

# **New Testament Evidences**

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**NEW TESTAMENT  
EVIDENCES**

**Wallace W. Wartick**

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DEDICATION

To Seth Wilson  
who first taught  
me to love  
evidences



# CONTENTS

<b>Preface</b>	<b>xi</b>
<b>Introduction</b>	<b>xiii</b>
<b>The Reason for This Book</b>	<b>xiii</b>
I. THE NATURE OF FAITH	
II. THE NATURE OF EVIDENCE	
A. Subjective Evidence	
B. Objective Evidence	

## Chapter 1 Integrity of the New Testament Text

<b>The Meaning of Integrity</b>	<b>1</b>
I. THE NEED FOR TEXTUAL CRITICISM	
A. How the Problem Arose	
B. Variations in the New Testament Text	
C. How the Variations Came To Be	
D. Intentional Variations	
<b>Summary</b>	<b>12</b>
II. RESTORING THE TEXT	
A. Materials Used in Restoration of the Text	
B. Ancient Versions	
C. Patristic Quotations	
<b>Summary</b>	<b>23</b>
Chart: Materials and Sources	
Chart: Manuscript Families (Greenlee)	

## **Chapter 2**

### **Genuineness of the New Testament Books**

<b>The Meaning of Genuineness</b>	<b>27</b>
I. THE REASONS FOR THE DISCUSSION	
II. THE EVIDENCE FOR GENUINENESS	
III. THE EXTERNAL EVIDENCE	
A. Individuals	
B. Canons	
C. Translations	
D. Councils	
IV. INTERNAL EVIDENCE	
<b>Summary</b>	<b>52</b>
Chart: Chain Chart	
Chart: Development and History of New Testament Canon (Geisler and Nix)	

## **Chapter 3**

### **Credibility of the New Testament Books**

<b>The Meaning of Credibility</b>	<b>56</b>
I. THE NEED FOR THE DISCUSSION	
II. RULES FOR CREDIBILITY	
A. New Testament Authors	
III. AGREEMENT WITH OTHER WRITINGS	
A. Josephus	
B. Tacitus	
C. Pliny	
D. Other Histories	
E. New Testament Accounts	
IV. GENERAL MATTERS	
A. Money	
B. Culture	
C. Geography	



## V. ALLEGED INTERNAL CONTRADICTIONS

- A. The Synoptics and John
- B. Historical Agreements in the Gospels
- C. Historical Agreements between Acts and/or the Epistles

### Summary

80

Chart: Chart of Herods

## Chapter 4

### Inspiration of the New Testament

- I. INSPIRATION: AN INDUCTIVE STUDY
  - A. The Old Testament View of Itself
  - B. New Testament View of the Old Testament
  - C. New Testament View of Itself
  - D. Terms
- II. INSPIRATION AND THE BIBLE
  - A. Effects of Inspiration
  - B. Inerrancy and Infallibility
  - C. Plenary
  - D. Text

### Summary

113

Chart: Resurrection (Facts and Faith)

Chart: Pillars chart

## Chapter 5

### The Bible and Miracles

#### The Basis for Discussion

117

- I. THE NEED FOR THE DISCUSSION
  - A. Bible Accounts
  - B. Bible Claims
  - C. Modern Thought

II. BIBLE MIRACLES

A. Names

B. Purpose

III. THE RESURRECTION MIRACLE

A. Proof

B. Significance

**Appendix I**

**130**

MANUSCRIPTS

A. Descriptions

B. Textual Families

C. Textual Critics

**Glossary**

**173**

## PREFACE

Almost 100 years ago J.W. McGarvey wrote a book entitled *Evidences of Christianity*. In that book he treated the New Testament text as to evidences for it, its genuineness, credibility and inspiration. To the adherents of the Restoration Movement, his book has played an important part in the acceptance of the Bible as the word of God in man's language. In the present writer's life, it certainly has played an important part in the faith he now holds.

However, as with all things human, time brought about the need for changes. Over the years many have thought about revising McGarvey's book to bring it up-to-date in some areas in which new facts and/or evidence have been found since McGarvey's day. At the suggestion of Don DeWalt, editor of College Press, the present writer has that responsibility.

We make no apology for saying that the heart of this book is McGarvey's book. His basic outline and presentation are contained in this book. We have not necessarily attempted to use his very words, though his thoughts are very often used. It is too difficult for this writer to write as McGarvey wrote — thus we have simply utilized his basic thought as a general rule.

We have added some material which was not available in Mr. McGarvey's day, and also rearranged some of the material which he had in the body of his text. A bibliography with some annotation is given for further study in the various areas. Other summations and material, along with charts, are found after the main text.

We believe, however, that McGarvey's basic mode of presentation was and is the best for the student who wishes to consider the evidence for the group of documents known as the New Testament. He well argued that a person should begin such a study by,

- first, establish the text from which any subsequent work is to be done or conclusions drawn,
- then, establish the fact of authorship, if such is possible,
- then, consider the credibility of the writer, in whatever facts are stated,
- then, and only then, argue about the writer's inspiration, and what that may mean.

Thus, we present his book in revised form with the hope that it will play a like part in the lives of future believers as it has in the past.

W.W. Wartick, January 1975

# INTRODUCTION

## **The Reason for this Book**

Christianity is a system of faith, a faith that is based upon the fact that Jesus of Nazareth is the Christ of God. That equation (that Jesus is the Christ) is based upon testimony, especially written testimony. The basic written testimony about Jesus is contained in a (new) will, commonly known as the New Testament.

Christianity is, then, a religion based upon the evidence contained in a book, composed of the Old and New Testaments. There are other lines of evidence for the existence of Jesus and who He was — but the Bible, and especially the New Testament, is the principal one. The separate and combined books present the proposition that Jesus of Nazareth was deity that came to earth, took upon himself the form of man (John 1:1-18; Phil. 2:5-11) without ceasing to be God (Matt. 9:1ff; John 10:30; 14:8-10; 1 Tim. 1:12-17; 3:15-16; Heb. 1:1-4). He claims to be the Savior of each and every person who will accept His person and claims.

Hence, the importance of the book(s) that testify about Him! But, what about them? Are they believable? Trustworthy? Reliable? These questions help form the reason for a book on the evidence(s) for “the book.” The presentation will consider specifically the New Testament and only generally the Old Testament. (But see the charts at the end of Ch. 4.)

## I. The Nature of Faith

Christianity is a faith system as stated above. It is a faith which produces commitment from each adherent. This commitment certainly means everything to the believer. It promises him both life here and hereafter (see John 10:10; 11:25, 26; 14:1ff). The believer is promised that his every need will be supplied here in this life, whether the need is physical, emotional or spiritual, and also in the next life (see Matt. 6:33, 34; I Cor. 10:12, 13; I Thess. 5:23; Jude v. 24-25).

Many other things the believer is promised — but these are sufficient to show that the inquiry into the evidence upon which one believes is mighty important. In fact, the believer may approach the study of the evidences with such determination that his faith will not be based upon a false foundation that he may neglect the contrary evidence, if such there be, or he may have faith in his faith.

God has provided plenty of evidence for the believer's faith. This book will attempt to present some of that evidence. However, regardless of how much evidence we have, Christianity will always be a system of faith. This simply means that we will always walk by faith, not by sight (see Rom. 8:24-25; II Cor. 5:7; Heb. 11:1-12:2). That is, Christianity involves risk, because faith is, pure and simple, trust. The degree of trust demanded may be greater for some things than others, but trust is the central facet in Christianity and, thus, quite necessary.

As Montgomery well states, page 73, "Absolute certainty lies only in the realm of pure logic and mathematics, where, by definition, one encounters no matters of fact at all" (*Where is History Going*.) Since Christianity does not lie in either of the realms that Montgomery mentions, the Christian will inevitably and always have to live by faith, though the faith is well substantiated by the various facts upon which the Christian system is built (see the "Faith and Facts" chart on page 115 as an example of the facts of the faith).

## II. The Nature of Evidence

When we mention evidences, however, the question might well be asked, what kind of evidences? Evidences for whom? Subjective evidence? Objective evidence? Both?

A. SUBJECTIVE EVIDENCE. For some people, their philosophy would

not permit them to accept any evidence but subjective evidence. For instance, the existential philosophy, accepted, will cause a person to reject some or all of the evidences presented in this book. The evidences presented might well be used to produce an experience, but it would be the experience that was important and authenticating, not the evidence. That the existential philosophy has pervaded the thinking in the world of religion hardly needs to be said. Karl Barth's theology reflected some of this thinking (see Montgomery's, *Where Is History Going?*, chapter 5). For him, the word of God was only the word of God when it was meaningful to him, the "listener". Stated differently, the Bible contained the word of God but was not the word of God. Others have gone further than he in this direction.

Since the above is so, many authors have written concerning the nature of the New Testament (and of God's word as a whole), as to its *inerrancy* or *infallibility* (eg., Young, *Thy Word is Truth*; Beegle, *Scripture, Tradition and Infallibility*; Warfield, *The Inspiration and Authority of the Bible*). Both of these words relate to the idea of inspiration directly, and then to the areas of integrity, credibility and authenticity. Men have argued pro and con about these subjects. Doubtless, the discussion will go on — the reason being that what one person considers proof positive the other person does not — and this is because each person has a distinct idea of what constitutes evidence. This is not saying that every person is different from every other person, but it is saying that there are distinctly different positions held about the nature of evidence, or what is actually necessary to produce the Christian experience.

To reiterate, subjective evidence may be the criterion for the belief a person has. Yet the nature of subjective evidence is varied. What would be an authenticating experience for one person would not necessarily be so for another, though both held that the only valid criterion was subjective evidence. Some people would demand a continued or repeated verification.

In addition to these facts, there is disagreement on how one would decide which experience validated one's belief, since there is the distinct possibility of false experiences as well as true ones.

It seems to the present writer that Christianity does not stand or fall from one's experience, regardless of what that experience might be. In fact, one's conversion to Christianity does not constitute a valid

criterion for the conclusion that Christianity is true. (The conclusion a person draws about the meaning of an experience he has had may not be the correct conclusion, or at least be acceptable to anyone else. We can hardly argue that a person has or has not had an experience. However, we may well argue what this experience meant.) One of the reasons for this statement is the fact that one's faith in anything will change that person. Restated, faith invariably produces change (and commitment). Every religion in the world demands some kind of faith of its adherents — and that faith produces change (that is a part of the nature of faith: to produce change). Even those people who reject any and/or all religion do so on the basis of their belief that religion is not needed in their life, and that belief produces the change (result or effect) seen in that person's life.

We are not arguing that Christianity does not produce change — it does, and often a dramatic change, but other things will do the same (note Anderson's preface, pp. 7-11). Thus we do not consider that a subjective experience is any criterion for one to use as regarding the validation of Christianity, and especially in relationship to the New Testament books which are presently under discussion.

One of the present day problems (as pointed out by Schaeffer, *Escape From Reason*, Pinnock, chapter 2, *Set Forth Your Case*; and Montgomery, *The Suicide of Modern Theology*) is that many Americans, imbibing the existential philosophy, have gone to oriental religions, or mystic experiences in general. Christianity is not such a religion. Hence, we turn to the other kind of evidence to validate one's faith: Objective. Let it clearly be understood that the argument is not whether Christianity is a religion involving one's emotions; but rather what kind of evidence God has provided to make faith in Jesus of Nazareth possible. Neither should the reader conclude that the person who accepts (believes) that Jesus is the Christ will not have an "experience" — he will. Finally, we are not asserting that the combined experience of many Christians is not of some value — it is. But God did not, as this writer views it, make the truth or falsity of the Christian message stand or fall on subjective evidence, of whatever nature or quantity, but rather on objective evidence of a verifiable nature.

B. OBJECTIVE EVIDENCE. Objective evidence, in the sense which we are using it, is evidence that is apart from one's self. The illustration for Christianity is: an empty tomb on Sunday morning



some 2,000 years ago. The people came expecting to find the dead body of Jesus of Nazareth in a tomb. The body was not there but gone. That was a part of the objective evidence for the resurrection. A related fact to the empty tomb was, as the records show (Matt. 28, Mk. 16, Lk. 24, Jn. 20, 21, I Jn. 1:1-4, etc.) that these same people, and others like them, saw Jesus of Nazareth alive, in bodily form. That constituted objective evidence. The empty tomb and the resurrected body were not subjective experiences of any kind, but rather objective and apart from the individuals who perceived the empty tomb and the resurrected body. As a matter of fact, Christianity primarily stands or falls upon the resurrection of Jesus of Nazareth (consider the chart on page 115). There are other evidences for the truthfulness of Christianity, but this is a sample of objective evidence. One may accept or reject the fact of the empty tomb as he chooses. The fact of the empty tomb and the resurrected body remains the same.

This particular point of evidence that God has provided has been convincing for the present writer; convincing enough that he has believed that Jesus of Nazareth was the Christ of God, what He claimed to be, and has been accepted as so. However, the reader may well ask, what is the evidence for the empty tomb and the resurrected body?—That is the issue over which people divide. The evidence that causes one to believe the tomb is empty may not be the evidence that causes another to believe that it was empty — which brings up the issue about objective evidence: What constitutes evidence that compels faith for one person does not constitute evidence that compels faith in another. Since this is so, some discussion will be pertinent regarding this point.

If this is thought strange, consider the common differences among judges in courtrooms as to what constitutes acceptable evidence. As this is being written, the courts of the land, including the Supreme Court, are considering the evidence for or against President Nixon's involvement in the Watergate affair. The House of Representatives and the Senate are considering the evidence pro and con. It hardly needs to be said that what is compelling evidence for one person is certainly not for another.

Such is the case with the evidence for the New Testament being what it claims and for Jesus being the Christ, which is the central proposition of the New Testament. The life of Jesus has illustrations

along these general lines, as does the rest of the Bible. Consider the following incidents in the Bible.

1. In the days of Noah, the only apparent believers in the evidence Noah presented for a destructive flood, to destroy the earth as it then was (see II Peter 3), were his wife, three sons and their wives.

2. In the days of Abraham, when the two angels came to Lot in Sodom and instructed Lot and his family to leave the city, the evidence presented was not enough to convince anyone but Lot, his wife and two daughters. Even his wife looked back, to her ultimate destruction (see Luke 17:32).

3. Again, during Abraham's lifetime, all the things that God did for him still did not keep him from doubting God and attempting to have a son through Hagar.

4. Joseph, sold into Egypt, was there because his brothers did not believe that his dreams were of a revelatory nature. They were not necessarily unbelieving men, but they did not accept the evidence that Joseph accepted. He drew the conclusion that God was in it though his brothers had not thought they were acting in behalf of God (Gen. 45:1-8).

5. In spite of all the obvious miracles which were done in Egypt and in spite of the fact that his own magicians drew the conclusion that God was greater than they (Ex. 8:19), Pharaoh did not so believe.

6. At Kadesh-Barnea (Nu. 13, 14) the majority of the Israelites rebelled against all the evidence they had seen as they had done at Mt. Sinai, Ex. 32, and rejected all the evidence they had received from God. Only Joshua and Caleb believed the evidence.

The story is the same many times throughout the Old Testament. It is not materially different when we come to the New Testament.

7. Nicodemus could see that the things which Jesus did were ample evidence for the presence of God in His life, Jn. 3:1ff, but many others did not draw that conclusion (see Jn. 5:1-47).

8. In spite of all the miracles which Jesus had done, most of the people who were fed did not believe that Jesus was greater than Moses or that He could give them eternal life (see John 6).

9. The blind man had plenty of evidence for his faith, John 9:1ff, but it did not convince some Jewish leaders.

10. A dead man walking out of a tomb did not convince some people though it did others, as Jn. 11:1ff shows.

11. There was ample evidence to convince a Roman Centurion

that Jesus was righteous and the Son of God (Matt. 27:54; Lk. 23:47), but many others were not so convinced.

These are samples of what we have had in mind by the preceding comments. Obviously, the position or state of mind of some people was such that no evidence would convince them, but for others, different kinds of evidence to display the probabilities of the truthfulness of the evidence were required. Illustrative of this fact is the reaction of the disciples at the resurrection of Jesus. The two men on the way to Emmaus did not believe the woman's story but had to be shown (Lk. 24). The ten disciples were no different than Thomas: They all had to see to believe (and sometimes the "seeing" did not at first become a validating experience as is shown by Lk. 24:36).

So it is yet today. A person 1) needs to carefully consider the evidence presented, pro and con, for the proposition that Jesus of Nazareth is the Christ of God, but that person 2) must as carefully consider his presuppositions about the nature of the evidence he requires, etc. *The one is certainly as important as the other.*

We then consider this idea: How did God make us (as seen in the Bible record) to think or consider? That is, what does He expect of us as His creatures?

In consideration of the Bible and its description of God's dealings with man, God never asked anyone to believe in Him without evidence sufficient to produce such a faith. Review the cases cited above from either the Old or New Testaments: Faith was not expected in anyone without sufficient warning and/or reason to believe. Adam and Eve had been told . . . , Noah preached . . . , Abraham heard personally . . . , the Jews had been told . . . , etc. As Jesus said in John 15:22, "If I had not come and spoken to them, they would not have sinned, but now (that I have come and spoken to them) they have no excuse for their sin." Paul points out in Rom. 1:18ff. the men had no reasons, only excuses, for rejecting God. He notes in Heb. 3:4 that "every house is built by someone (thus man reasons 'cause and effect') but the builder of all things is God (and thus man has no good reason not to conclude *God is the cause of the 'effects' he sees in the world about him.*")

To reason any other way (that God requires faith without evidence, or punishes unjustly) is to make God worse than men, who judge on the basis of one's accountability. Such is exactly one of the points Paul makes in Rom. 3:1-8.

We then conclude that God does not expect anyone to believe in a vacuum, but rather that He has so created us that we come to faith by hearing, Rom. 10:17. We resist squarely those who teach that man cannot come to faith until he is born again (see for example, *How Dependable is the Bible*, pg. 182). This is exactly in antithesis to the whole Bible teaching. It is also a false doctrine made somewhat notable by Augustine, refined and taught by John Calvin and his spiritual heirs. If such were actually the case, there would be no point in writing books about evidences (to produce faith), and certainly no need to preach for conviction, since God alone decides and does the convicting (with faith as the automatic effect)!

We do not so agree. Hence, we present the following pages on the basis that anyone so desirous can consider the evidence and come to faith. Christianity is an historical religion, depending upon facts adequate to cause faith. The honest person can hardly do other than consider them. The willing person can do aught but accept them, as C.S. Lewis so well states in *Surprised by Joy*, pp. 177-178. May those who read further in the present work be so inclined and persuaded!

We express appreciation for the permission granted to use material from the following books and from the respective publishers:

American Bible Society, New York, New York, *The Greek New Testament*, 1966, for the material used in Appendix I taken from their Introduction.

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Harper and Row, Scranton, Pennsylvania, *Our Bible and the Ancient Manuscripts*, Frederic Kenyon, 1958, for the material from page 55.

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Jersey, *Inspiration and Authority of the Bible*, Benjamin B. Warfield, 1948, for the quote from pages 173-174.

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## CHAPTER 1

# INTEGRITY OF THE NEW TESTAMENT TEXT

### **The Meaning of Integrity**

Integrity has the idea of trustworthiness, incorruptibility or wholeness. The integrity of a book has been preserved when it has been transmitted without a change that would affect its meaning. If we stated that our New Testament text had integrity, it would mean that the present Greek text, from which we get our English translations, would yield the same meaning as the autographs, written by the apostles or the various authors.

Textual criticism is the science that deals with this particular area of Bible study. The textual critic attempts to restore the original text from the materials which he has at hand, such as manuscripts, versions or quotations (see the chart "Materials and Sources From Which We Get Our New Testament").

### **I. The Need for Textual Criticism**

If we had the autographs, written by the apostles or the other authors, there would be no need for textual criticism. The problem is: we do not possess, as nearly as we know, any of the autographs. Perhaps they are not in existence or, if they are, they have not been brought to our attention.

Though the fact is true as stated above about the autographs, we possess many copies of the autographs, in one form or another, as we

shall presently see. The *work* of the textual critic is, then, to *bridge the gap* between the autographs and the Greek text of our day, so that we may know that our English translations are representative of what God wanted us to know.

#### A. HOW THE PROBLEM AROSE

1. THE AUTOGRAPHS ARE LOST. The question might be asked, why did God allow the autographs to be lost? In fact, it has often been asked and discussed. The answer to the question is basically the same every time: we do not know why God allowed the autographs to be lost. There are reasons why it might be an improbability that they could have been saved except by divine care. For instance,

- a. They were probably written on papyrus, which is hard to preserve, since it is much like our paper. (Greenlee states that all manuscripts we possess which are earlier than the fourth century are on papyrus, page 26.)
- b. Perhaps the writers did not know that they would need to be preserved for 2,000 years or so.
- c. Perhaps the fact is that we can with considerable assurance recover the original text from the materials which we possess — thus the autographs would not need to be preserved.

2. THE COPIES OF THE AUTOGRAPHS DIFFER. As the textual critic begins his work of recovering the original text, he will immediately discover, though he has many means of restoring the text, the various sources differ among themselves. The question will be asked, why do they differ? The answer is: because those who copied them did not copy accurately.

Without doubt, various congregations wanted copies of the Gospels and the other New Testament books when they learned of their existence and value. But if the copy was made, it had to be made by hand. Until the invention of printing about 1450, every copy of anything had to be made by hand. It is difficult, if not impossible, to copy extensively without making errors.

The printing press for all practical purposes brought an end to the making of errors in copies. When Johannes Gutenberg invented the printing press with its ability to reproduce many copies all alike, he brought into existence the means to reproduce accurately any autograph. While we are thankful for such progress, we need to span



the distance between the invention and the writing of the autographs, approximately 1400 years.

### *B. VARIATIONS IN THE NEW TESTAMENT TEXT*

1. THE AMOUNT OF VARIATION. Considering the whole New Testament text and the various copies that we have, it is estimated that there are some 150,000 to 200,000 variations among the various manuscripts. At first reading, this seems a tremendous amount of differences. Further, every additional copy we find adds to the number of mistakes, since few if any copies are made without an error in them (we shall discuss the nature of how errors are made below). It is also true to say that every additional copy we find provides additional material for correcting mistakes and thus aiding in the restoration of the original text.

In consideration of the total number of "errors", we surely want to ask: 1) how the errors are counted as well as 2) what the errors are. As an illustration of how the errors are counted, if the first copy of the autograph contained one error and the copy had six copies made of it, each copy containing the original error, there would be seven errors counted. As a matter of fact, most of the total mentioned above is composed of just such errors.

- a. Many of the errors consist in various ways of spelling words (Jerusalem is spelled different ways, just to mention one).
- b. Some errors involve the insertion or omission of words not essential to the sense.
- c. The use of synonyms is often noted.
- d. The transposition of words — these and others constitute the great majority of the variations previously noted.

Hence, the amount of variation is large — the variation that affects meaning is very small. It will be well to quote the statement by F.J.A. Hort from "The Introduction to the Greek New Testament" by Westcott and Hort. The statement of Dr. Hort is made with reference to the integrity of the New Testament text. He writes as follows:

"With regard to the bulk of the words of the New Testament, as of most other ancient writings, there is no variation, or other ground of doubt, and therefore no room for textual criticism; and here, therefore, an editor is only a transcriber. The same may be said in truth with respect to those various readings which have never been received, and in all probability never will be received, into any printed text. The proportion of words virtually accepted on all hands as

raised above doubt is very great, not less, on a rough computation, than seven-eighths of the whole. The remaining eighth, therefore, formed in great part by changes of order and other trivialities, constitutes the whole area of criticism . . . Setting aside differences in orthography, the words in our opinion still subject to doubt only make up about one-sixtieth of the New Testament. In this second estimate, the proportion of comparatively trivial variations is beyond measure larger than in the former, so that the amount of what can in any sense be called substantial variation is but a small fraction of the whole residuary variation, and can hardly form more than a thousandth part of the entire text."

The statement just quoted was made ca. 1881 after the two men had spent some thirty years intensively studying the textual problems of the New Testament. Westcott and Hort had only about 1500 manuscripts from which to work, not including some considered today to be among the best we have.

Much more recently, after considerably more evidence concerning the New Testament has been found, Sir Frederic Kenyon (who spent his lifetime in the same general field), wrote, "The Christian can take the whole Bible in his hand and say without fear or hesitation that he holds in it the true Word of God, handed down without essential loss from generation to generation throughout the centuries," page 55, *Our Bible* . . . Within the last decade, utilizing over one hundred years of intensive critical studies, the American Bible Society published a Greek New Testament, setting forth the best New Testament text possible today. It can be used by the student or translator with confidence that he has, for all practical purposes, the accurate representation of what God had the apostles and other writers pen for us some 2,000 years ago.

Our present day Greek text is without doubt almost 100 percent like the original autograph(s). We actually have a New Testament text which is over 99 percent trustworthy and whole. Furthermore, we actually know the various words and/or verses that make up the one percent of doubtful text. Wikgren and Irwin state that only 400 or so variants affect the sense in any great degree, and only about 50 are of real significance (pg. 222). Thus, we may with assurance read our New Testament, whether in Greek or a translation from Greek (like English) and feel that we are reading what God had written some 2,000 years ago. There is certainly no book written at or about the time of the Bible that has as good or greater evidence for its integrity as does the Bible. Both the kind of evidence and the amount of evidence helps to make that conclusion true. (The *kind* of evidence

such as the various manuscripts, quotations, etc., and the *amount* of evidence will be discussed below.)

2. THE NEW TESTAMENT COMPARED TO OTHER TEXTS. In consideration of the statements above, perhaps the student would like to consider the manuscripts from which we get other ancient works and the various facts about those manuscripts which are parallel to those facts about our New Testament text. We have before stated that the New Testament is about 99 percent uncorrupted, leaving only one percent of textual corruption. Giesler and Nix point out, pages 366-367, that the *Iliad* is somewhat comparable to the New Testament, both as to extant manuscripts and length of composition. In comparison to the New Testament, the *Iliad* has at least five percent corruption. We have, according to Giesler and Nix (who quote Metzger), some 643 manuscripts of the *Iliad*. Compare that total with the totals for the New Testament! Yet no one questions the general integrity of the *Iliad*. The companion text to the *Iliad*, the *Odyssey*, which was written probably in the eighth century B.C., has papyri attesting to its text dating from about the third century B.C., a 500 year gap. Compare that to the fact that we have papyri of the New Testament text dating to the years A.D. 100 to 150. Tacitus, a Roman historian of ca. 56 to ca. 120, wrote a Greek anthology and his *Annals*. We have one manuscript each of these two works, and they are copies far removed from the autographs. Other writers such as Euripides, Cicero, Ovid and Virgil, while they wrote much, we only have manuscripts of all their works which would number in the hundreds. The works of Virgil, for instance, are obtained from manuscripts that are at least three centuries later than the originals. In spite of these facts, which can be multiplied at length about the ancient writers and their works, modern scholarship accepts as generally trustworthy such ancient classics as we have mentioned.

It is worth mentioning in this regard that we actually possess some autographs which are more ancient than the New Testament text, or at least as old as the New Testament texts. Many libraries in the ancient world have been unearthed such as at Ur or Mari. We have writings from the Qumran community. The Lachish letters and Amarna letters, the Moabite Stone, the Rosetta Stone and others like these give evidence that we possess the originals of some works comparable in time to the New Testament. Hence, the preservation of some ancient autographs, more ancient than the New Testament

autographs, is a fact. However, these are the exceptions rather than the rule. The integrity of our New Testament text is as good as almost any ancient writing, and much better than most.

### C. HOW THE VARIATIONS CAME TO BE

It does not seem that the New Testament Christians were acceptable, by and large, nor their works, until about the year A.D. 300. When we read that the early church was often persecuted for its faith, we can understand that some copies of their books (i.e., the New Testament) were made under great stress. The person doing the copy might be doing it in the late night hours, with poor light and in a hurry. It is also true to state that the New Testament writings were not considered among "the literature" of the first three centuries — hence, they were not copied in scriptoriums or by people who were accomplished in such activity. Then, as we shall suggest, some of the variations arose because those who made copies attempted to correct them. Sometimes the correction was an effort to restore what was thought to be the correct reading in a given place, or the correction was made to substantiate a certain teaching or doctrine. Let us now consider in some detail how the variations came to be.

1. ACCIDENTAL VARIATIONS. There are a number of different ways that accidental variations came to be. Perhaps the greater amount of variations in our manuscripts are because of accidental changes.

a. *Momentary Inattention.* If you have ever tried to copy anything exactly and have tried to do it over an extended period of time, you will know from experience that it is very easy to lose your attention, even if only for a moment. Such loss of attention produces many different kinds of variations, such as repeating words or letters, substituting words, transposing words and various other errors. The person copying may even become so absorbed in the subject of the text which he is copying, that it diverts his attention from the words to the subject matter. If this happens, he may paraphrase what he is copying or otherwise change it in some way. Some of the other problems of the text we shall mention are rather interwoven with momentary inattention.

b. *Writing from Dictation.* Probably most of the early manuscripts were not copied in a scriptorium, though many later manuscripts were. Some of the early manuscripts may have been copied by one person while another person read the text to him. In either case, the

problems of *unclear pronunciation* and *inaccurate hearing* doubtless produced some variations in the text. Many words sound the same but are spelled differently. (Such words are called homophones.) Consider our English words *to*, *too* and *two* as examples. If the person reading did not correctly read the text, then the person copying could not correctly copy the text. Sometimes the persons copying were not as attentive or as competent as they might be. There are examples in manuscripts which show that scribes in a scriptorium wrote notes to one another while the copying was going on. All these things make for variations in the text.

c. *Change of Pronunciation*. Any living language changes — and this includes the spelling of words. As the centuries passed, the Greek language changed, and so did those who spoke it. Sometimes, doubtless, people were copying the Greek text who did not know the Greek language. All of these combined for variations of different kinds. As an illustration, if you have learned a foreign language (such as Spanish or French), try out your pronunciation on a native speaker of the language. You will probably discover that pronunciation of the same word or words differs.

d. *Memory Lapse*. If you attempted to copy the whole New Testament by hand, you would become wearied at the task — and you might try to carry more words in your memory which you are attempting to copy, so that you would not have to look back to the exemplar so often. If you did that, you would doubtless discover that your memory played tricks on you. You might paraphrase the text, forget a particle or other like word, or use a synonym. You might even conflate the text by bringing a familiar text from another book. This would especially be so in the Gospels where there are numerous parallel passages.

e. *The Nature of the Exemplar*. The exemplar (the copy from which you are working) would not necessarily aid you in accurate copying. It may have been written by someone who had poor handwriting. It may have been corrected as many manuscripts were, either by the corrector (the *διορθωτής*) of the scriptorium, or by someone else. It may not be easy to read because of age or the fact that it is a palimpsest or other problems.

The manuscript which you are copying will not necessarily aid you in the copying process. Punctuation, spelling and other aids to the accurate reading of the text were very scarce in the early

manuscripts, and so for the first 800 years or more of the Christian era. Sometimes the paragraph breaks were indicated by spaces or by an enlarged letter or by use of a new line, but not always and certainly not in the same way in every manuscript. Apparently all manuscripts for the first eight centuries were copied in the uncial script. Cursive manuscripts did not begin to appear until about the middle of the ninth century (see Greenlee's Figure 4). An uncial manuscript looked as follows:

IPAULMYSELFENTREATYOUBYTHEMEEKNESSANDGENTLENESSOFCHRISTIWH  
OAMHUMBLEWHENFACETOFACEWITHYOUBUTBOLDTOYOUWHENIAMAW  
AYIBEGOFYOU THATWHENIAMPRESENTIMAYNOTHAVETOSHOWBOLDNESS  
WITHSUCHCONFIDENCEASICOUNTONSHOWINGAGAINSTSOMEWHOSUS  
PECTUSOFACINGINWORLDLYFASHIONFORTHOUGHWELIVEINTHEWORLD  
DWEARENOTCARRYINGONAWORLDLYWARORTHEWEAPONSOFOURWAR  
FAREARENOTWORLDLYBUTHAVEDIVINEPOWERTODESTROYSTRONGHOL  
DSWEDESTROYARGUMENTSANDEVERYPROUDOBSTACLEOFTHEKNOWLE  
DGE OFGODANDTAKEEVERYTHOUGHTCAPTIVETO OB EYCHRIST

Such is the nature of the manuscript you might be copying. If you attempt to copy the above quotation exactly, see if you can do it right the first time. Consider the fact that you are probably using a quill pen and something like our ink which is not easy to erase. If you dictate it to someone else to copy, you will soon discover the problems that lie therein.

2. NOMENCLATURE. There are a number of words that are associated with various kinds of errors. The following list will help in this regard and will be involved in one or more of the items cited above or that follow. These are often involved in what is often designated as errors of the hand or eye, or errors of the mind.

- a. *Haplography* is the word which means single writing. It means a failure to write a letter or word which should be repeated. For instance, a sentence with two "thats", the one following the other or a word with two "t's" or "l's" in it, such as ditto or lilly, written as dito or lily.
- b. *Dittography* is the opposite of the above word. It means to duplicate a letter or word. For instance, in Acts 19:34, the cry of the mob about Artemis is given twice in Codex B.
- c. *Homoeoteleuton* means a similar ending. Many phrases or sentences end the same way. It is very easy to skip a line

when copying and pick up the wrong ending or the wrong series of letters. For instance, the omission of the phrase in I John 2:23, "He who confesses the Son has the Father also," probably was omitted because of the repetition of like phrases.

- d. *Itacism* has to do with the fact that various letters sound alike. The variation between *o* and *ω* in *ἔχομεν* and *ἔχωμεν* in Romans 5:1 probably arose because *o* and *ω* sounded alike. Many other letters or combinations of letters sounded alike, such as *ε* and *αι*, *ο* and *ω*, *α*, *ει*, *οι*, *υι*, *ι*, *η* and *η*. Not only did the preceding letters make problems for reading and copying as far as pronunciation went, they also made problems in the fact that they changed words into different words or different forms of the word. Another illustration would be the fact that the personal pronouns which mean "we" or "you", though spelled differently (*ημεῖς* and *υμεῖς*) sounded alike.
- e. *Abbreviation*. Several words came to be abbreviated (see Greenlee, page 30 for a list). Sometimes the first and last letters of the word were used, or the end was dropped off or a symbol was used, or otherwise the word was abbreviated. This made for problems in copying, since the abbreviation might not be well done and hard to read, or the copyist might misunderstand the abbreviation as being for another word.

#### D. INTENTIONAL VARIATIONS

Many texts were changed because the one copying them wanted to change them. However, it is fair to say that in all probability most of the intentional changes were made for good reasons. Doubtless, some were made in a self-serving way, but most were otherwise. Considering the fact that the scribe might have only one exemplar from which to copy, he might be prone to make certain changes in the text he was making, depending upon his theology or other information available to him. Consider then the following suggestion as to why changes might have been made intentionally:

1. **DOCTRINAL CHANGES.** Many of the early Church Fathers, such as Irenaeus, Tertullian and Origen mention that people classed as "heretics" were making changes in the New Testament to support

their particular views. This apparently was the basis for the work of Marcion about A.D. 140. For instance, if a scribe decided to change a text because of doctrinal considerations, he would probably strengthen the text if the text before him did not say all that he wanted. Some additions such as "and fasting" in Mark 8:29, the expression "and the Holy Spirit" in Luke 1:3 were probably added to strengthen the statements. The text concerning the Heavenly Witnesses in I John 5:7, 8 is an illustration of an intentional variation in support of a doctrine. Contrariwise, the deletion of certain things or a change in the word or words might have been made to "tone down" what the text said. The change of "God" to "Son" in John 1:18 would be an illustration of this. The change from "God" to "Lord" in Acts 20:28 was probably made for the same reason. The omission of the phrase "neither the Son" in Matt. 24:36, which seemed to be inconsistent with the divinity of Jesus, thus was omitted by some scribes. Some ancient manuscripts give the name of Barabbas, who was the substitute for Jesus, as Jesus Barabbas. Doubtless, early scribes would not like the idea of the name Jesus being applied to Barabbas, so it is eliminated in most of the manuscripts, though it may well have been his name (since Jesus or Joshua was not an uncommon name in New Testament times).

2. CONFLATION OF TEXTS. Suppose that you have two exemplars before you which read differently in a given passage. What would you do? You have several choices: 1) Use the text of one as opposed to the other; 2) Leave both out for fear of putting in the wrong one; 3) Conflate the readings, thus incorporating both of the variations into the text. This way would assure you of having the right reading, if you consider either that one or the other was the correct reading. Or, 4) You could put one in the text and the other one in the margin of your text. Probably some or all of these methods were used by scribes copying texts. For instance, in the text of Acts 6:8, the description of Philip varies among the manuscripts with some reading "full of grace and power," some "full of faith and power" and some "full of grace and faith and power." If you were faced with exemplars which read as the above, which text would you make a part of your text?

3. FULNESS OF EXPRESSION. Many variations in the manuscripts arise from the scribe bringing a parallel thought or word into the given text which he is copying. For instance the words "to



repentance" in Matt. 9:13 or Mk. 2:7 were probably written there by a scribe who remembered them from Lk. 5:32. The three accounts of Paul's conversion in Acts 9, 22, 26 are often found this way, with phrases being brought from one account to the other account. Sometimes if the scribe were copying a text of the New Testament which was quoting an Old Testament text, he would supplement the New Testament version with a longer or different "version" of the Old Testament text. Many scribes apparently tried to harmonize the two accounts of the prayer of Jesus in Matthew 6 and Luke 11. Doubtless, efforts at harmonizing passages were many. A characteristic of the text designated as Byzantine is that it is "full" as well as being smooth. It is the textual family which characterizes most of the later manuscripts and the type text from which the King James Version was translated.

