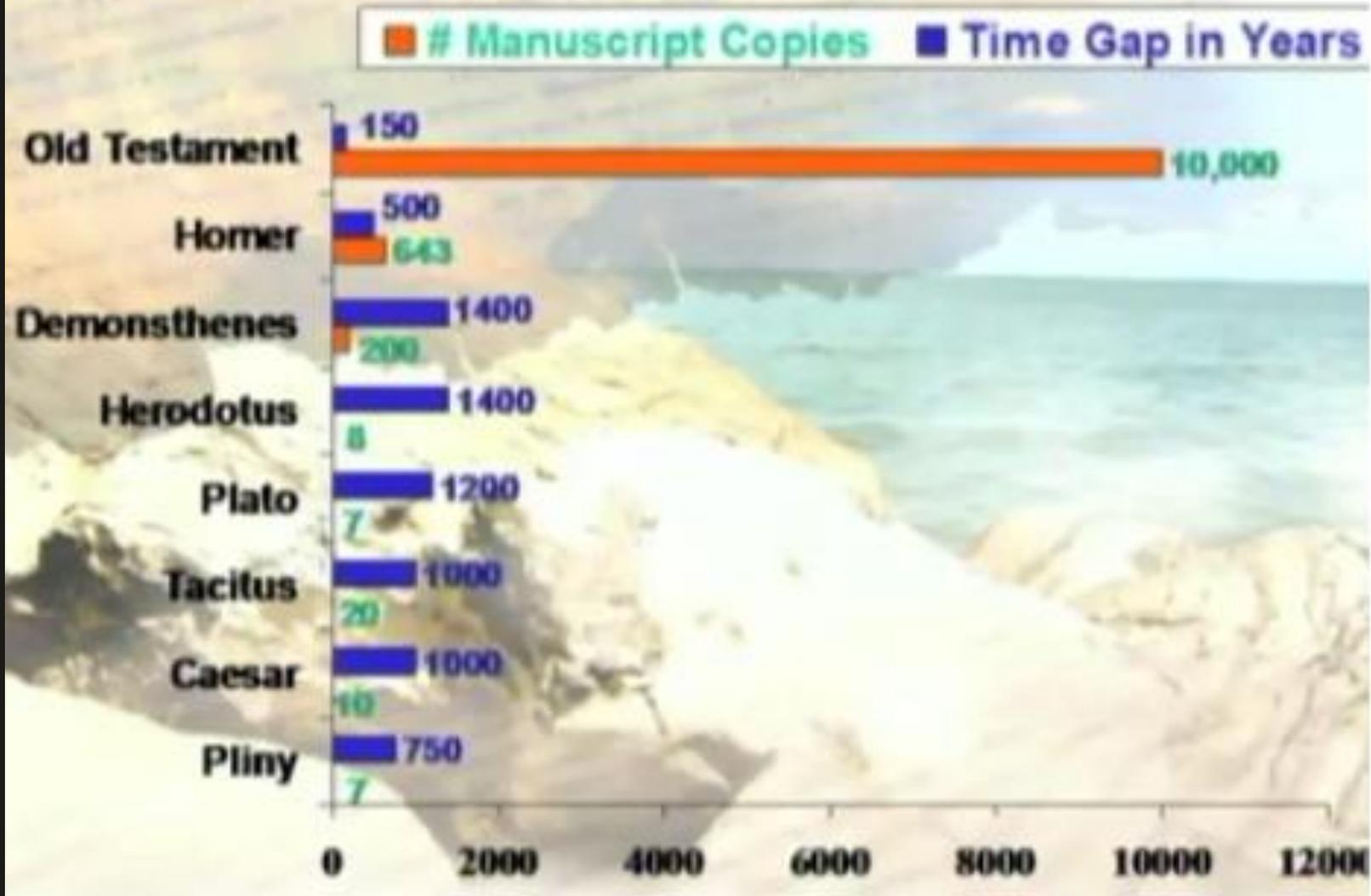
AD 132-135 which places Dead Sea Scrolls before this time.

## **II. The Accuracy of OT Mss.**

### **Known From:**

- A. The Greek (LXX) Translation of OT**
- B. The careful Practice of Jewish Scribes**
- C. Comparing Parallel Passages (e.g., Psa. 18 and 2 Sam. 22)**
- D. The Large Number of Hebrew Mss.**
- E. The Early Date of Dead Sea Mss.**
- F. Comparison with Other Ancient Books**

# Reliability of OT Documents



## Reliability of the OT Text

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- **Millar Burrows:** *"It is a matter of wonder that through something like a thousand years the text underwent so little alteration.... Herein lies its chief importance, supporting the fidelity of the Masoretic tradition"* (Burrows, *The Dead Sea Scrolls*, 304).
- **Gleason Archer:** *Isaiah "proved to be word for word identical with our standard Hebrew Bible in more than 95% of the text. The 5% of variation consisted chiefly of obvious slips of the pen and variations in spelling"* (Archer, *OTI*, 19).
- **F. E. Bruce:** *"It may now be more confidently asserted than ever before that the Dead Sea discoveries have enabled us to answer this question [of reliability of the OT text] in the affirmative with much greater assurance than was possible before 1948"* (Bruce, 61-69).

## **What Is Their Significance?**

**Textually: OT text is highly reliable.**

- **1. Only one real change in Isaiah 53 in 1000 years! (the word “light” in verse 11).**
- **2. Only 13 significant changes in the whole book of Isaiah (66 chaps)!**
- **3. The differences do not affect the overall message of the book or of any chapter.**
- **4. Some changes are helpful, even though they are not essential.**

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- **What Is Their Significance?**

- **A. Textually:** OT text is highly reliable.
- **B. Historically:** It confirms that messianic prophecies existed long before the time of Christ.

**Human Race**

Woman, Gen 3:15

**Ethnic Group**

Abraham, Gen 12:1

**Tribe**

Judah, Gen 49:10

**Dynasty**

David, 2 Sam 7:12

**Where**

Micah 5:2

**How He Will Die**

Isa. 53

**When**

33 A.D., Dan 9:24

## OT Predictions of Messiah



**There are nearly 100 of these!**

Quality high/  
Strength low

605 Babylon

539-536 Persia  
1st return

490 Greek

140bc Rome

Quality low/  
Strength high

	DANIEL 2	DANIEL 7	DANIEL 8	
GOLD		LION	NONE	
BABYLON		BEAR	RAM WITH TWO HORNS	
SILVER		MEDO-PERSIA	LEOPARD	THE GOAT
BRASS		GREECE	FIERCE BEAST	LITTLE HORN FROM FOUR HORNS
IRON		ROME	TEN HORNS	LITTLE HORN GREAT
IRON AND CLAY		DIVIDED KINGDOMS 1260 YEARS	LITTLE HORN	WAXED
STONE CUT OUT WITHOUT MAN'S HANDS		INVESTIGATIVE JUDGMENT	JUDGMENT SCENE	CLEANSING OF HEAVENLY SANCTUARY
STONE FILLS WHOLE EARTH	CHRIST'S KINGDOM	KINGDOM GIVEN TO SAINTS	EXECUTIVE JUDGMENT	

# 931 Solomon dies and Kingdom splits

722 Assyria

Persia conquered Assyria and Babylon

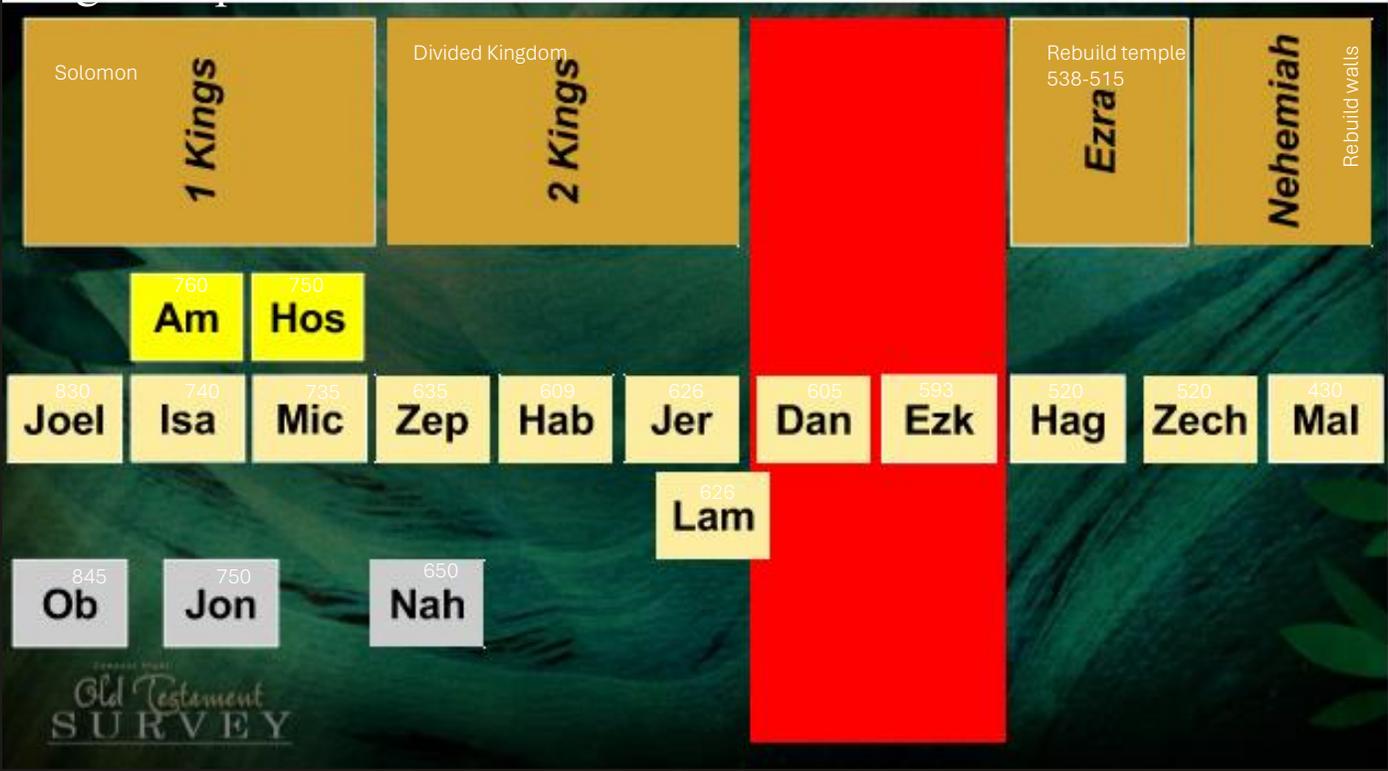
586 Temple Destroyed

445 3<sup>rd</sup> return  
444 walls rebuilt

605 Babylon

539-536 Persia 1<sup>st</sup> return

458 2<sup>nd</sup> return



# Which Old Testament?

Jesus referenced the Jewish Old Testament canon from the beginning to the end "From the blood of Abel to the blood of Zechariah, who perished between the altar and the house of God; yes, I tell you, it shall be charged against this generation," (Luke 11:51).

•So we know it is not the Samaritan Pentateuch which was a version of the first five books (Torah) used exclusively by Samaritans, who consider only these books sacred, unlike mainstream Judaism which includes Prophets (Nevi'im) and Writings (Ketuvim). This is not the correct one since these are outsiders. This also refutes "Mount Gerizim."

John 4:21 Jesus even says this is not the issue: "Jesus said to her, "Believe Me, woman, that a time is coming when you will worship the Father neither on this mountain nor in Jerusalem."

# Which Old Testament?

- Jesus said the entire OT was about him:

- John 5:46

- “For if you believed Moses, you would believe Me; for he wrote of Me.

- John 5:39, where Jesus says, "You search the Scriptures because you think that in them you have eternal life; and it is these that testify about Me".

- Luke 24:44, Jesus says, "These are my words which I spoke to you, while being yet with you: that all things must be fulfilled, that have been written in the law of Moses, and the prophets, and the Psalms, concerning Me,"

- Luke 24:25-27 -Road to Emmaus

- He said to them, “How foolish you are, and how slow to believe all that the prophets have spoken! 26 Did not the Messiah have to suffer these things and then enter his glory?” 27 And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

# Which Old Testament?

- For modern Jews:

- Masoretic Text (MT): This is the standard Hebrew text used by Jews today, compiled and preserved by the Masoretes, who added vowels and pronunciation guides (niqqud). It has later changes per the post below.

- Septuagint (LXX): An ancient Greek translation, important for early Christianity but not the primary canon for Jews after the Christian era, as Jews affirmed their Hebrew scriptures.

- Jesus and the NT authors primarily quoted from the LXX. They would have affirmed the very old Hebrew Text as well.

- The "6000" differences people mention are very minor and do not affect any doctrines. Also, you are looking at a few surviving copies with spelling errors or scribal errors which are never an issue. We do not care if the actual number of horses was 8000 or 18000 because of a scribes errors. These were dealt with using normal textual criticism.

# Which Old Testament?

- The MT is the result of a process of preservation and standardization by Jewish scribes (Masoretes) between the 6th and 10th centuries AD. It has changes to it to remove problem verses that Christians were using to show deity of Christ.
- The LXX is an earlier Greek translation, begun in the 3rd century BC. The discovery of the Dead Sea Scrolls has shown that the LXX translators were working from a legitimate Hebrew text tradition that was in circulation in the Second Temple period, which sometimes varied from the proto-Masoretic texts found at Qumran. There was no controversy about the integrity of the Septuagint from 250 B.C. until 135 A. D.

# Which Old Testament?

- Here is an excerpt from a free resource you can get by Robert Reis called "Masoretic vs Septuagint: Guns, Lies and Forgeries"
- Around 95 A.D. Rabbi Akiva, who later proclaimed Bar Kochba as the messiah, hired a man named Aquila to translate a Hebrew to Greek version of the Old Testament that would undermine the messianic claims of Jesus found in the Septuagint. Some scholars believe that the Masoretic text was based in part on this tendentious translation by Aquila.
- How is the newer Masoretic text different from the older Septuagint?
- Psalm 22:16 the word "pierced" has been replaced by "lion".
- Psalm 145: 13 omitted entirely.
- Isaiah 53:11 the word "light" is omitted.
- On 134 occasions the Tetragrammaton, the name of God, has been replaced by "Adonai".
- Psalm 151 was omitted entirely. (It is now omitted by almost all Christian Bibles !)

# Which Old Testament?

- Exodus 1: The number 75 replaced by 70
- Genesis 10:24 some generations removed.
- Deuteronomy 32:8 “Angels Of Elohim” replaced with “children of Israel.”
- Jeremiah 10 verses 6 and 7 have been added in the Masoretic.
- Psalm 96:10 “Say among the nations, YHWH reigns from the wood” omitted.
- Isaiah 19:18 “city of righteousness” changed to the “city of the sun” or in some versions “the city of destruction.”
- The Masoretic scribes purposely and willfully rearranged the original chapter order in the prophetic Book of Daniel, so that the chapters make no sense chronologically.
- Isaiah 61:1 “recovery of sight to the blind.”. Omitted.
- In Psalm 40:6 “a body you have prepared for me” was replaced by “you opened my ears.”
- Deuteronomy 32:43 ‘Let all the messengers of Elohim worship him.’” Omitted.

# Which Old Testament?

- Genesis 4:8: “Let us go into the field” is omitted.
- Deuteronomy 32:43. Moses’ song is shortened.
- Isaiah 53 contains 10 spelling differences, 4 stylistic changes and 3 missing letters for light in verse 11, for a total of 17 differences.
- Isaiah 7:14. “Virgin” replaced by “young woman.”
- (When Aquila made his Greek translation of the Old Testament at the behest of Rabbi Akiva, he changed the Septuagint’s “virgin” into “young woman”. The Masoretic compilers may have followed his lead.)
- The newer Masoretic text differs from the older Septuagint in hundreds of places.
- So we stick with the Text that Jesus used and affirmed prior to all the later changes made by the MT. This is the one that Muhammad should have followed but we know he violated most of the laws.

# Apocrypha

Wes Huff (8min):

<https://www.youtube.com/watch?v=7umE5uqpxPs>

<https://carm.org/roman-catholicism/reasons-why-the-apocrypha-does-not-belong-in-the-bible/>

# Apocrypha (Greek-hidden/Hard to understand)

## Old testament

*No clear quotations from the Apocrypha (maybe allusions).*

*Just like Paul quotes from pagan poets and philosopher (Acts 17:28; Titus 1:12; 1 Cor. 15:33) but not of these are cited as Scripture. Never use “thus saith the Lord” or “as it is written” like the canonical books are quoted.*

*Early Greek manuscripts that included these are from 4<sup>th</sup> century but Jesus nor apostles ever quoted from them. Early Fathers acceptance is misleading. Some just used them for devotions or preaching but did not accept as canonical. Athanasius, Cyril of Jerusalem, Origen and Jerome all opposed the Apocrypha.*

*No Greek manuscript has same list of them*

*Local council approval did speak for entire church and approved different books. Centuries before the books were rejected by Jews. Augustine only accepted them because of “extreme and wonderful suffering of certain martyrs.” Council of Trent officially added them and some early Protestant Bibles had them in a separate section. Dead sea scrolls had numerous books but no commentaries on the Apocrypha and they were not written on the special parchment with special script that OT was written on. Real canon was received immediately by people of God into the growing canon. Real canon had prophecy. Apocrypha was never cite as prophetic book by a book after it. No claims that they were written by a prophet, no supernatural confirmation, Jews recognized prophetic gifts ended before they were written. They were never listed with other Jewish books. Never quoted by Philo or listed by Josephus.*

Jesus referenced the Jewish Old Testament canon from the beginning to the end and did not include the Apocrypha in his reference. "From the blood of Abel to the blood of Zechariah, who perished between the altar and the house of God; yes, I tell you, it shall be charged against this generation," (Luke 11:51).

Note: Zechariah is the last martyr of which we read in the Old Testament according to Jewish canonical order

"Then what advantage has the Jew?  
Or what is the benefit of circumcision?  
Great in every respect.  
First of all, that they were  
entrusted with the oracles of God," ([Rom. 3:1-2](#)).

Paul tells us that the Jews were entrusted with the oracles of God. This means that they are the ones who understood what inspired Scriptures were, and they never accepted the Apocrypha.

Apostles and New testament writers were given the authority to write New Testament Scriptures. The Church recognized the Old Testament from the Jews and the New Testament by the authority of the writers. The Jews never accepted the apocrypha so the Church should never accept them.

The author of the apocryphal book Maccabees pointed out canon of OT was closed:

1 Macc. 14:47

When Judas Maccabee retook the temple in 164 BC he and his fellow leaders removed the stones of a defiled altar “until a prophet should appear.”

1 Macc 9:27

A time of persecution and famine after the death of Maccabee was identified as “worse than anything that had happened to them since the time when prophets ceased to appear.”

<https://carm.org/roman-catholicism/errors-in-the-apocrypha/>

2 Macc. 15:37-39

This, then, is how matters turned out with Nicanor, and from that time the city has been in the possession of the Hebrews. So I will here end my story. If it is well told and to the point, that is what I myself desired; if it is poorly done and mediocre, that was the best I could do. For just as it is harmful to drink wine alone or, again, to drink water alone, while wine already mixed with water is delicious and enhances one's enjoyment, so also the style of the story delights the ears of those who read the work. And here will be the end.

Majority opinion did not accept them. Pope Gregory the Great, Jerome, Cardinal Cajetan (who interviewed Luther) rejected apocrypha. Rome, in response to the Reformation, to the most shallow tradition, canonized them. That does not make them canon.

Early councils recognized that the books came from their nature, not because of the council making canon.

To reduce spread of Protestantism, Catholics reached out to Eastern Orthodox in 1672 and got them to adopt more beliefs including some apocrypha for political ends. Council of Jerusalem. -Faulk

Athanasius (c. 300's) lists all the NT books and states "Let no one add to these nor take anything from them." He continues that "there are other books outside these, which are not include in the canon...Wisdom of Solomon, Sirach, Judith and Tobit...but while the former are included in the canon and the latter are read in church no mention is made of the apocryphal works. They are inventions of heretics..."

Jerome (c. 400AD) also said "They are not in the canon properly speaking and they may not be used for establishment of doctrine..."

No book in the apocrypha was written by a true prophet or Apostle of God and no book was confirmed by a miracle. Never supported by church or the Fathers most familiar with Hebrew.

Good debate:

<https://www.youtube.com/watch?v=AAoNfH1rFtE>

## Errors:

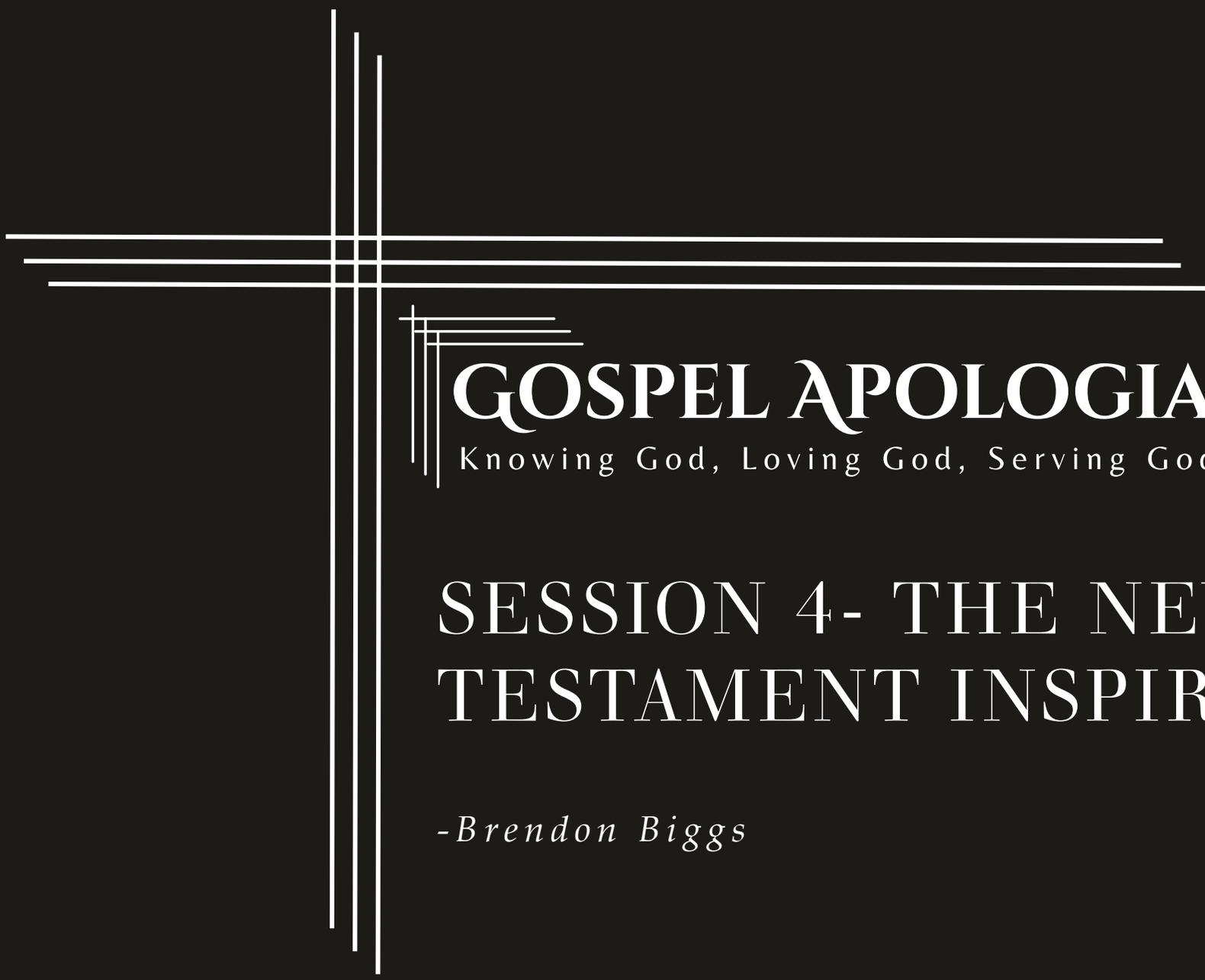
Judith 1- It was the twelfth year\* of the reign of Nebuchadnezzar, who ruled over the Assyrians in the great city of Nineveh. At that time Arphaxad was ruling over the Medes in Ecbatana

- Problem is Nebuchadnezzar ruled over Babylon not Assyria, and Arphaxad was not the ruler.

V4 says gates were 150ft tall. That was more than any other city.  
v5 Nebuchadnezzar never waged war on King Arphaxad in the vast plain that borders Ragau.\*

Dr. Faulk (33min):

<https://www.youtube.com/watch?v=LBv7NW3CNqg>



# GOSPEL APOLOGIA

Knowing God, Loving God, Serving God

## SESSION 4- THE NEW TESTAMENT INSPIRATION

*-Brendon Biggs*

# Week 4 New Testament Inspiration

# The New Testament

The Old Testament was written over a 1400-year timespan.

The New Testament writings start from AD33 to AD95, during lifetimes of eyewitnesses

### John 16:7

Nevertheless, I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

### John 16:13

However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come.

### John 14:26

But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things and bring to your remembrance all things that I said to you.

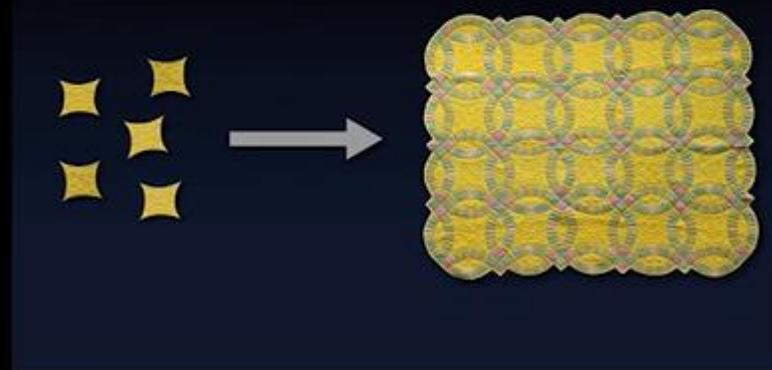
- **2 Tim. 3:16-17:** “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work
- 2 Peter 1:20-21:** “Knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy **never came by the will of man,** but holy men of God spoke as they were **moved by the Holy Spirit.**”

# Tim Mackie – 1:10 to 2:09min =NT

- <https://www.youtube.com/watch?v=eaqKzYJ151Y>

## The Gospels are like **QUILTS**

The authors composed the books out of independent stories and teachings of Jesus from the eyewitness testimony of the apostles.