4. GRAMMATICAL CORRECTIONS. Sometimes the scribe attempted to "correct" the grammar of the exemplar before him, especially in the book of Revelation, but in every book to some extent. Remember — fourteen centuries passed in the transmission of the New Testament text before printing caused the copying by hand to cease. As before stated, language changes with use. Greek was not excluded from change. Thus, the scribe might want to change the text because the Greek language which he spoke was not the same as the text from which he was copying. Sometimes the scribe attempted to correct a supposed grammatical mistake in the text before him. Such might have been the change in Rom. 4:11 where the same forms of the Greek word *περιτομή* are interchanged, each one giving a certain sense to the passage.

5. MANUSCRIPT CORRECTIONS. Many manuscripts have marginal notes. If a scribe were uncertain about the nature of the marginal gloss, he might incorporate it into his text thinking the previous scribe had mistakenly left it out. But not all were to be so copied. The text about the troubling of the water in John 5:3b-4 probably got into the text in such fashion, as well as the text of Acts 8:37. Such inclusion into the text is called *interpolation*. Sometimes the manuscript which a scribe was copying would have textual difficulties about which he knew. He might copy the text as it stood but designate the fact that the text which he copied was in error in some way. Thus many manuscripts testify to the problem passage of Mark 16:9-20 as well as the passage of John 7:53-8:11.

## Summary

In summarizing the above comments, the following observations can be made:

The present extant Greek manuscripts of the New Testament testify there are many variations in the text. However, the extant manuscripts also provide the means for correcting those supposed mistakes.

Variations came about in many ways. Some were accidentally done, others intentionally done. In correcting the various mistakes, we have to consider how the mistake arose.

Though there are a number of texts involved in the problem, there is not even one Bible doctrine that is affected by such variations. No Bible doctrine is based upon one single text — thus, the variations do not affect what God wants us to do or to know.

Considering the various ways a text could be changed, whether accidentally or purposely, it is little short of miraculous that we have so much assurance concerning the present state of the Greek text of the New Testament.

## II. Restoring the Text

How shall we restore the integrity to the New Testament text? This question is answered in the following discussion, which concerns the materials which we use in the work as well as labors of those who have worked in the area of textual criticism of the New Testament. The charts at the end of this chapter will be helpful in a study of this particular area, as well as the information in the index of persons at the back of the book.

### A. MATERIALS USED IN RESTORATION OF THE TEXT

As the chart at the end of the chapter shows, there are three basic sources, outside of the text itself, which are used to restore the text. These are manuscripts (in Greek), versions and quotations. As far as the text of the various manuscripts, the textual critic considers both what the author would have written (called intrinsic probability) and what the scribe might have written (called transcriptional probability). We shall discuss some of the various people who have helped play a part in the restoration of the text.

1. GREEK MANUSCRIPTS. We shall give a description of some Greek manuscripts in an appendix. The student may want to peruse

those discussions for additional help regarding the manuscripts. See the collateral reading list also.

Greek manuscripts come to us in various forms. We list the following tabulation to show this information:

Papyri	81
Uncials	266
Minuscules	2,754
Lectionaries	2,135
Ostraca	<u>25</u>
Total	5,261

We would mention that the above statistics are gleaned from Metzger's "The Text of the New Testament," pages 31-33, as he quotes Kurt Aland who is the person presently in charge of numbering Greek manuscripts.

The above sources form a major part of the material used in ascertaining the correct text. They are the "direct" witnesses to the autographs of our New Testament. In addition to the above sources, Metzger mentions (page 33) that a number of talismans (good luck charms) have been found dating from the fourth to the thirteenth centuries written on vellum, papyri, ostraca and wood. Apparently some Christians wore such. Four of those which have been catalogued (that is, numbered) contain the Lord's Prayer, and others have different verses from the Old and New Testaments.

2. POPYRI. Popyri are the earliest witnesses to the New Testament text which we have. The fragment designated P<sup>52</sup> which contains John 18:31-33, 37-38 is dated between A.D. 100 to 150. It is written on both sides, which shows that though popyri were normally in rolls, some were in codex form. (Many of the popyri of the New Testament are in codex form.) Most which we possess are in the early centuries (as before stated), between the second and fourth. Almost all of them have been collated since the time of Westcott and Hort. Many popyri give obvious testimony to the fact that the New Testament was copied early and in various places by different people. Interestingly enough, the popyri give evidence, along with the Church Fathers, that the Byzantine text (which is the text used by the King James translators, etc., known as the Textus Receptus) is a later form of the text, since the popyri do not show, as a rule, evidence of the Byzantine type text until they are later than the fourth century.

Thus the evidential value of the papyri is basically for the type text which was produced by Westcott and Hort in 1881 and is represented today in Greek texts like Nestle's and that of the American Bible Society. They also give evidence that the principles used by the textual critics (see below) are sound.

The papyri vary in their contents. Some contain various parts of books or complete books, such as Luke or John or sections of the epistles by Paul, etc. The papyri, like the uncial manuscripts, were written in uncial letters.

One interesting facet of the papyri is that they bear witness to the fact that the New Testament was written in the language of the street or the marketplace. Recent discoveries in Egypt of papyri (which were buried in the sand) containing letters, documents, etc. from all walks of life give evidence to the fact that the New Testament was in the language of the people. The student can consult Adolf Deissmann's *Light From the Ancient East* for plenty of evidence that the papyri give for the above conclusion. Certainly the style of writing, such as syntax and expressions in the New Testament text that seem peculiar when compared to Classical Greek, were all in common use in the first century. Giesler and Nix well conclude that the papyri give evidence of the fact that the New Testament was written in the first century (see page 292).

Some of the more important papyri are as listed below. The student can consult the complete list in the back for further information.

P <sup>1</sup>	Third Century	Matt. 1:1-9,12,13,14-20
P <sup>2</sup>	Fourth Century	Luke 1:74-80, 5:3-8, 5:30-6:4
P <sup>8</sup>	Fourth Century	Acts 4:31-37, 5:2-9, 6:1-6, 8-15
P <sup>12</sup>	Late Third Century	Heb. 1:1-2
P <sup>16</sup>	Fourth Century	Phil. 3:9-4:1
P <sup>24</sup>	Fourth Century	Rev. 5:5-8, 6:5-8
P <sup>33</sup>	Fourth Century	John 8:14-22
P <sup>45</sup>	Third Century	Sections of the Gospels & Acts
P <sup>46</sup>	Ca. 200	Sections of Paul's epistles
P <sup>47</sup>	Third Century	Parts of Revelation
P <sup>52</sup>	Second Century	John 18:31-33, 37-38
P <sup>66</sup>	Ca. 200	Some of John
P <sup>72</sup>	Third Century	Some of Jude
P <sup>75</sup>	Ca. 200	Sections of Luke and John

3. **UNCIALS.** Uncial manuscripts are those which have the "printed" style of handwriting rather than the cursive style. The papyri were written in uncial handwriting, but are normally not included in the designation uncial manuscripts, since they are designated by the type of writing material (papyrus). Uncial manuscripts date from the fourth to the ninth centuries. Many of the uncials are very simple in appearance, especially the earlier ones. Some are in rather decorative handwriting, though others are not so. Only one of the uncials (the Sinaitic) contains all of the New Testament, though others perhaps originally did (such as A, B, C, **c**). The uncials give testimony to the various text types (see the appendix which concerns the manuscripts). Generally speaking, the most important witnesses to the text of the New Testament are considered to be the uncial manuscripts. This is so because they contain all or almost all of the New Testament, and are much earlier than the next class of manuscripts, the minuscules.

A few of the uncials, their date and contents, can be listed. The more complete list can be referenced in the appendix.

01(X)	Fourth Century	Complete New Testament
02(A)	Fifth Century	Most of the New Testament
03(B)	Fourth Century	Most of the New Testament
04(C)	Fifth Century	Most of the New Testament
05(D)	Sixth Century	Most of Gospels & Acts
012(G)	Ninth Century	Pauline Epistles
013(H)	Ninth Century	Most of Acts
021(M)	Ninth Century	Gospels
028(S)	A.D. 949	Gospels
032(W)	Fifth Century	Gospels
038(Θ)	Ninth Century	Gospels
042(Σ)	Sixth Century	Matthew and Mark

4. **MINUSCULES.** The minuscule manuscripts date from approximately the ninth to the fifteenth centuries. Though they are not as early as the uncial manuscripts, thus perhaps not generally as important, yet they possess evidence that is important to the recovery of the text. Generally speaking, they contain the later text type known as Byzantine though other text types are witnessed by the minuscules also. They are also important because many of them are perhaps

copies of good early texts. Many of the minuscules indicate that they are copies of the same exemplar. For instance, family 1 includes manuscripts 1, 118, 131 and 209 and seems to be related to the codex 038. Family 13 includes manuscripts 13, 69, 124, 230, 346, 543, 788, 826, 828, 983, 1689, 1709. Other manuscripts bear testimony to like relationships. Thus when the textual critic begins to evaluate the worth of the minuscule, he must consider both the probable date of the composition and also the possibility that it is but one of a family. If it is but one of a family, then the testimony of the family is considered rather than the testimony of each individual manuscript in the family.

The following minuscules give evidence for sections of the New Testament as follows:

1	Twelfth Century	All but Revelation
13	Thirteenth Century	Gospels
28	Eleventh Century	Gospels
33	Ninth Century	All but Revelation
61	Late Fifteenth Century	Entire New Testament
69	Fifteenth Century	Entire New Testament
81	A.D. 1044	Acts & Paul's Epistles
157	Twelfth Century	Gospels
565	Ninth Century	Gospels
579	Thirteenth Century	Gospels
1071	Twelfth Century	Gospels
1424	Late Ninth Century	Entire New Testament
1739	Tenth Century	Acts & Paul's Epistles
2053	Thirteenth Century	Revelation

(Greenlee estimates that approximately nine-tenths of the Greek manuscripts which are known are from the minuscule period, page 29.)

5. **LECTIONARIES.** As a class, lectionaries are grouped with the minuscules, since they have the same general dating. The lectionaries were readings for individual days or for public reading in worship services. Most of the lectionaries have readings from the Gospels with some readings taken from Acts and/or the Epistles. Like the minuscules, they are the text type Byzantine as a whole though some of the earlier ones show other textual affinities. The lectionaries

date from about the fifth through the seventeenth centuries. The character of the lectionaries is of interest since they bear witness to the various textual changes down through the centuries or they give evidence of having been copied in certain areas where certain readings predominated.

6. OSTRACA. Ostraca are actually pieces of pottery that were used as a writing material. They are also known as potsherds. If the person writing did not possess any other writing material, these were sometimes used for that purpose. Metzger notes, page 33, that about 25 have been catalogued. These 25 contain portions of six different New Testament books.

This completes the list of principle sources of Greek manuscripts, with the exception of good luck charms mentioned above. *These sources form the first and most important witness to our Greek text.* They probably contain the original New Testament, word for word. We may with careful study and use of additional materials use these sources to ascertain what God had written through the apostles or the other writers.

## B. ANCIENT VERSIONS

New Testaments in languages other than the original Greek are valuable as a means to help restore the integrity of the text. There are a considerable number of versions of the New Testament which are available to us to so use. We will give a description of these versions in the appendix concerning Ancient Versions. Suffice it to say that they are helpful in the following ways:

- a. They give witness to the state of the text at a certain point in time.
- b. They give evidence concerning the spread of the Gospel and the need of, and the value of, a translation of the New Testament.
- c. They show in some detail the acceptance or rejection of the New Testament canon as we have it.
- d. The early dates of some of the translations show that the New Testament was obviously in existence at that point in time. This is helpful because the Greek manuscripts from the time of writing to about the year A.D. 350, though in existence, are rather scarce and incomplete.

- e. The versions are valuable in that they help bridge the gap between the years around A.D. 350 (the approximate dates of our oldest Greek manuscripts A and B) and the time of writing, which probably ends at around A.D. 95. For instance, the Old Latin version and the Old Syriac are dated ca. 150, thus moving the evidence for our New Testament back 200 years from A and B.
- f. They bear testimony to the different types of text in the various localities, such as at Rome, Antioch, Carthage, etc.

These are the major reasons why the versions are valuable for the efforts to restore the text. Certainly their witness, both as to time of translation and place of translation, is important.

There are problems with the versions that need to be recognized by the textual critic who uses them. They are in that respect somewhat like the Greek manuscripts, that is, they have problems that must be solved about them as well. Some of the items to consider about the version(s) would be as follows:

- a. We do not have the original autographs, and the manuscripts are corrupted which were made from the autographs.
- b. The fact must be recognized that some of them were made with a doctrinal bias, or were copied from an exemplar with a doctrinal bias.
- c. It is to be remembered that we cannot date the versions exactly, nor can we pinpoint always the place and circumstances of the translation.
- d. The version might have been made by someone who did not know Greek, or know it well. It is also possible he knew Greek well but did not know the language into which he was translating well.
- e. No two languages are alike. Thus, some features of the Greek language cannot be conveyed in another language.

While the above problems are to be considered in the use of versions, *they are still the second best authority for the restoration of our Greek text.* Accordingly, we can be thankful for them and use them wisely. Versions and their approximate dates that are of use in textual criticism include the following:



1. SYRIAC VERSIONS. There are five different versions in Syriac of our New Testament.

The Old Syriac	Middle Second Century
Peshitta	Middle Fifth Century
Philoxenian	A.D. 508 (Sixth Century)
Harclean	A.D. 616 (Seventh Century)
Palestinian-Syriac	Fifth Century

It is easy to see that the New Testament Christians who lived in Syria would quickly want a version of their own language, when one considers the part that Antioch of Syria played in New Testament times. Note Acts 6:5, 11:26, 13:1ff, etc. It may be well to state that the Syriac language was probably the spoken language in Palestine, which we know as Aramaic, though there are dialectical differences between the Syriac spoken in Palestine and that spoken in Antioch.

We did not mention the fact that Tatian's Diatessaron (a harmony of the four Gospels), which was produced about A.D. 170, may have been originally written in Syriac. Some suggest that it was written in Greek and then translated into Syriac. In either case, this is also an early witness to the importance of and presence of the four Gospels being placed into another language other than Greek at a very early date.

2. COPTIC VERSIONS. Christianity soon spread to Egypt and surrounding areas as evidenced by the account in Acts 8. Obviously the New Testament in the various languages was also soon a necessity. Thus, in Egypt at least two important versions came into existence during the third century.

The Coptic language was the latest form of writing used in Egypt. It was comprised of the Greek letters with the addition of seven characters taken from the Demotic script, an older script used in Egypt.

There were several dialects in Egypt which used the Coptic script. The two important ones were the Boharic and the Sahidic and three less important ones (for textual criticism work) classified by Greenlee, page 51, as Achmimic, Sub-Achmimic and Fayumic. These dialects, all of which had the Bible translated into them, are dated as follows:

Boharic	Third Century
Sahidic	Beginning of the Third Century
Achmimic, Sub-Achmimic, Fayumic	Fourth or Fifth Centuries

3. **LATIN VERSIONS.** Latin was the official language of the Roman Empire although Greek was the commonly used language. Hence, it is quite understandable that the New Testament was very early translated into Latin. Because Latin was spoken so widely throughout the Empire, and after the third century Greek began to be less widely used, there were several Latin versions (differing from one another in some ways) and a great mass of Latin manuscripts circulating. It has been estimated that there are over 8,000 manuscripts of the Latin Vulgate alone, not to mention the manuscripts of the other types of Latin texts.

Like Syriac and Coptic versions, the Latin versions give evidence of the widespread nature of Christianity and the importance attached to having the New Testament in the "official" language of the Roman Empire. Though there is some disagreement over the number of different Latin versions there are, it is generally agreed that there were at least three different Latin versions (classified under the heading Old Latin) with the Latin Vulgate by Jerome replacing them, at least generally speaking. Hence, we list the following different versions and their approximate dates.

The Old Latin	Middle Second Century
Latin Vulgate	A.D. 382

4. **OTHER VERSIONS.** Many peoples wanted the Bible and especially the New Testament, in their own languages. We list several versions that are helpful in textual criticism.

Arabic Version	Eighth Century
Armenian Version	Early Fifth Century
Ethiopic Version	Fourth Century
Georgian Version	Middle of the Fifth Century
Gothic Version	Fourth Century
Nestorian Version	Middle of the Fifth Century
Slavonic Version	Ninth Century

There are many other versions of the Bible which were made in the early centuries which, though of not so much use to the textual critic

as others, do testify to the spread of Christianity and the character of the New Testament, both as to text and accepted books, then in existence.

### C. PATRISTIC QUOTATIONS

These various men who quoted the New Testament are important to our study because they, like the manuscripts and versions, give evidence, through their quotations, commentaries and references, to the text of the Bible, both Old and New Testaments. As has often been pointed out, these men quoted extensively the New Testament. It has been suggested that the New Testament could be reproduced from their quotations alone.

The quotations are important for the following reasons:

1. They help determine the state of the text at a given point in time.
2. They also show what the text is at a particular place, such as Rome, Lyons, Alexandria, etc.
3. They very often provide information about textual matters (especially Origen and Jerome in this area), because they were aware of variants among the extant exemplars available to them.
4. As the "chain chart" at the end of Ch. 2 shows, the patristic quotations actually span the remaining years between the versions and the actual writing of the New Testament autographs.

The quotations by these men have, like the Greek manuscripts and versions, suffered in the ravages of time. A list of problems related to them would include the following:

1. Some of their writings are preserved only in the works of other men.
2. Some are found only in late manuscripts, centuries removed from the autographs.
3. Scribes have sometimes changed what they said, or what they quoted, or have miscopied.
4. At times, the men quoted loosely, or by memory, and/or inaccurately.
5. If the person quoted the same text more than once, as was the case at times, he might not quote identically with the preceding time.

However, in spite of such divergent problems, the Church Fathers play an important part in the search of the actual New Testament text.

Some of the more important Church Fathers will be described in the collateral reading as well as other men who figured in the transmission of the Bible. Perhaps it will be helpful here to give a list of some important men in the early centuries. Included in the list will be various works whose authors are unknown, but which contain references to a text or texts in the New Testament.

*First Century to A.D. 100*

Epistle of Clement to the Corinthians

Pseudo-Barnabas

*Second Century, A.D. 100 to 200*

Basilides

Marcion

Celsus

Melito

Cerenthus

Montanus

Clement of Alexandria

Muratorian Fragment

Clementine Homilies

Papias

Dionysius

Polycarp

Epistle of Barnabas

Ptolemaeus

Epistle of Ignatius

Second Epistle of Clement

Epistle of Polycarp

(Philippians)

Shepherd of Hermas

Hegesippus

Tatian

Irenaeus

Teaching of Twelve (didache)

Justin Martyr

Theophilus

Letter to Diognetus

Valentinus

*Third Century, A.D. 200 to 300*

Cyprian

Methodius

Dionysius Alexandrinus

Origen

Gregory Thaumaturgus

Paul of Samosata

Hippolytus

Tertullian

*Fourth Century, A.D. 300 to 400*

Ambrose of Milan

Gregory of Nazianzus

Aphraates

Gregory of Nyssa

Athanasius

Hilary

Augustine

Jerome

Basil of Caesarea

John Chrysostom

Cyril of Jerusalem	Lactantius
Epiphanius	Lucifer
Ephraem	Priscillian
Eusebius	Theodore of Mopsuestia
Euthalius	Tyconius

*These sources, and others like them, form the third major witness to the text of the New Testament.* Though these quotations are sometimes fragmentary, loose, mixed or doubtful, yet the vast amount and variety, as the following chart shows, give substantial boost to the text of our New Testament.

### EARLY PATRISTIC QUOTATIONS OF THE NEW TESTAMENT

Writer	Gospels	Acts	Pauline Epistles	General Epistles	Revelation	Totals
Justin Martyr	268	10	43	6	3	330
					(266 allusions)	
Irenaeus	1,038	194	499	23	65	1,819
Clement Alex.	1,017	44	1,127	207	11	2,406
Origen	9,231	349	7,778	399	165	17,922
Tertullian	3,822	502	2,609	120	205	7,258
Hippolytus	734	42	387	27	188	1,378
Eusebius	3,258	211	1,592	88	27	5,176
<b>Grand Totals</b>	<b>19,368</b>	<b>1,352</b>	<b>14,035</b>	<b>870</b>	<b>664</b>	<b>36,289</b>

(Courtesy Moody Press. From the book, *A General Introduction to the Bible* by Geisler and Nix)

### Summary

It is worth repeating: no book of ancient times has anything comparable for the restoration of the text as does the New Testament. God has richly provided ample evidence for His revelation in words to man.

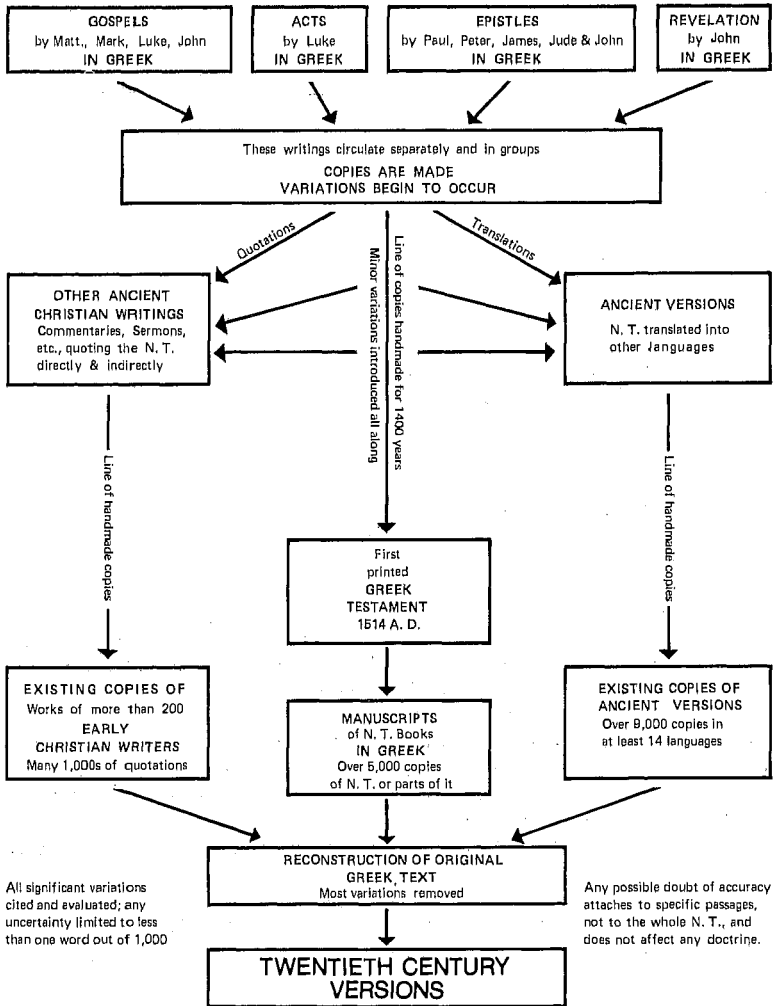
The integrity of the New Testament text is made more sure by each of these groups of witnesses: 1) the Greek manuscripts, 5,000 plus; 2) over 9,000 manuscripts in other languages; and 3) the 36,000 plus patristic quotations. We can confidently use our text of today, knowing that it is more than adequately substantiated through the

various witnesses. We can even know which section of text is in some doubt. More than that, we could eliminate every doubtful text and lose no doctrine or teaching of consequence to the believer.

With this study thus completed, we take up the inquiry as to the authorship of the individual books of the New Testament, which is the subject of Ch. 2, Genuineness.

#### COLLATERAL READING

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5. Kenyon, Frederic G. *Handbook to the Textual Criticism of the New Testament*, chs. 1-6, Wm. B. Eerdmans Publishing Co., second edition, 1953.
6. \_\_\_\_\_. *Our Bible and the Ancient Manuscripts*, chs. 1-3, 6-8, revised edition, Adams, A.W., 1958.
7. \_\_\_\_\_. *The Text of the Greek Bible*, chs. 1, 3, 4, 7, Gerald Duckworth and Co., LTD., revised edition, 1949.
8. Lightfoot, Neil R. *How We Got Our Bible*, chs. 1-7, Baker Book House, 1963.
9. MacGregor, Geddes. *The Bible in the Making*, ch. 4, J.B. Lippincott Co., 1959.
10. Metzger, Bruce. *The Text of the New Testament*, Part I, chs. I, II, Part III, chs. V-VII, Oxford University Press, second edition, 1968.
11. Price, Ira Maurice. *The Ancestry of Our English Bible*, chs. XI-XVI, Harper and Bros., third revised edition, Irwin, William A., and Wikgren, Allen P., 1956.
12. Robertson, A.T. *An Introduction to the Textual Criticism of the New Testament*, chs. 1-3, 5-12, Broadman Press, 1925.
13. \_\_\_\_\_. *Studies in the Text of the New Testament*, chs. 1-2, 7-8, Restoration Reprint Series, College Press, 1969.
14. Souter, Alexander. *The Text of the New Testament*, chs. 1-7, 9, Gerald Duckworth and Co., LTD., revised edition, C.S.C. Williams, 1953.
15. Wenham, John W. *Christ and the Bible*, ch. 7, IntersVarsity Press, 1972.



	GOSPELS	ACTS	CATHOLIC EPISTLES	PAUL, HEBREWS	REVELATION
Alexandrian	P <sup>1</sup> P <sup>2</sup> P <sup>3</sup> P <sup>4</sup> P <sup>5</sup> P <sup>6</sup> P <sup>7</sup> P <sup>8</sup> P <sup>9</sup> P <sup>10</sup> (P <sup>105</sup> ) P <sup>115</sup> N B C L Q T (W-Luke 1— John 8:12) Z Δ Ξ ψ 054 059 060 0162 220 33 164 215 376 579 718 850 892 1241 (1342 Mark)	P <sup>a</sup> (P <sup>30</sup> ) N A B C ψ 048 076 096 6 33 81 104 326 1175	P <sup>20</sup> P <sup>21</sup> P <sup>22</sup> N A B C P ψ 048 056 0142 0156 33 81 104 323 326 424 <sup>e</sup> 1175 1739 2298	P <sup>110</sup> P <sup>111</sup> P <sup>112</sup> P <sup>113</sup> P <sup>237</sup> P <sup>238</sup> P <sup>240</sup> P <sup>245</sup> N A B C H I M P Psi 048 081 088 0220 6 33 81 104 326 424 <sup>e</sup> 1175 1739 1908	P <sup>16</sup> P <sup>17</sup> P <sup>17</sup> N A C P 0207 0169 61 59 94 241 254 1006 1175 1611 1841 1852 2040 2053 2344 2351
Caesarean	P <sup>217</sup> P <sup>218</sup> Θ (W-Mark 5 ff.) N O Ξ Φ Fam 1 Fam 13 28 565 700 7071 1604 Geo Arm Pal-Syr Eus Cyr-Jer (Or)	P <sup>40?</sup> I? I?  (Text type not determined in the remainder of the New Testament)  Cyr-Jer?			
Western	P <sup>22</sup> D (W-Mark 1—5?) 0171  It, especially k e Sin-Syr Cur-Syr Tert Ir Clem-Alex Cyp (Aug)	P <sup>22</sup> P <sup>21</sup> P <sup>23</sup> D E 066 257 440 614 913 1108 1245 1518 1611 1739 2138 2298 It Hark-Syr mg	P <sup>28</sup> D E It Hark-Syr mg Ir Tert Cyp Aug Eph	D E F G 88 181 915 917 1836 1898 1912 It	F?  It?
Byzantine	A E F G H K M S U V (W-Matt., Luke 8:12 ff.) Y Γ Δ Λ Π Most minuscules Goth Later versions Later Fathers	H L S P Most minuscules Goth Later versions Later Fathers	H K L S 42 398 Most other minus- cules Goth Later ver- sions Later Fathers	K L Most other minus- cules Goth Later ver- sions Later Fathers	046 82 93 429 469 808 920 2048 Most other mi- nuscules Goth Later ver- sions Later Fathers

(Courtesy of Moody Press, from *A General Introduction to the Bible*, by Geisler and Nix)



## CHAPTER 2

# GENUINENESS OF THE NEW TESTAMENT BOOKS

### **The Meaning of Genuineness**

Genuineness has the idea of the true, the real, the actual. With respect to the books of the New Testament, genuineness refers to the purported authors of their respective books. We wish to know if they were the products of the apostles and/or those who were associated with the apostles, or if they were written by someone else. Sometimes the word "authentic" is used in this area because we have in mind the idea that the books are trustworthy, and not counterfeit. As in Chapter 1 we wished to know if we had the original text, now we want to know who wrote that text.

### **I. The Reasons for the Discussion**

If the books of the New Testament were written through men inspired by God, the Christian is obligated to treat them as such (that is, as books in which God speaks to us). However, if they were not, then we should treat them as we do all other literature which is not inspired. Hence, the knowledge gained in our discussion about genuineness is of abiding importance to every Christian.

Throughout the centuries since the New Testament was written, the church at large has normally held to the position that the books

were written as follows: Matthew, (by) the apostle Matthew; Mark, John Mark; Luke and Acts, the physician Luke; John, I, II, III John and Revelation, the apostle John; Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, Philemon, Hebrews, the apostle Paul; James, by James the apostle, or James the Lord's brother; I and II Peter, the apostle Peter; Jude, by Jude, the Lord's brother. As the following discussion will bring out, there have been those who did not hold the above views, but by and large, the above reflects the views of the church in the early years and throughout the Middle Ages, as to the authors and their respective books.

In the last two centuries, approximately, the end results of Scientism, Rationalism, etc., and/or various theological positions have caused some to question the traditional authorship(s). However, the evidence which caused the early church to generally unite on the various authors has not changed. It is the theological presuppositions (of the last two centuries), which have been and are being held by various theologians, which have caused different men to hold positions other than the traditional ones. (Included at the end of this chapter will be a number of books the student can read which will present the "newer" conclusions and the reasons for them.)

## II. The Evidence for Genuineness

The evidence for genuineness must be presented from two perspectives:

- a. The evidence for the existence of the books at the time when they could have been written by the supposed authors.
- b. The evidence to be considered for the supposed author.

Some of the available evidence will argue for one or the other of the preceding points, while some will argue for both of them (or against them as the case may be). The evidence available is from several sources (reference the chart, on page 55), that from:

- |                |                 |
|----------------|-----------------|
| a. individuals | c. translations |
| b. canons      | d. councils     |

We will consider each of these various witnesses for genuineness in the order presented.

In addition, each book will have testimony, pro and con, from

sources external to itself (such as the above sources), and that testimony which comes from within it. We thus have *external* and *internal* testimony for or against each book. We shall consider external testimony, then internal testimony.

### III. External Evidence

#### A. INDIVIDUALS

As the chart will show, various individuals testify to the New Testament books in different ways. Though the ones we will mention were not united in their testimony, yet each of them testify to the existence of the book if nothing else. We did not include various authors who wrote against Christianity, though some could have been mentioned who testify in various ways about the New Testament books and their authorship. It is pertinent to point out that we do not have access to much of the material that was doubtless available at an earlier date in history. For instance, Eusebius mentions various sources of information which he used that are not now available to us, and even some of his work is not extant. Hence, were we closer to the years during which the New Testament books were composed, we could cite other testimony than what we do. However, the testimony available to us is thought adequate to sustain our case which concerns the books and their authors.

The testimony of some of the various individuals, which can be considered representative of all, is then as follows, beginning with Eusebius.

I. EUSEBIUS. With respect to this man's testimony, we should mention the fact that he made considerable effort to find out, not only for himself, but for those to whom he was writing, the truth about the books and their authors. He remarks in various places, such as in his *Ecclesiastical History* III. 3., that he had perused "ancient writers." For him, ancient writers would have, doubtless, encompassed those who wrote in the second century after Christ (A.D. 100 to 200), as well as those in the third century after Christ. Eusebius is clear that the 27 books considered to be scripture had preceded from the time of the apostles through the succeeding years to his time. He affirms that seven of the books,

Hebrews	II and III John
James	Jude
II Peter	Revelation

were disputed by some as deserving a place in the New Testament canon. The above books were often considered to be doubtful by the early church, though the reasons for their doubt differed from book to book. With respect to the testimony of Eusebius, the books are without exception considered to have originated in the age of the apostles. He mentions the books, even the disputed ones, so that they might be contrasted with the heretical books then in existence, such as *The Gospel of Peter*, *The Gospel of Thomas*, *The Acts of Andrew*, and others of such nature.

2. CYRIL OF JERUSALEM. He, as with Eusebius, attempts to set forth the New Testament books which had been delivered to his generation from the age of the apostles. He mentions in connection with the books he considers scripture (all the 27 except Revelation) that other books were written which were not to be received as scripture. As to authorship, he like Eusebius, mentions that some few epistles were disputed by some, but most were accepted by the church as products of the apostles or their associates.

3. ORIGEN. This man certainly was the Bible scholar of the early centuries, just as Eusebius was the historian of the early centuries. His testimony concerning the 27 books of the New Testament is that they alone belong in the canon (the New Testament). He remarks about some of the disputed books but does not argue that they do not belong in the canon. He does mention that he considers the epistle of Hebrews not to be the work of Paul, though he considers it apostolic in origin. His testimony, then, is to be considered carefully, both as to the opinions he expresses about the various books and the relation of the 27 "accepted" books to those rejected by him.

4. TERTULLIAN. A contemporary of Origen and Clement of Alexandria, he mentions in a polemic against Marcion almost all of the New Testament books, omitting only James, II Peter, II and III John. He considers them all to be scripture, and asserts that they are to be received as such. This is of interest since Marcion had rejected all the Gospels except Luke (from which he excised the material he thought not in keeping with Christianity) and ten of Paul's epistles, rejecting I and II Timothy and Titus. Tertullian then accepts the Gospels as having originated from the apostles and their associates, such as Mark and Luke; and the other remaining books are ascribed to the traditional authors. He considers that Hebrews was not written

by Paul but by Barnabas. His remark that some churches yet possessed genuine copies of letters from apostles well indicates that the apostles had written to various churches (such as Corinth, Thessalonica, Philippi, Ephesus and Rome) and that the originals could still be seen.

5. CLEMENT OF ALEXANDRIA. According to Eusebius, Clement discussed all the canonical scriptures as well as the disputed books (which included the General Epistles) as well as some disputed books not considered canonical. He gives citations from most of the books of the New Testament and asserts that he had received instructions from teachers who had received theirs directly from the apostles. Thus his testimony concerning the origin of the books in the age of the apostles is important. He seemingly accepts the traditional authorship of the New Testament books, though he considers that Hebrews was written by Paul through Luke.

6. JUSTIN MARTYR. In his principal writings, which were generally written to substantiate the correctness of the Christian faith, he quotes, oftentimes, from the Gospels, designating them by such titles as *The Gospels*, *The Memoirs of the Apostles*, *The Memoirs Composed by the Apostles called Gospels*, etc. Such use by Justin shows that our Gospels were not only known to him but were in rather wide circulation over the Roman Empire, since he expected the recipients of his letters to know them (at least in some ways). One recipient was the Emperor Antonius Pius, and another letter was addressed to the Roman Senate. He makes mention of the writings of Marcion and, like Origen, he asserts the apostolic authorship of the Gospels as well as Paul's epistles, apparently including those he knew Marcion had rejected. His testimony, which basically confirms that of the previous individuals, asserts that the books which he mentions came from the age of the apostles and apparently from the authors traditionally associated with the respective books.

7. IRENAEUS. He, like Justin Martyr, is a witness who lived among people who could remember the apostles, thus his testimony reflects the thinking of people who were then recipients of the apostles' teaching. Not only is this true but the man who preceded him at Lyons was named Pothinus, whose knowledge spanned the years between Irenaeus and the apostles.

In reference to the books themselves, he often refers to them as the

“Sacred Scriptures” or “The Oracles of God,” or refers to the New Testament itself as “The Writings of the Evangelists and the Apostles.” As the chart shows, he was acquainted with almost all the 27 books of the canon and not only places them with the age of the apostles but assents to their traditional authorship, insofar as he makes mention of the fact.

Among the remaining individuals on the chart, Polycarp, Clement of Rome and the author of the epistle of Barnabas reference most of the books of the canon, and certainly place such books well within the age of the apostles. By their usage of such terms as “it is written” or use of quotations from the various books, they unite in their testimony as to the character of the writings which they quote, ascribing to them the quality of scripture.

#### B. CANONS.

Among the seven canons which the chart lists, we would present the following as representative of the rest. Actually the canons presented are the work of individual people, whose testimony does not materially differ in importance from the preceding list of individuals. Perhaps the essential difference is that the men listed as having left canons (sometimes called catalogs) did so to state specifically which books they considered to be scripture (that is, having been written by apostles or under the auspices of apostles).

1. ATHANASIUS. In writing to Christians in his area, he lists the books which he considered to be the ones which belonged in the New Testament. He remarks that the books he listed were “delivered to the fathers” by those who were “eye witnesses and ministers of the word” and that he had learned these things “from the beginning.” He concluded his list by writing a warning concerning the books that they were not to be added to or taken away from. It is of interest that the books which he lists had apparently existed a long time and had a considerable reputation as being scripture. His list of books that were to be received as scripture was identical to the 27 books we now have in our New Testament. It is of interest, then, that he actually considers scripture some of the books considered doubtful by others. Not only is this fact true, but apparently his predecessors had imparted this general conclusion to him.

2. MURATORIAN CANON. This list of books was drawn up ca. A.D. 170. It is apparently the earliest catalog of New Testament books now

extant. The canon was discovered in 1740 by an Italian named Muratori in an old library in Milan. The catalog is to some extent fragmentary, some of it having been lost. It originally listed the books that were to be in the New Testament, beginning with Luke, John, etc. It seems to be apparent from the opening sentence that the part lost had listed Matthew and Mark as preceding the Gospel of Luke. All the other books of the New Testament are then listed except Hebrews, James, I and II Peter and I John. Since it contains Philemon, II and III John, it is probably that the list included the epistles which seem to be omitted. If this supposition be true, then the canon lists the 27 books as we now know them to be in the New Testament. Whoever the author was of the original list, his personal knowledge of the books could easily have spanned most of the second century after Christ. Certainly older acquaintances could have lived when John the apostle lived. These as possible sources of information are rather good.