## The Making of the New Testament

The four Gospels are the written embodiment of the apostles' eyewitness testimony

Luke 1:1-4

*Many have undertaken to draw up an **account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught.***

# Eyewitnesses

- [https://www.youtube.com/watch?v=rJ5wnXgggnY&fbclid=IwAR1f5ZJL1zzJvk8WNgKE-z2CB\\_TtvzYdvcAwLDzW6-B6Xu1FyRsvsr2CcrM](https://www.youtube.com/watch?v=rJ5wnXgggnY&fbclid=IwAR1f5ZJL1zzJvk8WNgKE-z2CB_TtvzYdvcAwLDzW6-B6Xu1FyRsvsr2CcrM)

# Eyewitnesses

Peter – “Witness of Christ's sufferings” (1 Pet. 5:1) one of many “eyewitnesses of his majesty” (2 Peter 1:16-17)

John – “The disciple who testifies to these things and who wrote them down” (John 21:24)

John reports “which we have heard, which we have seen with our own eyes, which we have looked at, and our hands have touched (1 John 1:1)

Peter at Pentecost- the disciples “are all witnesses of the fact.”(Acts 2:32/Acts 3:15)

“We cannot help speaking about what we have seen and heard” (Acts 4:20)

John 20:31

“But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.”

Acts 1:21-22 – criteria for new apostle – “choose one of the men who have been with us the whole time the Lord Jesus went in and out among us, beginning from John’s baptism to the time when Jesus was taken up from us.”

## The Making of the New Testament

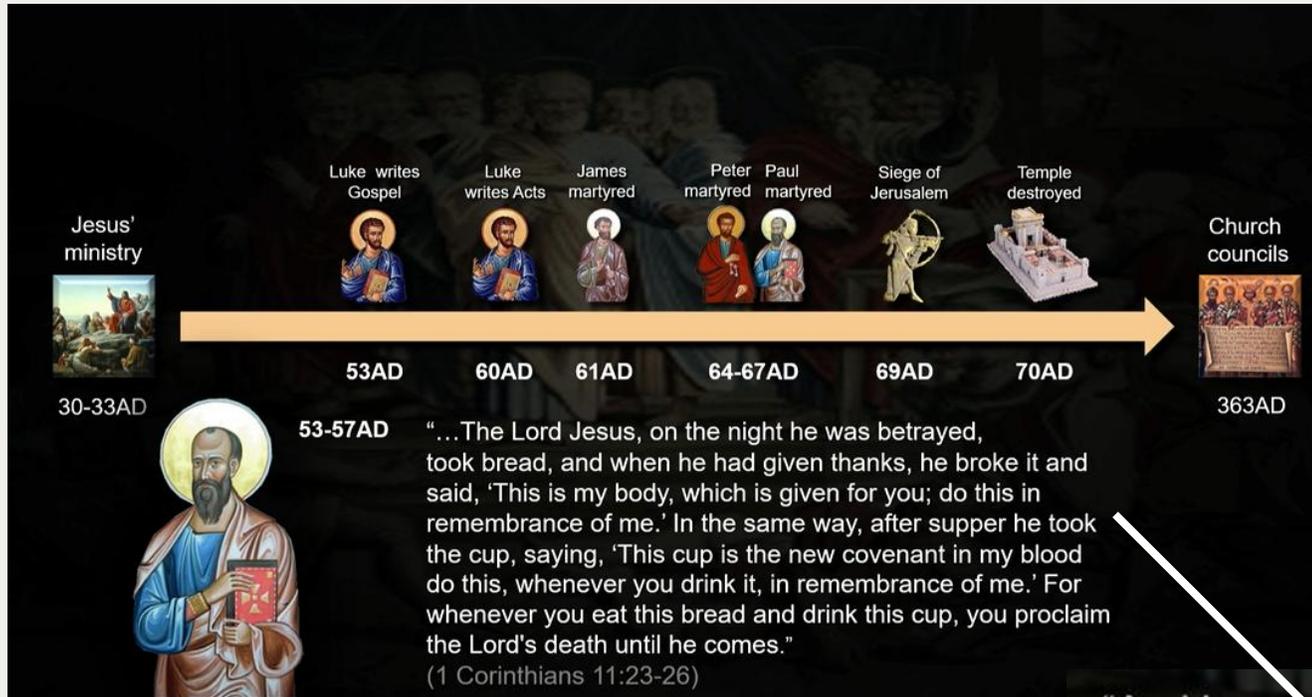
The Apostolic Letters represent the traditions of each apostle. The text often cites who wrote them (or part of them)

Paul, a bond-servant of Christ Jesus, called *as* an apostle, set apart for the gospel of God, which He promised beforehand through His prophets in the holy Scriptures...to all who are beloved of God in Rome, called *as* saints: Grace to you and peace from God our Father and the Lord Jesus Christ...First, I thank my God through Jesus Christ for you all...”

Personal greeting from Scribe/secretary writing it:

Rom 16:22 “I Tertius, who wrote this letter , greet you in the Lord.”

# Paul Quotes Luke as Scripture

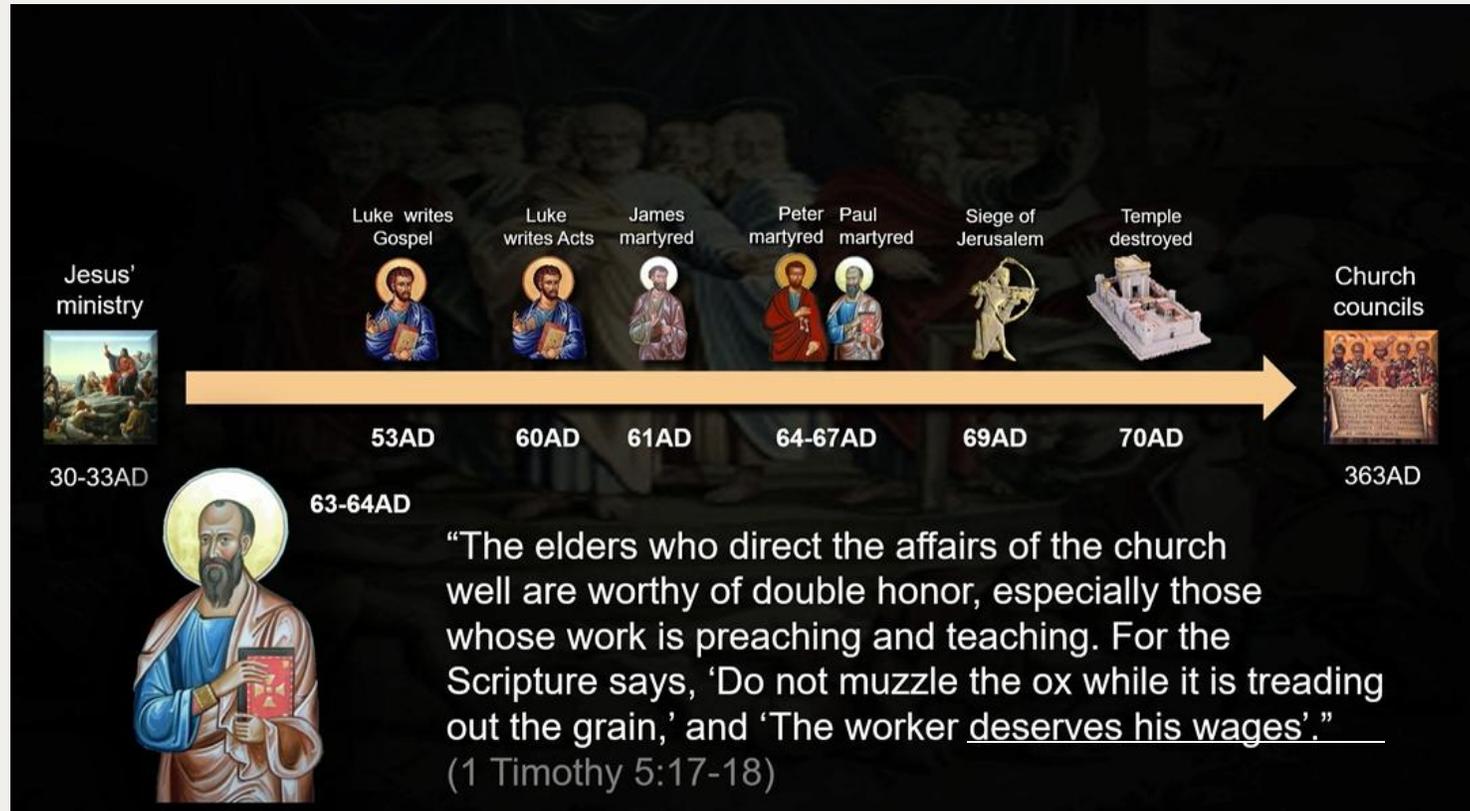


“And he took bread, and when he had given thanks, he broke it and said, ‘This is my body, which is given for you; do this in remembrance of me.’ In the same way, after supper he took the cup, saying, ‘This cup is the new covenant in my blood which is poured out for you.’”  
(Luke 22:19-20)

# Written during Lifetime of Eyewitnesses



# Writings were treated as Scripture



63-64AD

“The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. For the Scripture says, ‘Do not muzzle the ox while it is treading out the grain,’ and ‘The worker deserves his wages.’”  
(1 Timothy 5:17-18)

ref Luke10:7 –...that house, eating and drinking what they give you; for the laborer is worthy of his wages...

Duet 25:4 –“You shall not muzzle the ox while he is threshing.”

# Writings were treated as Scripture

2 Pet. 3:16 -..." as also in all *his* letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as *they do* also the rest of the Scriptures, to their own destruction"

1 Cor. 14:37 - If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment.

1 Thess. 2:13 - For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted *it* not *as* the word of men, but *for* what it really is, the word of God, which also performs its work in you who believe.

## Early letter



P46: Philippians and Colossians (Beatty Papyri in Dublin, Ireland, dated at 200A.D. 140 yrs from original.

# *On What Basis Were They Chosen? “God’s Fingerprints”*

- a. Was it written by a prophet of God? (2Pet. 1:20-21; Mt. 5:17-18; Lk.24:27)
- b. Was he confirmed by an act of God? (Ex. 4:1-9; Jn. 3:2; Heb. 2:4; 2 Cor. 12:12)
- c. Did it tell the truth about God? (Deut 13:1-3; 18:21-22; Acts 17:11; 1 Jn. 4:1-6)
- d. Did it have the power of God? (Isa. 55:11; Heb. 4:12; Rom. 1:16; 2 Tim. 3:17)
- e. Was it received by the people of God?

1 Tim 5:17-18; 1 Cor 11:23-26/Luke 22:19-20, 2 Pet. 3:16; 1 Cor. 14:37; 1 Thess 2:13

# Is The New Testament Complete? Yes.

A. Jesus promised it.

“But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you **all things**, and bring to your remembrance **all things** that I said to you.” “However, when He, the Spirit of truth, has come, He will guide you into **all truth**” (Jn. 14:26; 16:13).

B. The apostles and associates confirmed it by writing 27 inspired books.

C. These 27 NT books are the only record of apostolic teachings.

D. The Christian Church confirmed it by accepting the whole NT.

E. The providence of God assures it because:

1. God always completes what He begins (Phil. 1:6).

2. He always preserves what He produces (2 Pet. 3:13).

3. Hence, He would not produce a book for the faith and practice of the Church that He did not preserve for it.

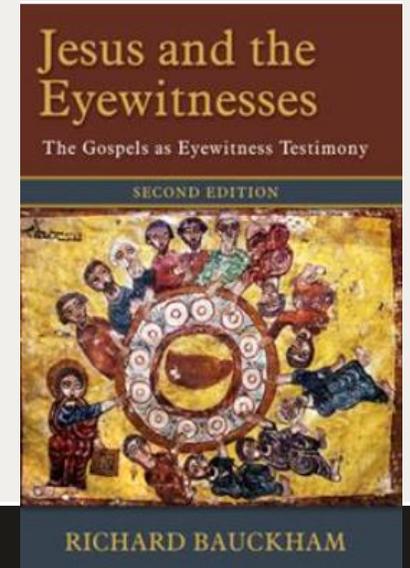
# Private Conversations?

- 3 min- <https://www.youtube.com/watch?v=d3JUei7Cd1s>  
John 3 - meeting
- John 4:28-29 said she went and told everyone and they came back and
- John 4:39-42 says they came back based on what she said and they spent time with him and the disciples.

<https://www.gotquestions.org/Jesus-alone.html>

# Anonymous Authors?

All four Gospels are anonymous in the formal sense in that the author's name does not appear in the text, but this does not mean they were intentionally anonymous. Many ancient works like the ancient biography by Lucian's life of Demonax was written this way. The way they are titled "according to" presupposes the existence of the others. No evidence exist that these Gospels were ever known by other names. As soon as the Gospels circulated around the churches, they had the author's names attached to them.



# Common Apologetic Questions

## How do we know the authors of the Gospels wrote the Gospels?

There are no manuscripts ever found that do not have the authors name attached. Some people think they were added later, but we have no evidence they were. All of them were written, received and acted upon by the community of believers in the first century in the area the events occurred as being written by the authors assigned to them.

Free online book: <https://ia801606.us.archive.org/20/items/brant-pitre-the-case-for-jesus-the-biblical-and-historical-evidenc-for-christ/Brant%20Pitre%20-%20The%20Case%20for%20Jesus%20-%20The%20Biblical%20and%20Historical%20Evidence%20for%20Christ.pdf>

- Paul mentions the traditions handed down (1 Cor. 11:2; 23, 1 Cor.15:13; Gal 1:9; Col 2:6, 1 Thess 2:13; 4:1; 2 Thess 3:6).
- Like Plato, Aristotle, Epicurus, and Zeno, the successors in this time period viewed their task as the preservation and exposition of the materials original philosophy. Moses received the law and passed it down for example. x
- Memorization was universal in education in the ancient world. Scripture was memorized verbatim. Sayings of Jesus would be deliberately learned and memorized automatically. That is what you did with teachings.
- The Gospels do not pass on anonymous tradition, they pass on the name of specific eyewitnesses. The traditions were attributed to the eyewitnesses.

The author of Hebrew (2:3-4) received it directly from eyewitnesses as well as Paul receiving it (1 Cor. 15:3-8). The communities did not take over traditions as anonymous but continued them as owned by the eyewitnesses who originated them. The individual and shared memories of the eyewitnesses were given written form with the indication of their named sources incorporated into their narratives. These written tradition came to form the church's collective memory of Jesus thereafter. Writing works in the third person was common and was a best and regular historiographic practice. They commonly refer to themselves in the third person by name (Thucydides, Xenophon, Polybius, Julius, Caser, or Josephus). That gave an air of disinterested objectivity an impartiality on a narrative.

# Richard Bauckham

Where Gospels fold literature passed down anonymously by communities?

No. They were anonymous formally but not intentionally anonymous. Another example is Lucian's *Life of Demonax* which is an ancient biography. Knowledge of the authorship would be passed on when copies were made for other readers. In some ancient docs, the name would be noted on outside of scroll. Luke presents his Gospel to dedicatee (i.e. Theopolis) so it was not presented and received as anonymous work from a community. John is the "beloved Disciple (John 21:23-24) which its first readers would know.

No evidence exists that these Gospels were ever known by other names.

Each Gospel includes eyewitness testimony, so they do not pass on traditions in the anonymous collective but in the name of specific eyewitnesses who were responsible for these traditions. The early Christian community would have know Jesus traditions by oral or written as traditions attributed by their eyewitness sources. The eyewitnesses themselves could control the transmission since they were still alive when they were written. Paul supplements this in 1 Cor. 15:3-8).

One reason the Gospel were written was to maintain this accessibility and function of the eyewitnesses beyond their lifetimes.

Support for the New Testament  
Writers Based on Internal Evidence

1. They made no attempt to harmonize their accounts
2. They included material that put Jesus in a bad light
3. They retained many self-incriminating details
4. They included many demanding sayings of Jesus
5. They distinguished their words from Jesus's words
6. They did not deny their testimony under threat of death
7. They claimed their record was based on eyewitnesses
8. They had women witnessing the resurrection before men
9. They challenged readers to check out the facts
10. They discarded long-held Jewish beliefs overnight

Norm Geisler

6  
POINT

THE NEW TESTAMENT IS  
HISTORICALLY RELIABLE



What happened during the gap?



# GOSPEL APOLOGIA

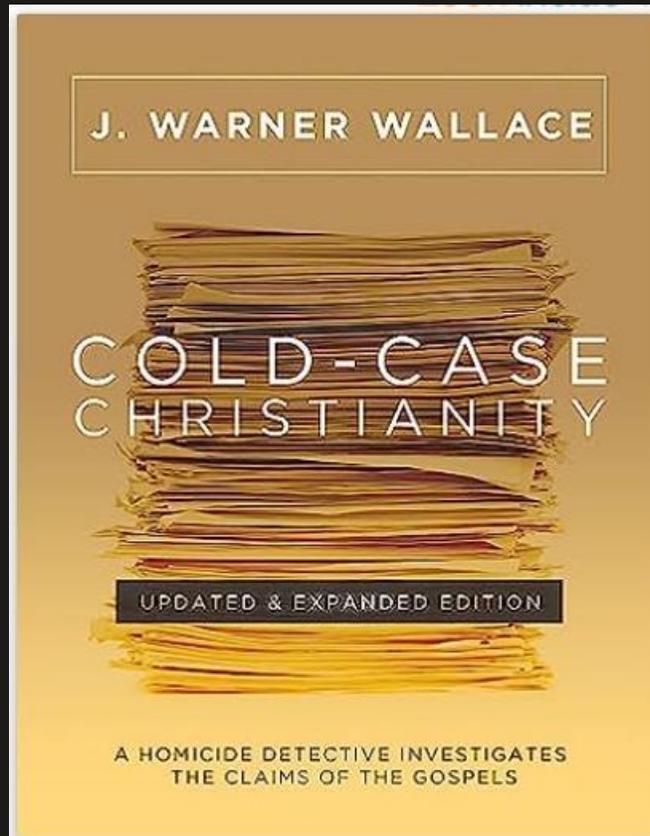
Knowing God, Loving God, Serving God

## SESSION 5- NEW TESTAMENT RELIABILITY

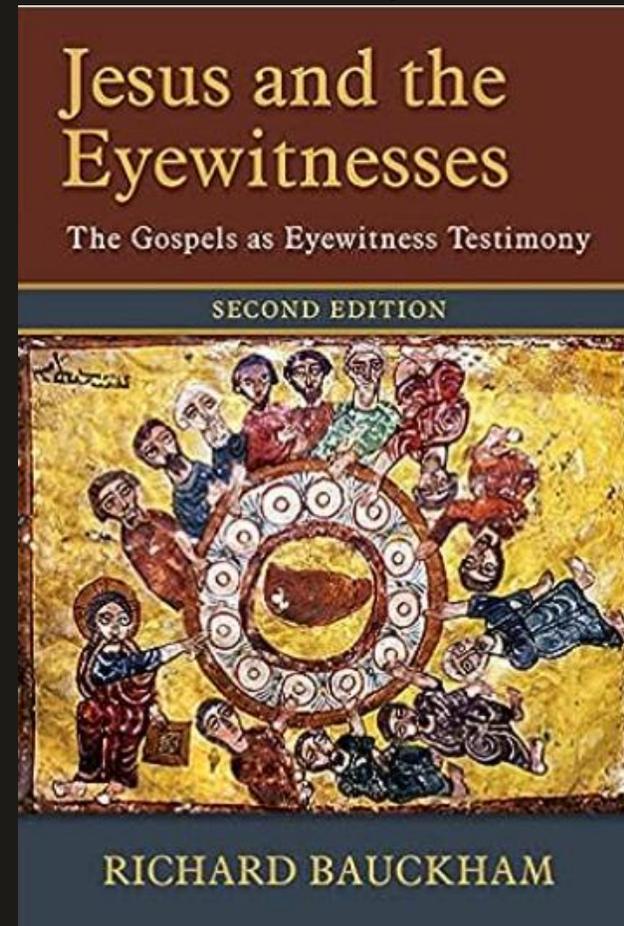
*-Brendon Biggs*

# Week 5

Easy to understand



More scholarly



# **TWO QUESTIONS**

for investigating the reliability of the New Testament

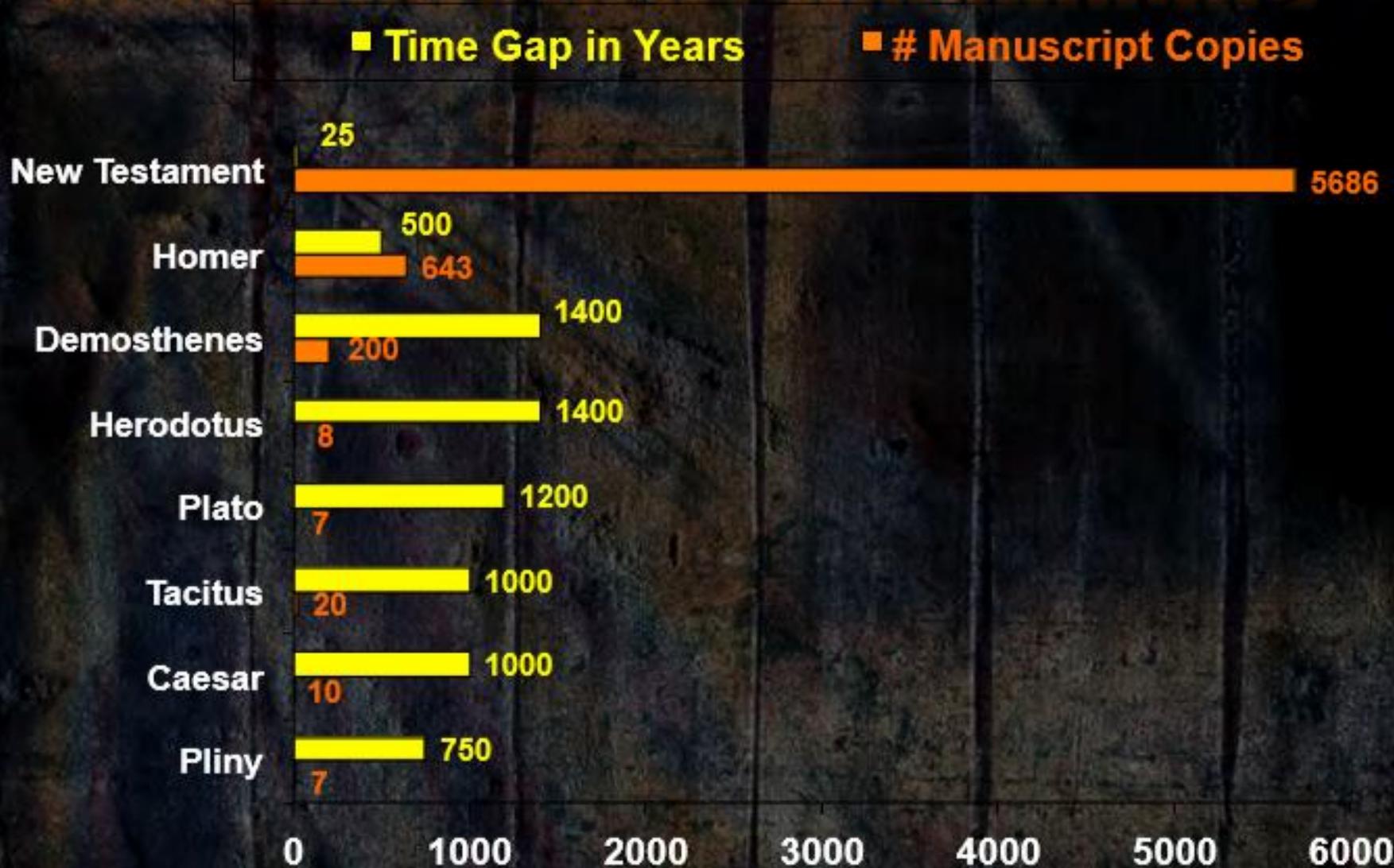
- 1. Do we have an accurate copy of the original NT documents?**
- 2. Do the original NT documents tell the truth?**

4.21 min – reliability Impact  
360 manuscript

# HOW DO WE KNOW WE HAVE an accurate copy of the original NT?

- 1. EARLIER Manuscripts**
- 2. MORE Manuscripts**
- 3. MORE Accurately Copied**
- 4. MORE Abundantly Supported Manuscripts**

# Reliability of NT Documents



			
words	words	words	words
15 445	19 463	11 103	18 347
date written	date written	date written	date written
1st c. AD	1st c. AD	1st c. AD	1st c. AD
earliest complete copy	earliest complete copy	earliest complete copy	earliest complete copy
4th c. AD	4th c. AD	4th c. AD	4th c. AD
earliest incomplete copy	earliest incomplete copy	earliest incomplete copy	earliest incomplete copy
2nd c. AD	3rd c. AD	3rd c. AD	2nd/3rd c. AD
language	language	language	language
GREEK	GREEK	GREEK	GREEK

THE EXTANT LITERARY SOURCES FOR THE LIFE OF **JESUS,** COMPARED WITH **EMPEROR TIBERIUS,** ONE OF THE BEST ATTESTED CHARACTERS IN ANTIQUITY



**VELLEIUS PATERCULUS**

ROMAN HISTORY 2.94-131



**TACITUS**

ANNALS 1-6



**SUETONIUS**

TIBERIUS



**CASSIUS DIO**

ROMAN HISTORY 57-58

Synoptic studies speculate which was written first / is the earliest but the consensus is that Mark was most likely written anywhere between ten to thirty years after Jesus' death.

The Pauline letters, although not nearly as in depth as the Gospels, are even earlier.

Paterculus himself, was a political propagandist for Tiberius and his testimony is valued less than the other three writers.

Apart from Velleius Paterculus, who was a contemporary of Tiberius, all the sources about Tiberius come eighty or more years after the events they narrate.

**EMPEROR TIBERIUS**

42 BC - 37 AD

REIGN: 14-37AD

BORN: ROME

FATHER: NERO

ADOPTED FATHER: AUGUSTUS

MOTHER: LILIA DRUSILLA

DEATH: 37AD



ALL SOCIAL MEDIA POSTS BY @WESLEYHUFF. ALL SOCIAL MEDIA POSTS BY @WESLEYHUFF.

**JESUS**

3 BC -30 / 33 AD

MINISTRY 28-33 AD

BORN BETHLEHEM

FATHER: JOSEPH

MOTHER: MARY

DEATH: 30/33AD



ALL SOCIAL MEDIA POSTS BY @WESLEYHUFF. ALL SOCIAL MEDIA POSTS BY @WESLEYHUFF.

**MATTHEW** GOSPEL ACCORDING TO



**MARK** GOSPEL ACCORDING TO



**LUKE** GOSPEL ACCORDING TO



**JOHN** GOSPEL ACCORDING TO



Wesley Huff  
Team: Faith, Encourage, Inspire

# **HOW DO WE KNOW WE HAVE** **an accurate copy of the original NT?**

- 1. 43% of 8,000 NT verses in Manuscripts from 2<sup>nd</sup> Century**
- 2. Over 36,000 quotations from early church fathers**
- 3. In addition to 5,700 Greek, there are over 19,000 manuscripts in other languages**
- 4. Total manuscripts stack over a mile high (compared to 4 feet for classical Greek authors).**



John Ryland's Library, England: P52 from John  
ch. 18: oldest existing NT Manuscript. ca.  
125AD. 40 yrs from original.

# Percent of Accuracy of the NT

Westcott and Hort estimated that only about one-sixtieth rise above “trivialities” and can be called “substantial variations.” It is 98.33 percent pure.

Ezra Abbott said about 9/20 (95 percent) of the readings are “various” rather than “rival” readings, and about 9/20 (95 percent) of the rest make no appreciable difference in the sense of the passage. Thus the text is 99.75 percent pure.

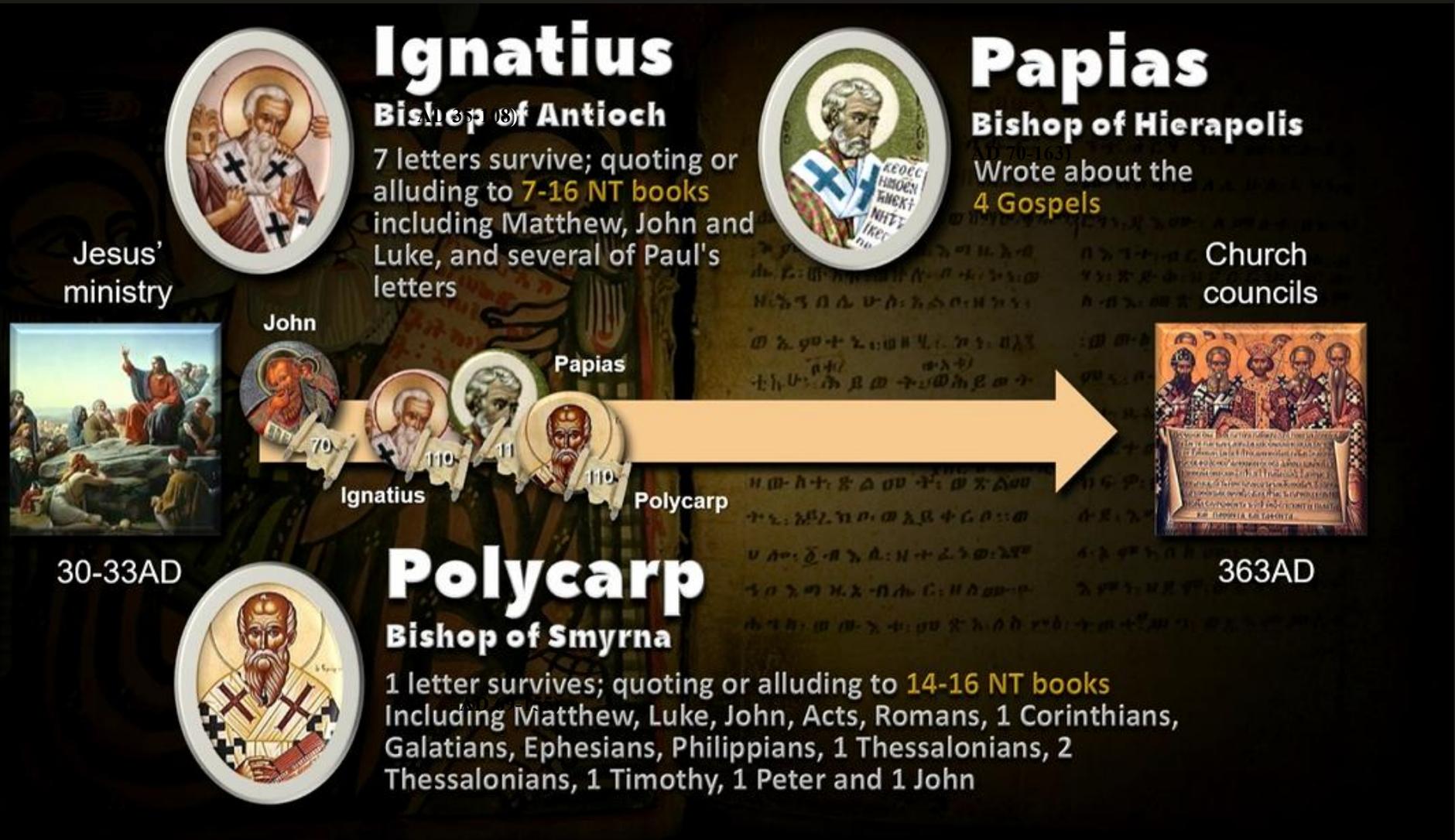
A. T. Robertson said the real concern is with about a “thousandth part of the entire text.” So, the reconstructed text of the New Testament 99.9 percent free from real concern.

B. Philip Schaff estimated that of the 150,000 variations known, only 400 affected the sense; and of those only 50 were of real significance; and of these not one affected “an article of faith....”





# Chain of Custody – Early church Fathers quote from gospels and they match





# Irenaeus

**Bishop of Lugdunum**

Identified **24 New Testament books** as Scripture including Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, 1 Peter, 1 John, 2 John and Revelation

Jesus' ministry



30-33AD



# Hippolytus

**The First "Anti-Pope"**

Identified **24 New Testament books** as Scripture including Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, 1 Peter, 1 John, 2 John and Revelation

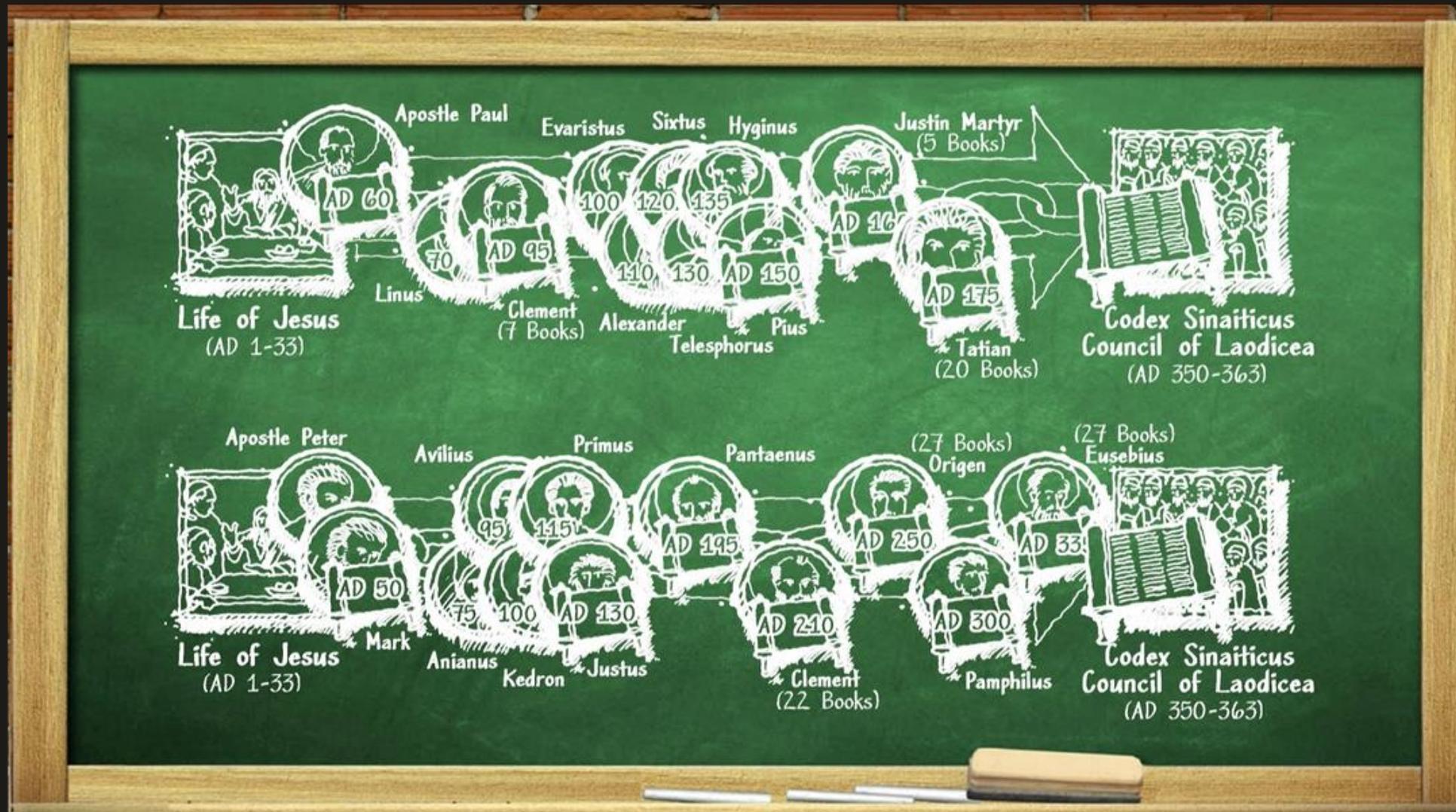
Church councils



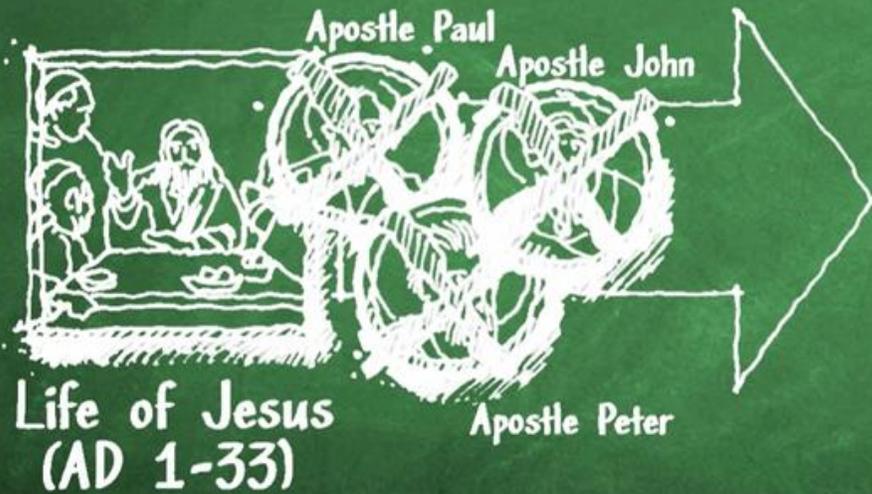
363AD



# Chain all the Way to Council



If all Gospels and eyewitnesses were lost, we still have:



Born Miraculously  
Recognized As God  
Taught Divinely  
Worked Miracles  
Died on a Cross  
Rose from the Dead  
Ascended Into Heaven  
Reigns with God

# **TWO QUESTIONS**

**for investigating the reliability of the New Testament**

- 1. Do we have an accurate copy of the original NT documents?**
- 2. Do the original NT documents tell the truth?**

# THE SIX E'S

evidence the NT is true

1. Early Testimony
2. Eyewitness Testimony
3. Embarrassing Testimony
4. Excruciating Testimony
5. Expected Testimony
6. Extra-Biblical Testimony

# Extra-Biblical Testimony

Basic New Testament storyline confirmed by non-Christian Sources

-Ten ancient non-Christian sources including:

-Historians: Josephus, Tacitus, Suetonius, Thallus, Phlegon

- Government officials: Pliny the Younger, Emperor Trajan, Emperor Hadrian

- Other sources including the Jewish Talmud and Greek writer Lucian

Compiling their references, we get a story consistent with the New Testament...

# Extra-Biblical Testimony

## Basic New Testament storyline confirmed by non-Christian Sources

1. Jesus lived during the time of Tiberius Caesar
2. He lived a virtuous life
3. He was a wonder worker
4. He had a brother named James
5. He was acclaimed to be the Messiah
6. He was crucified under Pontius Pilate
7. An eclipse on the eve of Passover
8. His disciples believed He rose from the dead
9. Christianity spread rapidly as far as Rome
10. His disciples denied the Roman gods and worshipped Jesus as God.

**This is what the New Testament Says!**

In addition to thousands of manuscripts we have in our possession that we can use to compare and contrast, the early Church fathers quote the New Testament writings approximately 19,000 times. We can compare these quotes, and they also match the manuscript copies.

# Number of Manuscript Copies

Greek: 5,700

Latin: 10,000+

Ethiopic 2,000+

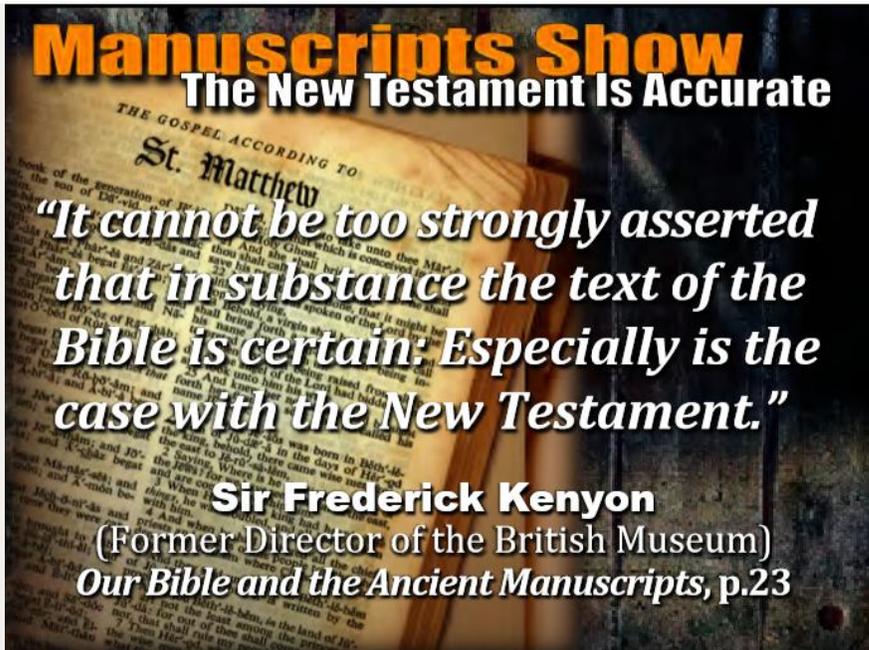
Slavic 4,000+

Armenian 2,500+

Others 500+

**Total 25,000**

Outline



Manuscript show the New Testament is accurate

“It cannot be too strongly asserted that in substance the text of the Bible is certain: Especially is the case with the New Testament”

-Sir Frederick Kenyon (Former Director for the British Museum)

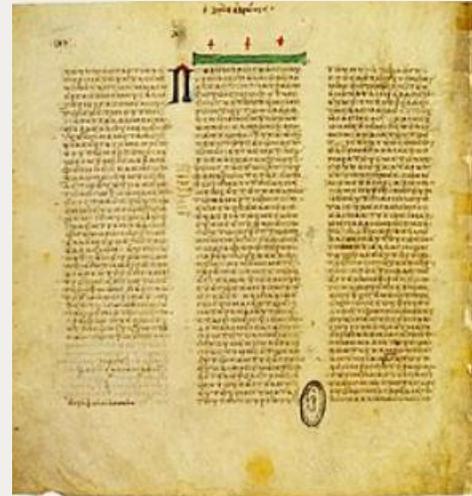
# Surviving Collections

Complete or nearly complete surviving collections

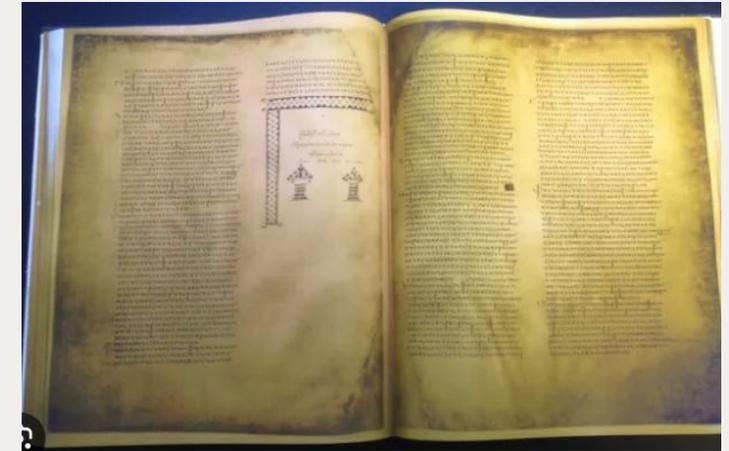
4<sup>th</sup> century Sinaiticus



4<sup>th</sup> century Vaticanus



5<sup>th</sup> century Alexandrian



You can read these online! <https://archive.org/details/CodexAlexandrinus/Codex-Vaticanus-NT/mode/2up>

# Eyewitness Testimony

The Gospels are presented as eyewitness Testimony.

Luke 3:1-2

“Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zechariah, in the wilderness.”

That verse provides:

1. An exact date
2. All eight people are known from history
3. All were known to live at this exact time

## **2. EYE WITNESS TESTIMONY**

**numerous confirmed eyewitness details**

- 1. Acts -- 84 historically-confirmed eyewitness details.**



# **Scholars say:** **Acts is Authoritative**

*“I began with a mind unfavorable to it [Acts]....;but more recently I found myself brought into contact with the book of Acts as an authority for the topography, antiquities, and society of Asia Minor. It was gradually borne in upon me that in various details the narrative showed marvelous truth.”*

*(Archaeologist William Ramsey, St. Paul the Traveler and Roman Citizen, p. 8)*

# **Scholars say:** **Acts Is Historically Accurate**

*“For Acts the confirmation of historicity is overwhelming.... Any attempt to reject its basic historicity must now appear absurd. Roman historians have long taken it for granted.”*

*(Roman historian A. N. Sherwin-White,  
Roman Society and Roman Law  
in the New Testament, p. 189)*

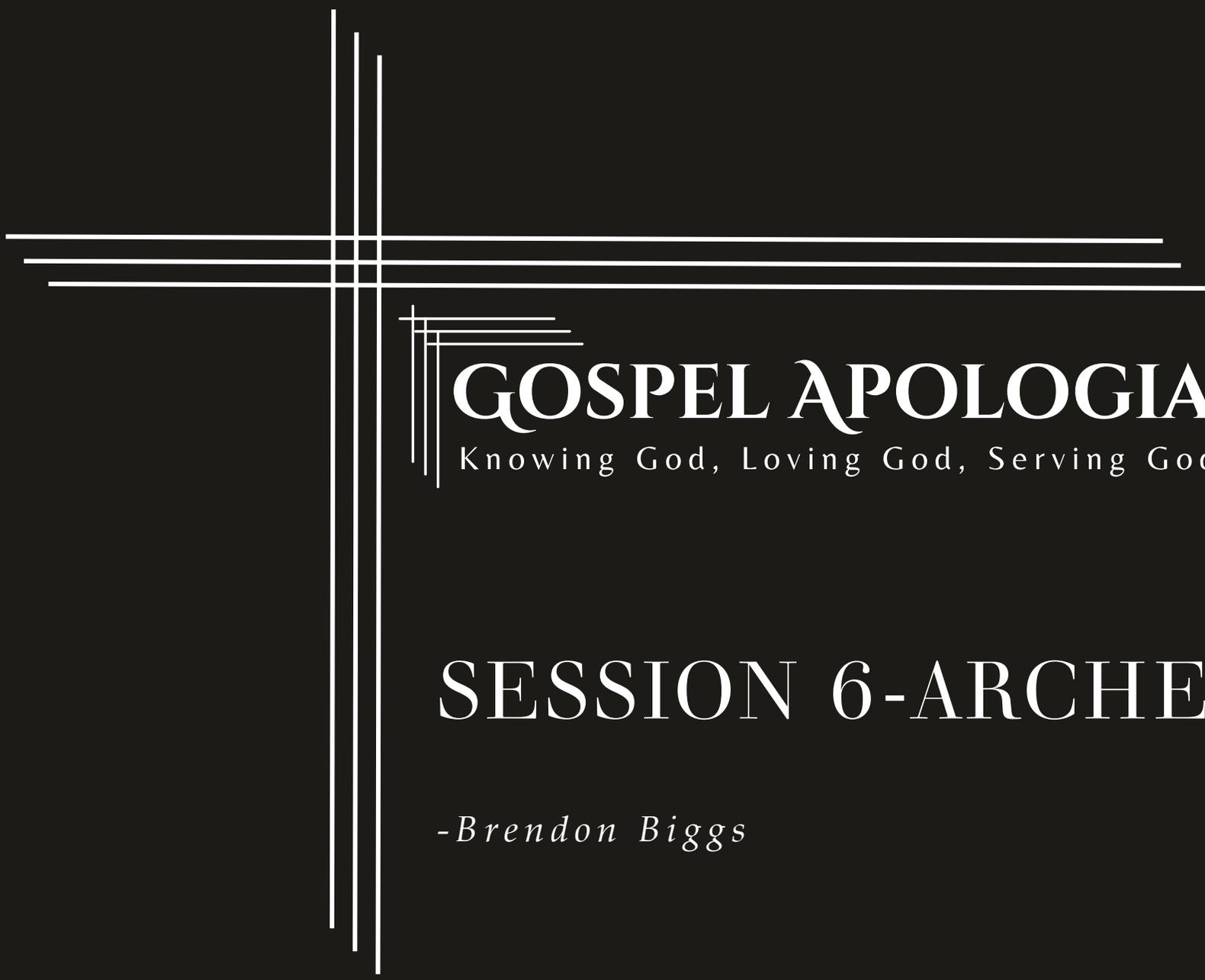
## **2. EYE WITNESS TESTIMONY**

**numerous confirmed eyewitness details**

- 1. Acts -- 84 historically-confirmed eyewitness details.**
- 2. Luke includes several others in his Gospel.**
- 3. John-- 59 historically-confirmed or historically probable eyewitness details.**
- 4. New Testament Documents cite more than 30 people confirmed by secular sources or archaeology.**

# **HISTORICAL PERSONS** **in the New Testament**

- 
1. Agrippa I Acts 12
  2. Agrippa II Acts 25
  3. Ananias Acts 23, 24
  4. Annas Luke 3; Jn. 18; Acts 4
  5. Aretas 2Cor. 11
  6. Bernice Acts 23
  7. Augustus Lk. 2
  8. Caiaphas Mt. 26; Lk. 3; Jn. 11, 18; Acts 4
  9. Claudius Acts 11, 18
  10. Drusilla Acts 24
  11. Egyptian (false prophet) Acts 21
  12. Erastus Acts 19
  13. Felix Acts 23
  14. Gallio Acts 18
  15. Gamaliel Acts 5



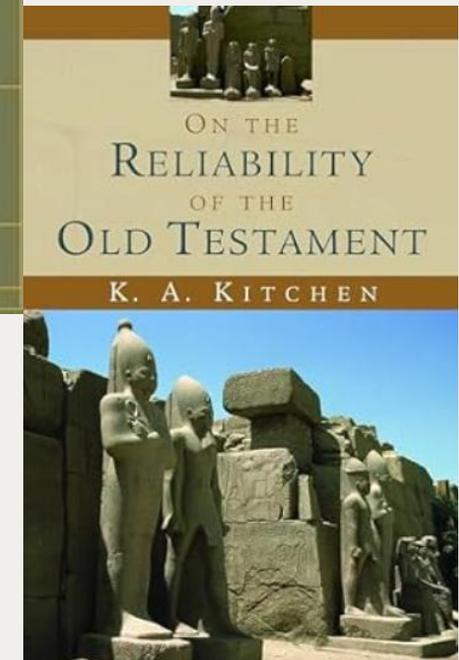
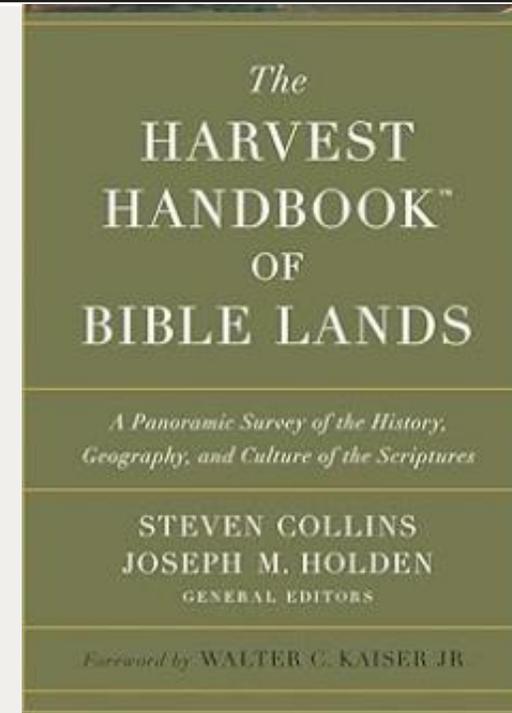
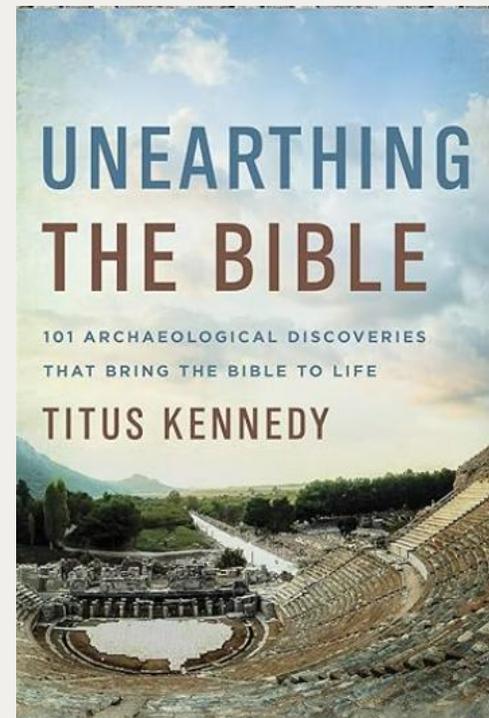
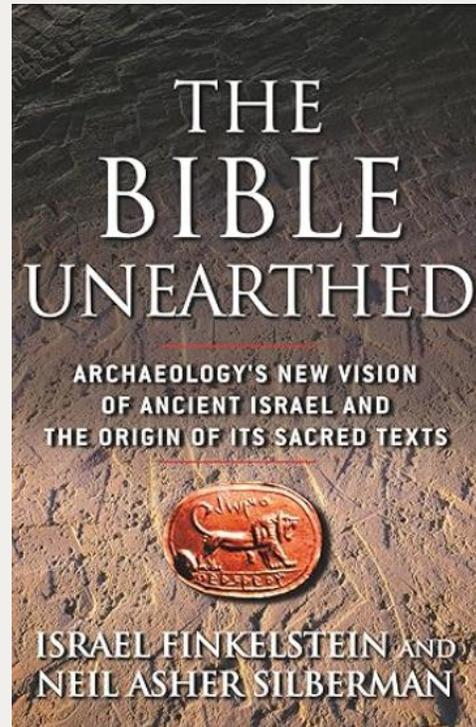
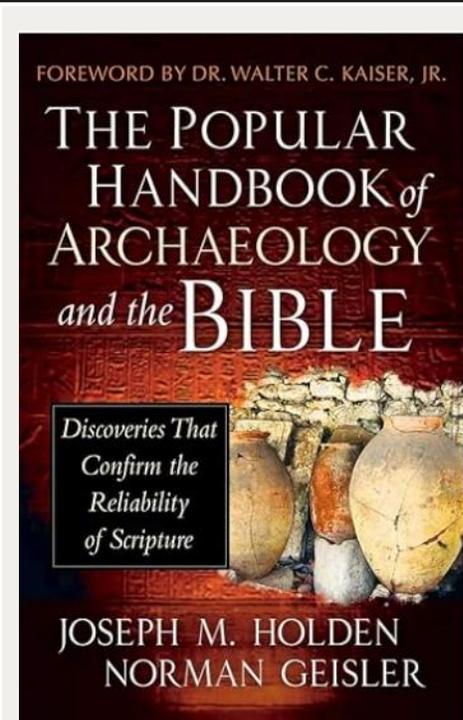
# GOSPEL APOLOGIA

Knowing God, Loving God, Serving God

## SESSION 6-ARCHEOLOGY

*-Brendon Biggs*

# How we got the Bible



# Week 6

7 min why Gospels are reliable

<https://www.facebook.com/reasonablefaithorg/videos/199133512201102/>

1. Short time period for written evidence removes embellishment theory
2. Written documents circulated within lifetimes
3. These are about real people and events backed up by archeology
4. Jewish traditions was a highly prized skill so oral history was reliable
5. Restraints such as writers were alive and could be kept in check by other Apostles.