3. MARCION. This man was a disciple in the church at Rome before he became a leader of the sect known as the Marcionites, after his own name. Marcion believed that the New Testament should not reflect any Jewish thought but should be completely free from such influence. Hence, he accepted only Luke's Gospel (and excised all Jewish thought from it) and ten of Paul's epistles. He thus rejected the other books such as Matthew, Mark and John, Acts, etc. because he considered such books to contain "anti-Christian" thought. Obviously, he could not reject books not in existence, which shows the existence of other books (such as he rejected). Moreover, the reason he rejected books which others received was not because he considered them non-genuine, but rather because he denied the apostolic authority of their authors. Marcion's position then produces the following result: the 27 books of the New Testament were in existence. Even those which he rejected were accepted by others such as Irenaeus, etc.

The above canons actually witness to all the books which we have in our New Testament, both as to their existence and their character. This witness is extended back to the second generation from the apostles.

### C. TRANSLATIONS

The evidence to be obtained from translations is of interest in our

inquiry because of the nature of translations themselves. Consider the following: when the New Testament began to be put into writing, though Christians were scattered throughout the Roman Empire, most of them probably could read Greek, which was the trade language throughout the Empire (even though Latin was the official language). Hence, it seems to be the case that the New Testament began to be written in Greek, and apparently was circulated throughout the churches in Greek manuscripts. Since most could read the Greek language, at least to some extent, the demand for a translation in another language would be much less than might otherwise be the case.

Then, a translation is not made unless the need for the translation is felt. Stated differently, there must be people in another culture, who speak a different language, who not only know of the existence of the New Testament but who also feel the need for that New Testament in their own language. It is also significant that the spread of the Gospel literature probably was not so easily done as is the case today. Remember: There were no rapid means of communication, such as radio, airmail, etc. Hence, it might be sometime before people in countries other than Palestine learned of The Faith, let alone know that there were books written which related to The Faith. Further, some language groups did not possess a writing system, which would impede translation processes, or, if they did possess such, would need someone who could and would do the translation work. With this in mind, the information we present on the evidence from translations ought to be considered carefully.

We have chosen to briefly describe all three of the translations mentioned on the chart. We think the translations which were made in Egypt are also worthy of being considered by us. We will mention these first.

1. THE COPTIC TRANSLATIONS. The Gospel soon spread to Egypt and to surrounding areas. It was not long then until people wanted the books of the New Testament in their own dialect, even though they might be able to understand Greek. Hence, two early translations in Egyptian dialects were made. They began to be made probably before the end of the second century after Christ (A.D. 150-200).

The language used for the translations is called Coptic, which was the form of Egyptian writing at the time of the New Testament



writings. This Coptic writing was used for several dialects in Egypt, especially the dialects known as Bohairic and Sahidic. Northern Egypt (Lower Egypt), the area around the Nile Delta, and close to the city of Alexandria (where Clement and Origen taught), was the area where the Bohairic dialect was spoken. Southern Egypt (Upper Egypt) was the area where the Sahidic dialect was spoken. Probably this dialect was the first of the Egyptian dialects to have parts of the New Testament to appear in it.

2. SYRIAC TRANSLATIONS. The Syriac people spoke a dialect of Aramaic, which was the language spoken by Jesus and the people in Palestine (though the dialect which was spoken differed from the one in Syria). With the early activity of the Christians in Syria, as in Antioch, it is no surprise that the New Testament began to appear in the Syriac dialect by the middle of the second century after Christ. There are two versions in the Syriac dialect which are of interest for our study. They are the versions known as the Old Syriac and the Peshitto Syriac. The Old Syriac was apparently made at or about A.D. 170-200. The only direct testimony which we have from this version is with respect to the four Gospels. Indirectly, some of the church fathers make reference to the books of Acts and Paul's epistles which it apparently contained. The Peshitto version was probably made around the early fifth century after Christ. This version is considered to be a recension from a text that dates much earlier than the time of its production. These two Syriac versions witness to all the books of our New Testament except II Peter, II and III John, Jude and Revelation. Obviously these versions represent the thinking of people who were closely related in time to the apostles and their contemporaries.

3. OLD LATIN TRANSLATIONS. Africa soon came to be a major area where Christianity was spreading, especially along the Mediterranean Sea coast. Hence, along with the demand in Egypt, others in Africa wanted the New Testament in their language. Therefore, the New Testament in Latin began to appear in various places throughout the Roman world, and specifically in Northern Africa, around the city known as Carthage. There were several different versions of the Old Latin, since the dialect of Latin spoken in Africa differed somewhat from that in Italy and/or other areas of the Roman world. The probable appearance of the Old Latin versions was ca. 150 to 200. It is distinctly possible that Tertullian and Cyprian

both quoted the Old Latin which circulated in Northern Africa. The only books excepted from this version were Hebrews, James and II Peter. Otherwise, it bears testimony to the books which are now in our New Testament.

#### D. COUNCILS.

As the church grew and spread throughout the world, people were as interested in knowing what books were canonical as we are today. In fact, many of them had to make a choice between their life and the scriptures, since persecution sometimes centered around the possession of the New Testament. If one were going to keep New Testament books in one's possession, at the risk of his physical life, such a person would be rather interested in determining just which books were scripture and which were not. Hence, the church soon began to meet in councils to determine which books were and which books were not sacred. As the chart shows, four councils are of interest in our study of genuineness. The council of Carthage is representative of these meetings. In this council, which met to determine the canonical scriptures to be read in the churches, they named the books of the New Testament as follows:

"Four books of the Gospels	Three of John
Acts of the Apostles	One of James
Thirteen Epistles of Apostle Paul	One of Judas
One of the same to the Hebrews	One book of the
Two Epistles of Apostle Peter	Apocalypse of John."

They also make it clear that such information had been given to them from their "fathers".

Thus the council decided in favor of the books which we presently consider to be inspired and which comprise the New Testament. By the same action they decided against many other books which were then in vogue in certain areas of the world. It needs to be stated that the councils and others whom we have considered did not make the books canonical. Rather, they simply recognized the books as belonging in the canon because of their inherent nature. The books were authoritative and canonical when they were written by the author. It took sometime, however, for the church at large to recognize which ones were so, and thus to be received as such.

## IV. Internal Evidence

In the preceding paragraph, we mentioned the testimony that is to

be gleaned from the books themselves. We call this internal evidence. We will now consider the individual testimony from within each of the books which we now receive as being canonical, as to its testimony for or against the traditional authorship. We shall include with this information some additional external testimony as it applies to each of the books individually. We surely encourage additional reading in this area, since much of the internal evidence is subtle, involved and open to question at times. Again, one's individual presuppositions will play a prominent part in the decisions made. Moreover, to have considered all the internal evidence, arguing it pro and con, would have demanded a greatly extended book. We have included various books at the chapter's end to give the student more information in this area. Use it! We also encourage the student to read each of these books as they are studied, considering whether the said author could or could not have written it. Don't rely only on someone else's words — study for yourself!

It is pertinent now to remark as follows: whether one considers the evidence for a book from the external or internal point of view, he will give the various bits of testimony certain values. This presents the problem which faces each one who considers the various kinds of testimony: what value should be placed upon each separate part? For some people the external testimony is considered far better. For other people the external evidence is conflicting and the internal evidence is considered much better. Regardless of which position one holds, whether these or a combination of them, the subjectiveness of the appraisal cannot be eliminated by anyone. When the internal evidence is considered, whether one weighs the factors of various styles, syntax used, historical remarks or allusions, all these and others will be evaluated in various ways. As an illustration, the early church differed as to the author of the Hebrew letter. Some thought Paul could not have written it. Others thought that Paul dictated the thoughts but that the actual writing was that of someone else. It is certainly possible to consider all of these in respect to that book. It is not an impossibility that Paul was the author, even though the style of presentation or the theme presented differs somewhat from other epistles written by him. Such is the story with every book of the New Testament. Thus when we come to consider each book, keep these things in mind.

Each book carries a certain amount of internal evidence which must be considered. For instance, is something stated within the

book that the author could not have written? Is something in the contents which the author would not have written (meaning that he would not be guilty of such; or, that it is obviously a forgery)? If, on the other hand, the book contains the author's name or something of the nature, and has no contrary evidence within it against the supposed author, then that must be considered as presumption in favor of the supposed author. Obviously, one must be careful with the evaluation of such material. Yet it certainly deserves to be appraised for its evidential value.

In our situation, being far removed from the time of writing, we must accept some testimony on the authority of others. This is basically what we have presented in the preceding pages which involved external evidence. We will now weigh that testimony as it is compared with what the books have to say for themselves. An exhaustive study is not intended, since the students may peruse various commentaries and/or introductions for such treatment. We will attempt to present at least some of the evidence in each book. Obviously, we have been selective in the material presented.

*Matthew.* This book is without an expressed statement of its author or date within the body of the text. The earliest manuscript copies of the Gospel have "according to Matthew" affixed to them. The "title" as such represents the considered opinion of the early copiests that the traditional authorship is correct (the same general truth is applicable to almost all of the rest of the New Testament books). Though the chart at the end of the chapter does not show it, Papias writes that Matthew composed a Gospel (the Logia), which is rather probably our Matthew. Hence, when we consider the contents of the book, we must consider if the traditional author (Matthew the apostle) could have written it; both from the viewpoint of when it was written and what it contains. In consideration of what the book includes, some things within it could be considered as testimony for Matthew. For instance, when Matthew was called to be a disciple of Jesus (Matthew 9), he states that the feast was in "the" house, (Mark and Luke's account states that it was in "his" house, which they would do in speaking about Matthew). He writes from the viewpoint of it being his own house in which the feast was held — quite natural! He alone calls himself the "publican" (or the tax collector). The other Gospel writers do not do so.

It seems to have been written before A.D. 70, since the prophecy

which Jesus made concerning Jerusalem (Matthew 24), is not mentioned as having been fulfilled. It seems more likely that if the book had been written after A.D. 70, the author would have mentioned the fact of the prediction and its fulfillment.

On the other hand, it seems to have been written sometime after the death of Jesus, since the remark concerning Judas (Matt. 27:8) must be viewed from the perspective of the passing of time. The same thing is true of Matthew 28:15.

Considering the total book, Matthew could have written the book as it stands. There is nothing which would be proof positive that he did not write it. The various attempts to present material from a Jewish point of view to Jewish readers (such as "kingdom of heaven" rather than "kingdom of God," the extensive quotations from the Old Testament, both from the Septuagint and the Hebrew text, the recurring phrase "son of David," and of various other pieces of evidence that would be persuasive to a Jewish mind) seem to indicate a person like Matthew, the apostle. The writer very often "assumes" his readers will know Jewish customs or thought. For instance, the Law is often mentioned in various ways, traditions of the Scribes and Pharisees, various Jewish scruples, and Jewish history, etc. The rather obvious presentation of Jesus as the Messiah and, as such, the fulfillment of prophecy, is the major emphasis throughout the book. The most reasonable choice for author is Matthew Levi.

*Mark.* As with Matthew, the book does not name the author nor the time of writing within the body of the text. But the same facts are true of it as were stated about Matthew (see above). Hence, we will consider what evidence there is that Mark could have written it. The author of the book, like Matthew, related the prophecy of Jesus concerning Jerusalem (Mark 13) without relating its fulfillment. Hence, it is probable that book was written before A.D. 68-70.

There is some external evidence (from Papias) that (John) Mark wrote under the apostle Peter's direction. Others, such as Irenaeus and Origen, bear witness to this same idea. In reading the book, it seems to be apparent that Peter is less conspicuous than he is in Matthew or Luke, at least from the viewpoint of things that would be complimentary to him. However, some of his failures are mentioned, including his denial of Jesus (Ch. 14) and his rebuke of Jesus (Ch. 8). But this is somewhat true of the accounts of any of the apostles in the book. The author does not present them as perfect, but rather as

fallible, unbelieving at times, misunderstanding at times. It must be stated that the Gospel is always styled "according to Mark" and not according to Peter, however. This leads us to say that even if Peter is "behind" the writing, Mark was yet considered as "the" author. It is noticeable that early church fathers made much out of apostolic authority. Any consideration of an author such as Mark (or Luke) indicates careful consideration by them. Any acceptance of such persons as authors speaks forcibly that the authorship has been carefully weighed before any such departure from the norm was made.

The text in 14:12-16 seems to indicate the viewpoint of someone at the house, familiar with it, as Mark would be if it were his mother's house (which was later used by the Christians, Acts 12). Many consider that 14:51-52 is an incident involving Mark himself, though not specifically stated as such.

There is no good reason why the early fathers would assign the book to someone like Mark if the evidence were not rather strong for him. Indeed, the supposition that Mark wrote in Rome, primarily for Gentiles, is borne witness by the several different ways that show the book was written to Gentiles rather than Jews. The lack of many things "Jewish" (such as the genealogies, and unexplained Jewish customs, and frequent references to the Old Testament Scriptures), coupled with the presentation of Jesus as a man of power (cf. the centurion's conclusion: "Certainly this man was the Son of God") to be preached throughout the whole creation gives some validity to the argument for Mark writing in Rome (though other possibilities exist, of course).

Internally then we do not have any evidence that rules John Mark out or that conclusively shows him to be the author. However, he is certainly more likely than anyone else.

*Luke – Acts.* Any consideration of this Gospel necessarily includes the evidence for the author of Acts, since both are rather obviously written to the same person by the same person.

Historically speaking, the books were written close to the year A.D. 63, since this is approximately the year with which the book of Acts ends, concluding with Paul's imprisonment in Rome for two years. The two year period can hardly be later than A.D. 63. It was written at a time when the readers would know the various personalities mentioned in the two books, such as various rulers (like

the "Herods") during that period (Though there are five different personalities mentioned in the New Testament who are named Herod, the uninformed reader would not know but what the same person is in mind each time, since the author does not identify them). Like Matthew and Mark, the author mentions the prophecy of Jesus concerning Jerusalem (Ch. 21) but without its fulfillment.

The author of the books lived at such a time that he could search out various facts from others who knew them, though some years had passed since some events had occurred. In the opening verses of the Gospel, he mentions talking with eye witnesses, which would necessarily circumscribe the time in which it could have been written. Some of the events in Acts were apparently recorded through the testimony of others. But beginning with chapter 16, he himself is an eye witness of part of the events thereafter recorded.

The above facts argue for Luke, Paul's traveling companion, being the probable author. He certainly lived at a time when he could converse with eye witnesses, and at a time when he could participate in some of the recorded activities.

From the viewpoint of the Acts' account, only Luke is any real possibility. Other traveling companions (such as Timothy, Sopater, Aristarchus, Secundis, Gaius, Tychicus, and Trophimus) of Paul, known from his writings, are eliminated for one reason or another. Silas and Titus are possibilities, but there is no external testimony for them, but much for Luke.

In respect to his material, the gospel is clearly intended for a person, Theophilus, and the selection is in keeping with its recipient who was most likely not Jewish, but Greek. The cosmopolitan flavor of both books, which show that Jesus was "good tidings for all people" and to be preached unto the "uttermost part of the world" bears testimony to this idea. As there is no evidence which is proof positive against Luke, the traditional author is the most likely one for each of the books.

In addition to these facts, the earliest testimony for the books (for they were customarily regarded as a unit) is unitedly for Luke. No one else is mentioned except him. Since there were other possibilities, it is of no small significance that Luke was considered to be the author in question. As previously stated, only in "modern" times have these traditions been challenged, but no-compelling reasons have been cited to disapprove Luke as author of the Gospel and Acts. Hence, we so believe as did the early church.

*John*. This book does not specifically name its author, nor specifically the date of composition. It is then like all the books of history in this respect. Yet, as stated about Matthew and Mark (and as is true of Luke), the early appellation "according to John" on the various manuscripts must be considered by anyone who disputes the traditional authorship of the apostle John.

In consideration of the material within the book, it is a rather obvious fact that it does not cover the same ground as Matthew, Mark and Luke. It is also rather obvious that it was written with these three books in mind. Hence, we conclude that the probable date of composition was sometime after A.D. 70. The traditional time of writing is ca. A.D. 90-96.

Yet, the author claims to be one of the disciples of Jesus (note "we" in 1:14) and further identifies himself as one whom Jesus loved. Since there are only three disciples who were that close to Jesus, the author is necessarily Peter, James or John. James was beheaded earlier than the book was apparently written. Peter is differentiated from the author, leaving only John. Since the book recounts part of the ministry of John the Baptist, who is designated in this book as John, it seems clear that the author is the other John (that is, John the apostle).

Other events in the book indicate that it was written by someone who knew Jesus and his ministry rather well. It also seems to have been written by someone who knew Jewish customs well and detailed geographical facts about the land of Palestine, yet was written when such things might not have been so well-known to his first reader(s). The author clearly shows that Jesus was Jewish, and sent to the lost sheep of the house of Israel. Jesus is often shown to be intimately involved in Jewish things, such as quoting Scripture (cf. Ch. 3, 5, 6, 8, etc.), yet rejected by his own people, 1:11, though the lamb of God, sent to take away their sins, 1:29, and finishing that which God sent him to do (19:30).

The previous conclusion that John the apostle wrote it toward the end of the first century, and in or about Ephesus, would fit these facts as well as any, and better than most. Irenaeus specifically states that John, the apostle, wrote it, from Ephesus, and that such information had been received from Polycarp, a follower of the apostles (so Eusebius).

Thus, as with the other books, there is no evidence that would



insist John could not write it. There is considerable evidence that points to John the apostle, who thus appears to be the author.

*Paul's Epistles.* All of the epistles, beginning with Romans and ending with Philemon, purport to come from the apostle Paul whose name is at the beginning of each of the letters. Hence, we begin with that fact clearly attested.

In consideration of each of these books, we ask if they contain material which Paul (the purported author) either would not have written or could not have written. We attempt to find if they bear other testimony for his authorship, especially in light of knowledge we have about him from the book of Acts. We attempt to discover if the information in each of them is of such nature the apostle (Paul) could not have written it, or events occurred at such a place and time that would rule him out. It is fair to say that Paul used Tertius, and perhaps others to write for him, but such does not negate apostolic authorship as such. It is of some interest in considering syntax, style, etc.; however, since some of the problems noted in the various arguments may be traceable to this factor.

Over the centuries men have argued about these various books from the viewpoint of style, content, syntax, destination and other things. Generally speaking, they have all been questioned or disputed with reference to Paul's apostleship, excepting Romans, Galatians, I and II Corinthians. Most of the rest have been asserted to be forgeries or written by someone else other than Paul. In reviewing the proposed arguments against Paul's authorship of these various books, it seems rather apparent the arguments have normally been founded upon differences in style or content (note Harrison, pg. 306), or such things as vocabulary and/or syntax, which really stem from the negative critics of later centuries (cf. Guthrie, pg. 11-13, *The Pauline Epistles*). As we have before suggested, all of these are rather subjective in nature. We do not think any of them can be proof positive against Paul's authorship. Rather, each book contains allusions and/or evidence that can (easily) agree with what we know of Paul. Hence, the internal evidence is generally for Paul's authorship (though not absolute proof), and certainly not antithetical to it. Finally, only three (I and II Timothy, Titus) have remained in dispute. The other ten (excluding Hebrews) are considered as Paul's "undisputed" works.

Taking the books in the order they appear in our Bibles, some of the evidence is as follows (remembering that all claim to be from Paul):

*Romans* is early ascribed to Paul, and consistently so. The allusions in 11:13 and 15:15-20 certainly show its author to be Paul. Some few have rejected it as such, saying that either 1) no such church was in Rome, or 2) Paul could hardly have known all the people mentioned in Ch. 16. Neither of these objections, which are typical, carry enough weight to be convincing. Conversely, this is a letter which Paul wrote to a congregation where he had not been, and the various greetings are understandable. They show how much Paul cared for the group in Rome even though he had not been there in person. As to subject matter, and treatment thereof, in comparison with other epistles from Paul, we find no reason not to consider Paul as the writer.

*I and II Corinthians* are both quoted and asserted as being epistles of Paul very early. Though the epistles differ from each other, yet both have the "ring" of Paul, the apostle. Both have enough internal likenesses to Acts or Paul's other writings that few attempt to argue against them, as, for instance, I Cor. 4:6-13; 9:3-7; II Cor. 11:21ff., coupled with Acts 9:22-26; 13:2, etc. The second letter appears to be a rather natural response of Paul to the good information brought to him by Titus (note here Ch. 7).

*Galatians* is so much quoted early, and always referred to as Paul's epistle, that it often is considered to be the one epistle most likely Paul's. Internally, the historical references, such as Ch. 2 with Acts, and the similarity of subject matter with Paul's preaching as seen in Acts, all bear so heavily for Paul that it is rather useless to argue otherwise.

*Ephesians*, as the above books, was very early quoted as being Paul's (cf. Marcion's "New Testament"). Internally, it appears to be written at the same time as Philippians, Philemon and Colossians, especially the latter. The great amount of internal reference to Paul, his work, and close relationship to the readers, all combine to testimony in behalf of Paul. Moreover, in all four, his status as a prisoner, as in Eph. 3:1, 13; Phil. 1:7; 2:17; Col. 1:24; 4:3; Phile. 1, 9-13, 23, and the various persons mentioned, correlate with such texts as Acts 20:4-5 and Ch. 28 to show Paul as the likely author, as

well as to argue for the time and place of writing (which was most likely in Rome, A.D. 61-63). Tychicus delivered Ephesians and Colossians; Onesimus accompanied him and took Philemon his letter. These are rather strong links in the argument for Paul. It may be added that some consider this epistle was originally written to Laodocia, not Ephesus. There is some manuscript evidence against the phrase "in Ephesus," 1:1. Col. 4:16 refers to a letter to Laodocia. However, as Harrison points out (pg. 310-311), said letter may well not be the letter we know as Ephesians. In either case, though, Paul's authorship is not in question. Others have argued that the (apparent) Docetic background of some statements in the book show a time later than Paul's time. But that argument, if such it be, is based on our ignorance of the situation to which Paul wrote. The point attempted is, then, not convincing.

*Philippians*, in addition to the above general information, is replete with evidence for Paul's authorship. Though more of a personal letter than a doctrinal treatment (as is Ephesians and Colossians), it clearly shows Paul, the tender-hearted apostle, writing to friends who had supported him. The references to Timothy in 1:1; 2:19-24; and that to Caesar's household in 4:22, coupled with 4:15-16 and Acts 17 point directly to Paul.

*Colossians*, besides the above discussion under Ephesians, and like it, purports to be Paul's letter. Early external sources, placed with such as 4:10-14 and Philemon 23-24; 4:17 and Philemon 2, declare its writer to be Paul. Similarity in the discussion of Christ, 1:14ff., with Philippians 2:5-11 and Ephesians 1:3-23 directs the reader to Paul. Some have considered Colossians genuine, and Ephesians a later work, embodying words and concepts from Colossians. However, there is not enough evidence to substantiate this position; while the remaining evidence rather convincingly points to Paul. Additionally, many argue for dependance of Colossians upon Ephesians, or that both were written in the same time span. The last seems the best solution to the obvious relationships between the two books, and also argues for the same author; in this case the apostle Paul.

*I and II Thessalonians* have, generally, as early attestation as other epistles of Paul, and there is no good argument against them. The combined evidence is so much for Paul that very few, and those in

modern times, have held for another author than Paul. Those who translated the Old Latin and Old Syriac versions included these books, thus giving evidence of the esteem in which these epistles were held. Guthrie shows in a footnote, pg. 185, that few attempt to dispute Paul's authorship of II Thessalonians, let alone I Thessalonians. Internally, the likeness of subject matter, such as the Second Coming, the obviousness that the same group is addressed in both books, the inclusion of the same persons in the greetings, and comparison of texts such as I Thess. 2:2 with Acts 16:22-23 combine to place these letters under Paul's name as author.

*I and II Timothy* are both so clearly linked together that to argue for one is to argue for the other. Some have tried to do otherwise, but without success. In fact, the three "pastoral epistles" are of such nature that they are normally considered together (cf. Harrison, pg. 330). Their acceptance by the early writers is as good as that of Galatians or Philipians, and some think better than that of I and II Thessalonians.

Marcion did not include them, but Tertullian says that he did so because he (Marcion) was opposed to their Jewish bias. Such action on Marcion's part attests to their early age and accepted authorship by the Church generally. If Polycarp actually used I Timothy, his testimony is greater than that of Marcion. Moreover, if the internal evidence is rejected, there is no testimony for another author in the early writings of the church, which rather bears witness to Paul. Internally, the various personal references to the writer, Paul, or to the recipient, Timothy, show the unity within. The lack of any corroboration with other historical records (such as Acts) does not necessarily prove Paul couldn't have written them, or the events mentioned could not have happened. Some argue that as Paul expected to be released from prison, Phil. 1:25 and Philemon 22, such release came, since the charges were not convincing. He then visited, among other places, Spain. Later imprisoned again, he wrote Timothy, then laboring at Ephesus, and Titus, in Crete. If such be so, then the "apparent" differences vanish. Then, some charge that the seeming differences in subject matter and vocabulary between these and other epistles of Paul, along with the (apparently) "advanced" church organization, combine to disprove Paul as their author. Yet the letters themselves, if taken at face value, show that the various congregations were "advanced", all disclaimers notwithstanding.

Acts 14 shows that Paul established elders in congregations which he established, many years before these epistles were written. However, some subject matter is the same as well as some vocabulary, and with no plain historical evidence to the contrary, the arguments are not sustained. We will again point out that too much subjective evaluation, while ignoring external testimony, causes such arguments to be futile. As further examples, the church organization shown in Acts 14:23; Eph. 4:11; Phil. 1:1; I Pet. 5:1ff.; etc., show that Paul could have written as he did in I Timothy 3, etc.

*Titus.* The arguments for I and II Timothy also are valid for this book. The same general objections of recent years, and the same wide acceptance of the early church, are true of all three books.

*Philemon.* As previously stated under the discussion of Colossians, the close connection of these two epistles, plus the clear evidence for Paul as the writer rather preclude much argument for another author. The epistle has been resisted by some because Paul apparently does not advocate freedom of slaves. The text of I Cor. 7:17-24 is similar in tone to this epistle. But Paul also treats the subject in Eph. 6:5-9 and Col. 3:22-4:1, and yet does not "encourage" slaves to rise in revolt. In fact, however, he does show the true relationship of each person to the other (regardless of cultural status) and of each in Christ to God. Such teaching, if understood and accepted, would have dispelled any such stations in life as master/slave. Hence, the epistle, and Paul's authorship, are not to be rejected on such grounds.

As a sort of summary of these thirteen epistles, by the year A.D. 180, these were all held to be books by Paul throughout the churches generally. The testimony for Hebrews was mixed, but the same was not true for these books now in question.

*Hebrews.* This epistle has been an enigma with respect to its authorship and date from the earliest known time. It is not even addressed to anyone particularly, though its contents seem to have Jewish readers in mind. It was addressed to people who would know the author, as Ch. 13 shows, as well as his friends and present state in life. Hence, though we may be unsure of its writer, the recipients were not so.

As may be seen from the discussion of external evidence, the early church was divided about its authorship, some arguing for Paul, others against Paul. Internally, there is nothing that would necessarily

militate against his authorship. Though the mode of presentation is somewhat different than that of II Corinthians, for instance, it is not any more deliberate in style than Romans or Ephesians. The subject matter of it, being the relationship of the Old Testament to the New Testament, is certainly not foreign to Paul's writings, as evidenced by such epistles as Galatians and Philippians, though it is dealt with in a different manner. Some argue that 2:3 rules Paul out. Yet depending upon the interpretation of it, the apostle could have included himself (note I Pet. 5:1; Peter is a "fellow-elder"). It is rather difficult to decide how the Eastern churches rather early held to Pauline authorship (Clement of Alexandria, for instance) if there were no good reasons for it. Hence, whatever may be said about the book in toto, the apostle Paul cannot be ruled out.

Whoever wrote the book certainly knew the law specifically and the Old Testament generally. It cannot be argued that the Timothy of chapter 13 or the allusion to the author's imprisonment definitely pinpoint Paul as the author. These things do fit into what we know of Paul, however.

As to the time of its composition, it seems to have been written to a people who had some problems with the law system. Apparently this would be especially true if the temple were yet in existence. Thus the evidence probably shows it to have been written prior to A.D. 68-70. So, internally we have no evidence that Paul could not have written it. Externally the evidence is divided, generally for Paul or someone unknown. The fact that the Western churches could not disprove the position of the Eastern churches, but rather finally accepted Paul's authorship, lends support for Paul as the writer.

*James.* This epistle begins with a claim for authorship, being ascribed to James. The author is further described as a "bondservant of God and the Lord Jesus Christ" and to have written to the twelve tribes scattered abroad. Such are the facts. The problem is this: "James" is too common, and the descriptions too general, to pinpoint anyone definite. Yet, the writer obviously writes expecting to be obeyed. Besides this, the name James (or Jacob) could only be used if its owner would undoubtedly be known in distinction to many other "James". The only person on the New Testament pages who fits this description is the Lord's brother, James. Note Acts 15; I Cor. 15:7; Gal. 2. It is worthy of consideration that the book shows similarity of

thought to James' expressed thoughts in Acts 15; and to the "Jewishness" seen in Matthew's gospel; along with general ideas found in the Sermon on the Mount. Some also consider that the epistle reflects the thought and history in the Old Testament, which would be natural if someone as James, the Lord's brother, were the author.

Of the men mentioned in the New Testament who could most likely have written the book, we would think of James the apostle or James the Lord's brother, who was in the church at Jerusalem. The apostle was killed by Herod in A.D. 44, and the latter James was killed in A.D. 63. Either of the men could have written it (assuming the author to be one of these two), though the apostle is not too likely. There are many allusions to Old Testament history or scripture, and either of the men could have so written. From some of the references in the book (such as those in 3:12 and 4:7), it seems to be written to people who were acquainted with the land of Palestine, as well as by someone who knew that land. There is no internal evidence that would preclude either of the men being its author. The "dispersed" people coupled with the apostle's early death rather point to the Lord's brother, however. Considering his position in the congregation(s) at Jerusalem, and the lack of any specific destination for the epistle, he is the more probable choice.

*I and II Peter.* These two books claim to have been written by Peter, an apostle of Jesus Christ. In each of them, evidence is rather strong for Peter's authorship. As illustrations of the foregoing fact, the first epistle speaks of the author as being a witness of the sufferings of Christ (5:1). The second epistle speaks of the author as being present at the transfiguration of Christ (1:16ff.) and having written a prior epistle to the same disciples (3:1). These facts, coupled with some likenesses between both epistles as to subject matter and characteristic expressions, seem to show the fact that they were written by the same author.

There are some similarities to Paul's epistles as to subject matter, since the author certainly had read some of them (II Peter 3:16). This fact indicates something of the time of writing.

There is no evidence in either of the books that would forbid the fact of Peter's authorship, though they vary somewhat in subject matter treated. However, one would not expect the same subjects to

necessarily be treated twice, or even the same subjects treated in the same way twice. Hence, it cannot be said that Peter could not have authored either or both of the books.

For the first epistle, the evidence is about as strong and certainly as early as that for any epistle. It was attributed to Peter and thus considered canonical as far back as our evidence takes us. Going the other way, the book was readily and widely considered to be Peter's handiwork.

The second epistle, though purportedly from the same pen as the first, was not nearly as accepted as it, nor is it now. Outside the book itself, little early acceptance is found, though outright rejection is absent. Origen regarded it as Peter's. Perhaps the fact that several epistles "from Peter" were in circulation made the churches choose very cautiously. In point of fact, it was finally held to be authentic.

When we turn from this view to the epistle's own testimony, it is plain and abundant that Simon Peter is the writer. So strong is the evidence, that the book is either authentic or a forgery of the first order. One of the reasons why some reject it as genuine, however, is these very plain claims for Peter. Another reason is the obvious relationship of Ch. 2 to Jude, though wide disagreement exists in that regard. It is right to add that parallels to other books are evident, not only here but in other books, but such facts do not militate against apostolic authorship. The only thing necessarily proved is that there are similarities, whether small or great. The conclusion still is best that this epistle belongs to Andrew's brother, Simon.

*I, II and III John.* These three epistles are not ascribed to any author by name (only "the elder"), nor are they dated as to composition. Hence, we must consider them from that viewpoint. The last two are among the group sometimes referred to as the "anti-legomena". One of the major reasons for this is doubtless their brevity; as well as their late composition in comparison with other New Testament books, and their anonymity.

The first epistle rather obviously points to the apostle John or whoever the author of the Gospel of John was. The first few verses of chapter one clearly show the author to have been an eye witness of the Lord. In consideration of the remaining subject matter and style of the book as compared with the Gospel of John, we draw the same conclusion. Some now reject this position, but presuppositions about the Gospel (of John) cause this. There is certainly not anything within



the books which John could not have written. Early testimony to it (Polycarp, Irenaeus, etc.) definitely ascribes it to the apostle John. Internally, the evidence is evidently most favorable to him. We see no reason to disagree.

The remaining two epistles, very short in nature, are enough like the first epistle to favorably point to the same author. Again, it cannot be said that John could not have been the author. However, disagreement stems over the identification of the person called "the elder." Most critics hold this person is not the apostle, but another person. Nothing conclusive is given however, and Peter's use of the term in 5:1 argues against their position, as does that of Paul, Phile. vs. 9.

As to dates of composition, there are no historical facts that would keep us from considering them to have been written by the apostle John. We thus concur with the early views that all three were produced by John.

*Jude.* This book claims to be written by Jude, who is further designated as a brother of James. This reference is so obviously pointed at James of Jerusalem, that the conclusion is almost foregone. However, there was an apostle named Jude, Lk. 6:16. Whether the author was an apostle or one of the Lord's brothers (see Luke 6:16 and Mark 6:3), we know not for certain. The epistle could have come from either of these men. Generally speaking, the author is considered to be the Lord's brother, not an apostle, nor the brother of an apostle. He perhaps distinguishes himself from the apostles by the reference in verse 17.

As to the contents of the epistle, there is nothing within it that is of such nature that either of the purported authors could not have written it. It seems to have been written at a time when The Faith had been proclaimed for some years but men had infiltrated the church with false doctrine. However, we are not sure just what time this might have been. The reference to the book of Enoch (verse 14) does not mean that an apostle could not have written it, or anyone inspired, since the inclusion of such a quote does not preclude inspiration of the author (note Paul's usage in Acts 17:28b). The likeness to II Peter 2 does not mean that either of the authors copied from the other, though it would be no sin if such they did. Even if one did, that still does not mean the respective traditional authors could not have written the respective books. The book was used early, and

the author considered to be as just presented. There are no good reasons to demur from this position.

*Revelation.* This book claims its author to have been John, written on the island of Patmos, and written at such a time that the various churches mentioned were in existence and had been so for sometime. According to the statement of Irenaeus, the book was written by John who was exiled to Patmos near the close of the reign of Domitian (who died in A.D. 96). Thus we begin consideration with these facts in mind.

Various arguments have been presented by people as to the possible authorship. Since the book is highly figurative, at least generally, it is difficult to decide who could not have been the author. The many allusions to Old Testament history, facts and scriptures, seem to point to a Jewish author. There is nothing that would keep the apostle John from having been the author. This is stated even though the syntax and style somewhat differ from the Gospel and the three epistles. However, the subject matter is rather different in Revelation, and the time and place of writing are doubtless different. These considerations may well account for the differences which are more or less obvious. On the other hand, likenesses in words used, in the contrastive thought patterns, and the fact that the early church (second and third centuries) conclusively held to the apostle John as the writer make the case much stronger for John. Any other man named John may have written it, but there is no evidence for such, only speculation. The apostle is rather surely the author.

### SUMMARY

Having considered the internal evidence of the various New Testament books and weighing that in light of the external evidence previously presented, it cannot be said that the traditional authorship of these books has been ruled out. If anything, the traditional authorship from the various external sources is enhanced by the internal testimony within the various books. We thus conclude that the various books were written by the respective authors as are ascribed to them above, and properly form our New Testament.

We then consider that 1) the text is firmly established, thus providing the various statements of fact about times, places, events, etc., and 2) that the information concerning the several authors points rather clearly to the traditional writers.

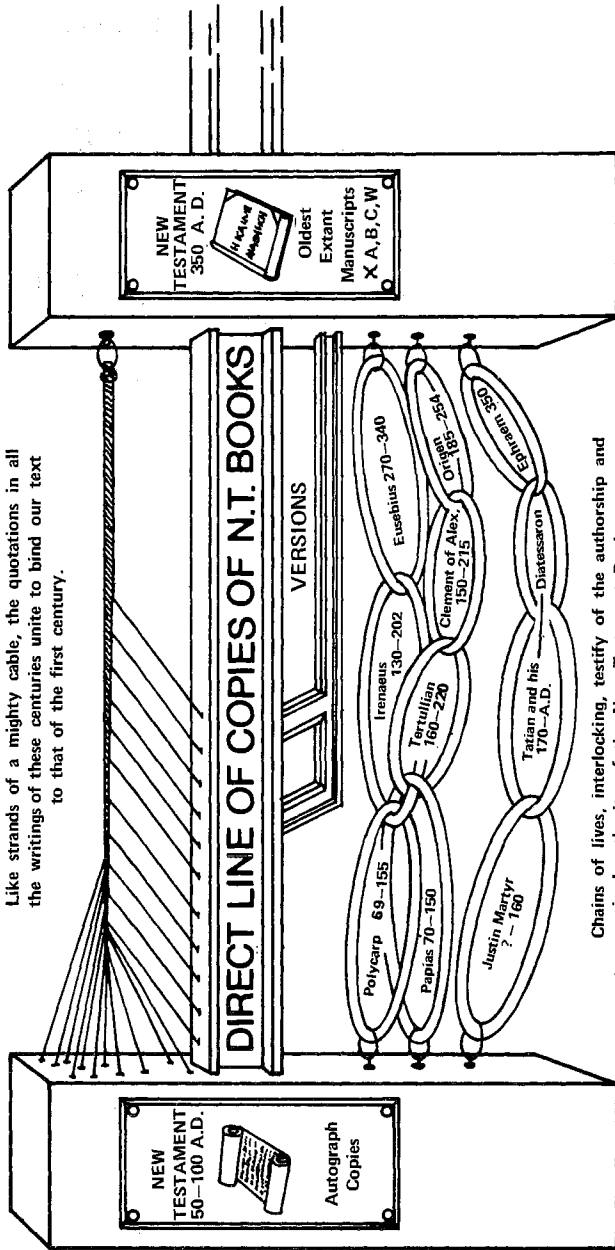
It is pertinent to remember here that the early Christians were just as anxious to know which books were to be considered Scripture as we are, and in considerably better position to find out the truth about them. Further, many books were rejected because they were not able to bear the close scrutiny to which the early Christians put them. Hence, we consider the early testimony in behalf of the various books of greater worth than the "modern" criticism, especially since some of it is based on presuppositions often antagonistic to the Scriptures.

From this basis, we move to chapter 3 for a study of credibility, which, if it adds evidence for more trustworthy documents, will prepare us for Ch. 4 (on Inspiration).

#### COLLATERAL READING

1. Briggs, R.C. *Interpreting the Gospels*, Abingdon Press, 1969.
2. Crapps, Robert W., McKnight, Edgar A., Smith, David A. *Introduction to the New Testament*, Ronald Press, 1969.
3. Davidson, Robert and Leaney, A.R.C. *The Pelican Guide to Modern Theology*, Volume III, Biblical Criticism, chs. 9-14, 1970.
4. Feine, Paul and Behm, Johannes. *Introduction to the New Testament*, Abingdon Press, ed. Kümmel, Werner Georg, 1966.
5. Geisler, Norman L. and Nix, William E. *A General Introduction to the Bible*, Part II, chs. 10-15, Moody Press, 1968.
6. Guthrie, Donald. *New Testament Introduction, Gospels and Acts*, The Tyndale Press, 1965. Recommended.
7. ———. *New Testament Introduction, The Pauline Epistles*, Inter-Varsity Press, second edition, 1964. Recommended.
8. ———. *New Testament Introduction, Hebrews to Revelation*, Inter-Varsity Press, second edition, 1964. Recommended.
9. Harrison, Everitt F. *Introduction to the New Testament*, William B. Eerdmans Publishing Co., 1964. Recommended.
10. Kümmel, Werner Georg. *The New Testament: The History of the Investigation of Its Problems*, Part I, ch. 1; Part II; Part III, chs. 1-2; Part V and VI, Abingdon Press, second edition, 1972.
11. Pinnock, Clark H. *Set Forth Your Case*, Craig Press, 1967.
12. Souter, Alexander. *The Text and Canon of the New Testament*, chs. II-VII (1st section), revised edition, C.S.C. Williams, 1954.
13. Theissen, Henry Clarence. *Introduction to the New Testament*, Wm. B. Eerdmans Publishing Co., 1943. Recommended.
14. Wenham, John W. *Christ and the Bible*, Ch. 6, Intervarsity Press, 1972.

In addition, various commentaries will be helpful, especially those of the old *International Critical Commentary* series and those of the *Expositors's Greek Testament*. The *Interpreter's Dictionary of the Bible* and the *International Standard Bible Encyclopedia* have helpful articles on the various books.



Like strands of a mighty cable, the quotations in all the writings of these centuries unite to bind our text to that of the first century.

Chains of lives, interlocking, testify of the authorship and received authority of the New Testament Books.



## **CHAPTER 3**

# **CREDIBILITY OF THE NEW TESTAMENT BOOKS**

### **The Meaning of Credibility**

Credible means trustworthy, accurate (as to facts, events, etc.). A credible writing would be a writing that possessed enough reliability in respect to its statements of history that the reader could trust what was said. Further, in areas where the reader could not prove the statements made by the author, the reliability of the "provable" statements would enhance the probability the "unprovable" statements were to be accepted as truthful.

### **I. The Need for the Discussion**

There are many historical references in the New Testament. Such statements will come under the same scrutiny of those investigating its claims as any other books with historical statements. In this sense, then, the New Testament books are to be considered from the same perspective that any other book of history would be considered. It seems apparent that God intended it to be so. If Christianity is anything, it is a historical religion. As Paul remarked to Agrippa, "It was not done in a corner" (Acts 26:26). God intended that the one searching for truth could and would find adequate reason for faith and, thus, did not exclude the religion of Jesus from the marketplace

of life. Times, places, events; these make up history. Christianity is very much history!

We may well add, however, that the books, and especially the Gospels, are in some respects unique. For instance, though they are historical in nature, yet they are also biography, and also revelation. The overriding purpose is not just a record of facts, but the record of God's revelation in Christ through those who made up the body of Christ. Hence, though we may well use normal criteria for investigation, such criteria are only guides, not laws.

Credibility then applies to statements of fact, such as may be found in the New Testament. The statements of fact may be considered under various headings, such as:

- 1) ordinary history
- 2) miraculous events(s)
- 3) reports of speeches
- 4) various revelations which the writers claim to have received from God.

Credibility will ask: how do we know the "said events" took place?

## II. Rules of Credibility

As in every inquiry into the credibility of writers, there are certain ways it is to be done, or rules which one is to use. In consideration of these facts, the following general rules are given, by which one may consider this subject:

Rule 1: Contemporary writers who have opportunity for personal knowledge of the facts in question, or on the same general subject, are to be considered first. Public records, monuments and inscriptions, as well as histories and personal letters, are included under this rule. Obviously, the concurrent testimony of independent writers, contemporary with the events recorded, greatly increases the probability of the truthfulness about an event or of an author. Of course, if the writers agree when one incidentally mentions what another elaborates in detail, or mentions a circumstance incidentally explained by another, so much the better. Hence, contemporary writers possess the first and highest degree of credibility.

Rule 2: The next source of information to be considered would be writers who received their information from eye witnesses. Said

writers would be helpful in determining the matter(s) in question. They would possess the second degree of credibility.

Rule 3: An author who lives in an age later than the events in question, whose sources of information were through persons or records other than those contemporary, should next be considered. Such authors would have the last degree of credibility.

Rule 4: If the events and/or facts in question affected national life or were of general public knowledge, or were commemorated by some public observation(s), this would enhance the credibility of the author in question. In addition, if said events were corroborated in any way by people of another land or culture, this should also be considered, since it greatly increases the probability of the correctness of the author.

Naturally, one considers all of the above guidelines from the perspective that the authors are independent, and not working in collusion with one another. If the authors in question are writing for different purposes, or are antagonistic to each other, etc., these facts also must be considered, as such would increase the probability that they were not necessarily writing to substantiate the other accounts.

#### A. *THE NEW TESTAMENT AUTHORS*

A general application of these rules of the writers of the New Testament would reveal the following information: all writers who were eye witnesses of the events which they record would fall under Rule 1. Matthew, John, Luke (portions of Acts), Paul, James and Peter were eye witnesses of some or all events which they record. Mark, Luke and any of the above writers who did not witness events which they recorded, would fall under Rule 2, since they were not eye witnesses, but had access to information to those who were (this, of course, assumes that we have proven our case for the traditional authorship in Chapter Two).

In regard to the authors mentioned above, the general moral character of the men will be considered in due course as we consider the various facts which they narrate. However, we would remind the reader that the men generally considered to have written these books claim to be followers of Jesus. This means that they were writing about a man who claimed to be the truth, and, in addition, would have little, if any, reason to lie about the facts which they record.



From this perspective, we begin our inquiry into the various areas previously mentioned.

### III. Agreement with Other Writings

One method of testing the credibility of a writer is to compare his statements with other writers who have similar opportunities for information. If the writers agree in regard to a matter of fact or thought, etc., and neither writer obtained his information from the other, Rule 1 is applicable. If said writers disagree about a matter, several possibilities exist. For instance, one or both may be incorrect. They may not have the same fact in mind in the same way; or we may simply misunderstand.

In relationship to the New Testament writers, very few contemporary writers are available to us who speak about the same events (as the New Testament writers), or who possess the necessary information to speak with accuracy. The following writers, contemporary with our New Testament, are the principal ones of interest: 1) Josephus, 2) Tacitus, and 3) Pliny.

McGarvey has a footnote from Renan who comments about the sparsity of material from Roman writers as follows:

“As to the Greek and Latin writers, it is not surprising that they paid little attention to a movement which they could not comprehend, and which was going on within a narrow space foreign to them. Christianity was lost to their vision upon the dark background of Judaism. It was only a family quarrel among the subjects of a degraded nation; why trouble themselves about it?”

From this perspective, then, we approach the information which we may glean from these writers.

#### A. JOSEPHUS

He gives an extensive coverage of his life and times, including justification for the various ways the Jewish people acted. If, however, we expected him to give an account which would include something about Jesus and the early Church life, especially as it included the Jews, we would be disappointed. Perhaps the following reasons would help us understand why:

- a) his own religious background as a Jew, and as a Pharisee, might have kept him from saying what he might otherwise have said, or

- b) any truthful account of Jesus and/or of the Church would have been likewise a story indicting the Jewish people generally and the religious sects as the Pharisees specifically.

His basic motivation for his history was to elevate the Jewish people in the eyes of the Greeks and Romans. Hence, probably national pride and personal bigotry precluded the truth about Jesus and the Church. However, he does mention some items found within the New Testament history.

1. HEROD AND HERODIAS. Josephus attempts to state the cause of the war between Herod Antipas and Aretas, who was king of Arabia. In doing so, he relates the fact that Herod Antipas induced Herodias to leave Philip, her legal husband and his brother, to come live with him. The synoptic writers each mention the fact of this marriage between Herod and Herodias in connection with the death of John the Immerser, though they omit the details which Josephus gives. This would be a clear case of undesigned agreement between totally independent writers.

2. JOHN THE IMMERSER. Josephus records that Herod's army was destroyed in the war with Aretas; and states that some Jews regard the destruction as a punishment for the murder of "John who was called the Immerser." John is referred to as a "good man" who "commanded the Jews to exercise virtue, both as to righteousness toward one another and piety toward God and so to come to immersion." He remarks about the meaning of John's message, and also relates that Herod, who feared that John might cause a rebellion, imprisoned him in Machaerus, finally beheading him. While the Gospels record the basic events mentioned by him, the differences in the accounts show that he is totally independent of the Synoptics.

3. THE DEATH OF JAMES. Luke records that there was a James who was a central figure in the church at Jerusalem. Josephus recounts the death of this James, calling him the brother of Jesus who was called Messiah. He introduces these two names in his history in such a way that shows clearly he considered them well-known to his readers. Thus, his assumption that Jesus was historically known throughout the world accords with that impression which the Scriptures give.

## B. TACITUS

Considered to be one of the most reliable of writers, as well as one of the better-known authors of the day, we glean the following items of information from his history:

1. NERO'S PERSECUTION. Tacitus refers to Nero's persecution of Christians which occurred during the partial burning of the city of Rome, and in so doing, reveals the following bits of information:

- a) People called Christians lived in Judea before the death of Christ, deriving their name from his,
- b) Jesus was crucified during the reign of Pontius Pilate,
- c) belief in Christ was checked for a time by his death, but soon rose again,
- d) that such belief spread through Palestine and ultimately to Rome,
- e) where there was a vast multitude of Christians at the time of the fire (A.D. 64),
- f) who were accused by Nero of causing the fire and were cruelly punished by him,
- g) but their sufferings, regarded by many as unjust, provoked sympathy for them.

Since this information comes from a witness not in sympathy with the New Testament, the facts which he related are of considerable importance. In fact, the gist of the New Testament historical record is verified by his remarks (if such a hostile witness could know so much about New Testament events, who yet lived apart from the place where most of them occurred, it would seem obvious that Josephus did not record all that he knew), though the fact that Tacitus did not look with favor upon Christians is understandable, if he espoused the idea that they were rebellious citizens and/or causes of trouble.

## C. PLINY

This man, like Tacitus, is well-known for his writing, most especially for that to Tacitus, a friend and correspondent. Appointed as proconsul (under the Roman Senate) to Bithynia under Emperor Trajan, he was perplexed as to how he should handle the governmental persecution then in progress. A letter to Trajan concerning the matter reveals the following information:

- a) A vast number of Christians lived in Bithynia, in every strata of culture,
- b) who, on a stated day, were accustomed to hold two meetings, one for singing, etc., and the other to eat a "harmless meal,"
- c) whose teaching had so influenced the people that the heathen temples were mostly destroyed, and there was hardly any market for heathen sacrifices put up for sale,
- d) that the persecution involved so many people he thought it wise to suspend the persecution until further instruction,
- e) that the Christians, though tortured for "a confession," yet had no vices, but suffered solely for the name of being Christian (which caused Pliny to doubt the justness of the persecution),
- f) some Christians were Roman citizens who were accordingly sent to Rome.

As with the account of Tacitus, Pliny shows that the basic facts and doctrine contained in the New Testament were believed and taught among the early Christians, as well as incidents concerning other historical notes (such as Acts 25 and I Peter 4).

Each of the preceding writers would be classified as independent and unfriendly to the cause of Christ. Yet each of them testify to facts found within the New Testament, and yet give such testimony under no constraint (or perhaps even unknowingly). We could only wish that the items of agreement had been more numerous, since the points of agreement would have doubtless extended proportionately. It is right to remark that, should we have found some discrepancies between these two classes of writers, at least the preference should belong to the writers of the New Testament, as they were better informed in the main subject.

#### D. OTHER HISTORIES

A book entitled, *Christian Preachers Companion*, in part authored by Alexander Campbell, has a compilation of material from various writers of the apostolic age and immediately following it. Mr. Campbell discusses in some detail the various authors, showing how each one testifies to some fact or facts recorded on the pages of the New Testament. He then summarizes the testimony of the various men, which summary is now pertinent for our study, as it shows that

the New Testament writers related facts and events that are true beyond dispute. Mr. Campbell considers the following authors (among others): Josephus, Tacitus, Suetonius, Pliny (the Younger), the Roman emperors Adrian and Antoninus the Pious, Lucian of Samosata, Celsus, Porphyry, and Julian the Apostate. He brings out the fact that one of the main points brought up by unbelievers is that the biographies of Jesus were done by those who were his friends, and the same being true concerning the early history of the church. He well points out, though such is true, that is no good reason to disbelieve the writers. The testimony from a friend is not necessarily to be disbelieved; rather it is to be considered on its historical merits, etc., as are all other records. He further points out, as the following summary will show, that the fidelity and credibility of the New Testament authors is substantiated from writers who were antagonistic to the Christian faith. Moreover, he points out that almost all of the arguments of the unbelieving writers of the first two centuries of the Christian era were directed at the writings we now consider to be our New Testament. The following summary is then given to substantiate the preceding statements:

1. That the Jew's religion preceded the Christian, is of the highest antiquity, and distinguished by peculiarities the most extraordinary from every other ancient or modern religion.
2. That John the Baptist appeared in Judea, in the reign of Herod the Great, a reformer and a preacher of singular pretensions, or great sanctity of life, and was well received by the people; but was cruelly and unjustly murdered in prison by Herod the Tetrarch.
3. That Jesus, who is called the Messiah, was born in Judea, in the reign of Augustus Caesar, of a very humble and obscure woman, and amidst a variety of extraordinary circumstances.
4. That he was, while an infant, on account of persecution, carried into Egypt, but was brought back again into the country of his nativity.
5. That there were certain prophetic writings of high antiquity, from which it had been inferred that a very extraordinary personage was to arise in Judea, or in the East, and from thence to carry his conquests over the whole earth.
6. That this person was generally expected all over the East about the time in which the gospel began to be preached.
7. That Jesus, who is called Christ, taught a new and strange doctrine.
8. That by some means he performed certain wonderful and supernatural actions in confirmation of his new doctrine.
9. That he collected disciples in Judea, who, though of humble birth and very low circumstances, became famous through various parts of the Roman Empire, in consequence of the progress of the Christian doctrine.

10. That Jesus Christ was the founder of a new religion, now called the Christian religion.

11. That while Pontius Pilate was governor in Judea, and Tiberius emperor at Rome, he was publicly executed as a criminal.

12. That this new religion was then checked for a while.

13. That, by some strange occurrence not mentioned, it broke out again and progressed with the most astonishing rapidity.

14. That in the days of Tacitus there was in the city of Rome an immense number of Christians.

15. That these Christians were, during the reign of Nero, or about thirty years after the death of Christ, persecuted to death by that emperor.

16. That constancy (called obstinacy by some pagan governors) in maintaining the heavenly and exclusively divine origin of their religion is the only crime proved against the Christians, as appears from all the records of their enemies, on account of which they suffered death.

17. That in the year 70, or before those who had seen Jesus Christ had all died, Jerusalem and the Temple were destroyed by the Romans, and all the tremendous calamities foretold of that time by Moses and Christ were fully visited upon that disobedient and gainsaying people.

18. That the Christians made a confession of their faith, and were baptized, and met at stated times to worship the Lord.

19. That in their stated meetings they bound themselves, by the solemnities of their religion, to abstain from all moral evil, and to practice all moral good.

20. That the communities which they established were well organized, and were under the superintendence of bishops and deacons.

21. That Jews, Gentiles, barbarians, of all castes, and persons of every rank and condition of life, at the risk and sacrifice of the friendship of the world, or property, and of life, embraced this religion and conformed to all its moral and religious requisitions.

*"These specifications, independent of all that is quoted by Celsus, Porphyry, and Julian, from Old or New Testament, in their proper import and connections, do fully contain all the peculiar elements of the Christian religion, as displayed and enforced on the pages of the New Institution. These constitute the skeleton of the New Testament. Were we to clothe these bones with the summaries which we have given out of Celsus, Porphyry, and Julian, . . . we should have the whole frame of the Christian institution, differing only in color from that found in the Book. The color of these facts and documents consists in the interpretation of them. Of course the twelve apostles of the Messiah interpret them differently from those witnesses whose testimony we have just now heard. The difference of the interpretation, however, all men of sense will admit, affects not the proposition before us, viz: that the testimony of our apostles is fully sustained in all the leading facts, by all the ancients of the first and second centuries who have at all spoken of, or alluded to, the Christian religion."*

As we have previously stated, the use of testimony obtained from various writers is of different value, depending upon whether it is

intentional, accidental, etc. The historical period covered by our New Testament was approximately one hundred years, beginning with the time of Zachariah and Elizabeth, ending with John's letters and the Revelation. During that period, various events occurred which were necessarily important in Bible history, though they may not have demanded more than passing notice. Hence, we may find many incidental agreements within our New Testament to writings of the time which will help us consider how credible the writers in question are.

#### E. NEW TESTAMENT ACCOUNTS

Consider then the following items mentioned on the pages of our New Testament:

- 1) Matthew 2:1, Herod the King, who dies,
- 2) Archelaus reigns in his father's place,
- 3) Matthew 14:1, Herod the Tetrarch (the King) puts John to death,
- 4) Acts 12:1, Herod the king, who kills James, and then dies,
- 5) Archelaus is said to be king of Judea, Matthew 2; and Pilate is governor of Judea, Matthew 27;
- 6) Luke 3 begins with the 15th year of Tiberius Caesar; yet many years later Paul makes his appeal to Caesar, Acts 25,
- 7) Luke 3 calls our attention to the fact that there were two high priests, Annas and Caiaphas, though John and the Synoptics sometimes present Caiaphas as the only High Priest, John 11, Mark 14,
- 8) the apostle Paul is presented as a Jew, but also claims Roman citizenship, Phil. 3, Acts 22.

These items present the possibility of many points of reference, and the means of verifying the credibility of the writers in question. Little if any explanation is given by the authors as to the events or people which they list, and sometimes they seem to be in contradiction with what could be known from other parts of the Bible. For example, the Old Testament stipulated but one High Priest, and that for life. Our Jewish historian, Josephus, tells us that Annas was the rightful High Priest, but that he had been deposed by a Roman governor, who subsequently appointed first one and then another as High Priest. Caiaphas was the fourth so appointed; therefore, as far as the Jewish people were concerned, they had to recognize two high priests.

In reference to the various people called Herod, a glance at the chart at the end of this chapter will show there are many Herods, though all were related.

Roman historians will show that there were governors of Judea at the same time there were kings. They will also show us that after the first Herod (the Great, of Matt. 2) died, his kingdom was divided up among his sons, who were each given a part. Herod the Tetrarch then refers to one of the sons of Herod who ruled a part (a fourth part) of his father's kingdom. We will discover also that Archelaus was soon deposed by the Roman government, and a governor appointed in his place, who appointed high priests as he chose. We also learn that one could be both Jewish and yet Roman (as Acts 22 also shows). That the name "Caesar" was applied to more than one man is plain.

Over and over again, men have discovered that the New Testament writers were correct in their historical, cultural and geographical representation. Some of these items will be discussed later, and a list of books at the end of the chapter will give additional reading for this area of study.

1. THE ENROLLMENT AND QUIRINIUS. As an example of a matter in which Luke (Ch. 2) has been charged with error in past years, this historical reference was often cited. Luke reports the fact that:

- a) Augustus Caesar ordered an enrollment prior to the birth of Jesus, that
- b) it was made during the period when Quirinius was governor of Syria, and
- c) that each Jewish family was to be enrolled in their own city.

Over the years, men insisted that (Augustus) Caesar made no such decree. The fact of the matter is that enrollments were made on a 14-year cycle beginning about 20 B.C. and continuing thereafter. It has been recently shown, further, that Quirinius was in some relationship to Syria at least two different times in his life (it had long been held that he had only been governor of Syria one time and that too late for the birth of Jesus). There are various extensive discussions of this matter in recent commentaries which show that Luke is accurate in his statement concerning Quirinius. *The New International Commentary* by Geldenhuis on Luke, pgs. 104-106, is typical. We remark further that the argument is basically from silence since there is no proof that Caesar did not issue such a decree. The



facts of the general enrollments indicate otherwise. Moreover, the Jews may have been enrolled according to their customs, which would be enrollment by geneological families. This fact would show why Joseph and Mary went to Bethlehem, just as the account states.

2. SPEECH OF GAMALIEL. A second basic accusation made against Luke was in reference to the speech of Gamaliel in Acts 5. Gamaliel is reported as saying a man named Theudas preceded one named Judas of Galilee. These facts are said to be in opposition to Josephus, who describes a Theudas who lived much later than the Judas of Galilee. We first remark that Josephus is not without error in his history, and there is no particular reason to take his word in preference to Luke. Moreover, Josephus does not say that there was only one Theudas. He does relate, as also substantiated by Roman historians, that there were many tumults and uprisings in Judea at the time in question. Since we have no assertion about Theudas 1 to the contrary from him, but rather silence, we see no reason to doubt Luke's testimony.

#### **IV. General Matters**

There are several ways to check the credibility of a writer as we have before stated. Many critics of the past years have asserted that the New Testament books were not written by the traditional authors, but by others at a later date. One of the reasons that such assertions are of doubtful validity is the constant evidence that the ones doing the writing were knowledgeable about their subjects, even to the using of minute details in which, of course, writers are especially subject to error.

##### **A. MONEY**

During the years that the New Testament covers, many different forms of coinage were in use, both of Jews, Greeks and Romans. The New Testament does not record such changes, but it does have various references to money within it so as to furnish a good test of a writer's accuracy.

For instance, the shekel, the coin most commonly used by the Jews (as shown in the Old Testament) is yet not mentioned within the New. The reason was that the Jews had to use other coins then current. Yet the accounts show that other coinage equivalent to the shekel, and in reference to it, was used. The Jewish half-shekel was

the common payment of the temple tax. Every Jew was to pay such amount yearly for the upkeep of the temple. Matthew 17 shows that a Greek coin, the didrachma, was asked for in its place because it was approximately of the same value. Peter is sent by Jesus to catch a fish having a stater in its mouth. The stater was twice the value of the didrachma, and thus exactly right for payment of two men's temple tax.

Again, Mark 12 and Luke 21 tell of a poor widow who made an offering at the temple. She cast in two small coins called leptons. Mark, in explaining the matter, says that the leptons were equal to the Roman quadrans, which shows that Mark was both informed and accurate. Matthew speaks of the market value of two sparrows, which was an assarius (10:28).

Many other instances could be cited of this nature which would show that the writers were accurate down to details, for they often mentioned such things incidentally. The common day's wage was a denarius, which was also the most common silver coin used. Thus it is very often mentioned, as in Matthew 18:28; 22:19; Mark 6:37; 14:5; Luke 10:35; John 12:5.

## B. CULTURE

There are many different items of interest here of which the writers assume knowledge by their readers, and which are verified by independent authors. For instance, the cultural problems between Jews and Samaritans, as seen in Luke 9:51-56; John 4:9; John 8:40. Josephus remarks that the hatred between the two cultures was such that it caused many confrontations, even to the extent of interference by the Roman authorities.

Among the Jews themselves, sects were of great importance, especially those of the Pharisees and Sadducees. These two groups appear at various times in the New Testament books (the Pharisees appearing some 95 times, and the Sadducees 20 times). In addition, other groups such as the Herodians are mentioned. In each of these cases, the characterization of them, such as the fact that the Pharisees believed in the resurrection while the Sadducees did not, are borne out by other writers. Moreover, the extensive references to the various groups among the New Testament books themselves are always in agreement.

### C. GEOGRAPHY

Accuracy in this area is most difficult, especially if the writers are not knowledgeable. One of the difficulties with Josephus, a native of Palestine in his early life, is that his geographical references are not always accurate. (McGarvey mentions the fact that the first edition of *Encyclopedia Britannica* had many blunders in its pages with regard to descriptions of places in America.) Of course, one of the major points of conflict has been in this area. Over the years, again and again, the geographical accuracy of the New Testament writers has been contested. But, as some of the books in the appended bibliography will show, they have been verified to the critics' chagrin. The classical story of the conversion of Sir William Ramsay because of this very fact is of abiding interest. Disclaiming the credibility of the New Testament, especially of Luke as a writer, he went to the Holy Lands to prove his point. Thorough investigation of Bible lands caused him to change his mind. He spent the rest of his life showing how accurate the New Testament writers were, and the abundant reasons to accept their writings as believable. Whether we are speaking about the relationship of cities to one another or the distance and topography between them, it is always the same: the writers are invariably accurate. More than that, they write from the perspective that their readers would know the truth whereof they spoke. For instance, John was immersing at Aenon near Salem, because there was much water there. Jesus fed the five thousand in a place where there was much grass, but also near the sea, yet a lonely place where little if any food was available. Such a place was northeast of Capernaum, near a city called Bethsaida. Jesus allowed some demons to inhabit a herd of swine, which fact caused the swine to rush down a steep hillside into the Sea of Galilee. There is only one place on the eastern shore of Galilee where this is possible. There would not be people keeping swine except in an area like the Decapolis, east of the Sea. Jesus was crucified outside the Jerusalem city wall, yet close enough for people to come and go as they view the proceedings, and close enough to be buried in a garden which contained a new tomb. People invariably went up to Jerusalem from Jericho or down from Jerusalem to Gaza or Caesarea. The accuracy of Luke's record of Paul's voyage in Acts 27 is of enduring value. The comments about places and weather conditions have been found to be as Luke represented them.

## V. Alleged Internal Contradictions

When we consider the New Testament writers and the history which they record, and especially that of the Gospels, one of the facts that immediately comes to mind is that they oftentimes record the same events. Unless all of them are thoroughly informed about the events they give, contradictions will be found. Obviously, any contradiction poses some problem for the reader. If a contradiction really exists between two of the writers in question, one or both of the writers is necessarily in error. If, however, the writers prove credible, then there is all the more reason to trust them, especially in areas where we have no way of checking their record.

When we consider supposed contradictions, we should keep the following things in mind:

- a) It may be a contradiction because of the inaccuracy of the writers.
- b) We may not understand accurately, thus we suppose a contradiction when none exists.
- c) A contradiction exists, not when statements differ, but when they cannot both be true.

When an attempt is made to reconcile two statements, showing that no contradiction exists, it is not necessary to prove the truth of the hypothesis. It is only necessary to show the possibility of reconciling the statements. If it is possible to reconcile the supposed contradictory statements, then no contradiction in fact exists. Hence, we are duty bound to consider possibilities by which supposed contradictory statements may be reconciled. We may need to consider that even if we personally cannot reconcile them, some other person may be able to do so.

When we consider the writers of our four Gospels, and the product, the books themselves, it is easily noticed that, though they are the same, yet they are also not the same. Not one writer attempts to present the complete life of Jesus. Not one writer claims to tell all that happened on any given occasion. Each of the books is a selected history, in which the writer chose the events which he wished to record. They were selective with their choices.

Bearing these facts in mind, we may anticipate the subsequent discussion by saying that many have accused the Gospel writers (especially these four in contradistinction to the other New

Testament authors) of being mistaken as to the facts, thus writers having little if any credibility. We shall now present some examples of this, and give possible solutions to the purported difficulties.

#### A. THE SYNOPTICS AND JOHN

It has often been alleged that John's Gospel is so very different from the Synoptics that both cannot be true. Some say that the Synoptics present Jesus as beginning *his ministry* about the time John was imprisoned; whereas John's Gospel represents Jesus in an extensive public ministry while John was still preaching. In fact, none of the four writers state exactly when Jesus' ministry began. John shows an early ministry in Judea which the Synoptics do not treat, but do show that such a fact is true by the calling of the four fishermen (which presupposes earlier acquaintance with them). The Synoptics represent Jesus in an extensive Galilean ministry, though John does not; yet John's Gospel shows that the writer knows about such ministry, as in Ch. 6.

Along these same lines, the Gospels supposedly have Jesus spending nearly all of his time in Galilee, while John locates him generally in Judea. We answer:

- a) None of the Gospel claims to give a full account.
- b) If John wrote after the Synoptics, there would be no point in covering the same things again.
- c) Moreover, a great amount of material in all Gospels either indicates or shows knowledge of ministry in other areas.

As an illustration, Jesus wept over Jerusalem, remarking that he would often have gathered the people of Jerusalem under his wings, but they would not have it so. Luke's Gospel shows that Jesus spent considerable time other than in Galilee, as Chs. 10-18 show. John's Gospel shows Jesus in Galilee for a wedding feast (Ch. 2), going from Galilee to Jerusalem (Ch. 7), and in the Decapolis area (Chs. 10-11).

1. THE TEACHING OF JESUS. As recorded in the Synoptics and John, it has often been presented as so different that either one or both cannot be true. For instance, the Synoptics purportedly give Jesus' teachings in parable form and proverb form, whereas John represents Jesus in long sermons. Again, the Synoptics supposedly give the teaching of Jesus as simple and practical, whereas John presents it as

deep and profound. We answer: is it impossible that Jesus had more than one style of teaching? Is it not true that long sermons are found in the Synoptics (as in Matt. 5-7; Ch. 13; Lk. 15-16), while John has short sayings or discourses (such as 2:19; 3:5; 8:31; 9:4-5)? When we consider profound discussions, people differ as to what profound means. We will grant that John's Gospel has many profound things. Is not the same also true in Matt. 9 where Jesus forgives sins, in Matt. 11 where Jesus claims to reveal the Father, in Matt. 16 where Jesus speaks of building his Church, in Mark 10 where Jesus teaches about marriage, in Luke 24 where Jesus teaches about his relationship to the Old Testament?

2. JESUS' SELF-REVELATION. This has often been a point of dispute in that it is claimed the Synoptics present Jesus as slowly revealing himself, whereas John paints Jesus as quickly disclosing his true nature. We answer: it depends on what you consider revelation of identity. Jesus apparently worked miracles in John 2, and had many believe in him. Yet the Synoptics will show that he claims to teach with authority (as in Matt. 7) early in his public ministry. It was not necessarily apparent, even in John's account, as to what he claimed about himself, since the people were at odds among themselves about him (Cf. John 7 and John 10). There were times during his trials in Jerusalem when he did not answer questions concerning himself. In contradistinction, the discussions in public found in Matt. 21-23 show rather clearly how Jesus revealed himself.

3. MINISTRY OF JESUS. It has often been asserted that the Synoptics make the ministry of Jesus short, since they mention only one Passover, whereas John makes the ministry of Jesus at least two years long if not more. We answer: the Synoptics do not say that the only Passover Jesus observed was at his crucifixion. Mark speaks of green grass at the feeding of the five thousand (and John says it was Passover time, Ch. 6). Again, none of them affirm that they tell all of Jesus' life.

4. THE TIME OF THE CRUCIFIXION. This has often been asserted as a point of contradiction between the Synoptics and John. John has Jesus being in the presence of Pilate at the sixth hour (19:14) whereas the Synoptics have Jesus on the cross about the third hour (Mark 15:25). We answer: that the use of different methods of counting time solves the difficulty. The Jews used one system of counting time and the Romans used another. If, as generally held, the Synoptics wrote

much earlier than John, they may well have used a different system of counting time than John did writing much later. Moreover, if John's sixth hour is 6 o'clock in the morning Roman time, whereas Mark's third hour is 9 o'clock in the morning Jewish time, the discrepancy vanishes.

5. THE RESURRECTION ACCOUNTS. These have often provided points of dispute and charges of discrepancies. Hence, it will be profitable to consider some of those as we examine the case for credibility (it will be wise to remind the reader that we have yet to deal with inspiration and the effect it might have upon these accounts). However, in relationship to the resurrection accounts, to say there are no problems in harmonization would be false. It would be just as false to say it is impossible to harmonize them. We may not perfectly understand the statements made or be able to harmonize all the statements to our satisfaction. The task is there for us, however. The following charges among others have been made concerning the accounts in question.

a) *The PROBLEM of time* presents itself.

Matthew suggests that the women came to the tomb "toward the dawn of the first day."

Mark says "very early on the first day of the week they went to the tomb when the sun had risen."

Luke says "on the first day at early dawn."

John records that it was "on the first day of the week Mary Magdalene came . . . early, while it was still dark" and implies that others were with her.

One problem that seems to exist is the time of coming or going. One solution to the problem is the understanding of the Greek verb which may either be translated "come" or "go". Another solution to the problem is to decide from what perspective the writer views the going, whether at the time they left or in reference to their arrival. A third suggestion is to decide how closely the writer is attempting to place the visit, and in reference to what other event or time.

b) *The NUMBER of people* who visited the tomb has been questioned.

Matthew suggests Mary Magdalene and the other Mary.

Mark suggests Mary Magdalene, Mary the mother of James, and Salome.

Luke stipulates Mary Magdalene, Joanna, Mary the mother of James, and other women.

John speaks only of Mary Magdalene but implies others with her in verse 2.

None of the accounts state they are relating all the people who came. Luke's account specifically says other women than the ones he lists, which fact shows all the accounts could be true.

c) *The REASON for the visit* to the tomb by the women has also been attacked.

Matthew says they went to see the tomb.

Mark records that they went to anoint him.

Luke says they went to the tomb taking prepared spices.

John's account does not state the reason for going.

The difficulty which some see is not immediately apparent, since none of the accounts state the women had a certain purpose to the exclusion of others. Furthermore, there may have been more than one visit to the tomb. It is entirely possible that Matthew 28:1 and Mark 16:1 are relating a visit on Saturday evening (or activity in prospect of a visit), rather than a Sunday morning visit. Mark 16:2 then presupposes the previous verse. Matthew's account may, however, just have in mind the Sunday morning visit.

d) *The PERSONAGES encountered* at the tomb have been made a matter of accusation.

Matthew's account records an angel outside the tomb.

Mark's account records a white-robed young man sitting inside the tomb.

Luke's account reveals two men in dazzling apparel who suddenly materialized to the women in the tomb.

John's account presents two angels in white sitting where Jesus had lain.

We remind the reader that a) no account denies that which the other account affirms and b) we do not have to prove the hypothesis that will apparently reconcile the accounts, but only present the possibility of harmonization. The angel in Matthew's account is not said to be the only angel. He may have been the only angel outside the tomb. Mark's account speaks of a white robed young man who amazed the women but does not deny that he was an angel or that there could have been two men in dazzling apparel in the tomb.



Mark's account may have been concerned with only the one who spoke to the ladies. John's account concerns a later visit to the tomb by Mary Magdalene which is not to be considered with the other three accounts.

e) *The MESSAGE* given to the women is said to be evidence of mistakes in the accounts.

Matthew's account has the angel offering an invitation to see the place where Jesus lay, and a command to go with a message to Jesus' disciples about his resurrection and a proposed visit to Galilee.

Mark's account has additions to the statements in Matthew (which fact is not unusual in parallel accounts), but does not materially differ from Matthew.

Luke does not record all that Matthew and Mark do, but rather adds that Jesus had foretold his crucifixion and resurrection, while not mentioning either the invitation to see the tomb or the command to go with the message.

John's account concerns the visit of Mary Magdalene and does not treat the other women's visit. None of the accounts deny that other things could have been said other than what they record. They can be harmonized with no account denying what the other affirms.

f) *The REACTIONS* of the women are next in order.

Matthew's account has the ladies leaving the tomb with fear and great joy, going to tell Jesus' disciples what they had seen.

Mark's account has the women fleeing the tomb in astonishment and fear, saying nothing to anyone.

Luke, as with Matthew, has the ladies speaking to the eleven and others. There is no problem if we consider that the ladies did exactly as they were told to do (which they did do!): tell the disciples of Jesus what they had seen, and that they were to go to Galilee. They said nothing to anyone other than those to whom they were commanded to speak.

g) *The ENCOUNTER* with Jesus has also been a made a point of dispute.

Matthew's account has the women falling at Jesus' feet, touching and worshipping him.