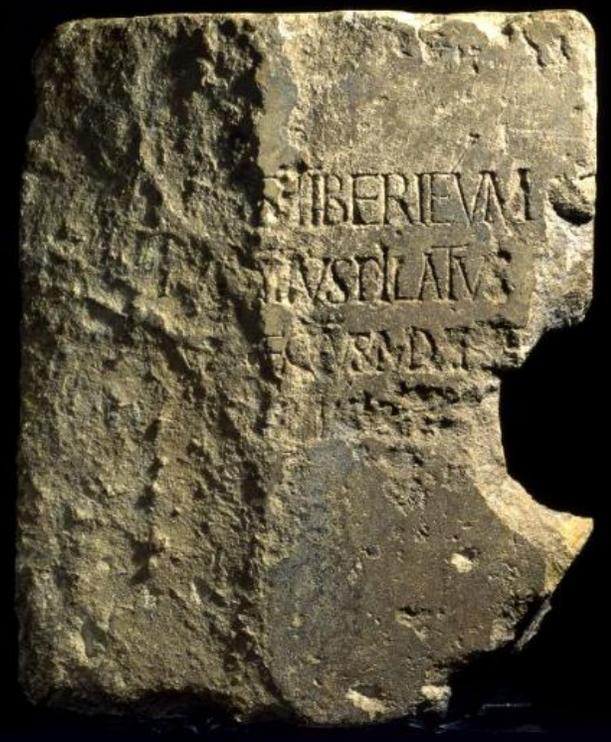
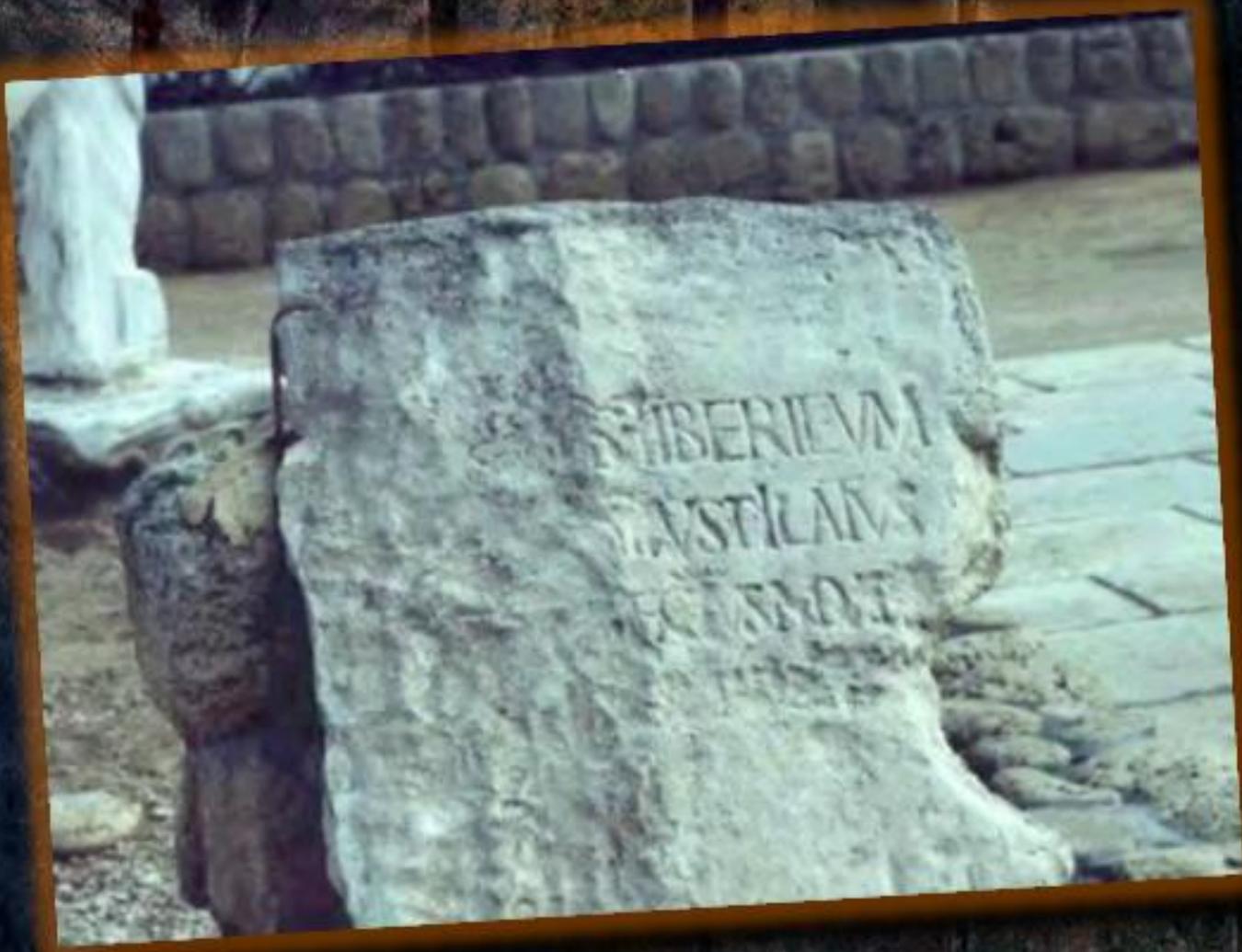
Cold-Case  
Principle

## Successful Conspiracies Require:

- ↓ A Small Number of Conspirators
- ↓ A Short Conspiracy Timespan
- ↑ Excellent Communication
- ↑ Strong "Familial" Relationships
- ↓ Little or No Pressure to Confess

# "PONTIUS PILATE PREFECT OF JUDEA"

26-37 A.D. - discovered 1961



Pontius Pilate Stone  
"Tiberium, Pontius Pilate, Prefect of  
Judea...dedicated."  
AD26-36. Israel Museum

# OSSUARY OF JOSEPH CAIAPHAS

High Priest 18-36 A.D. - discovered 1990



Matt. 26:3

# CRUCIFIXION VICTIM 1ST CENTURY A.D. discovered in Jerusalem



## Yehohanan's Crucified Foot



The nail going through Yehohanan's foot measured 11.5 cm in total length.

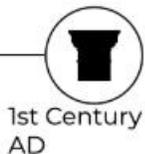
Yehohanan, the man to whom the foot belonged, was a 1st century Jew. His ossuary (burial bone box) was found in 1968 when builders working in East Jerusalem accidentally uncovered his tomb.

The earliest forms of crucifixion developed in ancient Persia, where the practice eventually replaced impaling as a form of punishment. Whereas the Persians may have invented it the Romans perfected it.



Similar crucifixion nail wounds have been found in Italy. An archaeological survey outside of Venice revealed two heel bones with nail wounds indicative of a crucifixion wound quite akin to Yehohanan's.

Date



1st Century AD

One of the biggest ramifications of the Yehohanan ossuary discovery was the implication that what was described concerning Jesus in the Gospels — that crucified Jews could be and were in fact, buried in family tombs — had corroborative archeological witness alongside the literary description of the practice within the Gospels.

Origin



East Jerusalem



Location



Hebrew University



Artifact



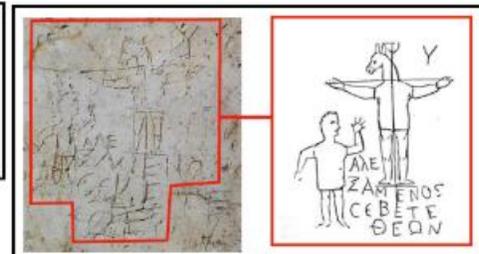
Crucifixion Nail



Material



Organic



The *Alexamenos Graffito*, is a 2nd or 3rd century piece of Roman graffito scratched into the plaster of a wall in Rome. The image portrays an individual worshipping a crucified donkey-man. It reads, "Alexamenos worships [his] god" and is believed by many to be a mockery of Christians, who worshipped the crucified Jesus.

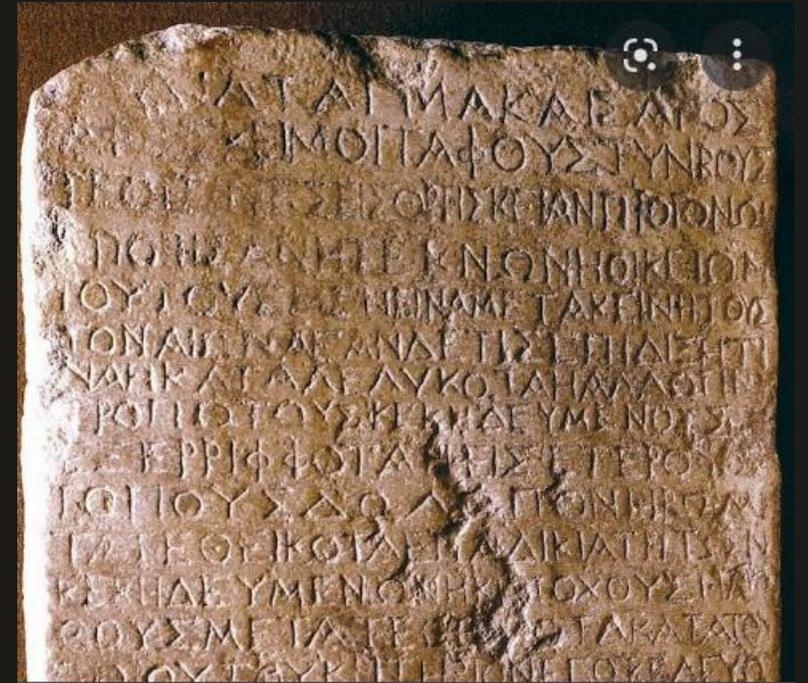
Given the placement of the nail it appears that the victim's feet were placed on either side of the horizontal cross beam and the nail was forced through the calcaneum (heel bone) sideways on either side of the plank.

Very few examples of crucifixion nails exist due to the fact that crucifixion nails within antiquity (and in the early Middle Ages) were collected as medicinal and magical items.

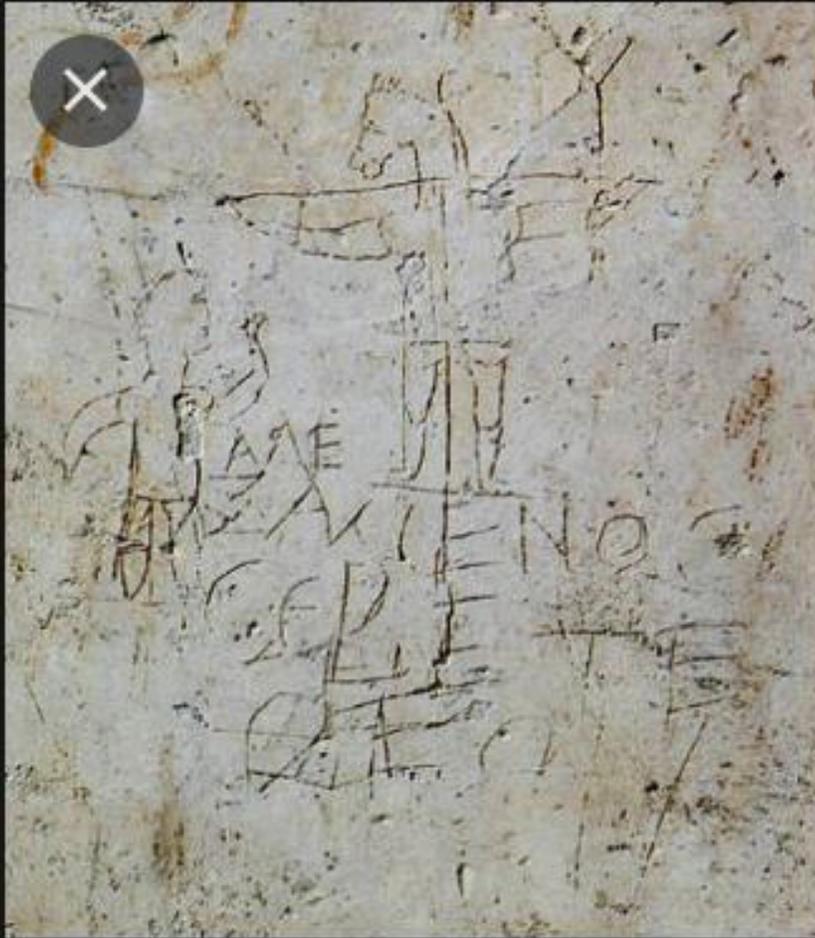




Caiaphas Ossuary  
High Priest  
(Matt. 26:57)



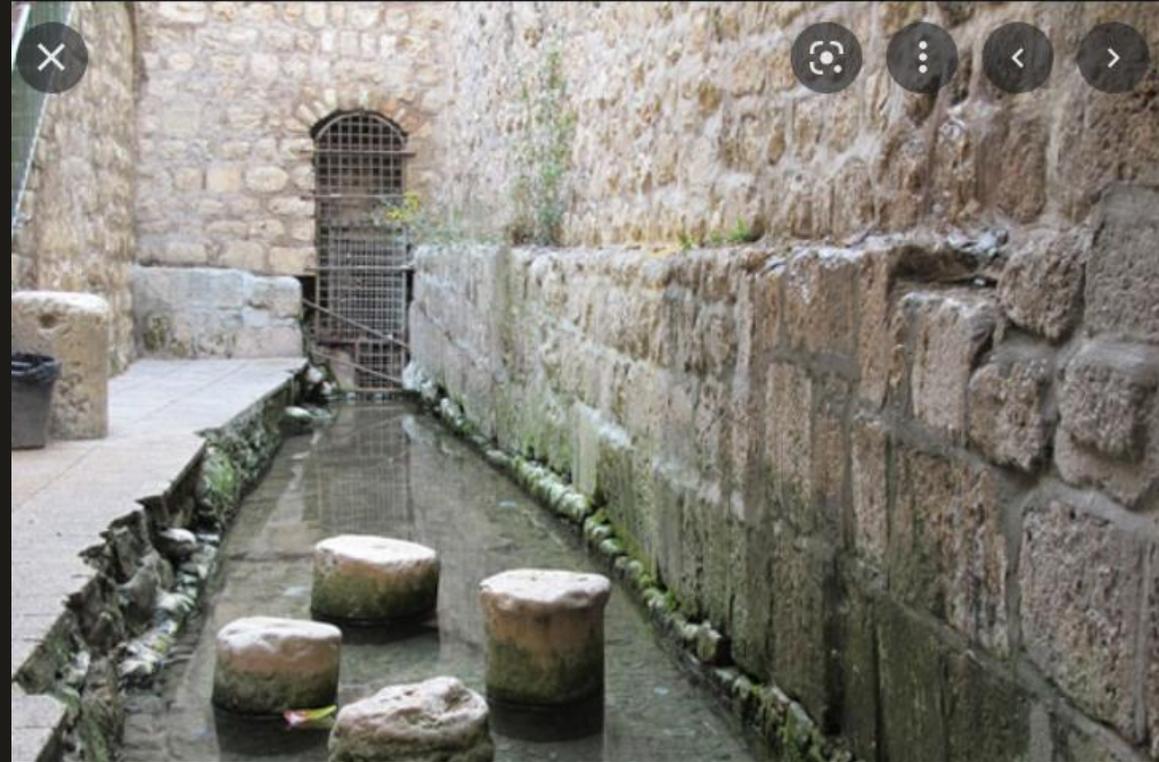
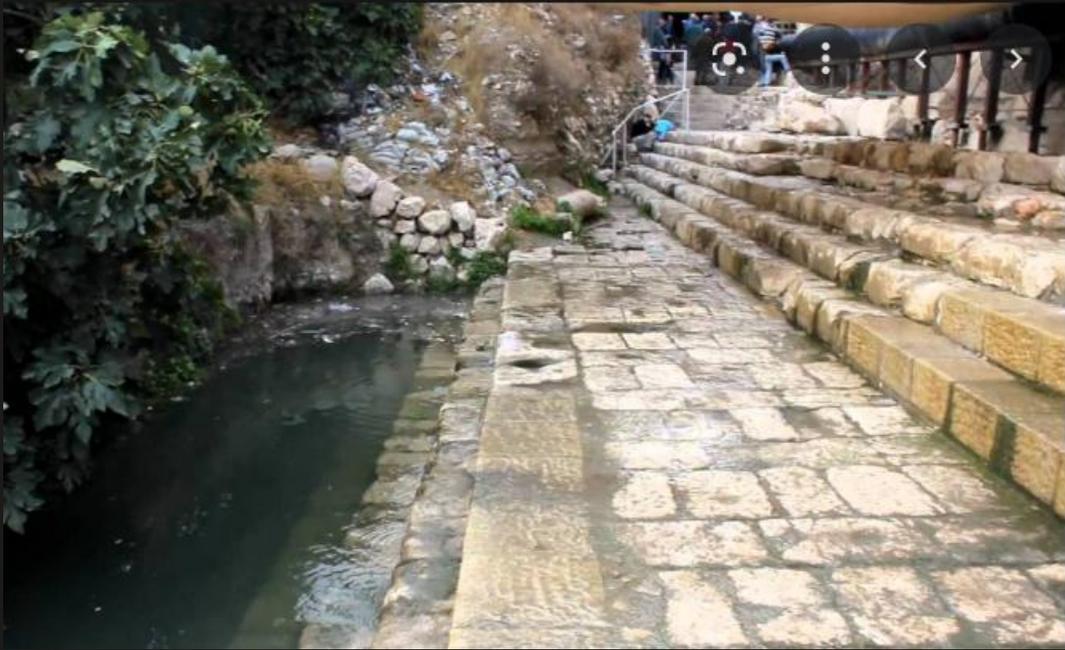
Nazareth Inscription Ad41  
Edict of Caesar  
Prohibits moving or stealing  
bodies from stone sealed tombs  
For wicked intent  
(Matt. 28:13-115)



Alexamenos Graffito

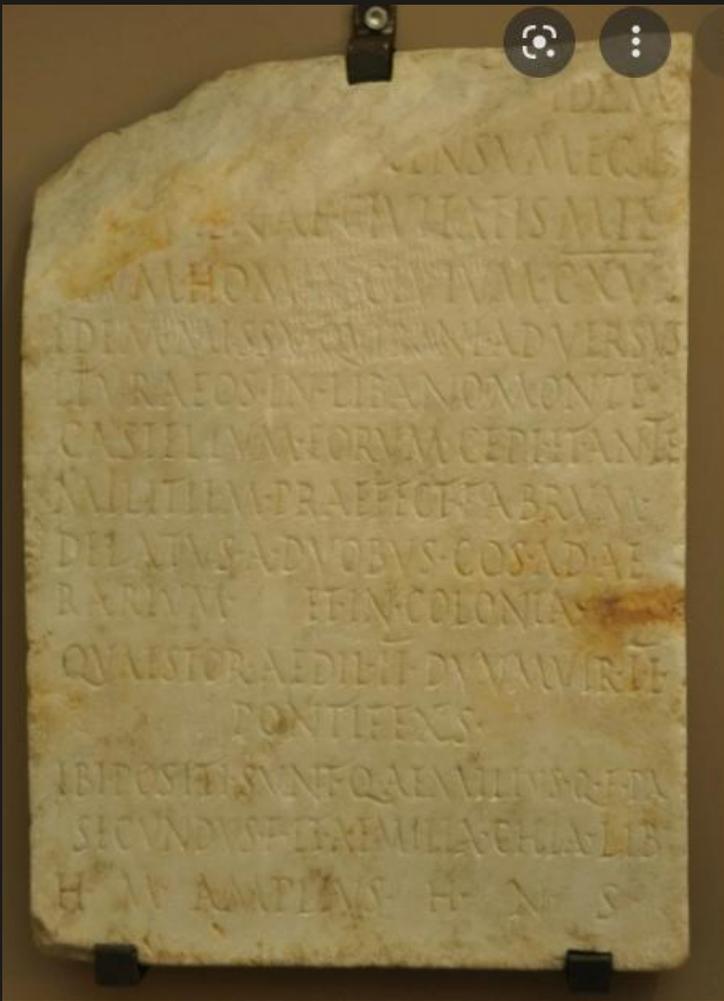
AD90-200

“Alexamenos worships (his) god”



Pool of Siloam

“He smeared the mud on the blind man’s eyes and said to him, ‘Go wash in the pool of Siloam.’ So, the blind man went away and washed and came back seeing.” John 9:6b-7 (NASB)



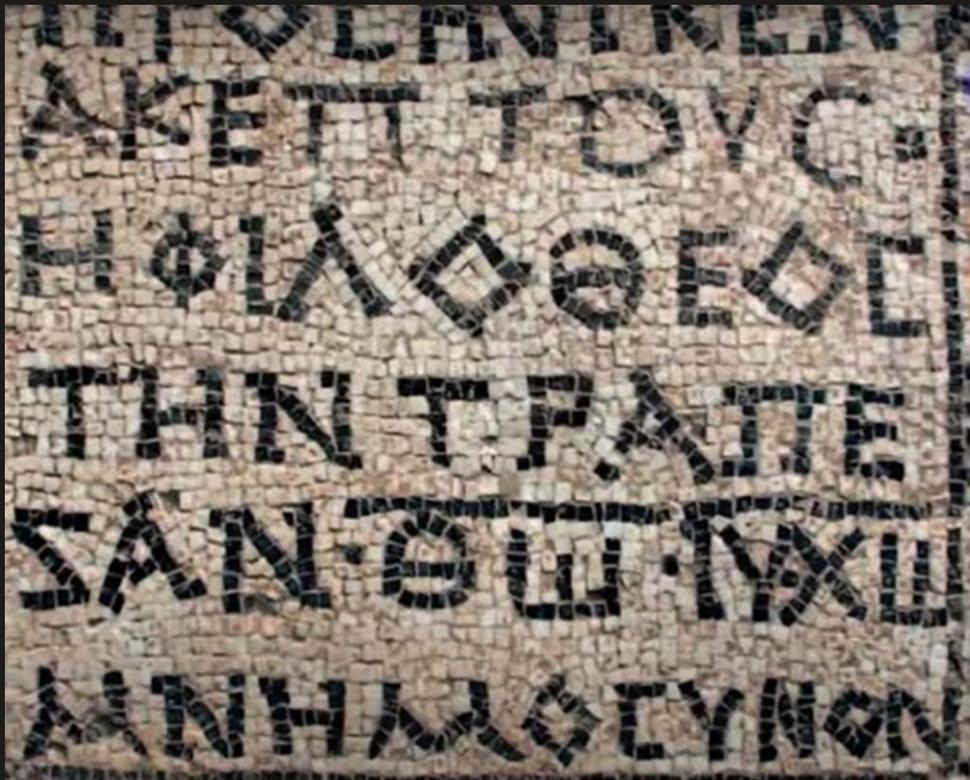
Ancient tombstone epitaph of a Roman military officer.  
He conducted a census of 117,000 citizens.  
8BC

Second census in Acts 5:37

P. 178

Luke 2:1-2

Now in those days a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth. <sup>2</sup>This was the first census taken while Quirinius was governor of Syria.



<http://www.rollstonepigraphy.com/?p=1004>

A. The Akeptus Inscription: Readings, Transliteration, and Translation (with word-division added).

1. ΠΡΟΣΗΝΙΚΕΝ (prosēniken)
2. ΑΚΕΠΤΟΥΣ (akeptous)
3. Η ΦΙΛΟΘΕΟΣ (ē philotheos)
4. ΤΗΝ ΤΡΑΠΕ- (tēn trape-)
5. -ΖΑΝ ΘΩ ΙΥ ΧΩ (zan thō iu chō [iu chō = Iēsou Christō])
6. ΜΝΗΜΟΣΥΝΟΝ (mnēmosunon).