John's account purportedly has Jesus refusing to allow Mary Magdalene to touch him. This apparent discrepancy is easily handled by a better and more accurate translation of the verb in John

20:17. Jesus really told her to "quit holding me," rather than (K.J.V.) "touch me not."

These are typical of the accusations brought against the credibility of the Gospel writers. They are for many people problems that do need consideration and resolution. They do need to be examined from the perspective of an accurate and trustworthy account. We do not want to deny that problems exist, or that one's reason should be excluded from consideration. We must not ignore what may be true for the sake of alleviating any room for doubt.

On the other hand, if one approaches these records holding the attitude that they are trustworthy unless and until proved otherwise, then the procedure may well be different as well as the outcome. It is only the mark of good scholarship to withhold judgment until all the evidence is in, and the probabilities accounted for. One should not treat the accounts of Jesus like Jesus was treated at his trials: as one obviously guilty of wrong-doing; but rather, as Nicodemus would say, "do we judge . . . before we hear . . .?"

### *B. HISTORICAL AGREEMENTS IN THE GOSPELS*

Testimony which should also be considered is that within the New Testament books themselves. Since each of them is an account within itself (disregarding the position held by some that Mark and John are the only two independent authors. For additional discussion, see the end of this chapter and the attached bibliography), we may consider each in respect to the statements made which are of an historical nature.

As a reminder, incidental agreements are important as they indicate an accuracy for details that is a mark of credibility. The accounts in question contain many such, as well as agreements of more length. We present the following examples for consideration.

1. JESUS' IMMERSION AND JOHN'S WITNESS. John's Gospel has this from the Immerser's lips: "I beheld the Spirit descending as a dove out of heaven, and it abode upon Jesus." He then stated that such a sign caused him to believe that Jesus was God's son. However, John's account gives no reason why John should have drawn such conclusion. The Synoptics show that at Jesus' immersion God made the statement concerning Jesus: "This is my beloved son . . ." Hence, John's information is accounted for. (See Mt. 3, Mk. 1, Lk. 3, Jn. 1)

2. THE CALL OF THE FOUR FISHERMEN. The Synoptics depict Jesus as passing by the seashore, summoning the brothers Peter, Andrew, James and John, from their nets, which they immediately left to follow him. However, the Synoptics do not give any indication that the men had ever seen Jesus, or in any way known him. John's account shows that the men had followed Jesus for over a year, and therefore knew him before their "call" (See Mt. 4, Mk. 1, Lk. 5, Jn. 1).

3. THE HEALING AT PETER'S HOUSE. Mark (and Matthew, Ch. 8) has Jesus leaving a synagogue, going to Peter's house, where he healed Peter's mother-in-law. As soon as this fact, plus that of the previous miracle in the synagogue, was raised about, many came, though not until evening, and brought their sick for Jesus to heal. We would not know but for Luke's account that the day was the Sabbath, or for John's account that no burdens were to be borne on that day. Hence, the people had to wait until sundown, when the Sabbath would be over, to carry their sick to Jesus. It is doubtful if any of the writers intentionally added details to explain the other accounts. (See Mk. 1, Lk. 4, Jn. 5)

4. HEROD AND JOHN. Matthew records for us that when Herod heard of Jesus' miracles, he remarked to his servants that he thought it was John, whom he had beheaded. However, we know not how Matthew found out what Herod said. Luke, though, informs us that some of Herod's servants were also servants of Jesus, thus (probably) supplying such information. (See Mt. 14, Lk. 8; Acts 13.)

5. THE ATTEMPT TO ENTHRONE JESUS. Matthew records the death of John, which fact, when Jesus heard it, caused Christ to withdraw into a lonely place. Mark rather than mentioning John's death as the reason for withdrawal, cites the pressure of the crowds to such an extent that the disciples could not eat. Later, John will write that the crowds wanted to make Jesus king, though his account does not mention what the others record. Each adds a piece to the total picture: the crowd's pressure was because their leader (John) was now dead, and Jesus was the logical successor. Even Jesus' attempt to draw away was thwarted. In addition the accounts combined give this final glimpse: Jesus dismissed the crowds one way, sent the disciples off another way, and went apart by himself — all to avoid the attempt to crown him as king. We may notice in passing that Matthew has the multitude sitting on grass, while Mark adds "green".

John alone gives us the fact that it was Passover time, which would help us know that the accounts are credible, since early rains around Passover would cause green grass. Another item is that Matthew states that about 5,000 men plus were fed, but doesn't show how that was known. Mark has the detail that crowds were seated in groups of fifty to one hundred. (see Mt. 14, Mk. 6, Lk. 9, Jn. 6.)

6. JESUS' TRIUMPHAL ENTRY. When Jesus came to Jerusalem to begin the last week of events, John's historical note is: "Six days before the Passover" as the time. None of the Synoptics has this fact, but Mark incidentally mentions the following points: (the next day, John 12:12) Jesus goes to Jerusalem and then home, cursed the fig tree on the next day, and found the tree withered the day after, making a total of three days. Then we read in Mark that it was yet two days to Passover, which fact tallies exactly with John's original statement. (See Mk. 11, 14, Jn. 12.)

7. THE EAR OF MALCHUS. When Jesus was arrested, one incident was that which involved Peter attempting to defend Jesus, cutting off the ear of the high-priest's servant, Malchus. Yet we hear nothing about the fact when we are in the courtyard, no condemnation of Peter, etc. Luke alone supplies the reason: Jesus had replaced the ear for Malchus. (See Mt. 26, Mk. 14, Lk. 22, Jn. 18.)

8. THE TRIALS OF JESUS. During the trial before Caiaphas, Mark records that the soldiers struck Jesus, and asked him to prophesy, telling them who hit him. This would seem a bit absurd, since Mark does not inform us of any reason why Jesus couldn't see who hit him. Luke adds a minor detail: Jesus was blindfolded. (See Mk. 14, Lk. 22.)

### C. HISTORICAL AGREEMENTS BETWEEN ACTS AND/OR THE EPISTLES.

Unbelievers have often asserted that there are contradictions between the various epistles, or between them and Acts. Hence, we can with good reason search such books to see if they do not, in fact, bear mutual witness to the veracity of each other. There are many which could be presented, but these next are typical of all.

1. THE YOUNG MAN SAUL. Acts 8 introduces Saul as a young man, active in persecution of the church. Galatians 1:13-14 tells us that Saul was one who advanced in the Jewish religion beyond many of

his own age, because he was exceedingly zealous for the traditions of his fathers.

2. PAUL'S PREACHING. Acts 9 recounts the fact of Saul's conversion, and immediate proclamation of Jesus, to the amazement of his hearers. Galatians 1:15-16 reveals that same fact, when Paul states that he "immediately" preached Jesus, not consulting with any others. Furthermore, he continued to do so, over a period of several years, before he actually spoke with any apostle.

3. PAUL'S ESCAPE. Luke continues the Acts account, relating that Saul had to flee the city for his life because of the Jews, escaping in a basket through the city wall. II Corinthians 11:32-33 informs us that the governor of the city was also after Saul, and that a window in the wall provided the means of exit.

4. THE STONING OF PAUL. The first missionary journey brought Saul, now Paul, to Lystra, where he was stoned. He himself writes in II Cor. 11:25 that he once was stoned.

5. THE JERUSALEM COUNCIL. Several points of interest are here. First, the accounts differ as to the people who went, yet are in harmony. Galatians 2 supplies what Acts leaves out, namely Titus who went with Paul and Barnabas. Second, Acts shows that the reason for going was about circumcision of Gentiles. Though Galatians does not expressly mention such fact, the struggle over the circumcision of Titus declares the issue, though not plainly evident just from Galatians. Third, Luke reports that the agreement was reached in a public meeting, Peter, James, Barnabas, and Paul being present; whereas Galatians relates the fact of an earlier discussion and agreement, which took place (apparently) before the public assembly. Fourth, those who caused the furor are described in Acts as some of the Pharisee's sect who believed, while Paul delineates them as false brethren who had been brought in privately.

6. THE PHILIPPIANS' SUFFERING. Acts 16 recounts Paul and Silas in jail in Philippi, having been beaten. The apostle, years after the incident, mentions it in Philippians 1:29-30 by saying that they, like him when in their midst, were being afflicted.

7. PAUL AND THE CORINTHIANS. Luke's history has Paul going to Ephesus from Galatia and Phrygia (Acts 18:23-19:1). From Ephesus he writes the first epistle (16:8-9), in which he mentions a collection

(16:1-2) they were to take up, remarking that he had also instructed the Galatian churches likewise.

8. PAUL AND THE ROMANS. Good doctor Luke relates that Paul, with others, did go to Jerusalem, Chs. 20-21, though not mentioning the purpose of such trip. The apostle mentions in Romans 15:25-26 that, though he wanted to go to Spain through Rome, he was then taking an offering from the region of Macedonia to Judea. The same collection is mentioned in II Corinthians 8-9. Luke later relates Paul's statement to Felix, Ch. 24:17, that he had come to Jerusalem with an offering for his people. Romans 15:30 contains Paul's request for their prayers in his behalf, because of the apparent foreboding he had about his Jewish enemies. Acts 20:22-23 has Paul saying the same general ideas to the elders at Ephesus, while Acts 21:11 shows Agabus prophesying the actual fact. The subsequent history of Luke shows that Paul did have trouble; that prayers, if uttered, were not answered as asked, but deliverance did come. Additionally, he arrived in Rome as he had long desired, Romans 1:13, 15:28, though in chains.

## Summary

The lists above could be extended greatly, but enough has been written to display the fact that our histories are truthful down to small details (and likewise argues for the authorship of some epistles). As has been shown over and over, the New Testament authors were good historians, whatever else they might also have been. There is no good reason to reject their credibility — only presuppositions cause such rejection.

From these three chapters, the following conclusions are drawn: 1) the basic text is sound, and provides a proper basis for discussion of its total contents; 2) the authors of the various books of the New Testament are those traditionally held, beyond reasonable doubt; and 3) have been shown to be credible in regard to their historical statements, insofar as we can check them. Hence, we deduce that the books which we possess provide an adequate basis for meaningful consideration of them just as they stand.

What we have tried to do in the preceding chapter (and chapters) is to show that the writers of our New Testament wrote (believable) historical accounts because the history they recorded is important for faith. There are those in our time who act as if historical events are of

such nature that either a) we can know so little about them that they are practically useless, or b) it is superfluous to consider them since they are irrelevant to us, having nothing meaningful to add. We can know and use history profitably, both in the secular and religious realms. God is a God of history. He acted (and acts) in time and space because we are creatures of time and space. Meaning is, for the Christian, inextricably linked to history. Faith is based on facts, which concern events, such as those of which we read in the Bible. We have no good reason to refuse the factual historical accounts (in which we can find adequate reasons for our faith) and do like many who, because of their dislike for history or their presuppositions, reject such accounts as are in the New Testament; and instead place their faith in the faith of the early church. Such is quite unnecessary, as well as highly suspect.

Hence, we believe it is important to have considered whether or not we have credible writings, and, further, what they said about Jesus. A quote from Sherwin-White in his *Roman Society and Roman Law in the New Testament* will be instructive about the Gospels (especially) and what they offer concerning Jesus of Nazareth, in contradistinction to other historical accounts about people in world history.

"So, it is astonishing that while Graeco-Roman historians have been growing in confidence, the twentieth-century study of the Gospel narratives, starting from no less promising material, has taken so gloomy a turn in the development of form-criticism that the more advanced exponents of it apparently maintain — so far as an amateur can understand the matter — that the historical Christ is unknowable and the history of his mission cannot be written. This seems very curious when one compares the case for the best-known contemporary of Christ, who like Christ is a well documented figure — Tiberius Caesar. The story of his reign is known from four sources, the *Annals* of Tacitus and the biography of Suetonius, written some eighty or ninety years later, the brief contemporary record of Belleius Paterculus, and the third-century history of Cassius Dio. These disagree amongst themselves in the wildest possible fashion, both in major matters of political action or motive and in specific details of minor events. Everyone would admit that Tacitus is the best of all the sources, and yet no serious modern historian would accept at face value the majority of the statements of Tacitus about the motives of Tiberius." (Courtesy of Oxford University Press, Fair Lawn, New Jersey.)

Our accounts are thoroughly factual, in marked agreement. We conclude they relate material which can be a basis for faith in Jesus of Nazareth as the Messiah of the Living God.

From this perspective, then, we will next consider what was written about the inspiration of these accounts, and what that fact means to the accounts, and subsequently to our faith.

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## CHAPTER 4

# INSPIRATION OF THE NEW TESTAMENT

The previous chapters have begun with a definition of the subject to be discussed. There was little, if any, problem with the terms being considered, and few would disagree with such procedure. However, the situation is not the same with this chapter (or Ch. 5 on miracles) and the word "inspiration".

It is not too much to assert that the real battleground is with this subject. Inspiration means different things to various people. Definitions and understanding are definitely not united (Cf. Pache, Ch. 5, 6; Pinnock, Introduction; Warfield, Pg. 105). Consider the following:

- a) For instance, if the Bible is actually from God, in the form(s) we now possess it (whether speaking of the Hebrew/Greek text, or some translation of it), and is thus an objective revelation from deity to humanity, then each and every person is under obligation, as is clearly stated in its pages, both to trust and obey. If it can be shown that God revealed his will in and through the Bible, in words and/or ways understandable but also authoritative, such fact is of great consequence.
- b) If, as some hold, the Bible is a collection of writings of men, who were "inspired" in the same general way as Homer, Shakespeare, et. al., then mankind stands in a different relationship to any teaching therein.

- c) However, if, as some hold, the said revelation only becomes God's Word when the hearer so feels, the case is different yet.
- d) Further, if said Bible is only authoritative in matters of faith and doctrine, but not in matters of fact and history, yet another relationship becomes true.
- e) A final and, really, the actual battleground (as Pinnock well points out in both his books), is the basis upon which we believe we come to knowledge. Hence, our philosophical positions and presuppositions must be clearly understood, since these may well determine our conclusions.

Hence, we refrain from defining the term, and its meaning for the (written) Bible, until later. We believe, as has often been pointed out (Cf. Geisler and Nix, Pg. 26; John Frame, Ch. 8, *God's Inerrant Word*), that the Bible must be totally considered, in and by itself, as to what it says about itself, before another step is taken. After all, it is with the Bible that we have to do — what it says, claims, teaches, etc. Surely the importance of the case is such that firsthand testimony is worthy of consideration. It will not do to bring upon its pages our own philosophical positions. The urgency of the issue precludes such.

The term is also important to the word "revelation". This word relates to a message from God revealing his will to mankind, which is claimed to have been produced through inspiration. The two terms, then, are distinct but vitally related. Revelation, as contained in the Bible, refers to that which came from God to man, which man would otherwise never have known. It is not from man, nor of man, but to man. More: it claims to be a product which came by means of inspiration of God, which inspiration guaranteed that the revelatory message was what God intended. Thus we have the relationship of the two words. The subsequent material will then be directly concerned with this study: what does the Bible actually teach about inspiration (from God) as such fact relates to the Bible, its authors and their message, and (ultimately) its readers. (Alan Stibbs writes well on this in *Revelation and the Bible*, Ch. 7, as does Frank Pack, *Pillars of Faith*, Ch. 9.)

## **I. Inspiration: An Inductive Study.**

We begin our consideration of the subject with the pages of the Old Testament. At least two reasons for this are evident: a) it has

much to say for itself about its origin, and b) our understanding of Jesus, the apostles and the early church in their treatment of both it and the New Testament will be greatly enhanced by so doing. We refer the reader to several fine treatments of this subject, such as Gaussen, Ch. 11; Geisler and Nix, Chs. 2, 5, 6; Nicole, "New Testament Use of the Old," *Revelation and the Bible*; Pache, Chs. 1, 8, 10; Warfield, Ch. 3; Wenham, Chs. 1, 4.

#### A. THE OLD TESTAMENT VIEW OF ITSELF

1. DIRECT CLAIMS. "The word of the Lord came . . ." This expression and others like it (such as "God said," "the Lord spoke," "the writing of God," "thus says the Lord" affirm some 3,808 times (Pache, pg. 81) that the Old Testament is a product of God, through (various) people. We submit the following as illustrative of the point.

- a) Exodus 19:7 — "So Moses came and, calling the elders of the people, set before them all these words which God had commanded him."
- b) Leviticus 17:1-2 — "And Jehovah said to Moses, 'Say to Aaron and his sons, and to all the people of Israel, 'This is the thing that Jehovah has commanded.' ' ' "
- c) Numbers 12:6-8 — "And God said, 'Hear my words: If there is a prophet among you, I make myself known to him in a vision, or in a dream. But my servant Moses, he is entrusted with all my house, and with him I speak mouth to mouth, clearly, and not in dark speech. He beholds the form of the Lord. Why were you thus not afraid to speak against my servant Moses?' ' "
- d) Numbers 30:1 — "Moses said to the heads of the tribes of the people of Israel, 'This is what God has commanded.' ' "
- e) Deut. 10:1-2 — "Then the Lord said to me, 'Cut two tables of stone like the first. Then come up to me on the mountain, and make an ark of wood. I will then write on the tables the words that were on the first tables (which you broke). Put them in the ark.' ' "
- f) Joshua 20:1-2 — "Then God said to Joshua, 'Say to the people of Israel, "Select the cities of refuge, of which I spoke through Moses." ' ' "
- g) I Sam. 15:1-2 — "And Samuel said to Saul, 'The Lord sent me to anoint you as king over his people Israel; therefore

listen to the words of the Lord. Thus says the Lord of hosts, "I will punish Amalek for opposing Israel on the way, when they came up out of Egypt." ' ' "

- h) II Sam. 7:4-5 — "But that same night the word of the Lord came to Nathan, 'Go tell my servant David, "Thus says the Lord: Would you build a house for me to dwell in?" ' ' "
- i) I Kings 8:14-21 — "Then the king turned around, and blessed all the assembly of Israel, while they were standing. He said, 'Blessed be the Lord, the God of Israel, who has fulfilled with his hand what he promised with his mouth to my father David, saying, "Since the day that I brought my people Israel out of Egypt, I chose no city in all the tribes of Israel in which to build a house, that my name might be there; but I chose David to be over my people Israel." It was in the heart of my father David to build a house for the Lord, the God of Israel. But he said to David my father, "It is in your heart to build a house for me. It is good that it is in your heart. However, you shall not build the house. Your son who shall be born to you shall build the house for my name." The Lord has now fulfilled his promise which he made; for I am in the place of my father David, and sit on Israel's throne, as the Lord promised, and, I have built the house for the name of the Lord, the God of Israel. I have provided a place for the ark, which contains the covenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.' "

2. PROPHETS. Many of the books are from the prophets, who were called "seers" (I Samuel 9:8-9, Amos 7:14, etc.), a term describing those who received revelations from God. Further, the prophets invariably purport to speak for God, not for themselves. Consider Jeremiah 1:7 as an illustration (But the Lord said to me, "Do not say, 'I am but a youth'; for wherever I send you you shall go, and whatever I command you you shall speak"). Many times their utterance is also referred to as God's utterance, Dan. 9:11-12. The various prophets always considered that disobedience to their message was, in effect, disobedience to Jehovah. Consider Jeremiah, Ch. 25 in this light, or Daniel, Ch. 5. Often the prophets were told that they would be the mouth of God, as was Moses, Exodus 4:11-16; or were directly sent by God, as Isaiah, Ch. 6:1ff.; and Amos, Ch. 7:14-15. See also Ezra

1:1; Neh. 9:30; Zech. 7:12. The prophetic books were considered canonical, and authoritative, by the Jews for these reasons.

3. GENERAL OBSERVATIONS. It is the same with the rest who spoke for God, or wrote his message down. The message of God written was to be recopied by each king of Israel, so that the words of the Lord would always be available to the respective kings, and those over whom he ruled, Deut. 17:14-20.

Thus the Israelites were taught high respect for the "book of the Law" (a phrase that encompassed all of God's written word, as we shall see later), because it came through men who were known as prophets, through whom Jehovah spoke (Cf. Luke 24:25; Heb. 1:1) or others like them. When Josiah's workmen found the written word in the temple, II Chron. 34:15ff., Josiah trembled when he heard of it, because God had spoken, and Judah had not obeyed. That God brooked no disrespect for his spokesman or his spoken word is seen in his treatment of Aaron and Miriam, Num. 12; or Nadab and Abihu, Lev. 10.

The end result was that in Jesus' day, the Old Testament was treated as holy and sacred, spoken of as Scripture, having been uttered by the direction of God. The religion of Israel was essentially a religion of a book, their "torah" (law). So highly did they view it, that they considered books that were "canonical" (from God) as "defiling to the hands" (Cf. G.F. Moore, *Judaism in the First Centuries of the Christian Era*, Vol. I, pg. 243ff., Vol. III, pg. 65-66). As we shall see, the Jews viewed Genesis to Malachi as sacred books from God by New Testament times, even down to "jots" and "tittles" within it; and thus carefully "searched", and as carefully observed it, even to the tithing of garden herbs. "It is written" was the final court of appeal, because Judaism considered it as from Jehovah, regardless of its source, from Genesis to Malachi.

## B. THE NEW TESTAMENT VIEW OF THE OLD TESTAMENT

1. JESUS. Paul expresses it as well as any in Hebrews 1:1-2, "God spoke . . . in these last days . . . by a Son (Jesus)." It is recorded that we are to "hear him (Jesus)," Matt. 17:5. Very well — what did Jesus say about the Old Testament? Among the many things, the following will illustrate the point (Consider Roger Nicole's excellent article, "New Testament Use of the Old Testament" in *Revelation and the Bible*, C.F.H. Henry, ed.): one has but to read little of the use by Jesus

of the Old Testament to clearly perceive what is expressed in John 10:35, "(The) Scriptures cannot be broken." Leaving exegesis of this text until later, Jesus invariably argues as if God had spoken in it, to the extent that he argued on the basis of tense (Mark 12:26); or on the meaning of one word (Mt. 12:36-37; Jn. 10:34); or that it was the basis for judgment (Jn. 5:45-47); or that it must be fulfilled (Mark 14:27; Lk. 24:25-27, 45-47). He is never portrayed in disagreement to it, though he often explains the application really intended (as in the Sermon on the Mount), or the result of ignorance and disobedience and the effects of such (Matt. 23:29-36). He thus noticeably holds it authoritative. As Nicole says, pg. 140-141:

"Jesus Christ himself provides a most arresting example in this respect. At the very threshold of his public ministry, our Lord, in his dramatic victory over Satan's threefold onslaught, rested his whole defense on the authority of three passages of Scripture. He quoted the Old Testament in support of his teaching to the crowds; he quoted it in his discussions with antagonistic Jews; he quoted it in answer to questions both captious and sincere; he quoted it in instructing the disciples who would have readily accepted his teaching on his own authority; he referred to it in his prayers, when alone in the presence of the Father; he quoted it in his resurrection glory, when any limitation, real or alleged, of the days of his flesh was clearly superseded. Whatever may be the differences between the pictures of Jesus drawn by the four Gospels, they certainly agree in their representation of our Lord's attitude toward the Old Testament: one of constant use and of unquestioning endorsement of its authority."

2, THE APOSTLES. Not less than Jesus, these men invariably considered the Old Testament as from God, and that without wavering. Matthew's gospel is replete with argumentation on this point. From Matt. 1:22-23, where the Lord spoke through Isaiah about a miraculous conception, to Ch. 27:3-10 in reference to the buying of a "potter's field," the events recorded are interwoven with now "it is written," then "thus it was fulfilled," etc.

John, though not extensively using the Old Testament as his fellow apostle Matthew, yet portrays the Old Testament in the same way as his Lord. Ch. 1:23 has John the Immerser claiming to be the fulfillment of Isaiah 40:1-3; 2:17 applies Psalms 69:9 to Jesus; 3:14-15 brings out the prophetic import of an historical event 1400 years earlier; 4:25-26 reveals Jesus claiming to be the fulfillment of (much) prophecy; 19:36 recounts the fulfillment of a Scriptural type (Ex. 12:46) and a promise from Jehovah (Ps. 34:20). Such are part of much more in the book.

Paul is not different. He, as soon as converted, began preaching Jesus as God's son, proving such from the Scriptures (Acts 9:21-22; 17:2-3). His epistles are instructive in his usage of the Holy Scriptures, giving much evidence of the same usage as those previous. Illustrative of such are these: Romans 1:2-3, where the Gospel concerning Jesus was prophesied; I Cor. 1:19 quotes Isa. 29:14 in regard to God's wisdom over man's; II Cor. 6:16-18, where several Old Testament texts are held out as a basis for the Christian's holiness; Gal. 3:6, which brings Gen. 15:6 to mind; Eph. 5:31, about God's plans for the marriage union found in Gen. 2:24. Such could be extensively multiplied.

Peter's two short epistles, while not so large in size as these above, yet carry rather identical traits. Ch. 1:10-12, 16, 24; 2:6, 7, 9, 10, 22; 3:10-12, 20 are examples of his constant appeal and/or usage of the Old Testament. The second epistle has the clearest expression in the New Testament of the means of inspiration for the Old Testament writers, 1:20-21; and various references to historical events in the Old Testament, as in 2:4-7, 3:5-6; etc.

So it is with the other writers within our New Testament: no equivocations, no fear of rebuttal from a higher source, no qualms about the authority of the text they quote from the Old Covenant.

The constant appeal to Old Testament texts and types as being fulfilled in their day and time (note Paul in Acts 13:15-41; James in Acts 15:13-19; Hebrews, Chs. 1-10) shows how inextricably they thought God was involved in said texts/types with what was then happening. God in (Israel's) history was a reality, but no less so than in their history, which would include what they wrote as well as that about which they wrote. Indeed, a stronger case for their usage and/or respect for what they quote and evidently consider to be divinely given would be hard to imagine. (The problems relative to the above position are discussed by Warfield in Ch. 4, which would be profitable to read on the point.)

3. SELECTED TEXTS. It will now be good to consider at some length, three New Testament texts that bear specifically on the question of New Testament views of the Old Covenant. Keep in mind the Jewish thinking regarding their "Bible" as the texts following are presented.

a. John 10:35b "Scripture cannot be broken." Jesus refers to Psalms 82:6 and says: 1) it is Scripture, and 2) it can't be broken. Leaving the discussion of the word "Scripture" until later, we ask,



what does "broken" mean? In its immediate usage, Jesus affirms that the Jews had never considered God in error to have labeled human judges (who represented God's justice) as gods. If so, then he, Jesus, could, even though a "man", fit into that category and not be a blasphemer. More, though a specific text is cited, it is considered but a part of a whole: Scripture. As Scripture possesses certain characteristics, so does all of its parts. They, and it, are marked by this: no one can break them, in the sense of proving them wrong or without force. Hence, though Jesus really did not consider himself merely a man (Cf. v. 30), or as just a human judge (he argued from lesser to greater), yet Scriptural usage of a word was so authoritative that the conclusion was self-evident. So, their conclusion that no one but God himself could be called "God" was wrong. This was said by Jesus with the knowledge that the "Scriptures" (i.e., "law") was common ground. We perceive that Scripture has permanent significance (Note Matt. 24:35; 1 Pet. 1:25; Isa. 40:8) as will be brought out again. It is of such nature that it is always true (hence, some New Testament passages have present tense "says" though referring to what had been said years past). Regardless of how we might view Jesus' use of this particular text, his position on the meaning and use of it is important. If a rather unimportant text be yet so understood and applied as Jesus did, not debated or criticized, we must appraise such understanding very carefully. For Jesus, apparently, (any and all) Scripture possessed such force that nothing could break it, whether we think of breaking it in the light of failure to do as was prophesied (read here Lk. 18:31) or prove it to be wrong. He considered that perfect trust was to be accorded the Scriptures, so much so that one erred by not knowing the Scriptures, Mt. 22:29; Mk. 12:24; because God's word was truth, Jn. 17:17, and knowledge of truth precluded error.

b. II Tim. 3:16 "All Scripture is caused by God." Such needs to be our understanding of this text as it refers to the writings in the Bible. Warfield's discussion on this text (pages 138-165) may be summarized this way, that the various writers in the Bible did not consider what they wrote as a human product subsequently endowed with some divine qualities by virtue of God's action, but rather a divine product through various writers. As he points out, the word "inspired" hardly does justice to the Greek term, because "inspired" implied something like an "inbreathing" by God, when

the original term is not so used nor thus to be understood. The text certainly does not refer to the effect of someone reading a text and having God "inspire" it or the person as he reads it. Paul's assertion is directed at the inherent quality possessed by (any) Scripture: it is from God, not from men. Examples of this would be Acts 1:16, "The Holy Spirit spoke by the mouth of David" or Heb. 3:7-8; 4:7, "As the Holy Spirit says, (through David) 'Today, when you hear his voice . . .'" Hence, as a result of such quality which the various texts possess, all of it is "profitable . . ." Since it is of God, not men (and in that sense we are to understand "inspired"), Paul advises Timothy not to leave off public reading of it (I Tim. 4:13), or to fail to preach it, rather than something else (II Tim. 4:1ff.).

We then consider this fact: nowhere will we find a degree, or degrees, of inspiration (as the word is above defined), but rather only the fact of such activity by God through men. Therefore, we who read the New Testament revelation may perceive various ways God has used to speak to us, but not deduce differing levels (or qualities) of inspiration.

The problem with which we struggle, as the reader may readily perceive, is our use of the term "inspire". We use it in an "uninspired" way, and apply it to people/writings more or less inspired. Such is not the Bible way. In fact, for any Hebrew, something from the "breath of God" was equivalent to being of God. For them, the word "wind/spirit" referred, among other things, to God. Read Job 37:10 and Psalms 33:6. God may have used several different writers, but none were more/less inspired to write what they wrote than the others who wrote.

c. II Peter 1:20-21 "... knowing this from the first, that no prophecy of Scripture came to be of the prophet's own understanding, nor was prophecy by man's will, but rather, the holy men spoke from God to mankind as they were borne along by the Spirit." Peter affirms this: God by the Spirit caused men, not only to write but to speak his message. The men in question, the prophets, were passive, "carried" along. These men could not but "speak what they . . . heard." Read Jeremiah 20:9; Amos 3:7-8 as examples. The verse spells out what John 10:35 and II Tim. 3:16 do not: the "how" of inspiration. The previous verses enunciated (some) results of inspiration. (Warfield observes that Peter: 1) denies any prophecy owed its origin to man, 2) rather all prophecy was from God, 3)

through the instrumentality of human authors. He further points up the fact that the Greek participle translated "borne" conveys the idea that the various writers were so under the power of the Holy Spirit that the things spoken/written were under, not the power of the men, but of the Spirit [pages 136-137].) Peter therefore rightly concludes that the word of prophecy was sure.

Considering then these three verses and their total testimony to the Old Testament, we conclude with Paul in Hebrews 1:1, "God spoke . . . unto the fathers by the prophets." Such was the force of those utterances of the Lord that God's very nature was implanted within them. Hence, all such words were with God's: a) authority, b) integrity, c) truthfulness, d) power, and e) wisdom. Whatever is classed among Scripture is thus of this nature, recognizing that the end product, the writings, came through men under the power of God.

We again are treated to the terms revelation and inspiration, which are not identical, but are vitally related. God's revelation was produced by (the means we know as) inspiration.

### C. THE NEW TESTAMENT VIEW OF ITSELF.

John W. Wenham's statement is correct in his *Christ and the Bible* when he asserts that our faith in the Bible is based upon our faith in Christ (pg. 9). If the text is accurate and trustworthy, we must consider what Jesus taught about the nature of the Old Testament. As we study his statements, we come to this conclusion: he regarded the Old Testament as God's revealed word. Further, he taught authoritatively but also prophetically, and that especially in regard to the power that would be shared (by God) with his apostles, which power would enable them to reveal, with authority, his message, contained in the New Testament.

Hence, any study of the New Testament view of itself will start with what Jesus promised to the apostles, and the fulfillment of those promises. Then, the effect of the fulfillments and their bearing upon the message preached and written from the apostles. We have shown the view that Jesus had of the Scriptures then extant. Now we present what he promised to the apostles, with a short appraisal of what he taught concerning himself, or what others said. (Ref. Ch. 7 of Geisler and Nix, Ch. 2 of John Wenham; Ch. 2, J.N.D. Anderson.)

That Jesus considered his message and authority were from God is

patently evident on any first reading of the Gospels. He so taught, Matt. 5:17-20, 21-22, 27-28, 31-32; 9:1-6; 10:5-42; 11:25-30; 13:1-52; John 5:17-47; 6:27-58; 7:16-24; 12:44-50; etc.

People believed that he so spoke and so taught as is evident, not only from their expressions, but their reactions. Mt. 7:29; 8:5-13; Mark 4:41; Luke 9:1-10; 20:1-2 are examples of this.

Further proof is not needed in respect to Jesus himself.

1. WHAT JESUS PROMISED THE APOSTLES. Now we give attention to what he, at various times, promised the apostles, then the recorded fulfillment of such promises. Though there are several verses involved, we shall take the space to print them out before drawing conclusions from them. (Quotations are from New International Version, 1973, New York Bible Society International.)

- a) Matt. 10:17-20 — "But be on your guard against men; they will hand you over to the local councils and flog you in their synagogues. On my account you will be brought before governors and kings as witnesses to them and to the Gentiles. But when they arrest you, do not worry about what to say or how to say it. At that time you will be given what to say, for it will not be you speaking, but the Spirit of your Father speaking through you."
- b) Matt. 11:25-27 — "At that time Jesus said, 'I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure. All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.' "
- c) Matt. 16:18-19 — "And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."
- d) Matt. 28:18-20 — "Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing

them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age.' "

- e) Luke 10:16 — "He who listens to you listens to me; he who rejects you rejects me; but he who rejects me rejects him who sent me."
- f) Luke 10:22 — "All things have been committed to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him."
- g) Luke 24:46-49 — "He told them, 'This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high.' "
- h) John 14:16-17 — "I will ask the Father, and he will give you another Counselor, the Spirit of truth, to be with you forever. The world cannot accept this Counselor, because it neither sees him or knows him. But you know him, for he lives with you and will be in you."
- i) John 14:26 — "But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you."
- j) John 15:26-27 — "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me; but you also must testify, for you have been with me from the beginning."
- k) John 16:7-15 — "But I tell you the truth; It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. When he comes, he will prove the world wrong about sin and righteousness, because I am going to the Father, where you can see me no longer; and about judgment, because the prince of this world now stands condemned. I have much more to say to you, more than you can now bear. But when

he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you."

- l) John 20:21-23 — "Again Jesus said, 'Peace be with you! As the Father has sent me, I am sending you.' And with that he breathed on them and said, 'Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.' "
- m) Acts 1:7-8 — "He said to them: 'It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.' "

From these Scriptures the following facts, among others, can be drawn regarding what Jesus promised the apostles:

- a) When arrested, do not worry. The Holy Spirit will speak through you. Both what is said and how it is said will be of the Spirit.
- b) God gave Jesus the sole right (authority) to any revelation. Jesus would reveal such by his own will.
- c) Jesus commissioned the apostles with the authority to reveal God's will, which revelation from God through the apostles was determinative for forgiveness or condemnation to any person.
- d) No limit on his authority; hence the right to send the apostles, to send them with an authoritative message, and to make promises of forgiveness, etc., to those trusting him through their message.
- e) The inherent unity that exists between the sender and the sent, with the resultant effects of authority, representation, etc.
- f) God's unlimited commission, especially in regard to revealing himself.

- g) The apostles were Jesus' witnesses, with the charge of proclaiming repentance and remission of sins to all nations by his authority (name), after they had received from God power to do so.
- h) God gave only the apostles the Spirit of truth (and not the world), to replace Jesus, their present counselor from God.
- i) The Holy Spirit, the Counselor to come, came by Jesus' authority (name), to: a) teach them everything, and b) remind them of what Jesus had taught.
- j) The Holy Spirit's mission was to witness to Jesus, through the apostles.
- k) Jesus is to be replaced by the Holy Spirit, who is to accomplish his work through the apostles, in regard to sin, righteousness, judgment, and in respect to testimony for Jesus, especially concerning guidance of the apostles into *all* truth as the Holy Spirit receives it, whether that truth be about past or future events, ultimately to glorify Jesus (who received all from God, and would give it to the Holy Spirit, who would give it to the apostles).
- l) The close relationship between Father/Son/apostles. The (promised) gift of the Holy Spirit, symbolized by Jesus' breathing, and the repeated fact of their connection between sins forgiven/not forgiven.
- m) The repeated promise of power to carry out the mission responsibility delegated to them by Jesus, with further explanation of procedures to follow.

It would be difficult to find a more complete provision for the apostles than is above presented. Jesus sent them with his personal authority, with every assurance of help, whether in thought, word, mental attitude or whatever. Their message would be founded upon truth as he had taught, or revealed in truth as the need arose. Let us now read the historical record in Acts to appraise how well Jesus kept his promises.

Luke presents the twelve, obedient to Jesus (Luke 24:49) waiting in Jerusalem for the "other" Counselor, the Holy Spirit. In keeping with Jesus' promises, Acts 2 details the following items:

- a) Holy Spirit came, 2:1ff.
- b) The twelve acted without anxiety or premeditation, and

God supplied by the means (other languages), the necessary wisdom (what to say), and the "how" in what they spoke. None of these could have been theirs by other means then available.

- c) What Jesus had done was brought to mind.
- d) Understanding of prophecy as it related to Jesus is evident.
- e) Truth yet unknown, as in v. 36, was theirs.
- f) Further revelation of God's will for salvation was given to them, as in v. 38.

Subsequent chapters in the book will reveal the same general ideas, plus others, so that we draw the conclusion in Hebrews 2:3-4, "how shall we escape if we ignore such great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. God also bore witness to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will." The same general facts are as true of Paul as of the original twelve apostles, as is evident in Luke's record of his activities, or from his own writings. As McGarvey well states,

"The sum of the evidence in Acts, concerning the fulfillment of the promises . . . is the sum of the promises made by Jesus. The two stand over against each other as sums of an equation; and they combine to show that there abode permanently in the apostles, and in some of their companions, a power of God's Holy Spirit equal to their perfect enlightenment and guidance in all that they sought to know and say; and that it did, as a matter of fact, guide their thoughts, their words, and the course of their missionary journeys. Not only so, it (the power through the Holy Spirit) enabled them to speak of things in heaven, on earth, and in the future, concerning which, without divine enlightenment, men can know nothing."

2. THE APOSTLES TESTIMONY. There are many implicit evidences that the several writers of our New Testament spoke/wrote with authority, and that such as no mere man could claim or possessed. One has but to read some of the religious works of the time to quickly discern why they were rejected and our 27 chosen instead. Not that the choosing of these 27 made them canonical instead of the other "also-rans" but rather that the difference is just that evident between what God wrote through men and what men wrote without God's help.

However, there are many explicit claims within the pages in question, and we now consider some of them.

The classic passage where the authority of the apostles' message is



taught, whether oral or written, is I Cor. 1:18-4:21. (A very similar text is Gal. 1:1-2:21 concerning apostolic authority.) This whole section has as its backdrop the apostle(s), his authority and message, contrasted to that of men. We begin in 1:18 with God's revealed message better than (any) man's, and not from men. (It is the power unto salvation, though considered foolish by men.) Paul came (2:1ff.), preaching that message he had received from God, which, v. 9, did not originate with men but, v. 10, with God, through the auspices of the Holy Spirit, and thence to the apostles, v. 11-12. Such was the Spirit's leading that, v. 13, their message of truth was combined in the Spirit's words, not theirs, since natural men do not so receive God's revelation, while the apostles do, v. 14-15, insomuch that it could be said that the apostles have the mind of Christ, v. 16. Chapter 3 continues contrasting Paul's message and ministry (with the help of Apollos) as an apostle, as God's fellow worker, v. 9, and Master builder, v. 10-11, who laid the only foundation (Cf. Eph. 2:20; 3:2-5) which can (should) be laid. It concludes with another warning and directive concerning God's wisdom versus man's. Chapter 4 picks up the apostles' relationship to God's message of wisdom again, since he (they) was a steward of it. Because of the authority of his message, in contrast to the (apparent) weakness of his position, vv. 8-13, they needed to give attention, since he could come with power, v. 19-20, or love, whichever they preferred, v. 21.

In these verses, we perceive the same clear description of a man under the Holy Spirit, with the resultant effects of confidence, authority, direction, truth, revelation, etc., as was evident in Acts 2 and following. Moreover, the Corinthians were to be in subjection to that message, since it came from an apostle, of Christ's, called to be such, Ch. 1:1.

Consideration of the remainder of the book will quickly underscore Paul's belief in his authority, as Ch. 5:1ff., 7:40 (which verse is hardly to be taken as expressing doubt, but rather as a gentle reminder of the obvious fact); 9:1; 11:17; 14:37 (which plainly teaches that what he was then writing was from God); 15:1; etc.

When we turn to the other books from Paul, all are begun by greetings from *Paul*, an *apostle*, or contain internally such testimony. Many contain explicit affirmations of that fact. For instance, Rom. 15:14-21; Gal. 1:6-12; II Cor. 12:7-13, 19; II Thess.

2:14-15; 3:14; etc. Note especially I Thessalonians 2:13, where Paul commends the brethren for receiving the message as one from God, ministered through men like Paul, yet with authority as if from God himself.

The same general tenor of thought runs through the epistles of Peter and John. These authors, though not writing as much as Paul, yet convey like sentiments.

Peter's epistles both begin with the declaration of being from an apostle. 1:10-12 reveals that the writer knows of the Holy Spirit's direction in the lives of contemporary messengers. 5:1 places the writer among those who companied with Jesus, as does the text in II Pet. 1:12-18. The authority of the apostle's word is highlighted in II Pet. 3:1-2.

John commences the first book with the affirmation that he was among the eyewitnesses. He mentions the Spirit as bearing witness, which was to be done through the apostles, of which he was one. The two small epistles are not so plain, but as previously shown, are probably from the apostle John. As for Revelation, the concluding chapter unveils what the book's writer thought of his work; which warns everyone not to add or subtract from the words of prophecy within the book. Within the Bible context, the word prophecy implies divinely given from God, and thus not to be changed by men, even as 22:18-19 testify. The fact that the writer's name is John, exiled on Patmos, who produces a prophecy, 1:3, and claimed to have been in the Spirit, 1:10, points to the apostle John.

Giving attention to the remainder of the authors, Mark, Luke, James and Jude, we present the following. None of the men explicitly claim or deny divine guidance in what they wrote. That the apostles could impart the power of the Spirit to others is a well-attested fact. These four men all were companions of apostles, Mark with Paul and Peter, Luke with Paul; James and Jude most likely with the apostles in Jerusalem. One of the most reasonable assumptions for the inspiration of the books is that the early church so accepted them. Another is that they convey the same general impression as those we know to be products of God. The characteristics of Matthew, John, and company seem also to be part and parcel of Mark, Luke, James and Jude. Acts 15 reveals that James was involved in a decision, with others, which was circulated in print, under the authority of the Holy

Spirit. It is not unreasonable to suppose his book could have been produced the same way.

However, should we be required to disclaim inspiration for any or all of these men, we still possess good accounts by uninspired men, which may be added to those which do claim inspiration. The writings in question then are as credible as any uninspired books, and to that extent useful. Our faith does not rest on the books from these four men. We conclude, however, with the distinct opinion that there is good evidence to consider them as inspired by God, and hence to be so treated.

The conclusion can be drawn, then, that Jesus promised the apostles the necessary power to speak/write the message of redemption as God willed; and that the promises were kept. The result: the written products from these men, and those who accompanied with them, were documents resulting from men writing under the supervision of the Holy Spirit. Hence, they are documents with authority of God, for "our admonition and learning."

#### D. TERMS

The discussion of terms has been left until now, since any conclusion about the various terms involved should be made after consideration of the general testimony found in the Bible. It is now time to present some terms, study their usage and various applications, then draw some conclusions relative to them. The following terms are of concern: it is written, Scripture, it says, law, prophecy, psalms. Some of these terms were extensively discussed by Warfield in Chs. 3, 5, 7, and by Geisler and Nix in Ch. 6, for which we give credit for their contributions.

1. "IT IS WRITTEN." This expression occurs over ninety times in the New Testament, generally with reference to the Old Testament. The following examples will show to what the users referred. (Quotations from New International Version.)

- a) Matt. 4:4 — "Jesus answered, 'It is written: Man does not live on bread alone, but on every word that comes from the mouth of God.' "
- b) Matt. 4:7 — "Jesus also answered him, 'It is also written: Do not put the Lord your God to the test.' "
- c) Matt. 4:10 — "Jesus said to him, 'Away from me, Satan! "

For it is written: Worship the Lord your God, and serve him only.' "

- d) Matt. 11:10 — "This is the one about whom it is written: 'I will send my messenger ahead of you, who will prepare your way before you.' "
- e) Matt. 26:31 — "Then Jesus told them, 'This very night you will all fall away on account of me, for it is written: I will strike the shepherd, and the sheep of the flock will be scattered.' "
- f) Mark 1:2 — "It is written in Isaiah the prophet: 'I will send my messenger ahead of you, who will prepare your way.' "
- g) Mark 7:6-8 — "He replied, 'Isaiah was right when he prophesied about you hypocrites; as it is written: "These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules made by men." You have let go of the commands of God and are holding on to the traditions of men.' "
- h) Luke 19:45-46 — "Then he entered the temple area and began driving out those who were selling. 'It is written,' he said to them, 'My house will be a house of prayer; but you have made it a den of robbers.' "
- i) Luke 20:17-18 — "Jesus looked directly at them and asked, 'Then what is the meaning of that which is written: "The stone the builders rejected has become the capstone"? Everyone who falls on that stone will be broken to pieces, but he on whom it falls will be crushed.' "
- j) John 2:17 — "His disciples remembered that it is written: 'Zeal for your house will consume me.' "
- k) Acts 7:42 — "But God turned away and gave them over to the worship of the heavenly bodies. This agrees with what is written in the book of the prophets: 'Did you bring me sacrifices and offerings forty years in the desert, O Israel?' "
- l) Acts 13:33 — "he has fulfilled for us, their children, by raising Jesus from the dead. As it is written in the second Psalm: 'You are my Son; today I have become your Father.' "
- m) Acts 15:15 — "The words of the prophets are in agreement with this, as it is written: . . ."
- n) Rom. 1:17 — "For in the gospel a righteousness from God

is revealed, a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith.' "

- o) Rom. 9:33 — "As it is written: 'See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the one who trusts in him will never be put to shame.' "
- p) I Cor. 1:19 — "For it is written: 'I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate.' "

As it may be seen, "it is written" carries a ring of authority because the expression hearkens back to the Old Testament. For the Jews, God had spoken in the Old Testament. Hence, to say, "it is written" was equal to saying the Old Testament says, or God says. Moreover, when we consider the various usages by Jesus, we can draw the clear deduction that he considered the Old Testament authoritative, whether the quote was from the Law (Mt. 4:4; Deut. 8:3), the Prophets (Mt. 21:13; Isa. 56:7; Jer. 7:11) or Psalms (John 10:34; Psalms 82:6). He attributes to the whole Old Testament, as do the apostles, the inherent quality of God-produced writings (none of them ever quote from the apocryphal books which some hold to be canonical). "It is written" has the tone: divine utterance.

2. "SCRIPTURE," (and related terms as Scriptures, holy/sacred Scripture, etc.) appears some fifty times in the New Testament. In every case when it refers to the Old Testament, the assumption is that appeal is being made to what is of authority, the court of last and ultimate authority. Examples (from NIV) of such are:

- a) Matt. 21:42 — "Jesus said to them, 'Have you never read in the Scriptures: "The stone the builders rejected has become the capstone; the Lord has done this, and it is marvelous in our eyes"?' "
- b) Mark 12:10 — "Haven't you read this Scripture: 'The stone the builders rejected has become the capstone;'" "
- c) Luke 4:21 — "and he said to them, 'today this scripture is fulfilled in your hearing.' "
- d) Luke 24:27 — "And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself."
- e) John 17:12 — "While I was with them, I protected them

and kept them safe by that name you gave me. None has been lost except the child of hell so that Scripture would be fulfilled."

- f) Acts 17:2 — "As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures,"
- g). Rom. 4:3 — "What does the Scripture say? 'Abraham believed God, and it was credited to him as righteousness.' "
- h) Gal. 3:8 — "The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: 'All nations will be blessed in you.' "
- i) I Tim. 5:18 — "For the Scripture says, 'Do not muzzle the ox while it is treading out the grain,' and 'The worker deserves his wages.' "
- j) James 4:5 — "or do you think Scripture says without reason that the spirit he caused to live in us tends toward envy,"

As we may easily discover, the term was used as a technical name for any or all of the Old Testament. Our New Testament speakers and writers simply continued the Jewish usage of these terms. Since the term was applied without discrimination, it appears that the New Testament writers considered the Old Testament a unit, perhaps specifically designated at times as law, etc., but still the well-known group of documents that had divine origin.

From this perspective, consider some special usages of the term. Rom. 16:26 has "prophetic Scripture" by which God's revelation was being made known. Though this text may have in sight the Old Testament, in the light of the book of Revelation, the general usage of "Scriptures" to apply to what God produced through men, New Testament writings cannot be ruled out. That this is demonstrably so is seen in II Pet. 3:16; where Peter refers to Paul's writings, not specifically identified, as part and parcel of what he calls "other Scriptures."

Drawing together the preceding discussions, where Jesus testifies to the character of the Old Testament as a God-given revelation, the application of the term "Scripture" to such revelation teaches us that in its use by Jesus, "Scripture" means a God-caused document. From this usage, the apostolic authors do not depart but use the term in the

same way. Paul says in Rom. 1:2, that God spoke through the prophets in the Holy Scriptures. He obviously has in mind the written documents. If this be true, any use of the term to other writings than the Old Testament implies that said writings fall into the same category as the Old Testament. We have cited Peter's application of the term to (some of) Paul's writings. Paul uses the term in I Tim. 5:18 and applies it to a text from Deut. 25:4; and a text from Luke's gospel, Ch. 10:7. We may then see this estimation of the relative value of each book. When we remember that Scripture is "inspired" of God, II Tim. 3:16, the conclusion is obvious.

Finally, such is the usage of the New Testament writers in mingling the terms "God" and "Scripture" that, in their minds, one is equal to the other. The following passages will bear testimony to this point:

- a) Rom. 9:17 — "For the Scripture says to Pharaoh: 'I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth.'" (Compare Ex. 9:16)
- b) Gal. 3:8 — "The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: 'All nations will be blessed in you.'" (Compare Gen. 12:1-3)

The student will observe that both New Testament texts use the expression "Scripture". However, it was in fact God himself who spoke to Abraham, and God spoke through Moses (and Aaron) to the Pharaoh. Certainly neither Abraham nor Pharaoh could have read the texts in question, since they were not written at the time.

- a) Matt. 19:4-5 — "Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh?'" (Compare Gen. 2:24)
- b) Acts 4:24-25 — "When they heard this, they raised their voices together in prayer to God. 'Sovereign Lord,' they said, 'you made the heaven and the earth and the sea, and everything in them. You spoke by the Holy Spirit through the mouth of your servant, our father David: "Why do the nations rage and the people plot in vain?"' " (Compare Ps. 2:1)

- c) Acts 13:34-35 — "The fact that God raised him from the dead, never to decay, is stated in these words: 'I will give you the holy and sure blessings promised to David.' So it is stated elsewhere: 'You will not let your Holy One undergo decay.' " (Compare Isa. 55:3)
- d) Heb. 1:6 — "And again, when God brings his firstborn into the world, he says, 'Let all God's angels worship him.' " (Compare Deut. 32:43; Ps. 104:4)
- e) Heb. 3:7 — "So as the Holy Spirit says: 'Today, if you hear his voice,' " (Compare Ps. 95:7)

Again the student will notice that the texts quoted are attributed to God, who spoke to man in various times and places. However, the Old Testament texts in the writer's mind do not indicate that it was God speaking, but rather others. Yet, the fact remains: God was actually behind the various utterances. Hence, the ideas "Scripture" and "God (said)" are synonymous in fact.

To summarize: "Scripture" meant documents of divine origin, carrying all the qualities of such a source, as true, authoritative, inerrant, infallible, etc.

3. "IT SAYS," and the related expressions, "Scripture says," "God says," are among the most used of all the terms we are considering. As they are seen in light of their usage, and in combination with former terms we have discussed, the conclusion becomes stronger that God has spoken in the Old and New Testaments.

It is also true, though, that various writers have argued over the supposed subject of the Greek verb form meaning "says", since it, when it is not expressed, may be translated as either he/it says. Context is therefore of significance here, since the antecedent of the pronoun (it/he) is to be found there. Some translations opt for "it", others for "he". Some of the places such expressions occur are:

- Acts 13:35 — where God is the antecedent
- Rom. 9:15 — where God is the antecedent
- Rom. 10:8 — where Scripture is the antecedent
- Rom. 15:10 — where Scripture is the antecedent
- I Cor. 6:16 — where Scripture is the antecedent
- I Cor. 9:10 — where God is the antecedent
- I Cor. 15:27 — where Scripture is the antecedent
- II Cor. 6:2 — where Scripture is the antecedent



Gal. 3:16	—	where Scripture is the antecedent
Eph. 4:8	—	where Scripture is the antecedent
Heb. 8:5	—	where God is the antecedent
James 4:6	—	where Scripture is the antecedent

Generally, as noted, the subject of the verb forms in question is expressed. In some few instances, as those above, the context must be considered in order to decide the proper subject.

In such usages, however, we may catch the basic idea: either the Scripture or God is to be supplied as the subject, (Perhaps the occurrence in Eph. 5:14 is the only exception to this conclusion, where the source is rather unsure.) Certainly the example in Rom. 9:13-17 by Paul is clear, where "it is written," "(God) says," and "Scripture says" are used interchangeably. A similar context is Gal. 3:8-16, where "Scripture," "it is written," and "it says" are used the same way. Certainly the quote of verse 8 from Gen. 12:3 is from God, not the Scripture, though Moses later recorded it in Scripture. Even the appeal to Scripture in verses 11, 12, shows that just the citation of (any) Scripture text ends the discussion.

As Warfield well observes, the usage of verbs with indefinite subjects does not indicate any indifference, or that the one being quoted is unimportant. This is just common practice, in usages in the New Testament, as well as literature of the day. As before stated, it makes no special difference if we are to understand the indefinite (i.e., unexpressed) subject to be God or Scripture; the effect is the same.

4. "LAW", "PROPHETS" AND "PSALMS". These expressions are also evident in the pages of the New Testament as the various speakers and writers have occasion to use them. The word "law" is normally understood to have reference to the five books of Moses, as Mt. 19:7; Mk. 7:10; Lk. 2:22; 24:47; Jn. 1:45 indicate. However, the word law is broader than the Pentateuch, though including it, as Matt. 5:17-18 (where law and prophets = law), Jn. 10:34 (Ps. 82:6); 15:25 (Ps. 69:4); Acts 25:8; Rom. 10:4 (where the Old Testament is in view as also in Gal. 2:16, 21; 3:2); 1 Cor. 14:21 (Isa. 28:11-12); etc. The same general usage of "the Law and the prophets" is seen, as in Matt. 7:12; Lk. 16:16, 29, 31; 24:27; Acts 13:15; 24:14; 26:22. As far as the Jews were concerned, their body of canonical documents was such because they came through men who were God's

spokesmen, i.e., God's prophets. Hence, the term prophet, though sometimes used to mean someone like Isaiah or Jeremiah, also included such as Abraham, Moses and others, all of which were, by virtue of being a prophet, men "borne by the Holy Spirit" to speak/write the message of God. As far as the word "Psalm" is concerned, it only occurs in reference to a Scripture text (though many references are made to Psalms in general, without use of the name) in the following places: Lk. 20:42; 24:44; Acts 1:20; 13:33, 35. The source in view is invariably the book of Psalms, with exception of Luke 24:44. It may be also in Jesus' mind here. However, in the Hebrew canon, the book of Psalms stood at the head of a section which included more books, such as Proverbs, Job, Daniel, I and II Chronicles, etc., and was called "the Writings." Therefore, the three separate designations used by Jesus probably included all the Old Testament as we know it.

Other designations could be considered, but these will suffice to show that the Old and New Testaments are interwoven with a common thread: "from God." We find no distinction made between the inherent nature (that of God-produced books) between either group of documents. We now can draw some general conclusions about the subject of inspiration and its meaning for us today.

## II. Inspiration and the Bible

Any attempt to state the effect of inspiration upon the Bible must deal with several areas within it. Though we have summarized somewhat in the above page, it will yet be helpful to deal specifically with the following matters.

### A. EFFECTS OF INSPIRATION

The Bible generally asserts the fact of inspiration without always specifying the results thereof. However, these facts are to be considered:

- a) The written or spoken word, as it came through men (considered to be) inspired, was accepted as if God himself was giving the message. Note here I Thess. 2:13.
- b) In contradistinction to No. a, anything not from inspired men was treated as from man. Perhaps Paul's expression in Gal. 1:6-9 as it relates to his message, is timely: (N.I.V.) "I am astonished that you are so quickly deserting the one

who called you by the grace of Christ and are turning to a different gospel — which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!" Paul puts in stark contrast an inspired message and the message from men uninspired. The first is from God, the second is not; hence, listen to the one and ignore the other.

- c) Jesus, the apostles, and others of their nature, always handled any text having come through men inspired as if God had said it, and it thus embodied all the characteristics of God himself. As John 17:17b says, "(God's) Word is truth."
- d) Jesus promised the apostles, John 16:7-15, that they would be guided into all truth, which promise doubtless included that which they would write. Assuming that his promises were kept, the products of the men would reflect what Jesus promised.
- e) Peter's affirmation, II Pet. 1:20-21, comes as close to describing the "how" of inspiration as any text we have, and also brings to our attention the result of inspiration; the trustworthiness of any message. Therefore, "if God said it, I believe it, that settles it." As Warfield observes, page 153, the Biblical writers, and everyone else, did (should) approach the Scriptures, not as a human product breathed into by the Holy Spirit, but rather as a "divine product produced through the instrumentality of men."

The above ideas represent the basic understanding of the Bible writers and the church in general from Bible times until recent times. We present, as a summary, this paragraph from Warfield:

"The Church, then, has held from the beginning that the Bible is the Word of God in such a sense that its words, though written by men and bearing indelibly impressed upon them the marks of their human origin, were written, nevertheless, under such an influence of the Holy Ghost as to be also the words of God, the adequate expression of His mind and will. It has always recognized

that this conception of co-authorship implies that the Spirit's superintendence extends to the choice of the words by the human authors (verbal inspiration), and preserves its product from everything inconsistent with a divine authorship — thus securing, among other things, that entire truthfulness which is everywhere presupposed in and asserted for Scripture by the Biblical writers (inerrancy). Whatever minor variations may now and again have entered into the mode of statement, this has always been the core of the Church doctrine of inspiration. And along with many other modes of commending and defending it, the primary ground on which it has been held by the Church as the true doctrine is that it is the doctrine of the Biblical writers themselves, and has therefore the whole mass of evidence for it which goes to show that the Biblical writers are trustworthy as doctrinal guides. It is the testimony of the Bible itself to its own origin and character as the Oracles of the Most High, that has led the Church to her acceptance of it as such, and to her dependence on it not only for her doctrine of Scripture, but for the whole body of her doctrinal teaching, which is looked upon by her as divine because drawn from the divinely given fountain of truth."

### B. INERRANCY AND INFALLIBILITY

These terms are somewhat separate, yet necessarily involved with any discussion of them, or of inspiration.

Inerrancy has to do with the Bible's nature in respect to error/truth. Actually, we deal with the nature of God when we deal with his word. It is a necessary conclusion that if God does not lie, neither can his word. If the attitude of Jesus and the apostles be honestly considered, they certainly held to an inerrant Bible. If we accept Jesus' deity, and resulting authority, we can do no less.

1. INERRANCY. It does not guarantee that all which is in the Bible is easily understood, or even understood at all, nor does it promise that it will always record what we think it should or with what we agree. It does summarize one facet of God's word, namely, that it is to be accepted, in its original autographs, as containing total truth, including no errors. It means that the original Biblical text had integrity to the point that it was entirely trustworthy. If it was not, the case is lost, because the fact will be that the very part concerning salvation, or any other doctrine, may and could be the very part that is fallible. The alternative to inerrancy is death.

Inspiration and inerrancy are inextricably together, despite the efforts of some to divorce them. (See Pinnock, pp. 73-81; Warfield, Ch. 4.) If we assert that the text is a product of inspiration, but also admit that it is with error, does that not also indict the giver of the text, God? Moreover, if we admit error in the text, who is to say how much

error, if it is not totally in error? The assertion by Jesus, that God's Word is truth, is enough to settle the matter for all who accept Jesus' deity. (Pache's Ch. 13 is especially good on this subject.)

2. INFALLIBILITY. If it is distinguishable from inerrancy, infallibility has to do with the nature of the Bible in respect to its intended purpose to tell the truth, and not to deceive. Again, we are considering the very nature of God who gave us the Bible. We ask: is God fallible? Capable of being deceived? If so, our God is not essentially different than we mortals. If not so, then his word must necessarily be infallible, and not otherwise. Hence, as with inerrancy, we are concerned with the essential nature of God, his honor, veracity, etc. As Pinnock states, infallibility of Scripture is the essential link "epistemologically between sinful man and the inscrutable God." (Page 71, *Biblical Revelation*.) Our knowledge of salvation is intermeshed with this fact: God is not deceivable nor deceiving. Life hangs on the point of infallibility.

### C. PLENARY

A third term of equal importance with inerrancy and infallibility is "plenary" (full). This term has to do with the extent of inspiration on the revelation of God. If we have considered the Biblical assertions correctly, we draw this conclusion: all Scripture is of God. We have then the result that every part of the Scripture is a product of God, though he used men to speak/write it. The quality which inspiration gives to any text is that God "said" it. Hence, plenary inspiration involves the whole text, whether we have in mind the thought expressed or the vehicles (words) in which it is expressed. Verbal inspiration, then, is the corollary of plenary, infallible, inerrant Scriptures. We cannot assert what God said unless we also can perceive that he has said. Stated differently, revelation is God's communication with man. Unless we understand said revelation, it is but a farce to assert we have revelation. Words and thought are inseparably connected. So are God's words, God's thoughts and God's revelation. If Jesus and others argued upon the tense of a verb, or the number of a word, obviously words are at issue.

It will not do to go astray, as many modern theologians have done, and assert that (any) language is fallible, the writers fallible and the words they used unimportant. It may be so that sometimes such things are true. However, if at any time we argue that an utterance is

from God, and trustworthy, we can also assert that what God has once done, God can do again. Hence, God could reveal his message, and use tools perfectly capable of doing what he wants. An all-powerful God can surely do that which is necessary to communicate to his creation in a way that leaves no room for error. So Jesus believed, and the apostles. What think ye of Jesus? (Do peruse Pinnock, pages 89-95; Young's chapters 1, 4.)

#### *D. TEXT*

One last item is of interest, and that is the relationship of the inspired autographs to the copies thereof. The issue is this: what value is an inspired original if we don't possess it?

In the following discussion, keep this in mind: God could certainly produce an original without error, using writers exactly prepared for that purpose. However, what about copies that God did not produce, but which men did, which are not free from error? If these are all we have, does it make any difference, after all, if we hold that only the originals were inspired?

We have before discussed the state of the text, that it is really quite dependable, even to the point where we know which parts are questionable. It is not a valid argument against the whole to argue that a part is in doubt. Moreover, if we cannot ascertain the exact meaning of every text, the fact would be true in regard to the originals also. Hence, that point is not of consequence.

The matter is brought into focus by this question: Which would do better: to have a perfect original from which to copy or an imperfect original? If we have an inspired original, insofar as we correctly understand it, or copy it, we have the original. If however, we have no such inspired original, no copy will make it so, or become so.

Consider this thought: did God not know these facts? Did he not know that the inspired original would be copied, and/or lost? Did he not know that copies would multiply? Did he not know men would say that an inspired original which is not available is no better than an uninspired one, etc.? To ask these questions is to answer them. Of course he knew these things. Now it is a fact that we can know what God wants of us; we can understand enough to obey. We could do little, if any, better if we had the original. Moreover, most of God's people become such through use, not of the originals, not even of the copies, but rather of translations of copies. Hence, we conclude that

the state of the present text in relationship to the originals is within God's wise plan for us. We can, then, confidently use our translations and/or copies with the firm persuasion that therein is all we need from God to trust and obey his will. Additionally, we can continue to better our translations, and work to achieve a more accurate copy of the original autographs.

## Summary

God has spoken — to us — in the Bible. His revelation has been given, by the power of the Holy Spirit, through various men, in a word revelation. We can know it, quite adequately, for the purposes of faith unto salvation.

On the basis of these facts, the Hebrew writer warns us to not refuse (God) who speaks to us, reminding us that if those who rejected God under the Old Covenant did not escape, we certainly shall not do so. Let us then give the more earnest heed to the things God has spoken through his word, uniting it with faith, unto the salvation of our souls (Heb. 2:1-4; 4:1-2; 12:25-29).

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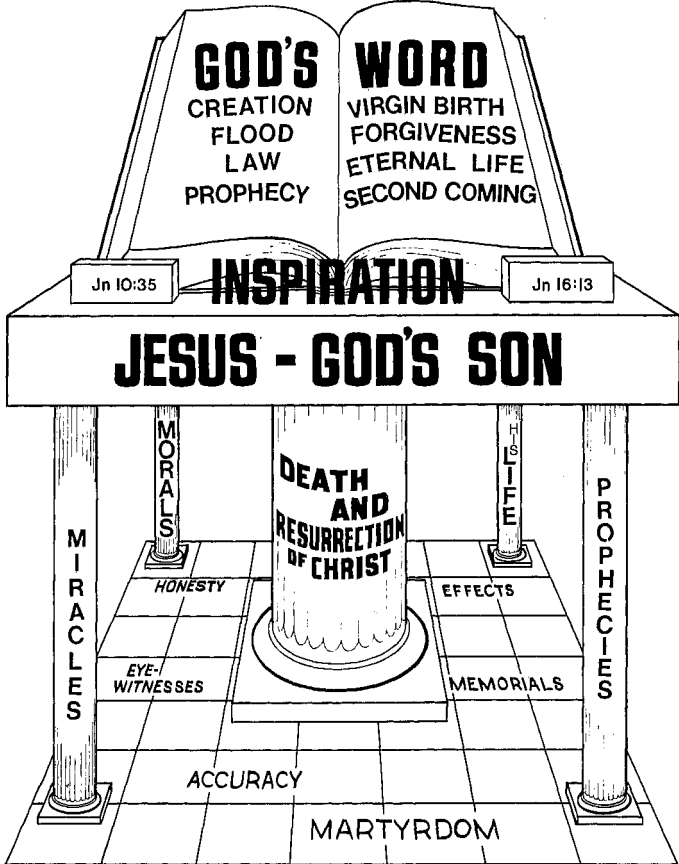
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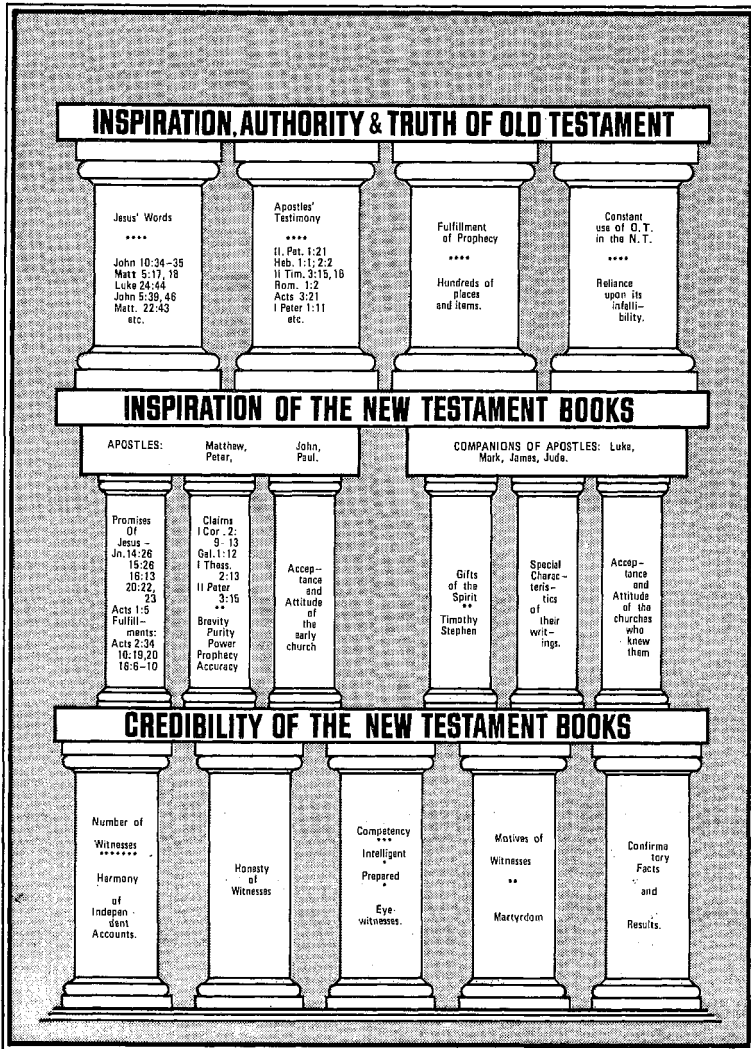
# Divine Truth

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*Grounded in Human History*



## CHAPTER 5

# THE BIBLE AND MIRACLES

### **The Basis for Discussion**

A brief summary of our starting-point for this discussion is pertinent. We have established: a) the integrity of our text, thus providing assurance that we have, without reasonable doubt, what was originally written by the apostles and others; b) with considerable reason we have shown that the traditional authors of the various New Testament books were, in fact, the actual writers; c) that the men who wrote were historians who, in points that we can check, were competent, and thus trustworthy; and d) that they were promised by Jesus, and claimed said promises, to speak/write even as God so willed.

The conclusion is this: our New Testament (and Old Testament) purports to be a collection of books, authored by God through the instrumentality of men. From this basis, then, we approach the subject of miracles.

### **I. The Need for the Discussion.**

There are many reasons which could be given for discussion of the subject at hand. The three subjects that follow will encompass the major areas which produce the various questions.

### A. BIBLE ACCOUNTS.

Anyone reading either part of the Bible, whether the Old or New Testaments, will soon read accounts of events which are treated as if said events were miraculous. Consider the following as representative of what we mean:

- a) Gen. 6-8 — The Flood
- b) Gen. 18 — Destruction of four cities
- c) Gen. 40 — Joseph interprets Pharaoh's dreams
- d) Ex. 3 — Moses and burning bush
- e) Ex. 14 — Red Sea crossed on dry land
- f) Num. 16 — Death of Korah, Dathan, Abiram
- g) Josh. 3 — Flooded Jordan river crossed on dry land
- h) Jud. 15 — Samson kills 1,000 Philistines
- i) I Sam. 3 — God speaks to Samuel
- j) II Sam. 5 — David defeats the Philistines
- k) I Kings 18 — Elijah at Mt. Carmel
- l) II Kings 5 — Elisha heals Naaman
- m) Daniel 3 — Shadrach, Meshach, Abednego saved
- n) Jonah 1 — Jonah swallowed by a prepared fish
- o) Matt. 2 — The star for the wise men
- p) Matt. 9 — Paralytic healed
- q) Matt. 17 — Transfiguration of Jesus
- r) Mark 6 — 5,000 fed
- s) Luke 17 — Ten lepers healed
- t) Luke 18 — Blind man, Bartimaeus, healed
- u) John 11 — Lazarus raised from dead
- v) John 20 — Bodily resurrection of Jesus
- w) Acts 3 — Lame man healed
- x) Acts 9 — Conversion of Saul of Tarsus
- y) Acts 10 — Peter's vision on housetop
- z) Acts 16 — Paul heals spirit-possessed girl

These incidents, and many others of similar nature, are in the warp and woof of Bible history. To remove said events from the Bible would, in effect, actually reduce it to meaninglessness. Beginning with the creation account in Genesis 1, and through Revelation 22, it states as factual what is also considered miraculous in nature, be it such things as mentioned above, or events like the inspiration of

prophets, etc. Therefore, one reason why we must consider miracles is the Bible record itself.

### B. BIBLE CLAIMS.

When we consider the Bible record, not only do we meet accounts such as are listed above, we also are presented with the claims made in respect to the miraculous events. For instance, we are treated to the fact of a universe that has been made, and that with purpose, not by accident. An eternal, transcendent being, called God, all-wise, all-powerful, not a part of the created things, is pictured, and that quite naturally. The Bible records do not present the various miracles as if they were anything but what should be expected if such a being as God existed. Hence, though miracles are not normal, they do occur. Moreover, they happen as God intervenes in the framework of time and space, not contrary to (the "laws" of) nature, but in perfect harmony with the total system God has made, which includes (what we call) nature. (Note here William H. Davis' excellent book, *Science and Christian Faith*, esp. Ch. 4.)

Additionally, the various miracles found within the Bible are so integral a part of it, that they must be viewed within its total context, rather than as isolated phenomena. Miracles are, then, a part of God's revelation to man, quite as much as other ways he reveals himself and his will to us, thus, one of the ways redemption came to pass. They sometimes bore witness to the messenger, so that men draw the conclusion that the magicians in Pharaoh's court did (Ex. 8:19) or that Nicodemus had concluded (John 3:1ff.), since God did bear them witness by such events (Heb. 2:4). Even the direction and help given the various writers falls into the category of the miraculous, since God directly intervened in their activities, both in their speaking and writing. The result, as claimed, is that God spoke, God acted, and it is to him that we must all answer. Such is the substance of the Bible claims.

### C. MODERN THOUGHT.

Any consideration of miracles will immediately reveal one's presuppositions. One's definition of the word reveals that fact too. (C. S. Lewis ably shows that these statements are so in his book on miracles, especially in chapters 10, 13, and 17. Paul Little, among

others, also treats the problem of presuppositions in Ch. 8 and Ch. 9.) Modern thought about miracles and the supernatural actually is little changed, in principle, from the thought of previous ages. Some men eliminate the miraculous as presented in the Bible because they posit nature as a closed system (in which deity does not play a part) or no deity at all. Others accept a system in which deity does, in fact, play a part. It has always been so.

Encompassed in modern thought is also this idea: miracles, as presented in the Bible, do now occur. Hence, any adequate treatment of the subject of miracles must speak to this point as well.

From these perspectives, then, we summarize as follows:

- a) the Bible posits miracles.
- b) the Bible claims miracles to be both a work of a supernatural deity (or even of Satan as a supernatural force) and as directly related phenomena to Bible history.
- c) one's presuppositions will determine how any purported miracle will be interpreted.

## II. Bible Miracles.

That the Bible presents miracles as factual is plain to the reader, whether or not he so agrees that such can really be. That it also assigns them to a supernatural being known as God, who sometimes used human instrumentality to accomplish them is also evident. As previously mentioned, such events are recorded as quite natural, since the existence of God, as a distinct being, is also taken as fact. Of course, if one accepts God as presented (as first reading) in the Bible, the problem of miracles (during Bible times especially) disappears.

These miracles are presented as signs, wonders, or powers (Cf. Acts 2:22; II Cor. 12:12; II Thess. 2:9; Heb. 2:4; etc.). John's gospel used the word "work" to refer to the things which he also calls signs.