Within the preliminary publication, the following translation is given: "The god-loving Akeptous has offered the table to God Jesus Christ as a memorial"

The Akeptous Inscription (c. 225AD), from a century before the Council of Nicaea(325AD), remarkably says: "God Jesus Christ." It was discovered at biblical Armageddon

<https://www.youtube.com/watch?v=Vw4lme5eLmA>

# NT Coins

Jesus identified the three metals used for coins as money: "Take no gold, or silver, or copper (bronze) in your belts" (Matthew 10:9)

# Early Candidates for “Widows Mite”

– Mark 12:41-42/Luke 21:1-4

Disputed – Scholars propose different coins as possibilities



This prutah of the procurator Valerius Gratus was struck in A.D. 24.



Herod I "the Great" (40 to 4 B.C.) issued this prutah.



The anchor/star prutah of Alexander Jannaeus has traditionally been considered to be the Biblical Widow's Mite.

Mark 12:41-42 “And *Jesus* sat down opposite the treasury, and *began* watching how the people were putting money into the treasury; and many rich people were putting in large amounts. And a poor widow came and put in two lepta coins, which amount to a quadrans.”

# Tyrian Silver Shekel

Judas 30 Coins – Mt. 26:14-16; 27:3-10  
Jer. 19:1-13; Zech. 11:12-13

Peter's Fish – Matt. 17:24-27

Money Trader – Jn. 2:13-22; Mt. 21:12-13

Temple Tax – Ex. 30:11-16

125BC- 66AD



<https://www.bible.ca/coins/bible-coins-Jesus-used-in-the-New-Testament.htm>  
[Silver Temple Tax Shekel Coin of Tyre - 107 BC \(vcoins.com\)](https://www.vcoins.com)

# Aretas IV Philopatris (Nabataean)

Aretas IV Philopatris (Nabataean)

4BC – 40 AD

Prutah

Petra Mint 18-39 AD

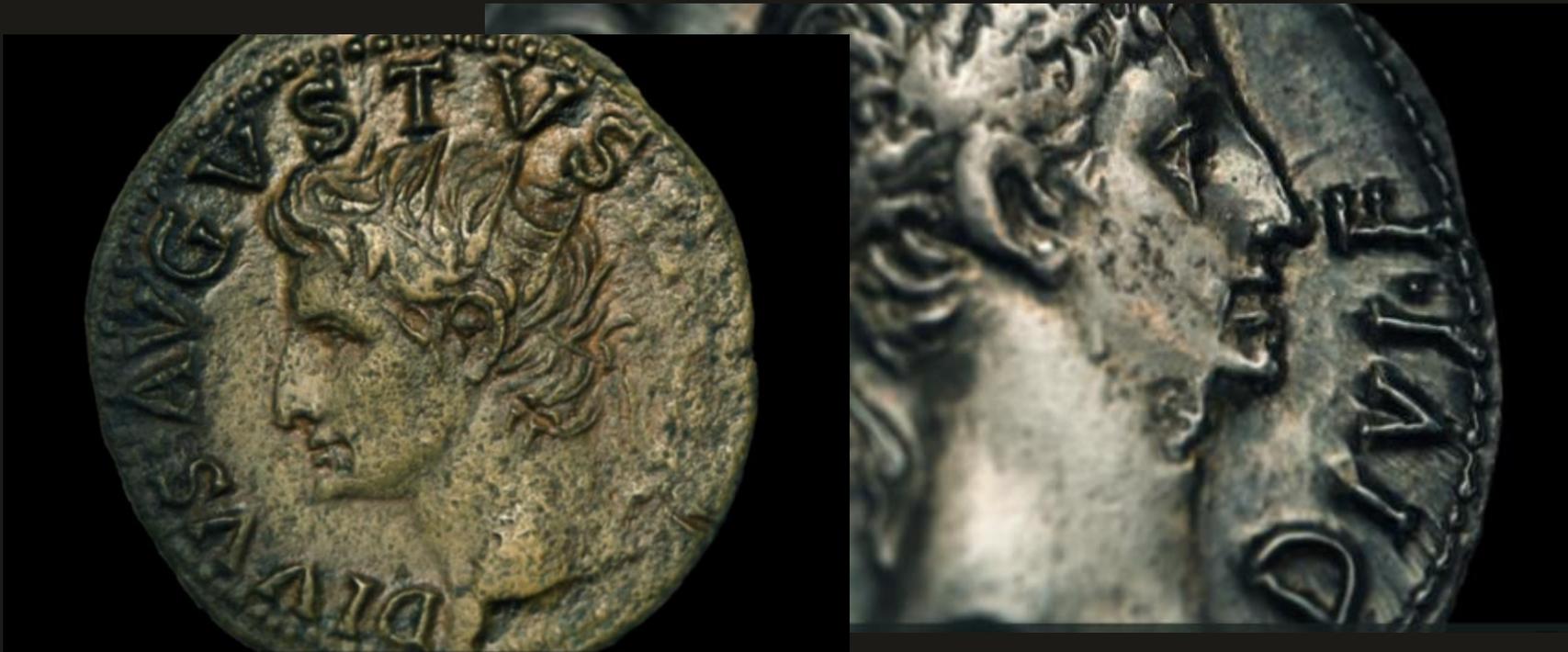
Inscription: "Aretas Shaqilt Queen of the Nabateans/  
King of Nabat friend of the people"

Bible verses:

- a. "In Damascus the ethnarch under Aretas the king was guarding the city of the Damascenes in order to seize me, and I was let down in a basket through a window in the wall, and so escaped his hands." (2 Corinthians 11:32–33)
- b. "When many days had elapsed, the Jews plotted together to do away with him, but their plot became known to Saul. They were also watching the gates day and night so that they might put him to death;" (Acts 9:23–24)



# Caesar Augustus- Luke 2:1



Divine Augustus

RDM session 11 min 10:45

# Tiberius Caesar – Luke 3:1



Lk 3:1 “Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea and Herod was Tetrarch of Galilee...”

# Silver Denarius – Tribute Penny



Matt 22:19-21 “Show Me the coin *used* for the poll-tax.” And they brought Him a denarius. And He \*said to them, “Whose likeness and inscription is this?” they said to Him, “Caesar’s.” Then He said to them, “Then render to Caesar the things that are Caesar’s; and to God the things that are God’s.”

Inscription: Tiberius – “Caesar Augustus Tiberius, Son of the Divine Augustus”

# Herod the Great –Prutah

Matt. 2:1 –” Now after Jesus was born in Bethlehem of Judea in the days of Herod the king.”



Bull sitting on tripod with inscription “of king Herod” in Greek



# King Herod



Helmet, star, palm branches

# Herod Tetrabrach

**Herod Antipas**, (born 21 BC—died AD 39), son of Herod I the Great who became tetrarch of Galilee and ruled throughout Jesus of Nazareth’s ministry

Luke 13:32- “that Fox”

Luke 23:6-7- When Pilate heard it, he asked whether the man was a Galilean. And when he learned that He belonged to Herod’s jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time...”



Palm Branches with “Herod Tetrabrach”

Luke 3:1 –”Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee,…”

## Pontius Pilate –Luke 3:1

He minted coins honoring Caesar



“Tiberius Caesar”

Surrounding curved wand –Roman mythology



# Herod Agrippa I

Herod Agrippa I was the king of Judea from AD 41 to 44. He was a grandson of Herod the Great and nephew of Herod Antipas.

Acts 26:6 "So Agrippa said to Paul, "You have permission to speak for yourself." Then Paul stretched out his hand and made his defense:"

Acts 12:1-3 "King Herod arrested some who belonged to the church, intending to persecute them. He had James, the brother of John, put to death with the sword. When he saw that this met with approval among the Jews, he proceeded to seize Peter also."



Nero- time of Paul's arrests



# Judaea Capta (Judea Captured) coins

Coin celebrating destruction of Jerusalem minted under Roman Emperor Vespasian. AD70.  
Gold, silver, and bronze.

Some were issued by Agrippa II discovered in Bethsaida.

A palm tree, under which sits a female in mourning—symbols of the conquered Judea. Other varieties of the Judaea Capta series depict a male captive with his hands tied behind his back, the goddess Victory and Roman symbols of war.

Inscription: “Judea defeated”



Matt. 24:2 “And He said to them, “Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down.”

# Coin of Emperors Domitian

Emperor Domitian, the self-proclaimed “Lord and God” and ruthless dictator, reigned from AD 81 to 96. He was the son of Emperor Vespasian and the brother of Titus, the conquerors of Jerusalem in AD 70.

He minted coins with head of Apollo and raven

<https://biblearchaeology.org/research/new-testament-era/3080-the-king-and-i-the-apostle-john-and-emperor-domitian-part-1>



# Emperor Hadrian

Tried to erase the memory of Christianity  
Built Roman temple over tomb of Jesus but that helped preserve  
it



# Conclusion

Bible use real names, places, events

- Coins & seals are just one piece of evidence that confirm the names mentioned in Scripture that appear during the time that Scripture says they existed
- Also confirms dates of the books of the Bible thereby helping refute critical scholar theories

# **Archaeology:** **Corroborates The Historicity of the Bible**

*“In Extraordinary ways, modern archaeology has affirmed the historical core of the Old and New testaments— corroborating key points of the stories of Israel’s patriarchs, the Exodus, the Davidic monarchy, and the life and times of Jesus.”*

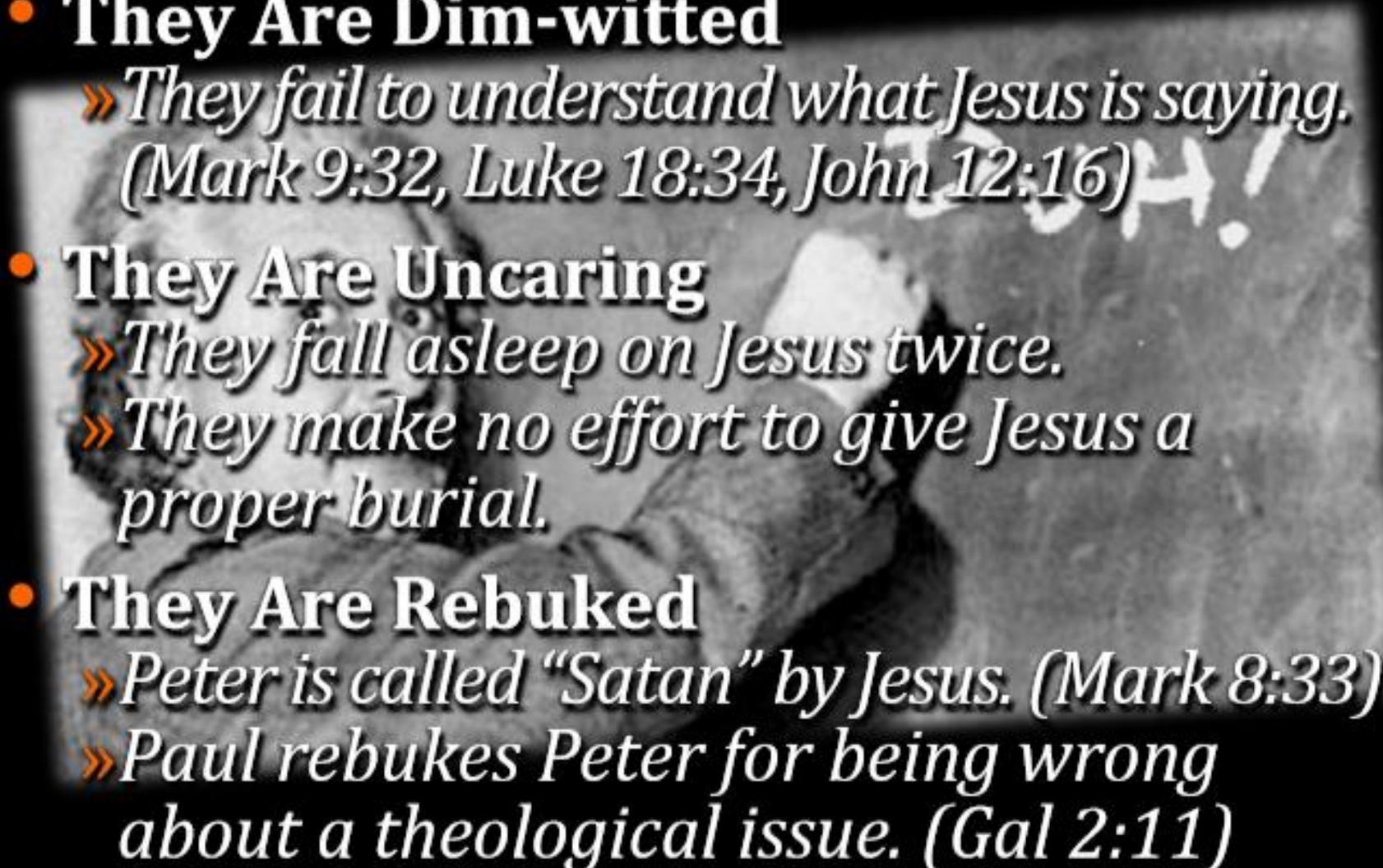
*(Jeffery Sheler, “Is the Bible True,” U.S. News & World Report, October 25<sup>th</sup>, 1999, 52)*

# THE SIX E'S

evidence the NT is true

1. Early Testimony
2. Eyewitness Testimony
3. Embarrassing Testimony
4. Excruciating Testimony
5. Expected Testimony
6. Extra-Biblical Testimony

# 3. EMBARRASSING TESTIMONY

- **They Are Dim-witted**
    - » *They fail to understand what Jesus is saying. (Mark 9:32, Luke 18:34, John 12:16)*
  - **They Are Uncaring**
    - » *They fall asleep on Jesus twice.*
    - » *They make no effort to give Jesus a proper burial.*
  - **They Are Rebuked**
    - » *Peter is called "Satan" by Jesus. (Mark 8:33)*
    - » *Paul rebukes Peter for being wrong about a theological issue. (Gal 2:11)*
- 
- A black and white photograph of a man in a suit pointing at a chalkboard with the word 'STUPID!' written on it. The man is looking towards the camera with a serious expression. The chalkboard is filled with the word 'STUPID!' written in large, bold letters. The background is dark, and the lighting is focused on the man and the chalkboard.

# 3. EMBARRASSING TESTIMONY

- **They Are Cowards**
  - » *Peter denies Christ three times.*
  - » *The disciples run away!*
  - » *The women are the brave ones.*
- **They Are Doubters**
  - » *Despite being taught several times that Jesus would rise from the dead (John 2:18, 3:14-18; Matt. 12:39-41; 17:9, 22-23), the disciples are doubtful when they hear of his resurrection.*
  - » *Some are even doubtful after they see Him risen (Matt. 28:17)!*

### 3. EMBARRASSING TESTIMONY

- » Is considered “out of His mind” by His own family who come to seize Him to take Him home (Mk 3:21,31).
- » Is deserted by many of His followers (John 6:66).
- » Is not believed by His own brothers (John 7:5).
- » Is thought to be a deceiver (John 7:12).
- » Turns off Jewish believers to the point that they want to stone Him (John 8:30-59).
- » Is called a “madman” (John 10:20).
- » Is called a “drunkard” (Matthew 11:19).
- » Is called “demon-possessed” (Mk 3:22, Jn 7:20, 8:48).
- » Has His feet wiped with hair of a prostitute (Lk 7:36-39).
- » Is crucified despite the fact that “anyone who is hung on a tree is under God’s curse” (Deut 21:23).

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# **APOSTLE'S BELIEFS & PRACTICES**

**before & after the resurrection**

## **BEFORE**

**ANIMAL SACRIFICE**  
**BINDING LAW OF MOSES**  
**STRICT MONOTHEISM**  
**THE SABBATH**  
**CONQUERING MESSIAH**  
**CIRCUMCISION**

## **AFTER**

**CHRIST'S SACRIFICE**  
**CHRIST'S LIFE**  
**TRINITY**  
**SUNDAY WORSHIP**  
**SACRIFICIAL MESSIAH**  
**BAPTISM & COMMUNION**

## 4. EXCRUCIATING TESTIMONY

- **What did the New Testament writers have to gain by making up a new religion?**
- **They had every motive to say the resurrection did NOT happen!**
- **Why would they die for a known lie?**

# THE SIX E'S

evidence the NT is true

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2. **Eyewitness Testimony**
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5. **Expected Testimony**
6. **Extra-Biblical Testimony**

# **5. EXPECTED TESTIMONY**

**we should expect testimony about a Messiah**

- 1. Through reason and science, we know that God exists and created us for a purpose.**  
*(Points 1-3 about Truth, God, and Miracles)*
- 2. Since the Old Testament teaches the same, it could be reliable.**
- 3. The Old Testament predicts the Messiah would come.**

**Human Race**

*Woman, Gen 3:15*

**Line of David**

*Jer. 23:5, 33:15*

**In Bethlehem**

*Micah 5:2*

**God & Man**

*Isaiah 9:6*

**Visits Temple**

*Malachi 3:1*

**Dies ~33 A.D.**

*Daniel 9:24*

**Is a Sacrifice**

*Isaiah 53*



- Many Old Testament passages predict the coming of the Messiah (for example: Psalm 2:1–2; 22:1–2; 110:1, 4; Isaiah 9:6; 42:1, 4; Micah 5:2; Isaiah 52:13–53:12.) as well as numerous New Testament passages where the apostles affirm Jesus as the Messiah (for example: Matthew 1:23; 27:46; Mark 12:35–37; Luke 2:11; John 1:41; 4:25; Acts 4:25–26).

Regarding messianic prophecy, Christian scholar Norman Geisler says that “[J. Barton] Payne lists 191 prophecies concerning the anticipated Jewish Messiah and Savior. Each was literally fulfilled in the life, death and resurrection, and ascension of Jesus of Nazareth.” Geisler continues by stating, “Since these prophecies *were written hundreds of years* before Christ was born . . . Many predictions were beyond human ability to fake a fulfillment. If he were a mere human being, Christ would have had no control over when (Dan. 9:24–27), where (Micah 5:2), or how he would be born (Isa. 7:14), how he would die (Psalm 22; Isaiah 53), do miracles (Isa. 35:5–6), or rise from the dead (Psalm 2, 16).”<sup>3</sup>

Read: [https://reasons.org/explore/blogs/reflections/messianic-prophecy-jesus-as-isaiah-53s-suffering-servant?fbclid=IwZXh0bgNhZW0CMTEAAR182xPazGZQiHuJPmCoCxKE2QUld\\_Dnke\\_iQfoz6h9zY8MMVYMXbJkVznM\\_aem\\_AVVLBzuyu07bSYH\\_A8VJleGj6JXr9Aq19LNQL5X1B8Il5tep3hLpXqUjlKk1tF7M170kv5gdAUb74c5tKdPM72D2](https://reasons.org/explore/blogs/reflections/messianic-prophecy-jesus-as-isaiah-53s-suffering-servant?fbclid=IwZXh0bgNhZW0CMTEAAR182xPazGZQiHuJPmCoCxKE2QUld_Dnke_iQfoz6h9zY8MMVYMXbJkVznM_aem_AVVLBzuyu07bSYH_A8VJleGj6JXr9Aq19LNQL5X1B8Il5tep3hLpXqUjlKk1tF7M170kv5gdAUb74c5tKdPM72D2)

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## **6. EXTRA-BIBLICAL TESTIMONY**

basic NT storyline confirmed by non-Christian sources

- **10 ancient non-Christian sources including:**
  - » *Historians: Josephus, Tacitus, Suetonius, Thallus, Phlegon*
  - » *Government Officials: Pliny the Younger, Emperor Trajan, Emperor Hadrian*
  - » *Other Sources including The Jewish Talmud and Greek writer Lucian*
- **Compiling their references, we get a story congruent with the New Testament...**

## **6. EXTRA-BIBLICAL TESTIMONY**

basic NT storyline confirmed by non-Christian sources

- 1.** Jesus lived during time of Tiberius Caesar.
- 2.** He lived a virtuous life.
- 3.** He was a wonder-worker.
- 4.** He had a brother named James.
- 5.** He was acclaimed to be the Messiah.
- 6.** He was crucified under Pontius Pilate.
- 7.** An eclipse & earthquake occurred when He died.
- 8.** He was crucified on the eve of the Passover.
- 9.** His disciples believed He rose from the dead.
- 10.** His disciples were willing to die for their belief.
- 11.** Christianity spread rapidly as far as Rome.
- 12.** His disciples denied the Roman gods and worshiped Jesus as God

**THIS IS WHAT THE NT SAYS!**

“ Moreover, the claim that Jesus was simply made up falters on every ground. ”

Bart D. Ehrman  
OLD JESUS EXIST?

## GOSPELS

GENRE: BIOGRAPHIES  
DATES: 50s - 90s AD  
Includes at least 5 independent sources (Mark, Matthew, Luke, John, Q).

“ When we have once made up our minds that we have not the materials for a complete Life of Jesus, but only for a picture of His public ministry, it must be admitted that there are few characters of antiquity about whom we possess so much indubitably historical information, of whom we have so many authentic discourses. ”

Albert Schweitzer  
THE QUEST FOR THE HISTORICAL JESUS

## PLINY THE YOUNGER

GENRE: POLITICAL  
DATES: 61-113 AD  
Mentions that Christ's followers sing to Christ "as to a god."

## TACITUS

GENRE: HISTORY  
DATES: 61-116 AD  
Discusses Jesus' crucifixion

## THALLUS

GENRE: HISTORY  
DATES: c. 52 AD  
Describes strange phenomena in Judea on the day of Jesus' death.

## LUCIAN

GENRE: ANCIENT SATIRE  
DATES: 115-200 AD  
Mentions Jesus' crucifixion and habits of his followers.

## CELCUS

GENRE: PHILOSOPHY  
DATES: c. 175 AD  
Says Jesus was born in Judea, lived part of his childhood in Egypt and was a miracle worker. Accuses Jesus of using "magic powers" he learned during his upbringing in Egypt.

## PAUL'S LETTERS

GENRE: EPISTLES  
DATES: 40s - 60s AD  
Paul cites sayings, notes Jesus' lineage, describes the Last Supper, lists witnesses to the resurrection.

## IGNATIUS

GENRE: LETTERS  
DATES: 33-103 AD

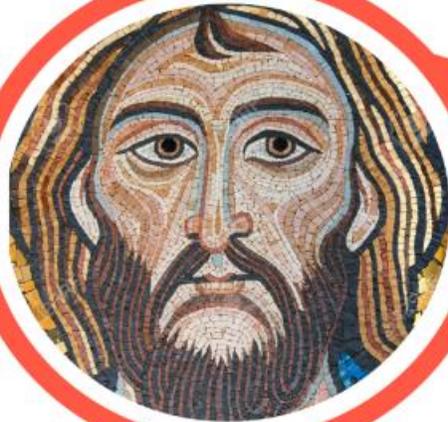
## CLEMENT

GENRE: LETTERS  
DATES: c. 95 AD

## POLYCARP

GENRE: LETTERS  
DATES: 69-150 AD

# THE HISTORICAL JESUS



BIBLICAL



EARLY CHRISTIANS



ROMANS



GREEKS



EARLY JEWS

## JOSEPHUS

GENRE: HISTORIES  
DATES: c. 90s AD  
Mentions Jesus, James the brother of Jesus, and John the Baptist

## Minimal Facts Argument

Gary Habermas – "Historical Jesus"

What do harshest critics, historians and scholars believe to be true?

Cataloged what they believed to be true.

- (1) Jesus died by crucifixion
- 2) Jesus was buried in a tomb
- 3) Jesus' death caused disciples to despair and lose hope, believing his life had ended
- 4) Jesus' tomb was found to be empty just a few days later
- 5) Disciples had experiences they actually believed to be literal appearances of the risen
- 6) Disciples were transformed from doubters afraid to identify with Jesus to bold proclaimers of His death and resurrection
- 7) This message was central to the preaching of the early church.
- 8) It was especially proclaimed in Jerusalem, where Jesus died and was buried only a short time before.
- 9) As a result of the preaching, the church was born and grew.
- 10) Sunday became the primary day of worship, especially powerful considering early believers were all Jewish
- 11) James, formerly a skeptic, was converted to faith when he also saw what he believed to be the resurrected Jesus.
- 12) A few years later, Paul likewise was converted by what he believed to be an appearance of the resurrected Jesus.

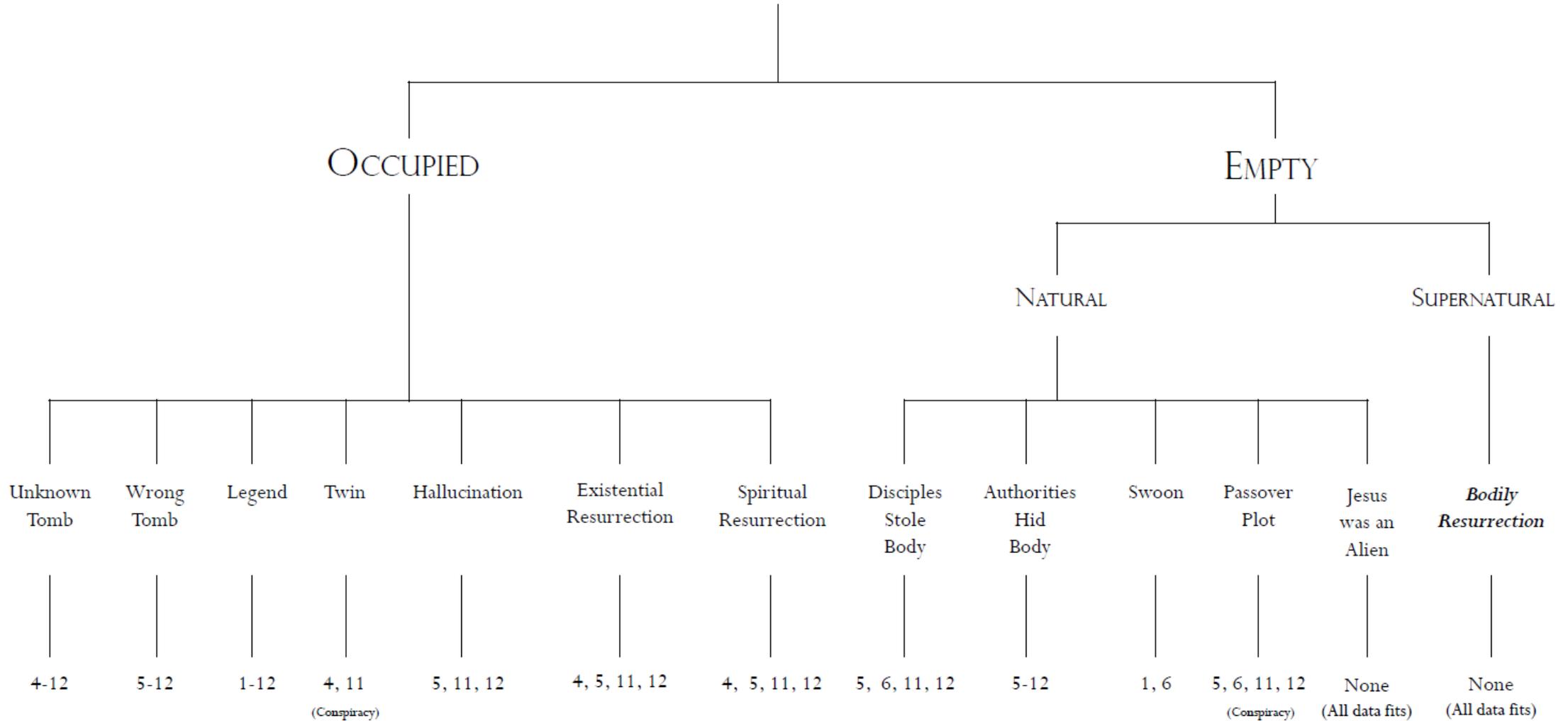
# THE TOMB OF JESUS

was either

Not enough data to make a judgement?



Then throw out most of what we know about classical antiquity.



..... NUMBERS CORRESPOND TO THE KNOWN HISTORICAL FACTS THAT **DO NOT** FIT THE THEORY .....

The Bible uses:

Real Names

Real Dates

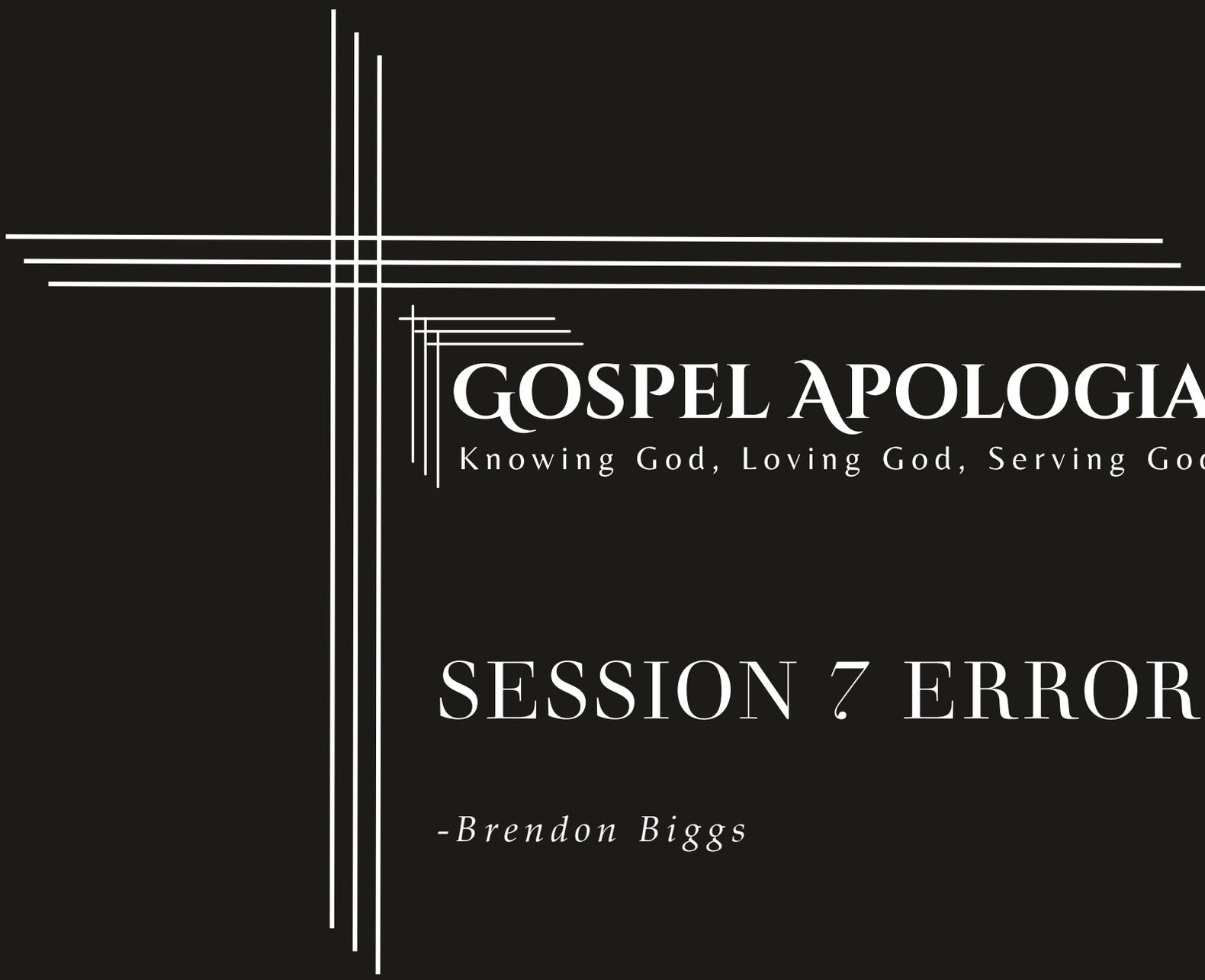
Real Events

Backed up with Accurate manuscripts

Backed up with Archeology

Backed up with explanatory power for proceeding historical events

Written by independent authors and assembled into bound copies later.



# GOSPEL APOLOGIA

Knowing God, Loving God, Serving God

## SESSION 7 ERRORS

*-Brendon Biggs*

## The Telephone Game vs. the Transmission of the New Testament Text

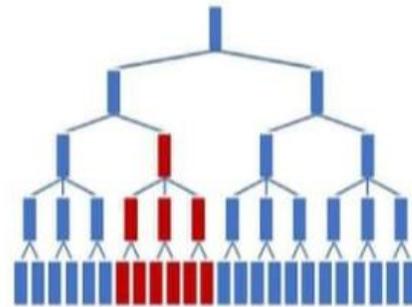


Every person in the chain passes the message on to only one person.

A **change** introduced by any one person will propagate through the entire chain.

The message is only reported by the final person in the chain.

The original message is LOST.



Manuscripts are copied multiple times, resulting in a complex web of relationships.

A **change** introduced by any one scribe will affect only a portion of the manuscript tradition.

The text is attested in over 5,000 extant Greek manuscripts, some from as early as the 2<sup>nd</sup> century.

The original message is PRESERVED.

Telephone Game?

- The English Bible is not a “translation of a translation of a translation.”
- 

English Bibles are one step from Greek to English.

**If you received this message, you would have no doubt!**

**"Y#U HAVE WON TEN MILLION DOLLARS"**

**"YD# HAVE WON TEN MILLION DOLLARS"**

**"YOU #AVE WON TEN MILLION DOLLARS"**

**Note:**

- **Even with mistakes, 100% of the message comes through.**
- **The more errors, the more sure you are of the message.**
- **The Bible has less copy errors than this.**

# Are These Three Messages Different?

1. YOU HAVE WON TEN MILLION DOLLARS
2. THOU HAST WON 10 MILLION DOLLARS
3. Y'ALL HAVE WON \$10,000,000

## Note:

- Of 27 letters in line 2 only 5 are in the words in line 3 (i.e., 18.5 %), yet the message is identical.
- They are different in form but not in content.
- Even with the differences, 100% of the message comes through.
- Many NT manuscript variations are of this kind.

gives me will come to me, and whoever comes to me I will never cast out. 39For I have come down from heaven, not to do my own will but the will of him who sent me. 40And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. 41For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.

I am not going up to this feast, for my time has not yet fully come

The Words of Jesus  
60/When many of the disciples were grumbling about this, because he had said, "I have spoken to you and you do not believe," (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.) 65And he said, "This is why I told you that no one can come to me unless it is granted him by the Father."

66/After this many of his disciples turned back and no longer walked with him. 67So Jesus said to the Twelve, "Do you want to go away at all?" 68Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life. 69And we have believed, and have come to know that you are the Holy One of God." 70Jesus answered them, "Did I not choose you, the Twelve? And yet one of you is a devil." 71He spoke of Judas the son of Simon Iscariot, for he, one of the Twelve, was going to betray him.

Jesus at the Feast of Booths

JOHN 7 After this Jesus went about in Galilee. He would not go about in Judea, because the Jews were seeking to kill him. 2Now the Jews' Feast of Booths was at hand. 3So his brothers said to him, "Leave here and go to Judea, that your disciples also may see the works you are doing." 4For no one works in secret if he seeks to be known openly. If you do these things, I show myself to the world." 5For not even this brother believed in him. 6Jesus said to them, "My time has not yet come, but your time is always here. 7The world cannot hate you, but it hates me because I testify about it that its works are evil. 8You go up to the feast, I am not going up to this feast, for my time has not yet fully come." 9After saying this, he remained in Galilee.

10But after the feast his brothers had gone up to the feast, then he also went up, not publicly but in private. 11The Jews were looking for him at the feast, and saying, "Where is he?" 12And there was much murmuring about him among the people. 13While some said, "He is a good man," others said, "No, he is leading the people astray." 14Yet he feared of the Jews no one spoke openly of him. 15About the middle of the feast Jesus went up into the temple and began teaching. 16The Jews therefore marveled, saying, "How is it that this man has teaching, when he has never studied?" 17So Jesus answered them, "My teaching is not mine, but his who sent me. 18If anyone's will is to do God's work, he will know whether the teaching is from God or whether I am speaking on my own authority. 19The one who speaks on his own authority speaks his own glory, but the one who seeks the glory of him who sent him is true, and in him there is no falsehood. 20Why do you seek to kill me? Jesus answered them, "I did one work, and you all marvel at it. 22Moses gave you

gives me will come to me, and whoever comes to me I will never cast out. 39For I have come down from heaven, not to do my own will but the will of him who sent me. 40And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. 41For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.

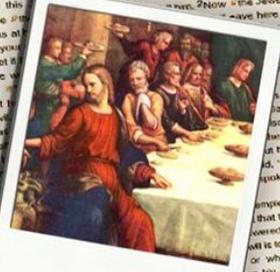
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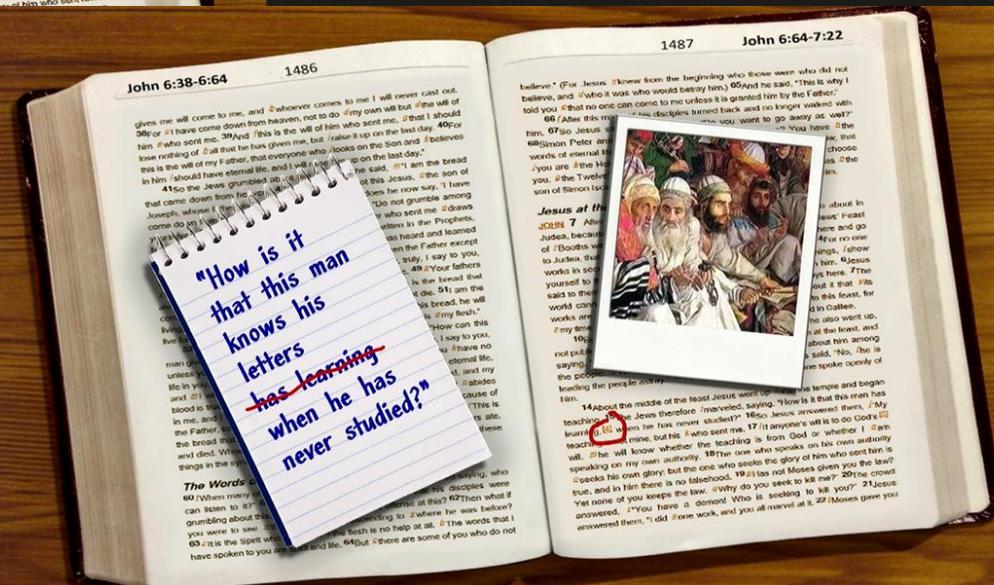
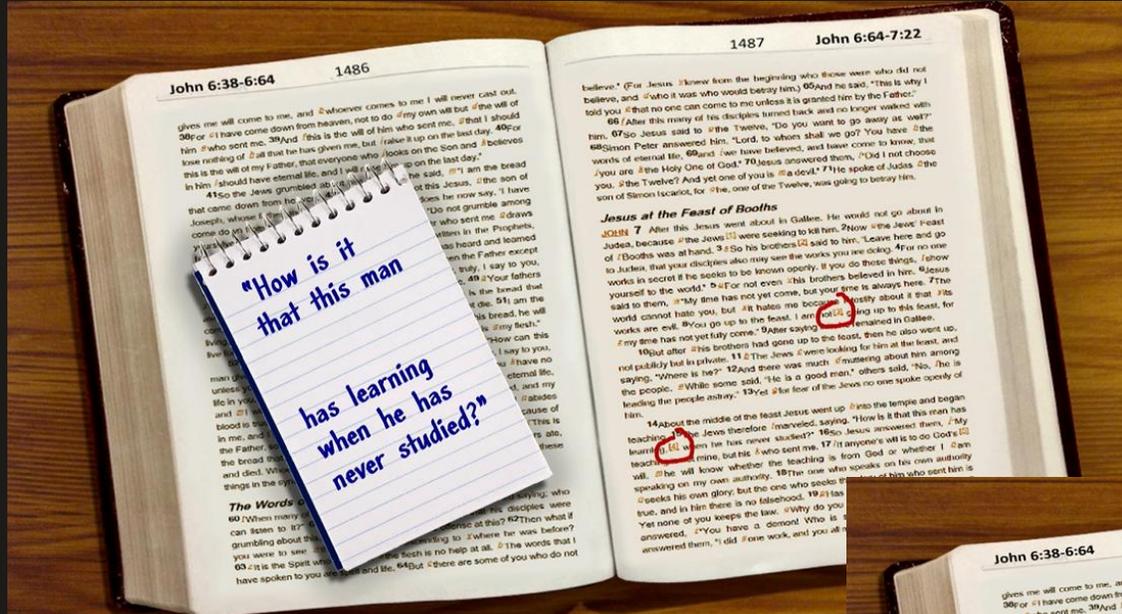
Jesus at the Feast of Booths

JOHN 7 After this Jesus went about in Galilee. He would not go about in Judea, because the Jews were seeking to kill him. 2Now the Jews' Feast of Booths was at hand. 3So his brothers said to him, "Leave here and go to Judea, that your disciples also may see the works you are doing." 4For no one works in secret if he seeks to be known openly. If you do these things, I show myself to the world." 5For not even this brother believed in him. 6Jesus said to them, "My time has not yet come, but your time is always here. 7The world cannot hate you, but it hates me because I testify about it that its works are evil. 8You go up to the feast, I am not going up to this feast, for my time has not yet fully come." 9After saying this, he remained in Galilee.



10But after the feast his brothers had gone up to the feast, then he also went up, not publicly but in private. 11The Jews were looking for him at the feast, and saying, "Where is he?" 12And there was much murmuring about him among the people. 13While some said, "He is a good man," others said, "No, he is leading the people astray." 14Yet he feared of the Jews no one spoke openly of him. 15About the middle of the feast Jesus went up into the temple and began teaching. 16The Jews therefore marveled, saying, "How is it that this man has teaching, when he has never studied?" 17So Jesus answered them, "My teaching is not mine, but his who sent me. 18If anyone's will is to do God's work, he will know whether the teaching is from God or whether I am speaking on my own authority. 19The one who speaks on his own authority speaks his own glory, but the one who seeks the glory of him who sent him is true, and in him there is no falsehood. 20Why do you seek to kill me? Jesus answered them, "I did one work, and you all marvel at it. 22Moses gave you

# All Minor Variations



# All Minor Variations



## Variations Moveable Nu

- I am eating an Apple
- I am eating a apple

In English we use “an” when a word ends with a vowel and the next word begins with a vowel. This is the same with Greek.

Some scribes forget the Greek letter “ν” which is pronounced “Nu”

# Errors in the Bible?

Do we have the original Bible?

Has the Bible been corrupted?

Many groups will claim the Bible has been corrupted, but this is incorrect. Let us look at some definitions of words they use such as “Corruption” “Errors” and “Variants”

# Autograph vs Original Message

A person says “the class will begin at 7 o’clock in the evening”

That is an original message. It is an oral message.

Someone later writes that message down. The first time it is written is called an autograph. In our example, the autograph came after the oral message but is still the original message. No wording has changed.

# Autograph vs Original Message

People then make copies of the autograph. If the copies are accurate, the copies are still the original message.

If a person misspells a word, you can identify the misspelled word by looking at copies with no misspelled words. The copy with the misspelled word is still the original message because you have identified the misspelled word.

# Autograph vs Original Message

If you find a copy with an added words:

“The class will begin at 7 o’clock in the evening so bring your books”

You can identify the added words by looking at earlier copies with no added words. The copy with the added words that have been identified and marked, is still the original message because you have identified the additions.

# Autograph vs Original Message

If you find a copy with revised words:

“At 7 o’clock, the class will begin”

This is slightly different than the original message but that copy preserves the original intent, the original message is preserved.

# Autograph vs Original Message

By studying the thousands of manuscripts of the Bible we can be confident we have the original message even when we see some copies with misspelled words or word additions.

Corruption- many added passages that affect the original meaning- the Bible does not have these.

Variant – small word changes that do not affect meaning. Example: “The Lord” vs “The Lord Jesus” or “The Lord Jesus Christ”

Error – Usually a misspelled word. These can be identified and corrected.

# Common Apologetic Questions

## Why are there different versions of the Bible?

There are no “versions” of the Bible that affect the meaning. There are translations into different languages. Some translations are word for word and others thought for thought. We can always check the translation for accuracy by comparing to the thousands of Greek manuscripts.

# Terms

Majority text- these are just the families of translations that have the most copies we have found. It does not mean they are more accurate. We are concerned with what the original author said.

Coherence Based Genealogy Method (CDGM)- Computer program that can trace individual readings back through time. An early manuscript tradition is not necessarily more accurate. There may have been an error introduced in a reading. Later readings from other later traditions discovered can be traced back to show they are more accurate and stable. They weigh the readings.

Inspiration- breathed out by God. Comes from God so it is authoritative. It is applicable in any translation language. New Testament authors quote the Old testament in Hebrew and Greek Septuagint.

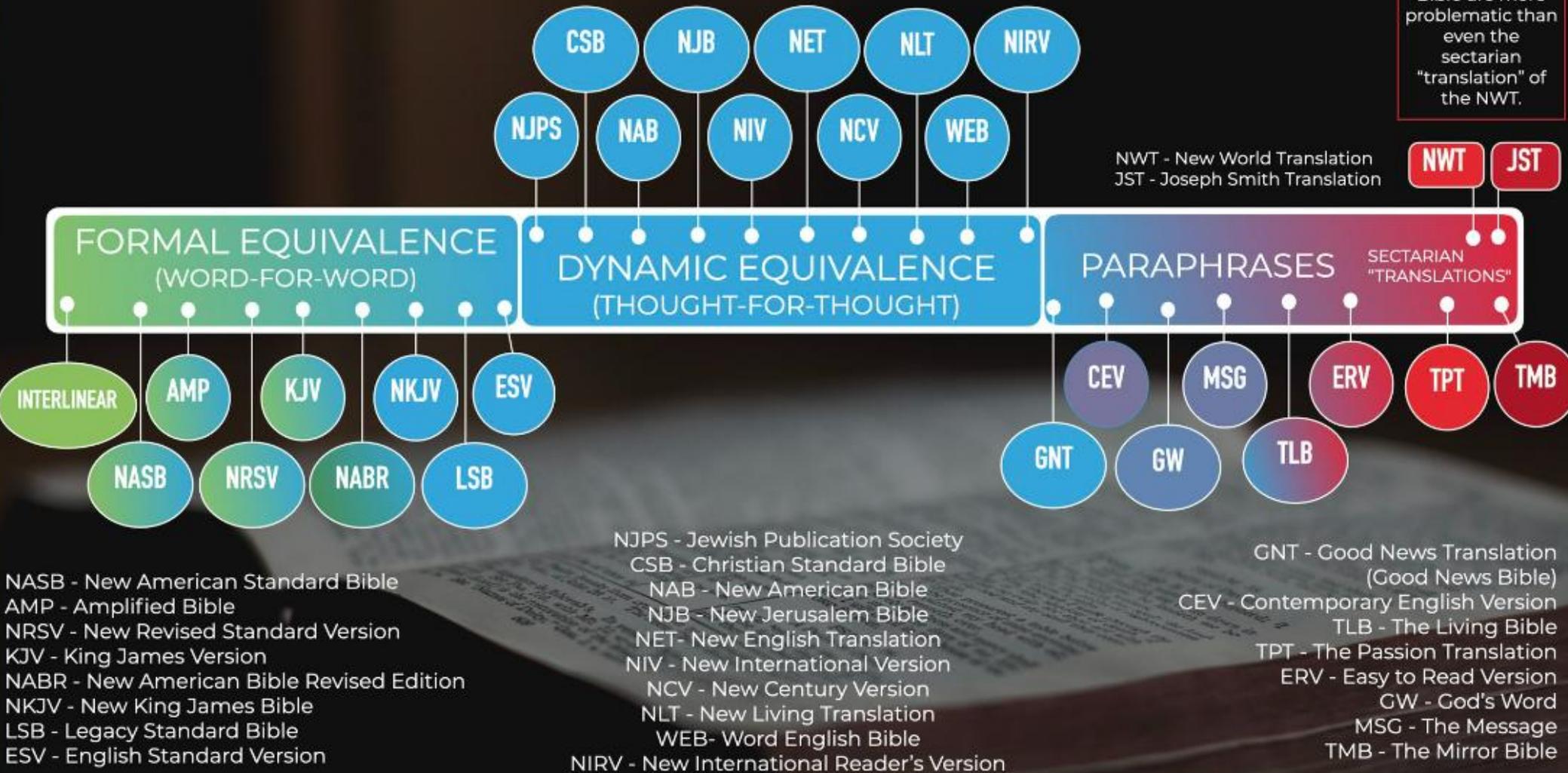
Scribes- Often times scribes updated terms that are no longer used to modern terms with same meanings. This is not done with bad intentions. It is done to try and ensure its accuracy. Some scribes wrote notes in margins. Some scribes thought some texts that were missed and added them in to their copy but made notes. Some scribes saw a passage in Luke and added same passage in Mark. We can identify those and remove them.

Example: The word "Awful" used to mean full of awe and was a compliment. Now it is an insult.  
These are the types of words a scribe would update.

# BIBLE TRANSLATION PHILOSOPHIES



In many ways "translations" like TPT or the *Mirror Bible* are more problematic than even the sectarian "translation" of the NWT.



Legacy Standard Bible is an NASB with "Yahweh" inserted instead of "Lord" for OT verses with YHWH

A Few Major

# English Bibles

Prior to the King James Bible

John Wycliffe, a theologian, biblical scholar, and professor at Oxford, translated the first English Bible in 1000 years. The *Wycliffe Bible* was translated from the Latin Vulgate.



**Wycliffe Bible**  
1382-1395

William Tyndale, a gifted English linguist, translated the first English Bible derived from the Greek and Hebrew. The hostile reception to the project caused him his life.



**Tyndale Bible**  
1492-1536

Although numbers range, it has been estimated that as much as 80% of the 1611 KJV's New Testament and 75% of the KJV's Old Testament is near identical to the Tyndale Bible.

The *Thomas Bible* was published by John Rogers, under the pseudonym "Thomas Matthew." It was largely an amalgamation of previous translations including the Tyndale and Coverdale Bibles.



**Thomas Matthew's Bible**  
1537

Tyndale was strangled and then burned in Oct. 1536

The *Bishop's Bible* was a translation project by the established Church of England. As the Geneva Bible was largely associated with Presbyterianism, the Bishop's Bible was undertaken by individuals like Matthew Parker, the then Archbishop of Canterbury, in order to establish the role of the Church in English life and religion.



**Bishop's Bible**  
1568

Benjamin Blayney, an Oxford trained linguist, is best known for his revision of the KJV in 1769. The vast majority of modern KJV Bibles sold today are not the original 1611 AV but versions of the later 1769 *Blayney Revision*.



**King James Bible (Blayney Revision)**  
1769

There are a total of 421 changes between the 1611 and the 1769.

We have a glut of modern English Bible translations. However, that has not always been the case. At times there were only one or two translations available, and they were often very expensive and sometimes even illegal to own. The modern translations we now have (and often taken for granted) owe a debt to individuals of the past who risked life and limb to get them out of the Latin, Greek, and Hebrew, and into the hands of people who could read them in their own language.



**Miles Coverdale Bible(s)**  
1488-1569

Miles Cloverdale, an Augustinian friar turned Puritan preacher, who became the Bishop of Exeter, was responsible for multiple editions of English Bibles.



**The Great Bible**  
1539-1540

The "Great Bible" was a production by Miles Cloverdale, working under commission of Thomas Lord Cromwell



**Geneva Bible** 1557-1560

Proceeding the KJV by 51 years, the Geneva was arguably the primary English Bible of the 16th century. It was the Bible brought over to the Americas as the Puritans travelling on the Mayflower were skeptical of the KJV due to its political ties to the English Crown.