### A. NAMES.

Each of these words is appropriate, in that together they describe a miracle from various perspectives. A miracle creates "wonder" in the minds of those considering it. Often this reaction occurred in response to things that Jesus did (as in Matt. 8:27; Mark 2:12; Luke 8:56). It was to get "attention".

One of the reasons that wonder is produced is that the miracle

gives evidence of a supernatural power. The miracle produces the response such as is found in Luke 7:16, when the widow of Nain's son was raised; "a great prophet has risen among us" and "God has visited his people." Sometimes the claim which is made at the performance of the miracle is (also) cause for wonder, as at the healing of the man in Matt. 9:1-8. The power demonstrated in a miracle may be seen, as in the case of the stilling of the wind and sea (Mark 6:45-52), or in the authority claimed (Matt. 9). In both instances, power displayed and wonder expressed were coincident with the miracle itself. The miracles done by the apostles were of such nature that people stood in fear of them, Acts 5:13; and caused such as Simon to give up his practices, Acts 8, and induced multitudes to give up bad practices, and accept Christianity, Acts 19.

The word "sign" best depicts the effect the miracle is to have upon the beholder, since it is to be a demonstration of something above and beyond just the event itself. The New Testament often conveys this idea, both from the ones doing the particular miracle, and those seeing it: or questioning what someone claimed to be. Jesus said, "The works which I am doing, in the name of my Father, these testify to me." See John 2:18; Luke 2:12; Acts 3:11-16; 14:3; Rom. 15:18-19; II Cor. 12:12; II Pet. 1:16-21. It is most important to be aware that the miracle was not to be considered apart from the message to which it bore testimony. Neither were miracles to be received without careful consideration, since Satan also had power (note II Thess. 2:9-11). Any message given, whether in the miracle itself, or that to which it bore witness, was to be identical to that which came through the apostles (Gal. 1:6-9).

#### *B. PURPOSE.*

We have pretty well stated the purpose of Bible miracles in the preceding discussion, that they were to help authenticate a messenger and his message as being from God, thus to be heard and heeded. The various signs (miracles), then, especially in the New Testament, has this purpose: authentication. They also were revelational in the sense that they disclosed the nature or character of God. For instance, miracles were not always done with compassion in view, as seen in the Flood, the death of the first-born in Egypt (Ex. 12), the death of Nadab and Abihu (Lev. 10), the leprosy of Miriam (Num. 12), the punishment of Uzziah by death (II Sam. 6), the

destruction of Jerusalem and the captivity of the Jewish people, the death of Ananias and Sapphira, etc. Sometimes the lack of God's intervention (as in the death of John the Immerser, the affliction of Paul, II Cor. 12, or the suffering and death of many others, Heb. 11:35-40) reveals aspects of God's nature not normally seen and/or appreciated.

We readily grant what some will ask: God can still work miracles today. No one who, as an example, believes in prayer as efficacious believes otherwise. However, considering miracles as presented in the Bible, as being done directly by God, or through the instrumentality of a person, and for the basic purpose of creating faith in his messenger, we do not hold that miracles happen today. For that matter, as Warfield well states in his book on miracles, there is convincing evidence that such events ceased when the New Testament messengers, through whom the message came, ceased to live on this earth.

It is pertinent to state this: no one is attempting to limit God as to whether or when he can work in ways we may consider "miraculous". What we assert is this: that primary purpose of Bible miracles was to produce enough evidence for the onlooker to give adequate reason for him to accept the message offered as being from God. There no longer remains any such need today. Indeed, we have adequate evidence that is more than sufficient to lead us to trust the Bible to be God's revelation to man, and so to come to faith. The only obstacles in the way of acceptance are: 1) honest consideration of the Bible message, and, when that is done, 2) the will to act on the evidence at hand. God did not sell himself, his son Jesus, or the message about Jesus short. He did it right twenty centuries ago. We have but to peruse carefully that which he did.

In regard to modern miracles, so-called, if God is so acting, it is for reasons other than are evident in the Bible. Consideration of most, if not all, miracle workers of our day, makes us think of those whom Paul mentioned in II Corinthians 2:17 who were hucksters of the message. We believe if Jesus is preached as presented in the Bible, and accepted as so preached, God will produce (miraculously) a New Creation (II Cor. 5:17) by means of washing of water and renewal by the Holy Spirit's word, which miracle is the greatest thing God does for us. We remind the reader again: do not substitute the common view held today of a miracle that it is something not



understood, or apparently impossible but which happens. A miracle, in the Bible sense, is rather an intervention by God in time and space, whether direct or indirect through another agency.

It will be worth our time in view of the above statements, to consider why Jesus worked miracles. (The following is an adaptation of an essay on this subject by Seth Wilson.)

That Jesus performed many and varied "signs" is patent. Consider this list:

- a) Jn. 2 — water to wine
- b) Jn. 6 — fed the 5,000 (Cf. Mt. 14; Mk. 6; Lk. 9)
- c) Mt. 8; Mk. 4; Lk. 8 — stilled tempest
- d) Mt. 14; Mk. 6; Jn. 6 — walked on water
- e) Mt. 21; Mk. 11 — cursed fig tree
- f) Mt. 8; Mk. 5; Lk. 8 — cast out demons
- g) Lk. 7; Jn. 11 — raised the dead

Besides the above, his various healing miracles of physical afflictions, such as blindness, dumbness, lameness, fever, leprosy, epilepsy, dropsy, withered hands, and curved spines: all combine to show that he did many and varied things. He never failed. His miracles were never questioned, since almost all were done in the presence of people who could quite easily discern if that which he did was fake. That many were not healed by Jesus, though quite evidently needing it, helps confirm what he himself told the messengers from John: his miracles were done to produce faith (Cf. Matt. 11:2-6; Lk. 7:18-23; then John 20:30-31). Note here that Jesus only healed one man at the pool in Jerusalem (Jn. 5) though many were there needing healing. Paul did not heal some of his closest companions, such as Timothy (I Tim. 5:23) or Trophimus (II Tim. 4:20) or himself (II Cor. 12).

That what he did was an integral part of his credentials is made clear, both by him and those who wrote of him (Cf. Jn. 5:36; 14:10-11; Acts 2:22). Moreover, they revealed the actual purpose of miracles: not to feed the hungry, or heal the sick, but rather to point people to God. (We recommend here the article on miracles, par excellence, by Robert Mounce in Baker's Dictionary of Theology.) Miracles were not a part of the faith as such, but rather given to bear testimony to the faith.

### III. The Resurrection Miracle

Miracle of miracles: the resurrection! Much time, doubtless profitable, could be spent in discussion of Bible miracles, their meaning and application. However, if the resurrection of Jesus is not historical fact, everything else is quite pointless. If Jesus lives, Christianity lives; if not, we are . . . most to be pitied — because we are false witnesses, affirming that Jesus arose when, in fact, he did not. Those are Paul's sentiments in I Corinthians 15, and likewise of Christians of all ages (at least those who consider that Christianity is a historically-based religion). Therefore, we turn our attention to the resurrection, its proof and significance. We encourage the perusal of the "Facts-Faith" chart immediately preceding this chapter, which depicts the place the resurrection occupies in Christianity.

#### A. PROOF

If the accounts which we call our New Testament are believable, then the bodily resurrection of Jesus of Nazareth occurred. Though they may be different in their approaches to telling the story, as one would expect from independent witnesses, yet they unitedly testify to one fact: Jesus was crucified, died, was buried and rose from the dead on the third day, appearing to many (over a space of 40 days, and then ascended to the Father). We have two biographies by his chosen apostles, Matthew and John. Both of these gospels record his predictions about his death, burial and resurrection. They both record the events immediately leading up to his burial, and each records, in some detail, his resurrection and subsequent appearances.

These men were of such character that it is rather pointless to argue they deliberately told a lie about the matter. Men will believe and die for what they consider truth, whether it actually be so or not. No one lives and dies for what they know is a lie. They, additionally, were there to know the events, and were capable of telling them. That is all that is needed to establish facts: honest, competent witnesses who are in a position to know whereof they speak. Though the number of witnesses is important, the character of each witness is equally important.

Peter and Paul both were apostles, and both have something to say about the matter. I Peter 1:3 speaks of God's mercy through which Christians are born anew by means of the resurrection of Jesus Christ

from the dead. Ch. 2:21-24 plainly speaks of Jesus in his suffering and dying on our behalf, leading up to the resurrection. Ch. 3:21 reveals that it is the resurrection of Jesus which validates our burial and resurrection by immersion. II Peter 1:10 notes that the kingdom of Jesus is eternal, based upon the fact that he has gone into heaven (which event occurred following his resurrection), where all authority and power is subjected to him, I Pet. 3:22.

Paul, in like manner, builds his whole gospel doctrine upon three singular facts: the death, burial and resurrection of Jesus, I Cor. 15:1-4. He reveals that many were witnesses, as was he, of the resurrected Christ. Paul reasons that if any event could be established as fact, the resurrection could be. In fact, if the resurrection of Jesus cannot be considered a historical event, it would seem that no event could be shown to have happened. Paul's sermons, Acts 13, 17, are based upon this fact: God raised up Jesus from the dead.

Now it is a fact that some people may suffer hallucinations, as some have asserted the apostles and others did. But, under the circumstances revealed in the New Testament? We have appearances by Jesus in various areas, at various times of day and night, to many different people, singly and in groups. It does not seem very likely that everyone involved could have had the same hallucination, and that for only a short period of time (i.e. 40 days). It would seem that to accept such a "story" about all these people having the same hallucination would require more faith than to accept the resurrection itself.

In addition to these, Mark and Luke both record the predictions of Jesus regarding his impending death, burial and resurrection. Consider the following Scriptures along this line (we include Matthew for fullness): a) Mt. 16:21; Mk. 8:31-32; Lk. 9:22; b) Mt. 17:9; Mk. 9:9; c) Mt. 17:22-23; Mk. 9:31; Lk. 9:44; d) Lk. 17:25; e) Mt. 20:18-19; Mk. 10:33-34; Lk. 18:31-33; f) Mt. 26:1-2, 31-32; Mk. 14:8, 27-28. These Scriptures show that Jesus knew accurately what was going to happen to him, which included his resurrection on the third day. Luke's account in Acts shows that the major thrust of the Church was the conviction that Jesus was not in the tomb, but rather that he arose bodily, and was in heaven at God's right hand as Lord and Christ.

These accounts are sufficient to establish the facts about Jesus, especially concerning his crucifixion, burial and bodily resurrection.

Only those whose presuppositions rule out miracles can avoid the plain statements in these records. Some would argue that these witnesses are all "friendly" to Jesus. That may be true. But in courts of law, those whose testimony counts are those who were able to know the facts, and competent to tell said facts. The truth is what is asked for, regardless of from whom it comes.

Many have written to argue about the resurrection, since it is obviously the cornerstone of Christianity. All sorts of theories have been proposed, such as: a) the women went to the wrong tomb (but it was in a private tomb, and Joseph and Nicodemus knew where it was); b) Jesus didn't die, only swooned (who supposes that Roman soldiers don't know when someone is dead? Besides, Pilate made certain of his death before he let the body go); c) the disciples stole the body and told a lie (what manner of men would such be? Why do so anyway? How could they with a guard posted?); d) the disciples claimed a resurrection, mistaking someone else or something else for Jesus (but the accounts read otherwise; and how many could make such mistakes and yet convince others of the truth of such a story?); e) or that Jewish and/or Roman authorities removed the body (what for? And why did they not produce it when the disciples started proclaiming the resurrection of the "dead" man Jesus?); f) or that Jesus planned it all, making friends of such as the Roman soldiers, and using his own friends (like Judas!), he managed to "get himself" crucified, buried and resurrected (this makes him out an imposter, and his disciples proclaiming him as "truth" who in reality was like the devil: a liar).

All such theories have one thing in common: they are destroyed by the brutal facts. They are proposed by those to whom the bodily resurrection is either impossible (because miracles are) or distasteful to them (because it testifies to the deity of Jesus, a fact which surely makes all men obligated to accept or reject his lordship). As John Montgomery says in *Where is History Going*, pg. 53-54, the resurrection does not depend on (anyone's) theology, but only on evidence, factually reported, such as one used to decide anything. As he says of himself and C.S. Lewis, though both once were unbelieving, the facts considered honestly simply overwhelmed said unbelief and there was nothing left for them to do but accept the truth to which the facts pointed: Jesus arose from the tomb.

## B. SIGNIFICANCE

We now present at least some of the significant facts about the resurrection. Doubtless others could be given, but these are among all those which could be presented.

- a) It was the fulfillment of Old Testament prophecy, such as in Psalms 16:8-10 and as seen in Acts 2:25-32.
- b) The conversion of the apostles from unbelieving scared men to bold trusting preachers, who could but speak that which they had seen and heard, which was from the beginning, testifying to all the eternal life in Jesus, who was with God and made manifest to men, to the end that all might have fellowship with them, each other and God himself (Acts 4:20; I John 1:1-5) can hardly be understood except in the light of the resurrection.
- c) Death was vanquished (Rom. 6:3-11; I Cor. 15:26-27, 54-57), and him who had the power of death (Heb. 2:14-18; 7:15-25) and life was/is possible (John 10:10b; 14:6; I John 5:11-12) in Jesus, who has the keys of death (Rev. 1:17-18; 5:15; 21:1-4).
- d) It was the confirmation by God of Jesus, both as to his word and character. Note Rom. 1:4: (Jesus) was designated as the Son of God with power . . . by his resurrection from the dead. If God cannot vanquish death, we might as well eat, drink and be merry, for we die . . . too! Much of Jesus' teaching was of a prophetic nature, either showing the fulfillment of prophecy about him (as in Luke 24:25ff.) or in respect to the future, much of the latter in regard to himself. Hence, the resurrection established the truthfulness of his claims, which in turn involved his deity. As an illustration, he predicted in Matthew 12:40 that he would be like Jonah. The resurrection verifies this prophecy. His insistence about the "third day" means: no "spiritual" resurrection, phantom-style, but the person that went in came out. He spoke in John 2:18-22 about this specifically.

He additionally claimed to exist before this life (before Abraham was, I am, Jn. 8:58) and to be equal with God (Jn. 5:17-18) which would involve no cessation of existence.

His resurrection shows such to be so. Hence, as Thomas, we say, "My Lord and my God."

- e) It makes the cross a non-final event, thus not just the death and end of another dreamer, but rather the sacrifice of God for sinners. Indeed, Jesus was crucified for men's trespasses and raised for (men's) justification (Rom. 4:25), never to die again (Rom. 6:9).
- f) It forms the historical basis of the Church's proclamation, and was/is so preached quite apart from men's faith in it or not. It is as if God said: "it's so, whether you agree or not." Men have so announced it to others since the Church began.
- g) The beginning of the Church itself, the observance of Sunday rather than any other day of the week, the "Easter" event: all these are bound up together to show the significance of the resurrection of Jesus.

The fact is this: Jesus was A.W.O.L. from the tomb, notwithstanding all his enemies could do, or the unbelief of all his friends. Nothing else is sufficient to account for all the facts as we have them. The facts were proclaimed in Jerusalem, by convinced-against-their-own-belief-disciples, in plenty of time to produce contrary evidence, should it have been available, in a place where it could most easily have been shown false. When the proclamation was made, some accepted, some didn't. But the disbelief was because of other reasons than not enough evidence to prove a tomb empty of the body (though the grave clothes remained). If Jesus was deity, what tomb could hold him, anyway?

Thus the case stands. Twenty centuries have come and gone, but the bodily resurrection of Jesus of Nazareth is the cardinal fact of Christianity, disbelieved but not disproved, denied by some and found wanting by others, but accepted and found satisfying for countless millions. One has only to honestly face the facts as they stand written to see clearly the case: Jesus arose bodily (we insist on the *same* body, not a different one. It is the *same* body that was crucified, with obvious marks to prove it, of which the accounts speak, not some glorified body which would prove nothing). Many classic examples could be cited of men who considered the facts and concluded, rightly: Jesus is alive. We, too, because he lives, shall

live. For in Him, we (really) live, and move, and have our being. What think ye of the Christ? Eternity is all that matters.

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## APPENDIX I

This information is presented in an effort to show some of the manuscripts upon which our New Testament text (and translation of it) rests, and more particularly, the various evidence used by the United Bible Society Committee in the preparation of their Greek New Testament. We will first list the various areas of evidence, from the manuscripts, the papyri, the uncials, then minuscules, and finally lectionaries, basically as given in the American Bible Society Greek New Testament, copyrighted in 1966, and used with their permission. We then have rearranged the material in order, following section by section, by centuries, that it may be viewed in that perspective. Following these lists is a section devoted to discussion of some of the various manuscripts which are of more interest. Part B, a small summary of textual families is given. Part C, some of the men who figured in textual work is given and their work is briefly described. A small summary of textual families is then given. Finally, a list of books which give more information on these various topics concludes the appendix.

As may be seen, the following lists provide the number or letter, the contents, sometimes the present location, and the century in which they are thought to have been made.

### **The Greek Manuscript Evidence**

The Greek manuscript evidence includes papyri, uncials designated traditionally by capital letters (referred to as "letter



uncials"), uncials designated by arabic numbers with an initial 0 (the "numbered uncials"), minuscules (numbered without an initial 0), and lectionnaires (numbered with an initial *l*). All manuscripts were cited and identified in accordance with the Gregory-Aland nomenclature found in Kurt Aland, *Kurzgefasste Liste*.

The following papyri were newly collated by the U.B.S. committee, and their evidence was cited wherever they provided data for a variant included in their critical apparatus. (Since most of the papyri are fragmentary, their citation was comparatively infrequent.)

<i>Number</i>	<i>Content</i>	<i>Location</i>	<i>Date</i>
p <sup>1</sup>	e	Philadelphia	III
p <sup>2</sup>	e	Florence	VI
p <sup>3</sup>	e	Vienna	VI/VII
p <sup>4</sup>	e	Paris	III
p <sup>5</sup>	e	London	III
p <sup>6</sup>	e	Strassburg	IV
p <sup>8</sup>	a	Berlin	IV
p <sup>10</sup>	p	Cambridge, Mass.	IV
p <sup>11</sup>	p	Leningrad	VII
p <sup>13</sup>	p	London and Florence	III/IV
p <sup>15</sup>	p	Cairo	III
p <sup>16</sup>	p	Cairo	III/IV
p <sup>18</sup>	r	London	III/IV
p <sup>19</sup>	e	Oxford	IV/V
p <sup>21</sup>	e	Allentown, Pa.	IV/V
p <sup>22</sup>	e	Glasgow	III
p <sup>23</sup>	c	Urbana, Ill.	early III
p <sup>24</sup>	r	Newton Center, Mass.	IV
p <sup>25</sup>	e	Berlin	late IV
p <sup>26</sup>	p	Dallas	about 600
p <sup>27</sup>	p	Cambridge	III
p <sup>30</sup>	p	Ghent	III
p <sup>33</sup>	a	Vienna	VI
p <sup>36</sup>	e	Florence	VI
p <sup>37</sup>	e	Ann Arbor, Mich.	III/IV
p <sup>38</sup>	a	Ann Arbor, Mich.	about 300
p <sup>39</sup>	e	Chester, Pa.	III
p <sup>40</sup>	p	Heidelberg	III

<i>Manuscript</i>	<i>Content</i>	<i>Location</i>	<i>Date</i>
p <sup>41</sup>	a	Vienna	VIII
p <sup>45</sup>	ea	Dublin: Chester Beatty, and Vienna	III
p <sup>46</sup>	p	Dublin: Chester Beatty, and Ann Arbor, Mich.	about 200
p <sup>47</sup>	r	Dublin: Chester Beatty	late III
p <sup>48</sup>	a	Florence	late III
p <sup>49</sup>	p	New Haven, Conn.	late III
p <sup>50</sup>	a	New Haven, Conn.	IV/V
p <sup>51</sup>	p	P. Oxy, 2157	about 400
p <sup>58</sup>	a	Vienna	VI
p <sup>59</sup>	e	New York: P. Colt 3	VII
p <sup>60</sup>	e	New York: P. Colt 4	VII
p <sup>61</sup>	p	New York: P. Colt 5	about 700
p <sup>63</sup>	e	Berlin	about 500
p <sup>64</sup>	e	Oxford and Barcelona	about 200
p <sup>65</sup>	p	Florence	III
p <sup>66</sup>	e	Geneva: P. Bodmer II	about 200
p <sup>67</sup>	e	Barcelona	about 200
p <sup>68</sup>	p	Leningrad	VII?
p <sup>70</sup>	e	P. Oxy. 2384	III
p <sup>71</sup>	e	P. Oxy. 2385	IV
p <sup>72</sup>	c	Geneva: P. Bodmer VII, VIII	III/IV
p <sup>74</sup>	ac	Geneva: P. Bodmer XVII	VII
p <sup>75</sup>	e	Geneva: P. Bodmer XIV, XV	early III
p <sup>76</sup>	e	Vienna	VI

e=Gospels; a=Acts; p=Epistles of Paul; c=Catholic or General Epistles;  
r=Revelation.

The following papyri have been arranged according to the century in which they are dated, then according to the number assigned to them.

### *3rd century*

<i>Number</i>	<i>Content</i>	<i>Location</i>	<i>Date</i>
p <sup>46</sup>	p	Dublin: Chester Beatty, and Ann Arbor, Mich.	about 200

p <sup>64</sup>	e	Oxford and Barcelona	about 200
p <sup>66</sup>	e	Geneva: P. Bodmer II	about 200
p <sup>67</sup>	e	Barcelona	about 200
p <sup>1</sup>	e	Philadelphia	III
p <sup>4</sup>	e	Paris	III
p <sup>5</sup>	e	London	III
p <sup>15</sup>	p	Cairo	III
p <sup>22</sup>	e	Glasgow	III
p <sup>23</sup>	c	Urbana, Ill.	early III
p <sup>27</sup>	p	Cambridge	III
p <sup>30</sup>	p	Ghent	III
p <sup>39</sup>	e	Chester, Pa.	III
p <sup>40</sup>	p	Heidelberg	III
p <sup>45</sup>	ea	Dublin: Chester Beatty, and Vienna	III
p <sup>47</sup>	r	Dublin: Chester Beatty	late III
p <sup>48</sup>	a	Florence	late III
p <sup>49</sup>	p	New Haven, Conn.	late III
p <sup>65</sup>	p	Florence	III
p <sup>70</sup>	e	P. Oxy. 2384	III
p <sup>75</sup>	e	Geneva: P. Bodmer XIV, XV	early III
<i>4th century</i>			
p <sup>13</sup>	p	London and Florence	III/IV
p <sup>16</sup>	p	Cairo	III/IV
p <sup>18</sup>	r	London	III/IV
p <sup>37</sup>	e	Ann Arbor, Mich.	III/IV
p <sup>72</sup>	c	Geneva: P. Bodmer VII, VIII	III/IV
p <sup>6</sup>	e	Strassburg	IV
p <sup>8</sup>	a	Berlin	IV
p <sup>10</sup>	p	Cambridge, Mass.	IV
p <sup>24</sup>	r	Newton Center, Mass.	IV
p <sup>25</sup>	e	Berlin	late IV
p <sup>38</sup>	a	Ann Arbor, Mich.	about 300
p <sup>71</sup>	e	P. Oxy. 2385	IV
<i>5th century</i>			
p <sup>19</sup>	e	Oxford	IV/V
p <sup>21</sup>	e	Allentown, Pa.	IV/V

p <sup>50</sup>	a	New Haven, Conn.	IV/V
p <sup>51</sup>	p	P. Oxy. 2157	about 400
<i>6th century</i>			
p <sup>2</sup>	e	Florence	VI
p <sup>33</sup>	a	Vienna	VI
p <sup>36</sup>	e	Florence	VI
p <sup>58</sup>	a	Vienna	VI
p <sup>63</sup>	e	Berlin	about 500
p <sup>76</sup>	e	Vienna	VI
<i>7th century</i>			
p <sup>11</sup>	p	Leningrad	VII
p <sup>26</sup>	p	Dallás	about 600
p <sup>59</sup>	e	New York: P. Colt 3	VII
p <sup>60</sup>	e	New York: P. Colt 4	VII
p <sup>68</sup>	p	Leningrad	VII?
p <sup>74</sup>	ac	Geneva: P. Bodmer XVII	VII
<i>8th century</i>			
p <sup>41</sup>	a	Vienna	VIII
p <sup>61</sup>	p	New York: P. Colt 5	about 700

This list of uncials forms the chief basis for the Greek text of the American Bible Society New Testament. These are known as letter uncials, though they also have a number.

<i>Manuscript</i>	<i>Content</i>	<i>Location</i>	<i>Date</i>
01	eapr	London: Sinaiticus	IV
A 02	eapr	London: Alexandrinus	V
B 03	eap	Rome: Vaticanus	IV
C 04	eapr	Paris: Ephraemi Rescriptus	V
D 05	ea	Cambridge: Bezae Cantabrigiensis	VI
D 06	p	Paris: Claromontanus	VI
D <sub>abs</sub> <sup>1</sup>	p	<i>Abschrift</i> (copy of Claromontanus)	IX

E 07	e	Basel	VIII
E 08	a	Oxford; Laudianus	VI
F 09	e	Utrecht	IX
F 010	p	Cambridge	IX
G 011	e	London and Cambridge	IX
G 012	p	Dresden; Boernerianus	IX
H 013	e	Hamburg and Cambridge	IX
H 015	p	Athos and elsewhere: Euthalianus	VI
I 016	p	Washington	V
K 017	e	Paris	IX
K 018	ap	Moscow	IX
L 019	e	Paris; Regius	VIII
L 020	ap	Rome	IX
M 021	e	Paris	IX
N 022	e	Leningrad and elsewhere	VI
O 023	e	Paris	VI
P 024	e	Wolfenbüttel	VI
P 025	ap	Leningrad	IX
Q 026	e	Wolfenbüttel	V
S 028	e	Rome	949
T 029	e	Rome	V
U 030	e	Venice	IX
V 031	e	Moscow	IX
W 032	e	Washington; Freer Gospels	V
X 033	e	Munich	X
Y 034	e	Cambridge	IX
Γ 036	e	Leningrad and Oxford	X
Δ 037	e	St. Gall	IX
Θ 038	e	Tiflis; Koridethi	IX
Λ 039	e	Oxford	IX
Ξ 040	e	London; Zacynthius	VI/VIII?
Π 041	e	Leningrad	IX
Σ 042	e	Rossano	VI
Φ 043	e	Athos?	VI
Ψ 044	eap	Athos	VIII/IX

<sup>1</sup>e=Gospels; a=Acts and Catholic Epistles; p=Epistles of Paul; r=Revelation.

The following numbered uncials were systematically cited on the basis of fresh collations made by the Institut für neutestamentliche Textforschung, Münster/Westf. In many instances they are fragmentary, and none have the complete New Testament text.

<i>Number</i>	<i>Content</i>	<i>Date</i>	<i>Number</i>	<i>Content</i>	<i>Date</i>
046	r	X	086	e	VI
047	e	VIII	087	e	VI
048	ap	V	088	p	V/VI
049	ap	IX	090	e	VI
050	e	IX	092b	e	VI
051	r	X	093	a	VI
052	r	X	095	a	VIII
053	e	IX	096	a	VII
054	e	VIII	097	a	VII
056	ap	X	099	e	VII
058	e	IV	0100	e	VII
059	e	IV/V	0102	e	VII
060	e	VI	0105	e	X
061	p	V	0106	e	VII
062	p	V	0107	e	VII
063	e	IX	0108	e	VII
064	e	VI	0109	e	VII
065	e	VI	0110	e	VI
066	a	VI	0111	p	VII
067	e	VI	0112	e	VI/VII
068	e	V	0113	e	V
070	e	VI	0115	e	VIII
071	e	V/VI	0116	e	VIII
073	e	VI	0117	e	IX
074	e	VI	0119	e	VII
076	a	V/VI	0120	a	IX
078	e	VI	0121a	p	X
079	e	VI	0121b	p	X
081	p	VI	0122	p	IX
082	p	VI	0124	e	VI
083	e	VI/VII	0125	e	V?
084	e	VI	0126	e	VIII
085	e	VI	0128	e	IX

<i>Number</i>	<i>Content</i>	<i>Date</i>	<i>Number</i>	<i>Content</i>	<i>Date</i>
0129	p	IX	0191	e	VI
0130	e	IX	0193	e	VII
0131	e	IX	0196	e	IX
0132	e	IX	0197	e	IX
0134	e	VIII	0201	p	V
0136	e	IX	0202	e	VI
0138	e	IX	0206	a	IV
0141	e	X	0207	r	IV
0142	ap	X	0208	p	VI
0143	e	VI	0209	ap	VII
0146	e	VIII	0210	e	VII
0148	e	VIII	0214	e	IV
0155	e	IX	0216	e	V
0156	a	VIII	0217	e	V
0159	p	VI	0220	p	III
0162	e	IV	0221	p	IV
0165	a	V	0223	p	VI
0170	e	V/VI	0225	p	VI
0171	e	IV	0226	p	V
0172	p	V	0229	r	VIII
0175	a	V	0230	p	IV
0176	p	IV	0232	a	III
0177	e	X	0234	e	VIII
0179	e	VI	0235	e	VI/VII
0180	e	VI	0236	a	V
0181	e	IV	0237	e	VI
0182	e	V	0238	e	VIII
0186	p	V/VI	0242	e	IV
0187	e	VI	0243	p	X
0189	a	IV	0246	a	VI
0190	e	VI	0250	e	VIII

e=Gospels; a=Acts and Catholic Epistles; p=Paul's epistles; r=Revelation.

The following uncials are arranged according to the century in which they are dated, then according to their number within the century.

*3rd century*

0220	p		III
0232	a		III

*4th century*

01	eapr	London: Sinaiticus	IV
B 03	eap	Rome: Vaticanus	IV
058	e		IV
0162	e		IV
0171	e		IV
0176	p		IV
0181	e		IV
0189	a		IV
0206	a		IV
0207	r		IV
0214	e		IV
0221	p		IV
0230	p		IV
0242	e		IV

*5th century*

A 02	eapr	London: Alexandrinus	V
C 04	eapr	Paris: Ephraemi Rescriptus	V
l 016	p	Washington	V
Q 026	e	Wolfenbüttel	V
T 029	e	Rome	V
W 032	e	Washington: Freer Gospels	V
048	ap		V
059	e		IV/V
061	p		V
062	p		V
068	e		V
0113	e		V
0125	e		V
0165	a		V?
0172	p		V
0175	a		V
0182	e		V
0201	p		V



0216	e		V
0217	e		V
0226	p		V
0236	a		V
<i>6th century</i>			
071	e		V/VI
076	a		V/VI
088	p		V/VI
0170	e		V/VI
0186	p		V/VI
D 05	ea	Cambridge:	
		Bezae Cantabrigiensis	VI
D 06	p	Paris; Claromontanus	VI
E 08	a	Oxford; Laudianus	VI
H 015	p	Athos and elsewhere:	
		Euthalianus	VI
N 022	e	Leningrad and elsewhere	VI
O 023	e	Paris	VI
P 024	e	Wolfenbüttel	VI
Σ 042	e	Rossano	VI
Φ 043	e	Athos?	VI
060	e		VI
064	e		VI
065	e		VI
066	a		VI
067	e		VI
070	e		VI
073	e		VI
074	e		VI
078	e		VI
079	e		VI
081	p		VI
082	p		VI
084	e		VI
085	e		VI
086	e		VI
087	e		VI
090	e		VI

092b	e		VI
093	a		VI
0110	e		VI
0124	e		VI
0143	e		VI
0159	p		VI
0179	e		VI
0180	e		VI
0187	e		VI
0190	e		VI
0191	e		VI
0202	e		VI
0208	p		VI
0223	p		VI
0225	p		VI
0237	e		VI
0246	a		VI
<i>7th century</i>			
083	e		VI/VII
0112	e		VI/VII
0235	e		VI/VII
K 040	e	London: Zacynthius	VI/VIII?
096	a		VII
097	a		VII
099	e		VII
0100	e		VII
0102	e		VII
0106	e		VII
0107	e		VII
0108	e		VII
0109	e		VII
0111	p		VII
0119	e		VII
0193	e		VII
0209	ap		VII
0210	e		VII

## 8th century

E 07	e	Basel	VIII
L 019	e	Paris: Regius	VIII
Ψ 044	eap	Athos	VIII/IX
047	e		VIII
054	e		VIII
095	a		VIII
0115	e		VIII
0116	e		VIII
0126	e		VIII
0134	e		VIII
0146	e		VIII
0148	e		VIII
0156	a		VIII
0229	r		VIII
0234	e		VIII
0238	e		VIII
0250	e		VIII

## 9th century

D <sub>abs</sub> <sup>1</sup>	p	<i>Abschrift</i> (copy of Claromontanus)	IX
F 09	e	Utrecht	IX
F 010	p	Cambridge	IX
G 011	e	London and Cambridge	IX
G 012	p	Dresden: Boernerianus	IX
H 013	e	Hamburg and Cambridge	IX
K 017	e	Paris	IX
K 018	ap	Moscow	IX
L 020	ap	Rome	IX
M 021	e	Paris	IX
P 025	apr	Leningrad	IX
U 030	e	Venice	IX
V 031	e	Moscow	IX
Y 034	e	Cambridge	IX
Δ 037	e	St. Gall	IX
Θ 038	e	Tiflis: Koridethi	IX
Λ 039	e	Oxford	IX
Π 041	e	Leningrad	IX

049	ap		IX
050	e		IX
053	e		IX
063	e		IX
0117	e		IX
0120	a		IX
0122	p		IX
0128	e		IX
0129	p		IX
0130	e		IX
0131	e		IX
0132	e		IX
0136	e		IX
0138	e		IX
0155	e		IX
0196	e		IX
0197	e		IX
<i>10th century</i>			
S 028	è	Rome	949
X 033	e	Munich	X
Γ 036	e	Leningrad and Oxford	X
046	r		X
051	r		X
052	r		X
056	ap		X
0105	e		X
0121a	p		X
0121b	p		X
0141	e		X
0142	ap		X
0177	e		X
0243	p		X

The following Greek minuscules were cited when they were of special significance for certain variants. Their evidence was taken from prior editions of the Greek New Testament for which they were used.

<i>Number</i>	<i>Content</i>	<i>Date</i>	<i>Number</i>	<i>Content</i>	<i>Date</i>
2	ap	XII	130	e	XV
4	e	XIII	131	eap	XIV
4	ap	XV	137	e	XI
5	eap	XIV	138	e	XII
7	p	XI	142	eap	XI
17	e	XV	157	e	XII
18	eapr	1364	162	e	1153
22	e	XII	174	e	1052
31	e	XIII	179	e	XII
35	eapr	XI	181	r	XV
36	a	XII	182	e	XIV
37	e	XI	185	e	XIV
38	eap	XIII	205	eapr	XV
42	apr	XI	206	ap	XIII
53	e	XIV	209	eap	XIV
56	e	XV	216	ap	1358
57	eap	XII	225	e	1192
58	e	XV	230	e	1013
61	eapr	XVI	234	eap	1278
63	e	X	235	e	1314
69	eapr	XV	237	e	X
71	e	XII	238	e	XI
73	e	XII	239	e	XI
76	eap	XII	240	e	XII
80	e	XII	241	eapr	XI
94	ap	XIII	242	eapr	XII
97	ap	XII	244	e	XII
102	ap	1345	245	e	1199
103	ap	XI	248	e	1275
108	e	XI	249	e	XIV
110	apr	XII	253	e	XI
113	e	XI	254	apr	XIV
118	e	XIII	255	ap	XII
119	e	XII	256	apr	XI
122	eap	XII	259	e	XI
124	e	XI	263	eap	XIII
127	e	XI	273	e	XIII

<i>Number</i>	<i>Content</i>	<i>Date</i>	<i>Number</i>	<i>Content</i>	<i>Date</i>
274	e	X	491	eap	XI
291	e	XIII	495	e	XII
296	eapr	XVI	517	eapr	XI/XII
299	e	X	522	eapr	1515
301	e	XI	543	e	XII
307	a	X	544	e	XIII
309	ap	XIII	547	eap	XI
322	ap	XV	569	e	1161
323	ap	XI	579	e	XIII
325	apr	XI	605	ap	X
327	ap	XIII	618	ap	XII
328	ap	XIII	623	ap	1037
336	apr	XV	627	apr	X
346	e	XII	635	ap	XI
348	e	1022	692	e	XII
372	e	XVI	713	e	XII
378	ap	XII	788	e	XI
397	e	X/XI	792	er	XIII
407	e	XII	808	eapr	XII
424	apr	XI	826	e	XII
425	ap	1330	828	e	XII
429	ap	XIV	915	ap	XIII
429	r	XV	917	ap	XII
431	eap	XI	927	eap	1133
435	e	X	954	e	XV
440	eap	XII	983	e	XII
441	ap	XIII	998	e	XII
460	ap	XIII	1012	e	XI
462	ap	XIII	1047	e	XIII
465	ap	XI	1077	e	X
467	apr	XV	1093	e	1302
468	apr	XIII	1110	e	XI
469	apr	XIII	1170	e	XI
472	e	XIII	1175	ap	XI
474	e	XI	1210	e	XI
482	e	1285	1215	e	XIII
483	eap	1295	1217	e	1186
489	eap	1316	1221	e	XI

<i>Number</i>	<i>Content</i>	<i>Date</i>	<i>Number</i>	<i>Content</i>	<i>Date</i>
1224	e	XII	1908	p	XI
1293	e	XI	1923	p	XI
1311	ap	1090	1925	p	XI
1319	eap	XII	2028	r	1422
1321	e	XI	2029	r	XVI
1342	e	XIII/XIV	2030	r	XII
1396	e	XIV	2033	r	XVI
1424	eap	IX/X	2038	r	XVI
1443	e	1047	2044	r	1560
1445	e	1323	2048	r	XI
1518	ap	XV	2049	r	XVI
1522	ap	XIV	2050	r	1107
1574	e	XIV	2054	r	XV
1582	e	949	2058	r	XIV
1597	eapr	1289	2067	r	XV
1626	eapr	XV	2068	r	XVI
1675	e	XIV	2069	r	XV
1689	e	1200	2071	r	1622
1758	ap	XIII	2074	r	X
1778	r	XV	2083	r	1560
1835	a	XI	2091	r	XV
1836	ap	X	2193	e	X
1837	ap	XI	2302	r	XV
1838	ap	XI	2329	r	X
1873	ap	XII	2351	r	X/XI
1898	ap	X	2386	e	XII
1906	p	1056	2595	r	XV

e=Gospels; a=Acts & Catholic Epistles; p=Epistles of Paul; r=Revelation.