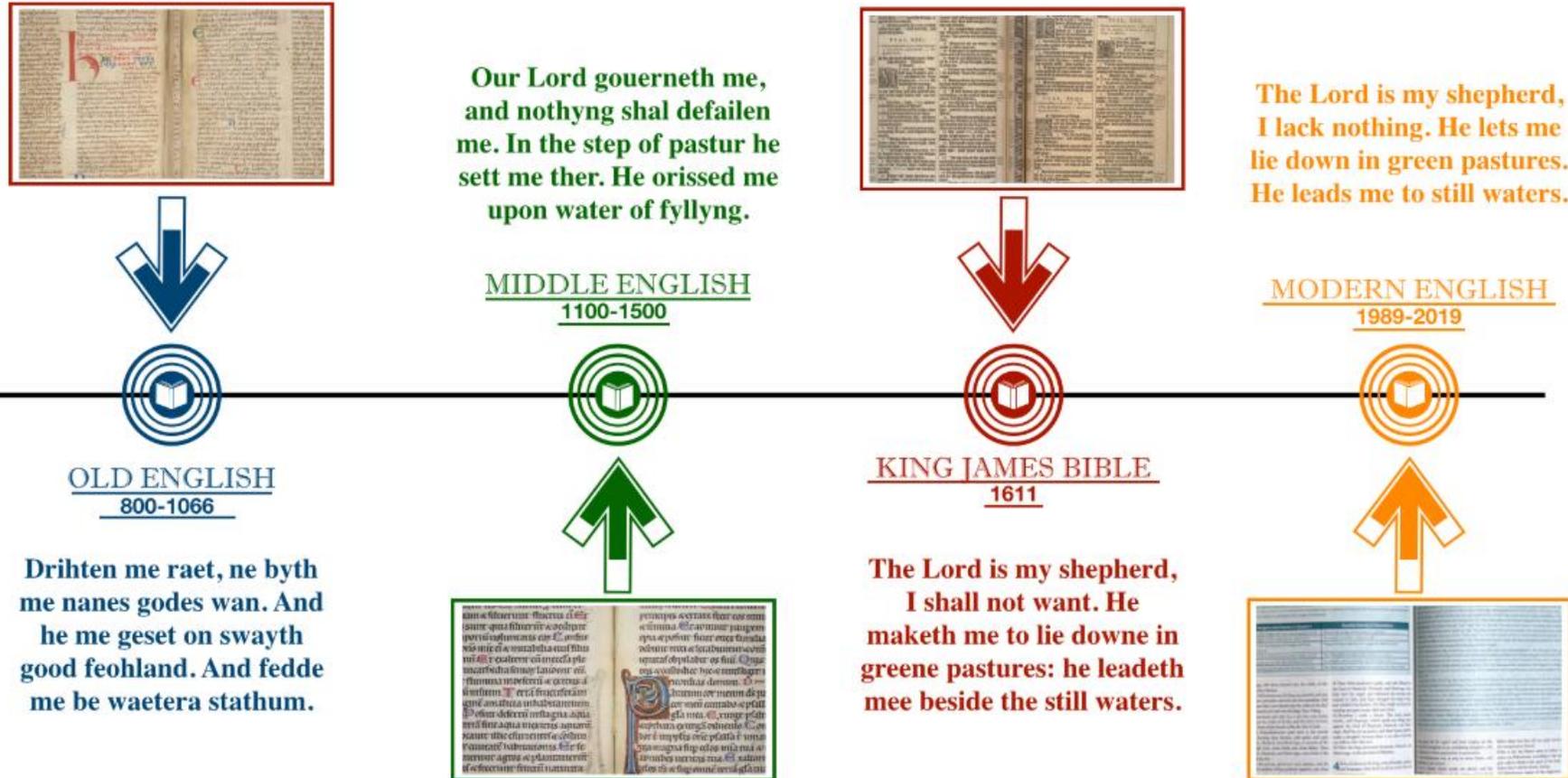
**King James Bible (Authorized Version)**  
1611

The King James Bible (or KJV) was translated between 1604-1611. It was sponsored under King James VI, accomplished by 6 panels of translators made up of between 50-60 men. An expansive project, the KJV owes a debt many to previous English translations.



The original printing was made before the international standardization of spelling in English. Depending on the printer, words were expanded and contracted in different places so as to achieve an even column of text. V was often set for u and x. "Ye" would often replace "the" for space reasons more so than for its common use in vernacular phraseology.

## HOW ENGLISH HAS CHANGED OVER THE LAST 1000 YEARS: THE 23rd PSALM



# Translations

Wes Huff: start at min 2hr39min [https://www.youtube.com/watch?v=CUKZfgE-L\\_k&t=6439s](https://www.youtube.com/watch?v=CUKZfgE-L_k&t=6439s)

Translations 13 min

<https://www.youtube.com/watch?v=fpzyVZnrLLQ>

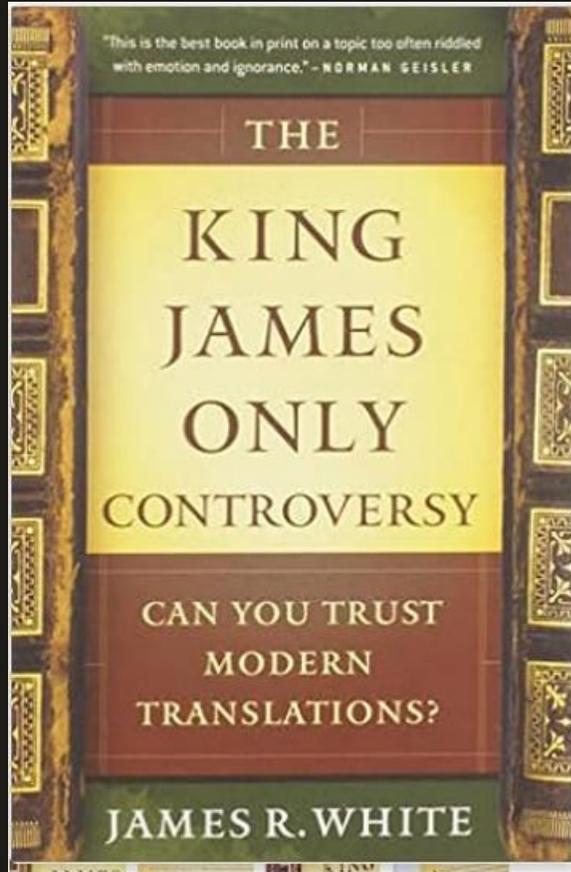
James White KJV only controversy 8 min

[https://www.youtube.com/watch?v=Eh3k\\_A9ugOo](https://www.youtube.com/watch?v=Eh3k_A9ugOo)

Short Dr. Heiser article:

[https://drmsh.com/bible-versions/?fbclid=IwAR3qcvngxvMA2DWP8oSc62PBBt\\_Rfb0jZBTu2ikSsMgA8pUXEuLZijXWxLGI](https://drmsh.com/bible-versions/?fbclid=IwAR3qcvngxvMA2DWP8oSc62PBBt_Rfb0jZBTu2ikSsMgA8pUXEuLZijXWxLGI)

# King James



Debate:

<https://www.youtube.com/watch?v=zQlgcbkgIzo>

Cultish part 1:

[https://www.youtube.com/watch?v=yLGTS6Q82kE&list=PLzOJll8dltg5NBpAuoXzHqRF4Rh\\_c5bbM&index=2&t=11s](https://www.youtube.com/watch?v=yLGTS6Q82kE&list=PLzOJll8dltg5NBpAuoXzHqRF4Rh_c5bbM&index=2&t=11s)

Cultish part 2

[https://www.youtube.com/watch?v=uC2vQkzgekco&list=PLzOJll8dltg5NBpAuoXzHqRF4Rh\\_c5bbM&index=1&t=2638s](https://www.youtube.com/watch?v=uC2vQkzgekco&list=PLzOJll8dltg5NBpAuoXzHqRF4Rh_c5bbM&index=1&t=2638s)

Good webpage to look at different translations is:

<https://biblehub.com/>

Just google “John 1:1 Bible hub” and a passage will come up

Also google “John 1:1 Greek interlinear” and the Greek/ English will come up

# 1 Cor 7:36 - Greek

1487 [e]	1161 [e]	5100 [e]	807 [e]	1909 [e]	3588 [e]	3933 [e]	846 [e]	3543 [e]	1437 [e]
Ei	de	tis	aschēmonein	epi	tēn	parthenon	autou	nomizei	ean
<b>36</b> Εἰ	δέ	τις	ἀσχημονεῖν	ἐπὶ	τὴν	παρθένον	αὐτοῦ	νομίζει ,	ἐὰν
If	however	anyone	to be behaving improperly	to	the	virgin	of him	supposes	if
Conj	Conj	IPro-NMS	V-PNA	Prep	Art-AFS	N-AFS	PPro-GM3S	V-PIA-3S	Conj

1510 [e]	5230 [e]	2532 [e]	3779 [e]	3784 [e]	1096 [e]	3739 [e]	2309 [e]	4160 [e]	3756 [e]
ē	hyperakmos	kai	houtōs	opheilei	ginesthai	ho	thelei	poieitō	ouch
ἡ	ὑπέρακμος ,	καὶ	οὕτως	οφείλει	γίνεσθαι ,	ὁ	θέλει	ποιεῖτω ;	οὐχ
she is	beyond youth	and	so	it ought	to be	what	he wills	let him do	not
V-PSA-3S	Adj-NFS	Conj	Adv	V-PIA-3S	V-PNM/P	RelPro-ANS	V-PIA-3S	V-PMA-3S	Adv

264 [e]	1060 [e]
hamartanei	gameitōsan
ἁμαρτάνει ;	γαμείτωσαν .
he does sin	let them marry
V-PIA-3S	V-PMA-3P

Strongs number

Transliterated Greek word to English letters

Original Greek word (Greek letters)

English word

Grammer (noun, verb, etc).

## 1 Cor 7:36

- NASB

But if any man thinks that he is acting unbecomingly toward his virgin *daughter*, if she is past her youth, and if it must be so, let him do what he wishes, he does not sin; let her marry. <sup>37</sup> But he who stands firm in his heart, being under no constraint, but has authority over his own will, and has decided this in his own heart, to keep his own virgin *daughter*, he will do well. <sup>38</sup> So then both he who gives his own virgin *daughter* in marriage does well, and he who does not give her in marriage will do better.

### NIV

If anyone is worried that he might not be acting honorably toward the virgin he is engaged to, and if his passions are too strong and he feels he ought to marry, he should do as he wants. He is not sinning. They should get married. <sup>37</sup> But the man who has settled the matter in his own mind, who is under no compulsion but has control over his own will, and who has made up his mind not to marry the virgin—this man also does the right thing. <sup>38</sup> So then, he who marries the virgin does right, but he who does not marry her does better.

### NLT

But if a man thinks that he's treating his fiancée improperly and will inevitably give in to his passion, let him marry her as he wishes. It is not a sin. <sup>37</sup> But if he has decided firmly not to marry and there is no urgency and he can control his passion, he does well not to marry. <sup>38</sup> So the person who marries his fiancée does well, and the person who doesn't marry does even better.

## 1 Cor 7:36

- Message

If a man has a woman friend to whom he is loyal but never intended to marry, having decided to serve God as a “single,” and then changes his mind, deciding he should marry her, he should go ahead and marry. It’s no sin; it’s not even a “step down” from celibacy, as some say. On the other hand, if a man is comfortable in his decision for a single life in service to God and it’s entirely his own conviction and not imposed on him by others, he ought to stick with it. Marriage is spiritually and morally right and not inferior to singleness in any way, although as I indicated earlier, because of the times we live in, I do have pastoral reasons for encouraging singleness.

## ◀ John 1:1 ▶

### John 1 - Click for Chapter

1722 [e]	746 [e]	1510 [e]	3588 [e]	3056 [e]	2532 [e]	3588 [e]	3056 [e]	1510 [e]	4314 [e]	3588 [e]	2316 [e]	2532 [e]
En	archē	ēn	ho	Logos	kai	ho	Logos	ēn	pros	ton	Theon	kai
1 Ἐν	ἀρχῇ	ἦν	ὁ	Λόγος	, καὶ	ὁ	Λόγος	ἦν	πρὸς	τὸν	Θεόν	, καὶ
In [the]	beginning	was	the	Word	and	the	Word	was	with	-	God	and
Prep	N-DFS	V-IIA-3S	Art-NMS	N-NMS	Conj	Art-NMS	N-NMS	V-IIA-3S	Prep	Art-AMS	N-AMS	Conj

2316 [e]	1510 [e]	3588 [e]	3056 [e]
Theos	ēn	ho	Logos
Θεὸς	ἦν	ὁ	Λόγος .
God	was	the	Word
N-NMS	V-IIA-3S	Art-NMS	N-NMS

John 1:1

**New American Standard Bible**

In the beginning was the Word, and the Word was with God, and the Word was God.

**New International Version**

In the beginning was the Word, and the Word was with God, and the Word was God.

**New Living Translation**

In the beginning the Word already existed. The Word was with God, and the Word was God.

**Message**

The Word was first, the Word was present with God, God was present to the Word. The Word was God, in readiness for God from day one.

**New World Mis-translation (Jehovah Witness)**

In the beginning was the Word, and the Word was with God, and the Word was a god.”

# Col. 1:16 -Greek

## ◀ Colossians 1:16 ▶

### Colossians 1 - Click for Chapter

3754 [e]	1722 [e]	846 [e]	2936 [e]	3588 [e]	3956 [e]	1722 [e]	3588 [e]	3772 [e]	2532 [e]	1909 [e]	3588 [e]
hoti	en	autō	ektisthē	ta	panta	en	tois	ouranois	kai	epi	tēs
<b>16</b> ὅτι	ἐν	αὐτῷ	ἐκτίσθη	τὰ	πάντα	ἐν	τοῖς	οὐρανοῖς	καὶ	ἐπὶ	τῆς
because	in	Him	were created	-	all things	in	the	heavens	and	upon	the
Conj	Prep	PPro-DM3S	V-AIP-3S	Art-NNP	Adj-NNP	Prep	Art-DMP	N-DMP	Conj	Prep	Art-GFS

1093 [e]	3588 [e]	3707 [e]	2532 [e]	3588 [e]	517 [e]	1535 [e]	2362 [e]	1535 [e]	2963 [e]	1535 [e]	746 [e]
gēs	ta	horata	kai	ta	aorata	eite	thronoi	eite	kyriotētes	eite	archai
γῆς ,	τὰ	ὄρατὰ	καὶ	τὰ	ἀόρατα ,	εἴτε	θρόνοι	εἴτε	κυριότητες	εἴτε	ἀρχαὶ
earth	the	visible	and	the	invisible	whether	thrones	or	dominions	or	rulers
N-GFS	Art-NNP	Adj-NNP	Conj	Art-NNP	Adj-NNP	Conj	N-NMP	Conj	N-NFP	Conj	N-NFP

1535 [e]	1849 [e]	3588 [e]	3956 [e]	1223 [e]	846 [e]	2532 [e]	1519 [e]	846 [e]	2936 [e]
eite	exousiai	ta	panta	di'	autou	kai	eis	auton	ektistai
εἴτε	ἐξουσίαι ;	τὰ	πάντα	δι'	αὐτοῦ	καὶ	εἰς	αὐτὸν	ἔκτισται .
or	authorities	-	all things	through	Him	and	unto	Him	have been created
Conj	N-NFP	Art-NNP	Adj-NNP	Prep	PPro-GM3S	Conj	Prep	PPro-AM3S	V-RIM/P-3S

**New American Standard Bible**

for by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones, or dominions, or rulers, or authorities—all things have been created through Him and for Him.

**New International Version**

For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him.

**New Living Translation**

for through him God created everything in the heavenly realms and on earth. He made the things we can see and the things we can't see— such as thrones, kingdoms, rulers, and authorities in the unseen world. Everything was created through him and for him.

**Message**

For everything, absolutely everything, above and below, visible and invisible, rank after rank after rank of angels - everything got started in him and finds its purpose in him.

**New World Mis-translation (Jehovah Witness)**

because by means of him all other things were created in the heavens and on the earth, the things visible and the things invisible, whether they are thrones or lordships or governments or authorities. All [other] things have been created through him and for him.

◀ **Matthew 5:5** ▶

[Matthew 5 - Click for Chapter](#)

3107 [e]	3588 [e]	4239 [e]	3754 [e]	846 [e]	2816 [e]	3588 [e]	1093 [e]
Makaríoi	hoi	praeis	Hoti	autoi	klēronomēsousin	tēn	gēn
<b>5</b> Μακάριοι	οἱ	πραεῖς	,	Ὅτι	αὐτοὶ	κληρονομήσουσιν	τὴν γῆν .
<b>Blessed</b>	<b>the</b>	<b>meeek</b>	<b>for</b>	<b>they</b>	<b>will inherit</b>	<b>the</b>	<b>earth</b>
Adj-NMP	Art-NMP	Adj-NMP	Conj	PPro-NM3P	V-FIA-3P	Art-AFS	N-AFS

Matt. 5:5

**New American Standard Bible**

"Blessed are the gentle, for they shall inherit the earth.

**New International Version**

Blessed are the meek, for they will inherit the earth.

**New Living Translation**

God blesses those who are humble, for they will inherit the whole earth.

**Message**

You're blessed when you're content with just who you are-no more no less. That's the moment you find yourselves proud owners of everything that can't be bought.

# Isaiah 45:7 - Hebrew

## ◀ Isaiah 45:7 ▶

[Isaiah 45 - Click for Chapter](#)

7451 [e]	1254 [e]	7965 [e]	6213 [e]	2822 [e]	1254 [e]	216 [e]	3335 [e]
rā';	ū·bō·w·rê	šā·lō·wm	'ō·śeh	ḥō·šek,	ū·bō·w·rê	'ō·wr	yō·w·šer
— רַע	וּבֹרָא	שְׁלוֹם	עֲשֶׂה	חֹשֶׁךְ	וּבֹרָא	אוֹר	יוֹצֵר 7
calamity	and create	peace	I make	darkness	and create	the light	I form
Adj-ms	Conj-w   V-Qal-Prtcpl-ms	N-ms	V-Qal-Prtcpl-ms	N-ms	Conj-w   V-Qal-Prtcpl-ms	N-cs	V-Qal-Prtcpl-ms

	428 [e]	3605 [e]	6213 [e]	3068 [e]	589 [e]
s	'êl·leh.	kāl	'ō·śeh	Yah·weh	'ă·nî
ס .	אֵלֶּה:	כָּל־	עֲשֶׂה	יְהוָה	אֲנִי
-	these [things]	all	do	Yahweh	I
Punc	Pro-cp	N-msc	V-Qal-Prtcpl-ms	N-proper-ms	Pro-1cs

# Isaiah 45:7 – Greek Septuagint

7+ εγώ ο κατασκευάσας φως και

I [am] the one carefully preparing light, and

ποιήσας σκότος ο ποιών ειρήνην και κτίζων

I made darkness; the one making peace, and [the one] creating

κακά εγώ κύριος ο θεός ο ποιών πάντα ταύτα

bad [things]. I [am] [the] LORD God, the one doing all these [things].

ἐπεὶ οὐκ ἔστιν ἄλλος θεὸς ὡς ἐγώ· οὐκ ἔστιν ἄλλος ὁμοιωθεὶς μοι, καὶ οὐκ ἔστιν ἄλλος ὁμοιωθεὶς μοι, καὶ οὐκ ἔστιν ἄλλος ὁμοιωθεὶς μοι.

## Isaiah 45:7

### New American Standard Bible

The One forming light and creating darkness, Causing well-being and creating calamity; I am the LORD who does all these.

### New King James Version

I form the light and create darkness, I make peace and create calamity; I, the LORD, do all these *things*.'

### NIV

I form the light and create darkness, I bring prosperity and create disaster; I, the LORD, do all these things.

### New Living Translation

I create the light and make the darkness. I send good times and bad times. I, the LORD, am the one who does these things.

### KJV

I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

# James 3:2 - Greek

## ◀ James 3:2 ▶

### James 3 - Click for Chapter

4183 [e]	1063 [e]	4417 [e]	537 [e]	1487 [e]	5100 [e]	1722 [e]	3056 [e]	3756 [e]	4417 [e]		
polla	gar	ptaiomen	hapantes	ei	tis	en	logō	ou	ptaiei		
<b>2</b> πολλὰ	γὰρ	πταίομεν	ἅπαντες	·	εἴ	τις	ἐν	λόγῳ	οὐ	πταίει	,
In many ways	for	we stumble	all		If	anyone	in	what he says	not	does stumble	
Adj-ANP	Conj	V-PIA-1P	Adj-NMP		Conj	IPro-NMS	Prep	N-DMS	Adv	V-PIA-3S	

3778 [e]	5046 [e]	435 [e]	1415 [e]	5468 [e]	2532 [e]	3650 [e]	3588 [e]	4983 [e]		
houtos	teleios	anēr	dynatos	chalinagōgēsai	kai	holon	to	sōma		
οὗτος	τέλειος	άνήρ	·	δυνατὸς	χαλιναγωγῆσαι	καὶ	ὅλον	τὸ	σῶμα	·
this one [is]	a perfect	man		able	to bridle	indeed	all	the	body	
DPro-NMS	Adj-NMS	N-NMS		Adj-NMS	V-ANA	Conj	Adj-ANS	Art-ANS	N-ANS	

# John 5:3-5

## New American Standard Bible

3In these *porticoes* lay a multitude of those who were sick, blind, limping, *or* paralyzed.4-----5Now a man was there who had been ill for thirty-eight years.

## King James Bible

3In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water  
4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5. And a certain man was there, which had an infirmity thirty and eight years.

## **ESV**

3 in these lay a multitude of invalids—blind, lame, and paralyzed.4-----  
-----5 One man was there who had been an invalid for thirty-eight years.

## New International Version

3Here **a great number** of disabled people used to lie—the blind, the lame, the paralyzed.3-----4One who was there had been an invalid for thirty-eight years.

# James 3:2 - Greek

## ◀ James 3:2 ▶

### James 3 - Click for Chapter

4183 [e]	1063 [e]	4417 [e]	537 [e]	1487 [e]	5100 [e]	1722 [e]	3056 [e]	3756 [e]	4417 [e]		
polla	gar	ptaiomen	hapantes	ei	tis	en	logō	ou	ptaiei		
<b>2</b> πολλὰ	γὰρ	πταίομεν	ἅπαντες	·	εἴ	τις	ἐν	λόγῳ	οὐ	πταίει	,
In many ways	for	we stumble	all		If	anyone	in	what he says	not	does stumble	
Adj-ANP	Conj	V-PIA-1P	Adj-NMP		Conj	IPro-NMS	Prep	N-DMS	Adv	V-PIA-3S	

3778 [e]	5046 [e]	435 [e]	1415 [e]	5468 [e]	2532 [e]	3650 [e]	3588 [e]	4983 [e]		
houtos	teleios	anēr	dynatos	chalinagōgēsai	kai	holon	to	sōma		
οὗτος	τέλειος	άνήρ	·	δυνατός	χαλιναγωγῆσαι	καὶ	ὅλον	τὸ	σῶμα	·
this one [is]	a perfect	man	able	to bridle	indeed	all	the	body		
DPro-NMS	Adj-NMS	N-NMS	Adj-NMS	V-ANA	Conj	Adj-ANS	Art-ANS	N-ANS		

# James 3:2

## New American Standard Bible

For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well.

## King James Bible

For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

## New International Version

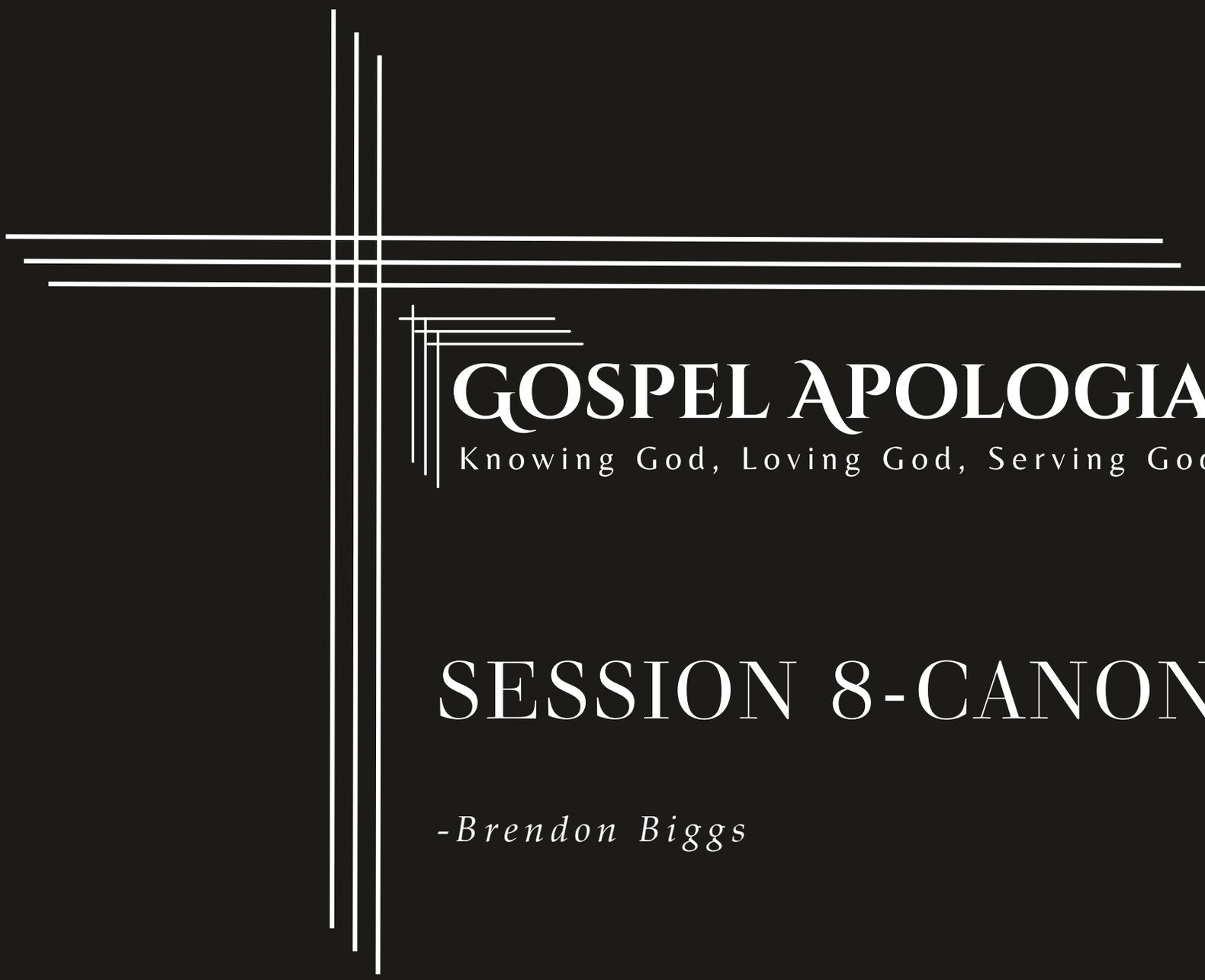
We all stumble in many ways. Anyone who is never at fault in what they say is perfect, able to keep their whole body in check.

## New Living Translation

Indeed, we all make many mistakes. For if we could control our tongues, we would be perfect and could also control ourselves in every other way.

## New King James Bible

For we all stumble in many things. If anyone does not stumble in word, he *is* a perfect man, able also to bridle the whole body.



# GOSPEL APOLOGIA

Knowing God, Loving God, Serving God

## SESSION 8-CANON

*-Brendon Biggs*

# Canon

- Measuring stick, rule of faith, list of authoritative books discovered and recognized.
- Old Testament- treaty document with Israel
- New Testament- new covenant -was it written by prophet of God, was it confirmed by acts of God, Did it tell truth about God, Does it come with power of God was it accepted by people of God?

# Which Books made it?

3.5min

- [https://www.youtube.com/watch?time\\_continue=232&v=GGSTstd7oLw](https://www.youtube.com/watch?time_continue=232&v=GGSTstd7oLw)

1 hr canon

<https://www.youtube.com/watch?v=R0O-PI63aLo>

# **Which Books Belong in the NT?**

## **Who Chose The Books?**

**A. Historically: Constantine did not.**

**B. Theologically: A Distinction:**

**1. God determined which books should be in the Bible--by inspiring them.**

**2. People of God discovered which Books were inspired by God.**

- When the apostles wrote the New Testament documents, they were inspired by the power of the Holy Spirit. There wasn't any real issue of whether or not they were authentic. Their writings did not need to be deemed worthy of inclusion in the Canon of Scripture by a later group of men in the so-called Roman Catholic Church. To make such a claim is, in effect, to usurp the natural power and authority of God himself that worked through the Apostles.
- The Scripture says, "But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, 21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God," (2 Pet. 1:20-21). The Bible tells us that the Scriptures are inspired by the Holy Spirit. Therefore, the very nature of the inspired documents is that they carry power and authenticity in themselves. They are not given the power or the authenticity of the ecclesiastical declaration.
- <https://carm.org/roman-catholicism/did-the-roman-catholic-church-give-us-our-bible/?fbclid=IwAR3J48q2x0ZJhDBQwVkolosZkbcBwERLFstmqY0Ojj2Vg0FhpGGbewYhIIY>

- Luke 24:13-29

<https://apologiastudios.com/episode/sola-scriptura-rome-pt-3/>

“And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem. And they were talking with each other about all these things which had taken place. While they were talking and discussing, Jesus Himself approached and *began* traveling with them. But their eyes were prevented from recognizing Him. And He said to them, “What are these words that you are exchanging with one another as you are walking?” And they stood still, looking sad. One *of them*, named Cleopas, answered and said to Him, “Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?” And He said to them, “What things?” And they said to Him, “The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people, and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him. “But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened. “But also some women among us amazed us. When they were at the tomb early in the morning, and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive. “Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see.” And He said to them, “O foolish men and slow of heart to believe in all that the prophets have spoken! “Was it not necessary for the Christ to suffer these things and to enter into His glory?” Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.”

Jesus did not hold them accountable to the church leaders or tradition.  
He held them accountable to know scripture for themselves.

- Isaiah 34:16

Seek and read from the book of the LORD: Not one of these shall be missing; none shall be without her mate. For the mouth of the LORD has commanded, and his Spirit has gathered them.

- John 5:39

You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me,

- 2 Tim. 3:16-17: “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness,
  - so that the servant of God may be thoroughly equipped for every good work
- 2 Peter 1:20-21: “Knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.”

- Gal 1:8-9 - But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God's curse!

Acts 17:11 Now the Berean Jews were of more noble character than those in Thessalonica, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.

- Matt 15: 3- “And why do you break the command of God for sake of your tradition?”....verse 6  
“Thus you nullify the word of God for the sake of tradition”.. He goes on to quote Isaias 29:13  
“...they worship me in vain; their teachings are merely human rules”.

- 2 Thess 2:15: So then, brethren, stand firm and hold to the traditions which you were taught, whether by word *of mouth* or by letter from us.”

-talking about gospel. Every time they talk about oral tradition its about what has already been taught and written.

1. The Christian is obligated to start with the starting point that Scripture originates from God rather than men or even the Church.
2. Theologian Norman Geisler said "First, a book is not the Word of God because it is accepted by the people of God. Rather, it was accepted by the people of God because it is the Word of God. That is, God gives the book its divine authority, not the people of God. They merely recognize the divine authority which God gives to it."
3. God gives the church teachers, apologists, etc but still knows he can speak to his creatures with clarity without them going to an "infallible" human authority. Jesus holds them accountable.

# Canon

## Homework 1 hr -How to defend the CANON of Scripture?

- <https://www.youtube.com/watch?v=nk6mLKUXzY0&feature=share&fbclid=IwAR2QhzIvirbKkUtrpXk9aaE3jOYNsFiNQjXFun5zP9hr9J13wxWLtbjzdt4>

<https://www.josh.org/8-manuscripts-validate-new-testament/>

# Canon Criteria

- Was it written by a prophet of God? (2Pet. 1:20-21; Mt. 5:17-18; Lk. 24:27)
- Was he confirmed by an act of God? (Ex. 4:1-9; Jn. 3:2; Heb. 2:4; 2 Cor. 12:12)
- Did it tell the truth about God? (Deut 13:1-3; 18:21-22; Acts 17:11; 1 Jn. 4:1-6)
- Did it have the power of God? (Isa. 55:11; Heb. 4:12; Rom. 1:16; 2 Tim. 3:17)
- Was it received by the people of God?
- 1 Tim 5:17-18; 1 Cor 11:23-26/Luke 22:19-20, 2 Pet. 3:16; 1 Cor. 14:37; 1 Thess. 2:13)

# **WHAT BOOKS** **should be the Bible?**

## **Confirmation of Authorship & Authority**

- **25 of 27 books quoted by 110 A.D.**
- **Gospels & Acts cited during lives of apostles**
- **Quoted as authoritative and unique**
- **Collected early in one volume**
- **Publically read & expounded**
- **Commentaries written**
- **Opponents admitted Gospels written by disciples**
- **No other “gospels” were treated this way**

# *When Were They Chosen?*

## A. Initial Acceptance of NT by Many

- a. Before 100 A.D. as the books were written (Col. 4:16; 2 Peter 3:15-16; 1 Tim. 5:18).
- b. By 120 A.D. virtually all the NT was cited (all but a couple one chapter books).
- c. By 170 A.D. all the NT was recognized by the Church Fathers.

## B. Eventual Recognition of NT by All:

By 400 A.D. all the NT was accepted by the Church Councils of Hippo (393) and Carthage (397).

**Note:** Lack of citation does not mean exclusion.

# The New Testament Canon During the First Four Centuries

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BOOK	Mt	Mk	Lk	Jn	Acts	Rom	1Cor	2Cor	Gal	Eph	Phil	Col	1Thes	2Thes	1Tm	2Tm	Ti	Phe	Heb	Js	1Pet	2Pet	1Jn	2Jn	3 Jn	Jd	Rv
Pseudo-Barnabas (c. 70-130)	x	x	x							x						x	x		x		x	x					
Clement of Rome (c. 95-97)	x	x	x			x	x			x					x		x		x	x	x	x					
Ignatius (c. 110)	x			x	x	x	x		x	x		x								x	x						
Polycarp (c. 110-50)	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x						x		x	x			
Hermas (c. 115-40)	x	x			x		x	x			x		x		x	x			x	x	x		x				x
Didache (c. 120-50)	x		x			x	x						x		x												x
Papias (c. 130-40)				x																							x
Marcion (c. 140)			x			x	x	x	x	x	x	x	x	x				x									
Irenaeus (c. 130-202)	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x		x	x	x	x	x	x		x	x
Justin Martyr (c. 150-55)	x	x	x	x	x	x	x	x	x	x		x	x	x							x						x
Muratorian (c. 170)	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x					x	x	x	x	x
Clement of Alexandria (c. 150-215)	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x		x		x		x		x			x	x
Tertullian (c. 150-220)	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x		x	x	x	x	x	x	x	x	x
Origen (c.185-254)	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x		x	x	x		x			x	x
Old Latin (c. 200)	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x					x	x	x	x	x
Cyprian (d. 258)	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x		x	x	x	x	x	x		x	x
Apostolic (c. 300)	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	
Cyril of Jerusalem (c. 315-86)	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	
Eusebius (c. 325-40)	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	?	x	?	x	?	?	?	x
Athanasius (367)	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
Jerome (c. 340-420)	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
Hippo (393)	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
Carthage (397)	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
Augustine (c. 400)	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x

Main source: Philip Schaff, *The Ante-Nicene Fathers Indexes*.

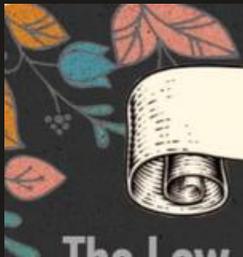
X = Citation or allusion

? = Named as disputed

Note: (1) All N.T. books but 3 Jn. are cited by time of Irenaeus (130-202)

(2) All N.T. books are cited by time of Muratorian Canon (170)

(3) All N.T. books were accepted by the Church as a whole by 393.



## Old Testament

### The Law:

*Genesis, Exodus, Leviticus,  
Numbers, Deuteronomy*

### The Prophets:

*Joshua, Judges, 1&2 Samuel, 1&2 Kings  
Isaiah, Jeremiah, Ezekiel, Daniel, Hosea,  
Joel, Amos, Obadiah, Jonah, Micah,  
Nahum, Habakkuk, Zephaniah, Haggai,  
Zechariah, Malachi*

### The Writings:

*Ruth, Esther, Daniel, Ezra, Nehemiah, 1 & 2  
Chronicles, Psalms, Proverbs, Job, Song of  
Solomon, Ecclesiastes, Lamentations*

## New Testament

### The Gospels:

*Matthew, Mark, Luke, John*

### The Acts:

*Acts*

### The Letters:

*Romans, 1 & 2 Corinthians, Galatians,  
Ephesians, Philippians, Colossians, 1 &  
2 Thessalonians, 1 & 2 Timothy, Titus,  
Philemon, **Hebrews, James, 1 & 2  
Peter, 1, 2, & 3 John, Jude***

### The Prophecies:

***Revelation***

## 7 debated books

Sermon series:

<https://www.youtube.com/watch?v=gCdxTy17YSY>

# An Important Distinction

## Initial Acceptance vs. Later Debate

*Immediate*

*Gradual*

*Local Churches*

*All Churches*

*First Century*

*By Fourth Century*

## Reasons for the later debate:

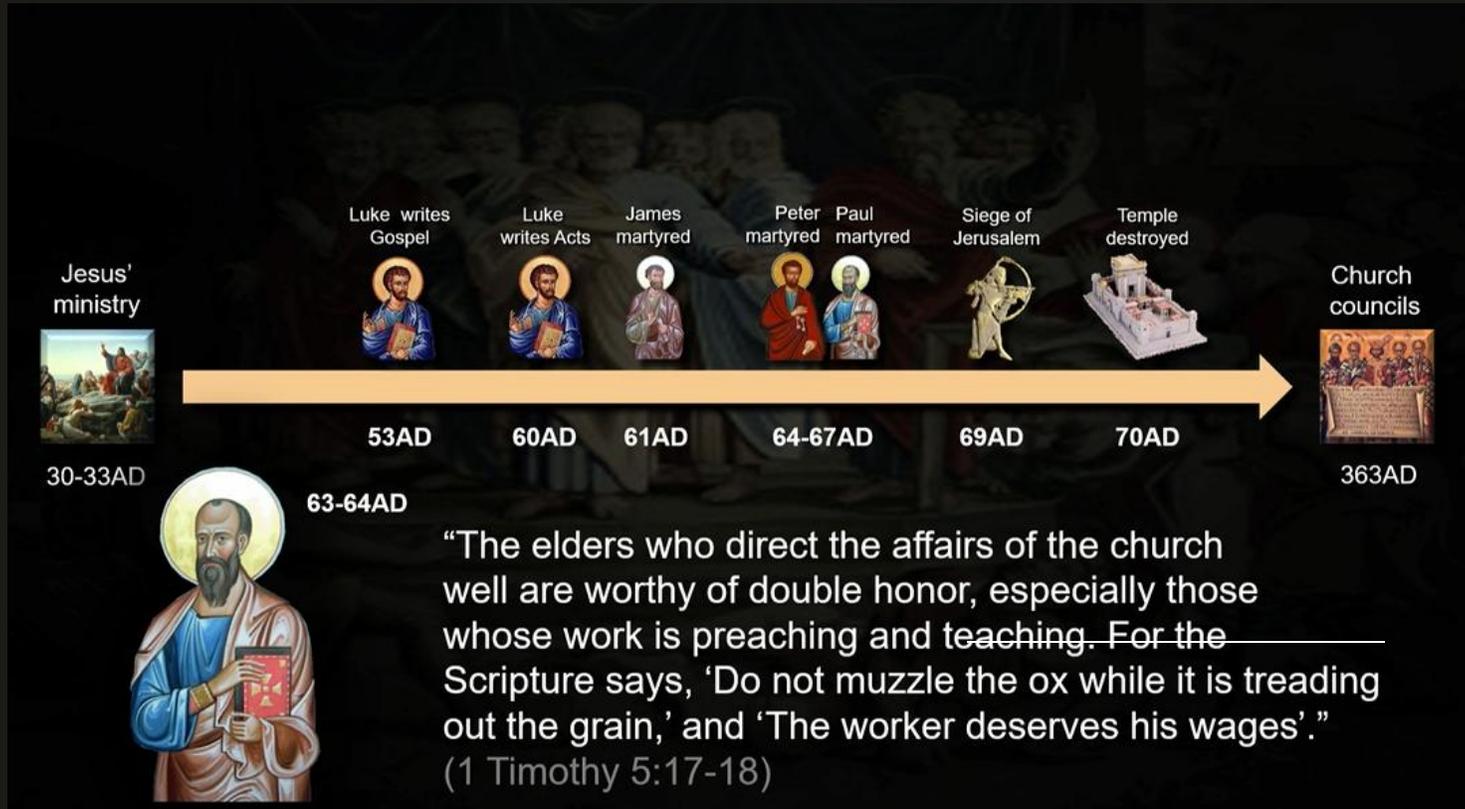
1. There were no Apostles alive to settle it.
2. After the eyewitnesses died, it took longer to confirm the authorship of a book in other locations.
3. False writings and a heretical canon (e.g. Marcion) stimulated the process to state an official list.

# Paul Quotes Luke as Scripture



"And he took bread, and when he had given thanks, he broke it and said, 'This is my body, which is given for you; do this in remembrance of me.' In the same way, after supper he took the cup, saying, 'This cup is the new covenant in my blood which is poured out for you.'"  
(Luke 22:19-20)

# Writings were treated as Scripture



ref Luke10:7 –...that house, eating and drinking what they give you; for the laborer is worthy of his wages...

Duet 25:4 – “You shall not muzzle the ox while he is threshing.”

2 Pet. 3:16 -..." as also in all *his* letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as *they do* also the rest of the Scriptures, to their own destruction"

1 Cor. 14:37 - If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment.

1 Thess. 2:13) - For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted *it* not *as* the word of men, but *for* what it really is, the word of God, which also performs its work in you who believe.

## Marcion (85-160AD)

- Marcion was the first person who published a New Testament. He felt the Old testament was completely replaced with the Gospel and the any reference to them by Paul must have been interpolated by others (e.g. Judaziers). He believed the even the Disciples corrupted their accounts and that the God of the OT was a different God. He held Gnostics beliefs and refused to believe Jesus was flesh. He left the church and founded his own church but it faded away partly because celibacy was obligatory on all its members.

# Marcion Continued

- Marcion's Gospel was an edition of the Gospel of Luke. He referred to his work as *Gospel and Apostles* but removed texts that were inconsistent with his principles such as the birth and John the Baptist. Tertullian wrote against it 50 years after Marcion's death. Marcion starts off with Jesus fully grown and coming to Capernaum. No mention of early mother or brothers or sisters. Since Marcion thought the OT God was inferior, he interpreted Eph. 3:9 as the mystery that was hidden *from* the God who created things.

## Valentinus (100-160AD)

- Marcion cut out scriptures that did not conform to his own opinion where Valentinus used everything but perverted the meaning by misinterpreting it. Valentinus was from the Alexandrian allegory school and developed theology based on mystical and gnostic lines. His work was found in the Nag Hammadi documents. His work “Gospel of Truth”, doesn’t have recognizable mention of New Testament collections.

## Valentinus Continued

- Ptolemy was a disciple of Valentinus and acknowledged the supreme authority of the New Testament writings that were acknowledged in the Gospel of Truth and Epistle of Rheginus when properly interpreted with the presuppositions of Valentinus. He wrote against Marcion and Marcion's view on the Old Testament but everything Ptolemy wrote was in the lens of the Valentinian principles.

## Muratorian Fragment 170AD

- The Muratorian fragment is likely a second century Latin fragment. It consists of a list of New testament books recognized as authoritative by the Roman church at that time. It mentions Luke as the third book as well as recognizes Paul's epistles. The list includes 21 books in the New Testament and confirms authority of Luke was derived from Paul

# Tertullian

- Tertullian(160-240ad) wrote between Ad196-212. In his writings we first find “New testament” for the second part of the Christian Bible. His list includes the 4 gospels and Acts, 13 epistles which bear Paul’s name, 1 Peter, ,1 John, and Revelation as well as Jude. He doesn’t mention James, 2 Peter, or 2 & 3rd John but does mention Hebrews which he credits Barnabas.

## Origen

Origen (Ad 185-254) distinguished the undisputed books of the NT from those that were disputed. He knew of all of Paul's epistles but doesn't mention the total. Disputed to him were Hebrews 2 Peter, 2 and 3 John, James and Jude. He originally included Didache, Letter of Barnabus and Shepherd of Hermas but later removed them. He promoted allegory like the others from Alexandria.

## Eusebius (265-339AD)

- Eusebius gives an account of 1 universally acknowledged, disputed, and spurious NT writings. Acts, epistles, 1 John 1 Peter, Revelation are placed as “holy tetrad.” Hebrews was included with epistles. The dispute books were James and Jude, 2 Pet and 2 & 3 John. Spurious(non-canonical) books were shepherd acts of Paul, Barnabas, and others. Hermas was a slave. He listed the “lost gospels” such as Peter, Thomas, and Matthias” as heretical which was lower than spurious.

Constantine(reigned from 306-337) asked for 50 copies of the NT writings (both testaments in Greek) and the letter was placed in Eusebius's "life of Constantine". Fifty copies were made on parchment and bound. Speculation regarding if any survived is debated. Most likely it included the 4 gospels, Acts, Pauline epistles, Hebrews, catholic epistles, and Revelation. The order was also listed in the 4<sup>th</sup> century Sinaiticus, 4<sup>th</sup> century Vaticanus, and 5<sup>th</sup> century Alexandrian

- On February 23 AD303 an imperial edict was posted to collect and destroy Christian Scriptures. This was similar to Antiochus Epiphanes in 167BC to end Jewish religion. People who handed over the Scripture were called “traitores” which meant “handers over” which later became “traitors” and considered apostasy. It was important therefore for Christians to know which books were sacred books. The Clemont list had all the books except Phil. And 1&2 Thess and Hebrews.

- Athanasius devoted much of his 39<sup>th</sup> Festal letter announcing the date of Easter in AD367 to a statement about the canon of scripture and its limits. After listing the Gospels and letters his statement “in these alone” is the teaching of true religion proclaimed as good news” shows that scripture is higher than tradition. He also points out that other “gospels” were produced by heretics. He was the first one to list 27 books. No mention of the apocryphal books.

Athanasius wrote his Festal letter in AD367 he listed the canon and then said

“These are the foundations of salvation, that they who thirst may be satisfied with the living words they contain. In THESE ALONE is proclaimed the doctrine of goodness. Let know man add to these, neither let him take ought from these.”

- The Cheltenham list (4<sup>th</sup> century) left out Hebrews, Jude, James and others. Athanasius went to Rome again in 340 and spoke to them about Hebrews and from then on it was included in the NT books. Hilary, bishop of Poitiers, was a follower of Athanasius and Nicene orthodoxy and quotes Hebrews as Pauline and also quotes James and ascribes it to James. Several Latin writers wrote commentaries on the letters of Paul and provided clear evidence of Neoplatonic thought.

- Augustine (Ad 354-430) viewed the canon as something given. He listed 27 books like Athanasius but not in same order. He questioned why other books were not included. No ecclesiastical council had made a pronouncement on the canon which could be recognized as the voice of the church. The prestige of Jerome and Augustine ensured their canon in the west but some books were still disputed. Canonicity and authorship are separate issues and Augustine switched between Hebrews as Pauline to anonymous.

- The Council of Hippo (393) was probably the first church council to lay down the limits of the canon of scripture. Canon 47 of the 3<sup>rd</sup> Council of Carthage (397) listed all 27 books. Nothing should be read as Scripture unless it was listed as canon. The 6<sup>th</sup> Council of Carthage (419) restated the canon. Pope Innocent (405) left off Hebrews, and Gelasian decree lists all 27.

Catholic Council of Trent (1545-1563) listed 27 books and placed unwritten tradition equal with scripture as well as affirming the Vulgate as one authentic texts. Some members placed the Vulgate superior to Greek texts. They listed the Apocrypha in Article VI of the 39 articles but only brief mention of NT.

The Protestant Westminster confession included a precise list of the NT as well as OT books. It did not commit Paul to Hebrews.

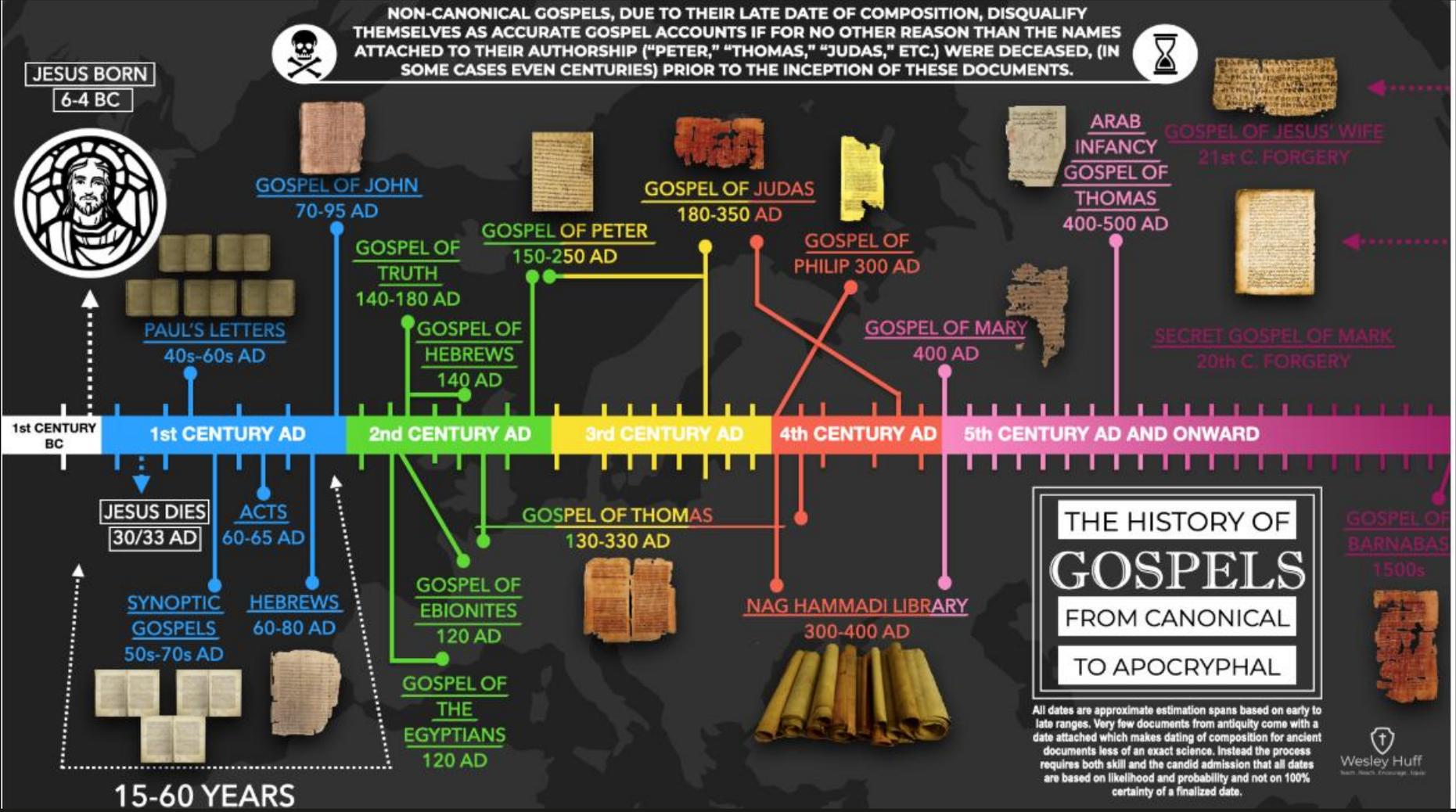
It denied authority rested with man or church but rather it stated its authority was infallible truth and Holy Spirit. Inward illumination is necessary for saving understanding but church administration and conduct of worship are ordered by the light of nature and Christian prudence.

The 27 books have been recognized as belonging since 4<sup>th</sup> century as statement of fact. The most disputed book was 2 Peter.

# IV. Is Anything Missing?

We Know Nothing is Missing Because:

- 1) The Inspiration of God—produced them
- 2) The People of God—collected them
- 3) The Providence of God—preserved them



## “Lost Gospels”?

- Test – Was the book from an apostle or one of their companions? Had the book been used from an early period by believers? Was the book consistent with the earlier and accepted Scriptures?

Later “gospels” (Barnabas (4<sup>th</sup> century) etc fail this test.

# Important

- Ancient collections are like libraries. Just because a collection includes the Bible and other works does not mean the other works are part of the Bible canon.

Example- Codex Sinaiticus has the NT documents as well as Epistles of Barnabas and Shepherd of Hermas. This does not mean those are canon. The collections contain scripture as well as others

Extra (Around min 50) - <https://www.youtube.com/live/U11wDL7JQuU>

## “Lost Gospels”?

- The internet lists of "lost books" are in a few categories. There were books by Jews and Christians that were read by the community and carried with the collection but they failed the canon test due to one or more criteria.

Typically, they were not written by a Disciple or someone confirmed by a disciple in the first century. Shepherd of Hermas and Didache are examples, as well as the early church father writings. They were good books just like we can read modern Christian books, but they did not meet strict criteria.

## “Lost Gospels”?

- Other books, like those found in the Nag Hammadi Library in Egypt, mention Jesus but fail on every criteria. Right off the bat they were written after the apostles were dead so immediately they fail the canon test, then we add all the other failures. They were not “lost,” they were known by the community, but we have records that the church community rejected their teachings, and we know many were written by heretical groups like the Gnostics. Best way to refute them is to read them.

There is no confusion which is why the canon that has been in place for 2000 years. The internet atheists try and create confusion because they try and come up with conspiracy theories with no explanatory power which creates their own confusion. They hate the fact that all the evidence points to history as presented.