The following Greek minuscules were selected after a critical examination of more than one thousand manuscripts, and were cited because they exhibited a significant degree of independence from the so-called Byzantine manuscript tradition. Many of them had not been previously cited in printed editions. They were collated by the Institut für newtestamentliche Textforschung at Münster/Westf.

Number	Content	Date	Number	Content	Date
1	eap	XII	1253	e	XV
1	r	XII	1344	e	XII
13	e	XIII	1365	e	XII
28	e	XI	1505	eap	1084
33	eap	IX	1546	e	1263?
81	ap	1044	1611	apr	XII
88	apr	XII	1646	eap	1172
94	r	XII	1739	ap	X
104	apr	1087	1828	apr	XII
181	ap	XI	1854	apr	XI
326	ap	XII	1859	ar	XIV
330	eap	XII	1877	ap	XIV
436	ap	XI	1881	ap	XIV
451	ap	XI	1962	p	XI
565	e	IX	1984	p	XIV
614	ap	XIII	1985	p	1561
629	ap	XIV	2020	r	XV
630	ap	XIV	2042	r	XIV
700	e	XI	2053	r	XIII
892	e	IX	2065	r	XV
945	eap	XI	2073	r	XIV
1006	er	XI	2081	r	XI
1009	e	XIII	2127	eap	XII
1010	e	XII	2138	apr	1072
1071	e	XII	2148	e	1337
1079	e	X	2174	e	XIV
1195	e	1123	2344	apr	XI
1216	e	XI	2412	ap	XII
1230	e	1124	2432	r	XIV
1241	eap	XII	2492	eap	XIII
1242	eap	XIII	2495	eap	XIV/XV

e=Gospels; a=Acts and Catholic Epistles; p=Paul's epistles; r=Revelation.



These minuscules are arranged, according to the century in which they are placed according to date and these according to number within the individual century.

<i>9th century</i>			104	apr	1087
33	eap	IX	108	e	XI
565	e	IX	113	e	XI
892	e	IX	124	e	XI
			127	e	XI
<i>10th century</i>			137	e	XI
1424	eap	IX/X	142	eap	XI
63	e	X	174	e	1052
237	e	X	181	ap	XI
274	e	X	230	e	1013
299	e	X	238	e	XI
307	a	X	239	e	XI
435	e	X	241	eapr	XI
605	ap	X	253	e	XI
627	apr	X	256	apr	XI
1077	e	X	259	e	XI
1079	e	X	301	e	XI
1582	e	949	323	ap	XI
1739	ap	X	325	apr	XI
1836	ap	X	348	e	1022
1898	ap	X	424	apr	XI
2074	r	X	431	eap	XI
2193	e	X	436	ap	XI
2329	r	X	451	ap	XI
			465	ap	XI
<i>11th century</i>			474	e	XI
397	e	X/XI	491	eap	XI
2351	r	X/XI	547	eap	XI
7	p	XI	623	ap	1037
28	e	XI	700	e	XI
35	eapr	XI	635	ap	XI
37	e	XI	788	e	XI
42	apr	XI	945	eap	XI
81	ap	1044	1006	er	XI
103	ap	XI	1012	e	XI

1110	e	XI	110	apr	XII
1170	e	XI	119	e	XII
1175	ap	XI	122	eap	XII
1210	e	XI	138	e	XII
1216	e	XI	157	e	XII
1221	e	XI	162	e	1153
1293	e	XI	179	e	XII
1311	ap	1090	225	e	1192
1443	e	1047	240	e	XII
1505	eap	1084	242	eapr	XII
1835	a	XI	244	e	XII
1837	ap	XI	245	e	1199
1838	ap	XI	255	ap	XII
1854	apr	XI	326	ap	XII
1906	p	1056	330	eap	XII
1908	p	XI	346	e	XII
1923	p	XI	378	ap	XII
1925	p	XI	407	e	XII
1962	p	XI	440	eap	XII
2048	r	XI	495	e	XII
2081	r	XI	543	e	XII
2138	apr	1072	569	e	1161
2344	apr	XI	618	ap	XII
			692	e	XII
			713	e	XII
<i>12th century</i>					
517	eapr	XI/XII	808	eapr	XII
1	eap	XII	826	e	XII
1	r	XII	828	e	XII
2	ap	XII	917	ap	XII
22	e	XII	927	eap	1133
36	a	XII	983	e	XII
57	eap	XII	998	e	XII
71	e	XII	1010	e	XII
73	e	XII	1071	e	XII
76	eap	XII	1195	e	1123
80	e	XII	1217	e	1186
88	apr	XII	1224	e	XII
94	r	XII	1230	e	1124
97	ap	XII	1241	eap	XII

1319	eap	XII	614	ap	XIII
1344	e	XII	792	er	XIII
1365	e	XII	915	ap	XIII
1611	apr	XII	1009	e	XIII
1646	eap	1172	1047	e	XIII
1873	ap	XII	1215	e	XIII
1828	apr	XII	1242	eap	XIII
2030	r	XII	1546	e	1263?
2050	r	1107	1597	eapr	1289
2127	eap	XII	1689	e	1200
2386	e	XII	1758	ap	XIII
2412	ap	XII	2053	r	XIII
			2492	eap	XIII

*13th century*

4	e	XIII
13	e	XIII
31	e	XIII
38	eap	XIII
94	ap	XIII
118	e	XIII
206	ap	XIII
234	eap	1278
248	e	1275
263	eap	XIII
273	e	XIII
309	ap	XIII
291	e	XIII
327	ap	XIII
328	ap	XIII
441	ap	XIII
460	ap	XIII
462	ap	XIII
468	apr	XIII
469	apr	XIII
472	e	XIII
482	e	1285
483	eap	1295
544	e	XIII
579	e	XIII

*14th century*

1342	e	XIII/XIV
5	eap	XIV
18	eapr	1364
53	e	XIV
102	ap	1345
131	eap	XIV
182	e	XIV
185	e	XIV
209	eap	XIV
216	ap	1358
235	e	1314
249	e	XIV
254	apr	XIV
425	ap	1330
429	ap	XIV
489	eap	1316
629	ap	XIV
630	ap	XIV
1093	e	1302
1396	e	XIV
1445	e	1323
1522	ap	XIV
1574	e	XIV
1675	e	XIV

1859	ar	XIV	1626	eapr	XV
1877	ap	XIV	1778	r	XV
1881	ap	XIV	2020	r	XV
1984	p	XIV	2028	r	1422
2042	r	XIV	2054	r	XV
2058	r	XIV	2065	r	XV
2073	r	XIV	2067	r	XV
2148	e	1337	2069	r	XV
2174	e	XIV	2091	r	XV
2432	r	XIV	2302	r	XV
			2595	r	XV
<i>15th century</i>			2495	eapr	XIV/XV
4	ap	XV			
17	e	XV	<i>16-17th centuries</i>		
56	e	XV	61	eapr	XVI
58	e	XV	296	eapr	XVI
69	eapr	XV	372	e	XVI
130	e	XV	522	eapr	1515
181	r	XV	1985	p	1561
205	eapr	XV	2029	r	XVI
322	ap	XV	2033	r	XVI
336	apr	XV	2038	r	XVI
429	r	XV	2044	r	1530
467	apr	XV	2049	r	XVI
954	e	XV	2068	r	XVI
1253	e	XV	2083	r	1560
1518	ap	XV	2071	r	1622

The following Greek lectionaires were used, but most had not been previously utilized in editions of the Greek New Testament. Their citation was based upon fresh collations made at the University of Chicago, or drawn from the files of the Greek Lectionary project there.

It should be observed that Greek lectionaries have no readings from Revelation and from certain parts of Acts and the Epistles, and that a number give only the Saturday and Sunday lessons instead of the daily ones. Furthermore, /309, /490 and /1610 are fragmentary.

Number	Content	Date	Number	Content	Date
11	e	X	164	e	IX
14	e	XI	168	e	XII
15	e	X	169	e	XII
16	ea	XIII	170	e	XII
17	e	1204	176	e	XII
110	e	XIII	180	e	XII
111	e	XIII	1147	a	XII
112	e	XIII	1150	e	995
113	e	XII	1159	e	1061
114	e	XVI	1164	a	1172
115	e	XIII	1174	ea	XIII
117	e	IX	1181	e	980
118	e	XII	1183	e	X
119	e	XIII	1184	e	1319
120	e	1047	1185	e	XI
121	e	XII	1187	e	XIII
124	e	X	1191	e	XII
126	e	XIII	1210	e	XII
131	e	XII	1211	e	XII
132	e	XI	1219	e	XII
133	e	XI	1223	ea	XV
134	e	IX	1224	e	XIV
136	e	VIII/IX	1225	e	1437
137	ea	XII	1226	e	XIV
138	a	XV	1227	e	XIV
144	ea	XII	1230	e	XIII
147	e	X	1241	ea	1199
148	e	1055	1253	e	1020
149	e	X/XI	1260	e	?
151	e	XIV	1276	e	XIII
153	ea	XV	1292	e	IX
154	ea	1470	1299	e	XIII
155	ea	1602	1302	e	XV
157	ea	XV	1303	e	XII
159	a	XII	1305	e	XII
160	ea	1021	1309	e	X
162	a	XII	1313	e	XIV
163	e	IX	1331	e	1272

<i>Number</i>	<i>Content</i>	<i>Date</i>	<i>Number</i>	<i>Content</i>	<i>Date</i>
1333	e	XIII	11153a	a	XIV
1368	a	IX	11231	e	X
1372	e	1055	11291	a	XIV
1374	e	1070	11294	a	XIV
1381	e	XI	11298	a	XI
1490	e	IX	11300	a	XI
1547	e	XIII	11311	a	1116
1574	e	1125	11345	e	IX
1597	a	X	11346	e	X
1598	a	XI	11348	e	VII
1599	a	XI	11349	e	IX
1603	a	XI	11350	e	IX
1611	a	XIII	11353	e	VII
1680	ea	XIII	11357	a	XV
1805	e	IX	11356	a	X
1809	a	XII	11364	a	XII
1823	e	X	11365	a	XII
1845	e	IX	11439	a	XII
1847	e	967	11440	a	XII
1850	e	XII	11441	a	XIII
1854	e	1167	11443	a	1053
1855	e	1175	11504	a	X
1861	e	XII	11564	e	XII
1871	e	XII	11578	e	XIV
1883	a	XI	11579	e	XIV
1950	e	1289/90	11590	a	XIII
1952	e	1148	11599	e	IX
1956	e	XV	11602	e	VIII
1961	e	XII	11610	e	XV
1983	e	XIII	11613	e	XV
1997	e	XII	11627	e	XI
11014	e	X	11632	e	XIII
11021	a	XII	11634	e	XII
11043	e	V	11635	e	XIII
11084	e	1292	11642	e	XIII
11127	e	XII	11663	e	XIV
11141	a	1105			

e=Gospels; a=Acts &amp; Epistles

These lectionaries are arranged according to the century in which they have been placed by the dates assigned to them, and according to their number within the respective centuries.

<i>To 8th century</i>			/1014	e	X
/260	e	?	/1231	e	X
/1043	e	V	/1346	e	X
/1348	e	VII	/1356	a	X
/1353	e	VII	/1504	a	X
/1602	e	VIII			
			<i>11th century</i>		
<i>9th century</i>			/49	e	X/XI
/36	e	VIII/IX	/4	e	XI
/17	e	IX	/20	e	1047
/34	e	IX	/32	e	XI
/63	e	IX	/33	e	XI
/64	e	IX	/48	e	1055
/292	e	IX	/60	ea	1021
/368	a	IX	/159	e	1061
/490	e	IX	/185	e	XI
/805	e	IX	/253	e	1020
/845	e	IX	/372	e	1055
/1345	e	IX	/374	e	1070
/1349	e	IX	/381	e	XI
/1350	e	IX	/598	a	XI
/1599	e	IX	/599	a	XI
			/603	a	XI
			/883	a	XI
<i>10th century</i>			/1298	a	XI
/1	e	X	/1300	a	XI
/5	e	X	/1443	a	1053
/24	e	X	/1627	e	XI
/47	e	X			
/150	e	995	<i>12th century</i>		
/181	e	980	/13	e	XII
/183	e	X	/18	e	XII
/309	e	X	/21	e	XII
/597	a	X	/31	e	XII
/823	e	X	/37	ea	XII
/847	e	967			

Number	Content	Date	Number	Content	Date
144	ea	XII	13th century		
159	a	XII	16	ea	XIII
162	a	XII	17	e	1204
168	e	XII	110	e	XIII
169	e	XII	111	e	XIII
170	e	XII	112	e	XIII
176	e	XII	115	e	XIII
180	e	XII	119	e	XIII
1147	a	XII	126	e	XIII
1164	a	1172	1174	ea	XIII
1191	e	XII	1187	e	XIII
1210	e	XII	1230	e	XIII
1211	e	XII	1276	e	XIII
1219	e	XII	1299	e	XIII
1241	ea	1199	1331	e	1272
1303	e	XII	1333	e	XIII
1305	e	XII	1547	e	XIII
1574	e	1125	1611	a	XIII
1809	a	XII	1680	ea	XIII
1850	e	XII	1950	e	1289/90
1854	e	1167	1983	e	XIII
1855	e	1175	11084	e	1292
1861	e	XII	11441	a	XIII
1871	e	XII	11590	a	XIII
1952	e	1148	11632	e	XIII
1961	e	XII	11635	e	XIII
1997	e	XII	11642	e	XIII
11021	a	XII	14th century		
11127	e	XII	151	e	XIV
11141	a	1105	1184	e	1319
11311	a	1116	1224	e	XIV
11364	a	XII	1226	e	XIV
11365	a	XII	1227	e	XIV
11439	a	XII	1313	e	XIV
11440	a	XII	11153a	a	XIV
11564	e	XII	11291	a	XIV
11634	e	XII			



<i>Number</i>	<i>Content</i>	<i>Date</i>	<i>Number</i>	<i>Content</i>	<i>Date</i>
11294	a	XIV	1225	e	1437
11578	e	XIV	1302	e	XV
11579	e	XIV	1956	e	XV
11663	e	XIV	11357	a	XV
			11610	e	XV
			11613	e	XV
<i>15th century</i>					
138	a	XV			
153	ea	XV	<i>16-17 centuries</i>		
154	ea	1470	114	e	XVI
157	ea	XV	155	ea	1602
1223	ea	XV			

It is now pertinent to describe some of the Greek manuscripts which have played a part in the Greek texts which we now possess. For the student who is interested in such things, many books are available which contain detailed data on these we will mention, and the many others in different languages such as Latin, Italian, Syrac, etc. The list at the end of this appendix will give books which would be of interest in this area. The field of papyri is hardly touched, and doubtless many things will come from that area in due course. It is also rather probable that new discoveries will be made, as God gives the time, which will help in the efforts to produce a Greek text even better than what we now possess. For the present, a few manuscripts of interest are now given and described. We begin with the two oldest and best known uncials, then others also of importance.

In the discussions of the various families, the work of B.F. Westcott and F.J.A. Hort will often be mentioned. They were not the first textual scholars of importance, as others preceded them, and many others have followed them. However, they spent some thirty years preparing a Greek text, published in 1881. Their work, built upon the previous labors of others, played a major role in the field of New Testament criticism, and provided a methodological basis which most have used down to the present. Therefore, we will mention them often. Part C will add some information about them.

#### A. DESCRIPTIONS.

1. THE VATICAN MANUSCRIPT. This manuscript designated as B, was written on a thin, delicate vellum. It is some 10" x 10½" and

contains 1,518 pages. In the Vatican library in Rome, it has been there since 1475, though its previous history is unknown.

The manuscript originally contained the whole Bible, but lacks Genesis 1-46, Psalms 105-137 in the Old Testament. The New Testament part in the original hand ends at Hebrews 9:14 (which does not include I & II Timothy, Titus, and Philemon) with the remainder finished by another person.

Available to scholars through microfilm, etc., it is regarded by some as the most valuable witness to the New Testament text, dating about A.D. 350.

It belongs to the text family Alexandrian, though various types texts are also evident in the different books. The text of present Septuagint editions is basically taken from this manuscript.

2. THE SINIATIC MANUSCRIPT. This manuscript, designated as (aleph, the first letter of the Hebrew alphabet) or א, is likewise written on vellum. It is 13½" x 15", with 1,460 pages. It is now in the British Museum, having been bought from the Russian government in 1933 for above \$500,000.00. Constantine Tischendorf found it in the St. Catherine monastery at the foot of Mt. Sinai in 1844, finally obtaining it for the Czar of Russia. This made it available for collation, which Tischendorf did. He used it as the basis of his various Greek editions. It is also in the text family with B known as the Alexandrian, though it also has readings akin to the Western family.

Along with the Bible books we know, it also has various other non-canonical books in the Old Testament; and in the New Testament section, the Epistle to Barnabas and the Shepherd of Hermas. It dates about A.D. 350.

3. THE ALEXANDRIAN MANUSCRIPT. This manuscript is designated as A, and was written on vellum. Its page size is 13" x 10", containing 1,586 pages. It is now in the British Museum (along with א), having been obtained from the patriarch of Constantinople in 1627.

It is in four volumes, and like the two preceding manuscripts, originally contained the whole Bible. It is the chief witness for the two epistles of Clement, which were regarded by some as canonical. It contains the four books of Maccabees in the Old Testament section, along with other books not considered canonical.

Portions of the Old Testament text are missing, as is true of the New

Testament texts, since it lacks Matthew 1-25:6; John 6:50-8:52; and II Corinthians 4;13-12:6.

As to text type, it may be classed in the Alexandrian group generally, but gives witness to various other text types as well. In the gospels, the later text known as Byzantine was evidently the exemplar. It was apparently written A.D. 400-450.

4. THE EPHRAIM MANUSCRIPT. This manuscript is designated as C, and received its name from a Syrian Church Father of the fourth century named Ephraim, whose treatises and sermons were written over the original Greek. It is known as a palimpsest (or rescriptus) manuscript, since the scribe for Ephraim scraped off the original writing from the vellum to use it again for his work. The pages are 12¼" x 9½", numbering about 290 in the New Testament, 128 pages in the Old Testament, though it originally was a complete Bible. It is now in the National Library at Paris.

When the underlying Greek text was discovered at the end of the seventeenth century, several make attempts to collate the text, with Richard Bentley and Constantine Tischendorf doing most of the work. Its text type is not of any one family group, but rather gives evidence that the original scribe (and the two correctors of the original scribe) used a manuscript that had been made from several manuscripts, or else used several himself. The Byzantine text type is most frequently found. The New Testament portions have parts of every book except II Thessalonians and II John. It is dated about A.D. 450, though the second corrector's work is placed in the 800-900 time slot.

5. THE BEZA MANUSCRIPT. This manuscript is designated as D, which received its name from the French scholar Theodore Beza, who revised Robert Stephan's Greek text, and helped in the production of the Geneva Bible (which was "the Bible" of many of the Pilgrims who came to America). It is now in the University of Cambridge Library. Its page size is 8" x 10". The left hand page is in Greek, the right hand (facing) page in Latin. This factor, plus the evidence of many correctors, makes this manuscript unique in many respects. Scholars are divided over the respective texts, some holding that both were made from an exemplar, making each conform to the exemplar. Some hold that the Greek text is based upon the Latin text, and others vice versa.

It contains the gospels and Acts, and a small part of III John (the "Catholic epistles" sometimes preceded Acts). The gospels are in the order of many ancient manuscripts: Matthew, John, Mark, Luke. Metzger remarks (pg. 51) that because of the many remarkable points of this manuscript, more work has been expended on it than any other one. The date for this manuscript is contested, as one might guess, but generally ascribed to the fifth century. It is the leading manuscript for the Western text type, though it too shows other text types.

6. THE CLAROMONTANUS MANUSCRIPT. This manuscript is variously designated as D<sub>2</sub> or D<sub>p</sub>. Like D (Beza), it is bilingual, Greek on the left, Latin on the right (facing) page. Its pages measure 9¾" x 7¾", written on vellum. It contains only the epistles of Paul, including Hebrews. It is now in the Bibliothèque Nationale of Paris, having formerly belonged, like D, to Theodore Beza. The Greek text appears to be Western, which would seem natural with the Latin text part of it, though the various correctors give evidence of different families.

Much more could be written, not only about the Greek manuscripts, but about the manuscripts in Latin, Syriac, Italian, etc., and certainly in reference to the Papyri manuscripts. Perhaps it will be good, though, to speak about various textual families. Do consider the chart by Greenlee at the end of Ch. 1.

## B. TEXTUAL FAMILIES

The student of manuscripts must soon become aware that they are often "related" in the sense that some are copies of other earlier manuscripts, or that many manuscripts share common readings. In fact, manuscripts generally agree with each other in three-fourths of the text or more. Hence, the differences are considered important also, since they may show with which group the manuscript under consideration most agrees. The agreement in differences is also to be a factor in judging in which family or families the manuscript in question should be. As previously pointed out, most manuscripts give evidence of more than one text type, and some of many. There are apparently no manuscripts of any length which are "pure" in the sense of being only one text type.

The chart at the end of chapter one gives a presentation of the presently-held view of textual families and the major manuscripts that are representative of each family. Some discussion of these various textual families is now given. The interested student should peruse books that give in detail studies in this area, such as Greenlee's *Introduction to New Testament Criticism*, Ch. 6; Metzger, *The Text of the New Testament*, Ch. VIII; Kenyon, *Our Bible and the Ancient Manuscripts*, Chs. VI, VIII; and Finegan, *Encountering New Testament Manuscripts*, Part II. B. Some of the men who were involved in the work of textual criticism will be discussed in the following point (C).

May we note that textual criticism has always been done, even prior to New Testament times. For instance, the translators of the Septuagint obviously used a different Hebrew text than the one from which our Old Testament translations are taken. Jewish scribes in the centuries both before and after Jesus engaged in such activity. The Massorettes in the fifth and sixth centuries after Jesus helped stabilize the Hebrew text, which text is basically that from which we get our Old Testament translations of today.

Origen (A.D. 185-254) did extensive work on both Old and New Testament texts, and is considered as one who used the Caesarean text type, perhaps in distinction to the current types available. Jerome (A.D. 331-420) did much work in textual studies, and produced the Latin Vulgate, still the basis for the Roman Catholic Bibles.

So, many have been occupied over the years in textual criticism, whether in the field of Biblical studies or in classics, etc., since all such areas are in need of textual work.

1. THE BYZANTINE TEXT. This name applies to a group of manuscripts also known as "Syrian" by Westcott-Hort, and more recently known as the "Koine" text after von Soden. It is basically the text of most of the minuscules and lectionaries, and of all "late" manuscripts. Having been the basic text type of Erasmus' Greek text of 1516, and that of Robert Stephens (Stephanus) in 1546, it was the text used by the translators of the King James version in 1611.

Commonly known as the "received text," it was not replaced by another on a wide scale until Westcott and Hort's Greek text of 1881. Though modern Greek texts such as Nestle's or the American Bible Society Greek text reflect the research of the last two centuries, yet there is general agreement with the "received text."

This text type is considered to have developed from the fourth to eighth centuries, becoming standardized by the eighth century, and thus is reflected in almost all manuscripts from that time on. How it came into being is unknown, though most of the Church Fathers prior to the fourth century, and the papyri, do not reflect this text type. Therefore, it is not considered to be the best text type to use in producing a Greek text. The fact that most manuscripts reflect this text type is not significant, since many copies of one particular text would not necessarily add to the value of the particular text from which the various copies were made. Stated differently, if we had two basic texts, and we made ten copies of text "a" and fifty of text "b", the witness of the ten versus the fifty would be equal, since only two text types are represented.

The Byzantine text is characterized by several features, such as a smooth-flowing style and fullness of expression. Hence, many conflated readings are apparent, and other added items, to give the reader a text easy to read and understand.

It will be noticed that the great majority of manuscripts fall into this family, because most manuscripts are "late". When one realizes that most "late" manuscripts are also members of "large" families, which cuts down the evidential values of the individual members (since the witness of a copy is no greater than that of its parent), it will be seen why this text type is not considered to be the best text type.

2. THE ALEXANDRIAN TEXT. This textual family was Hort's Neutral and von Soden's Hesychian text, and is sometimes referred to as "Egyptian". Of considerably smaller size than the Byzantine family, it is yet considered much better for textual work. The reason is that most of the members in this family are reckoned to be more accurate in their representation of the original text. The age of the manuscripts in this family, which includes the oldest complete manuscripts as well as some of the early papyri, make this group a most important group to textual scholars. This group formed the major basis for Westcott and Hort's Greek text of 1881, which text was the major text lying back of the English Revised Version of 1881, and the American Standard of 1901.

This textual family is considered to be the product of scholars in Alexandrian schools. Assuming this to be so, it represents the work of such scholars as Origen, who labored long in Alexandria, then in

Caesarea. Two recently-discovered papyri, p<sup>66</sup> and p<sup>75</sup>, both dated about A.D. 200, and of this textual group, show this textual family in use very early. Sometimes the manuscripts A and C show textual affinities to this group.

We should now remark that no manuscript represents "the" text for the family of which it is a part. Instead, a family represents a class of readings and/or omissions, etc. Hence, in this family, at least two sub-families are evident. One group appears to be somewhat earlier than the other group, especially the group in which the papyri p<sup>66</sup> and p<sup>75</sup> fall.

This textual family now is considered to include Westcott and Hort's Alexandrian family. The two families of texts (i.e., Westcott and Hort's Neutral and Alexandrian) showed such affinities that subsequent scholars have united them into one group, believing that the same text lay behind both groups. Many thought that the designation of a group as "neutral" was begging the question, which has since proved to be true.

Generally speaking, this textual group is considered to be the best group for use as a basis for production of a Greek text.

3. THE CAESAREAN TEXT. This textual group is perhaps the significant development in our time. It was quite unknown to Westcott and Hort, or von Soden. Through the labors of many, including W.H. Ferrar, Kirsopp Lake, B.H. Streeter, and others, this family was formed. Having several distinct manuscripts that form its basis, and considerable evidence in Origen's writings (while he lived at Caesarea) and Cyril of Jerusalem, this textual family lies between the Alexandrian and Western groups. Probably Origen used it while at Alexandria and brought it with him to Caesarea. Since it is also witnessed to by various early translations, as well as several Greek manuscripts, it was more widely used than just at Caesarea apparently.

The chart does not show a Caesarean text(s) except for the gospels and Acts. This may be because there are none, or because the research necessary to establish such has not been done yet. Too, this group is somewhat mixed, and may be found in some current manuscripts not well collated.

4. THE WESTERN TEXT. This textual family is in many ways unique. It was recognized by Westcott and Hort as actually having earlier

testimony than any other group, being found in texts dating to the second century, and used by such as Marcion, Irenaus and Tertullian. They, however, considered this family as least dependable of all. To some extent this is so because of what the men had to work with as to materials, and to some extent because of their ideas about its origin.

Various facts of this text are interesting; such as its additions to texts, such as at Luke 6:5; Acts 6:10 and other places; likewise the various omissions in several places. It is both more complete than, say, the Alexandrian family, and yet has some significant omissions when compared to other texts. There are several instances of lengthy paraphrases of the text lying behind it.

These widely divergent facets caused Westcott and Hort, and others, to play down its importance. Some consider it should be used more than it is, since testimony is early and in general use.

It is called "Western" since many manuscripts which are in this family come from western areas. For instance, Codex D, written in Latin and Greek, is in this family. Many of the Latin Fathers apparently used this textual family. The Old Latin text is Western, but so is the Old Syriac, which shows early evidence for this type text, and that wide-spread.

As Greenlee says (page 89) much study is currently being done in this family group, with evidence for at least three sub-groups. Actually, this group has heretofore contained whatever was not placed in some of the other textual families. This may help account for the many variants within it. However, the various additions and subtractions have not been widely accepted by very many, since internal evidence seems to rule them out. The result is that our present Greek texts do not include these divergent features in the texts, though the critical apparatus may show knowledge of such readings.

These are the basic textual families now in vogue, and form the basic foundation from which current Greek texts are made. There are yet many manuscripts to be studied, and perhaps many others yet unknown. However, we surely have adequate materials to use in ascertaining what God said through the various writers some 2,000 years ago.

### C. TEXTUAL CRITICS

The list of men now given could be greatly expanded, but these



represent a fair sample of the many who have contributed in some way to textual work on the Bible (rather than just work in the area of translation). They are listed by centuries, then alphabetically if there is more than one person involved. The books in the reading list give additional information on these listed.

### **To A.D. 100**

*Clement of Rome* (Ca. 95) — His epistle to the Corinthians gives evidence of early existence of Matthew and Luke.

### **A.D. 100-200**

*Clement of Alexandria* (Ca. 150-215) — Succeeded Pantaenus as head of catechetical school in Alexandria, A.D. 189. Origen was a pupil of his. Extensive knowledge of literature, and frequent quotations of New Testament books are reflected in his books.

*Ignatius, Epistles of* (Ca. 50-115) — Some quotes from Paul's epistles and the gospels.

*Irenaeus* (Ca. 130-202) — As bishop of Lyons, trained under Polycarp, and Pothinus, who was also a disciple of Polycarp. His "Against Heresies" gives evidence of extensive usage of New Testament.

*Justin (Martyr)* (Ca. 100-165) — His letters to Marcion, Trypho, etc., contain much of the New Testament in outline, and evidence for use of the Western text.

*Marcion* (D. Ca. 160) — His anti-Jewish bias caused him to reject all New Testament books which contained anything Jewish. He thus gave witness to the existence of the various books, those accepted and those rejected.

*Origen* (Ca. 185-254) — Successor of Clement as head of catechetical school in Alexandria. The first real textual scholar, who exerted great influence on the New Testament writings. His Hexapla of the Old Testament is one example of his textual efforts. Many of his commentaries on the New Testament are valued for his textual observation. He shows usage of both the Alexandrian and Caesarean type texts.

*Polycarp* (Ca. 69-155) — His letters to the Philippians witness to

Paul's epistle, and other New Testament books. A pupil of the Apostle John.

*Tatian* (2nd century) — A pupil of Justin Martyr, his harmony of the gospels, The Diatessaron, gives valuable evidence about the existence of the text, and some evidence of the kind then in use. Some think his textual work had considerable influence on the New Testament text.

*Tertullian* (Ca. 160-220) — His many writings are of textual interest, though of less use than others because he was not a textual scholar, and his quotes are to that extent of less value. However, his witness to the New Testament books is valuable. That he grew up and lived in Carthage, North Africa is of interest in regard to the texts he used, which are Old Latin, or other Latin texts.

### **A.D. 200-300**

*Aphraates* (?) — His extant writings in Syriac give evidence for the text of the Old Syriac then in use.

*Athanasius* (Ca. 296-372) — Bishop of Alexandria, whose list of New Testament books to be received by the churches agrees with the ones we now receive.

*Cyprian* (Ca. 200-258) — He became a Christian partly through the writings of Tertullian, his fellow countryman. As bishop of Carthage, and somewhat more of the textual scholar than Tertullian, his extant works give evidence of the state and kind of text in North Africa.

*Ephraem* (Ca. ?-378) — Mostly known for his commentary on Tatian's Diatessaron, from which we know the character of the work, which was not otherwise available.

*Eusebius* (Ca. 260-340) — Known as the "Father of Church History," his prolific writings are responsible for our knowledge of many of the works of others whom he quoted, often extensively. He had access to a fine library, which apparently contained many writings of Christians as well as others. Not only is this fact so, but his use of the material, thus indicating his training, lends weight to the observations he makes.

### **A.D. 300-400**

*Augustine* (Ca. 354-430) — Bishop of Hippo in North Africa, his

voluminous works reflect many Biblical references. The textual families seen in the Scripture he quotes are (apparently) the Old Latin and the revision by Jerome (i.e., Western),

*Chrysostom* (Ca. 347-407) — The name (Chrysostom) was given him, which means "golden-mouthed". He was born as John in Antioch of Syria. Bishop of Antioch and Archbishop of Constantinople, his many writings give much information about the state of the text at that time, and are the first writings to reflect extensive usage of the Byzantine text.

*Cyril of Jerusalem* (Ca. 315-386) — His extant writings, done while bishop of Jerusalem (350-385), give good evidence that all of our New Testament books (except Revelation) were known to him and in use as books from the apostles, as inspired Scriptures.

*Jerome* (Ca. 340—420) — A textual scholar by profession (like Origen), his life was devoted to such work in the Scriptures. His Latin Vulgate was done after extensive work with Latin and Greek manuscripts (though he apparently revised the Old Latin without much actual change). Hence, his text, though several recensions now exist, discloses his thinking about the texts of his day. His revision of the Gospels, done prior to the Vulgate, reveals some of his care and methodology.

Beyond this century until the sixteenth century, though the various writers use the Bible, their quotations basically reflect the Byzantine text, showing this family to be in wide use. Much manuscript work was being done, however, and many copies were made, doubtless of several different text types. But the preponderance of these, as it now appears, were of the Byzantine text type also. We now move to the century of printing, and the textual work from that time on.

### **A.D. 1300-1500**

*Erasmus, Disiderius* (Ca. 1466—1536) — A Dutch scholar and priest, he has the honor of producing the first Greek text to be printed (some 3300 volumes) and published in 1516. Since it was the first ever available, and not high-priced, it received wide usage. Revised in 1519, again in 1522, 1527 and 1535, it was the text used by Robert Stephens (see below). The basic problem was this: Erasmus, though a

fine scholar, used but a few Greek manuscripts for his text (specifically five in number, 1, 1<sub>r</sub>, 2, 2<sub>ap</sub>, 4<sub>ap</sub>), none of earlier date than the twelfth century. Had he used Cod. 1, a non-Byzantine text type much at all, the King James Bibles would have read somewhat different than they do today. But all the rest were of Byzantine types, and Erasmus held to them. His lone manuscript of Revelation was deficient in the last verses of the book, which Erasmus supplied by translating from Latin. He used the chapter divisions first introduced into the Latin Bible in 1228 by Stephen Langton, then a professor at the University of Paris, who later moved to England and became involved in the men who produced the Magna Carta. Martin Luther used the 1519 edition for his German translation.

*Gutenberg, Johannes* (Ca. 1396-1468) — A printer by trade, he helped produce a movable type. His first major product was a Latin Bible, ca. 1455-1456, named the "Gutenberg Bible" or the "Mazarin" Bible.

*Ximenes, De Cisneros Francisco* (Ca. 1436-1517) — A Roman Catholic cardinal, he produced the Complutensian Polyglot, published in 1522. The Old Testament was printed in three columns, Hebrew, Latin Vulgate, and Septuagint, with the Aramaic Targum at the bottom. The New Testament had Latin and Greek. Its name comes from the Latin form of the city, Arcala, where it was printed.

## A.D. 1500-1600

*Beza, Theodore* (1519-1605) — He published nine editions of the Greek New Testament in the years 1565-1604 (a tenth was published after his death). Substantially the same as that of Erasmus and Stephens, his text was later used by the King James' translators and the Elzevir brothers in Europe. He owned two important New Testament manuscripts, Codex D, named after him, and Codex D<sub>2</sub> (Claromontanus).

*Stephens, Robert* (1503-1559) — Born as Estienne, who changed his name to Stephanus, Stephens was of a family of printers. He published four editions of the Greek New Testament in 1546-1551, using the texts of Erasmus and Ximenes, along with some Greek manuscripts. His third edition in 1550 had some critical readings from some Greek manuscripts, including Codex D. It became the standard text in England, used by the translators of the King James

version in 1611, and by the Elzevir brothers for their Greek texts, one of which was the "received text" of 1633. The 1551 edition included the verse divisions made by Stephens while traveling from Paris to Lyons.

### **A.D. 1600-1700**

*Bengel, J.A.* (1684-1752) — One through whom Bentley bore fruit was this man. Following Bentley's lead, he established textual families, Asiatic and African, and introduced the textual canon: a scribe is more apt to make a construction easy than difficult. His work with the two textual families showed his thinking in that he gave preference to the African family, which, though it contained less manuscripts than the Asiatic, had manuscripts that were more ancient, and considered better by him. His Greek edition was printed in paragraphs rather than the verses introduced by Stephens. (See Bentley.)

*Bentley, Richard* (1662-1742) — Though not actually producing a Greek text, he was responsible in a large way for further work in the area. Having considered the work of Mill, he decided to also engage in it. He encouraged Mill to do more work, and hired others to do so, including J.J. Wetstein. The impetus he gave to such studies doubtless was felt by many, and bore fruit in later years (See Bengel, Wetstein).

*Elzevir, Abraham & Bonaventure* — The brothers were commercial printers at Leiden and Amsterdam. They had no interest in critical editions, simply printing what others had done. The texts which they produced had no editor's name on them, and appeared to be essentially the same as Beza's first edition. Because their texts were inexpensive, they became widely used; thus they described their 1633 edition as the "text (all) receive." Until the work of Westcott and Hort, this text was the standard.

*Fell, John* (1625-1686) — Bishop of Oxford, he produced a Greek text which not only incorporated the textual work of such as Stephens and Walton, but also evidence from the Bohairic (Coptic) and Gothic versions.

*Mill, John* (1647-1707) — Befriended and encouraged by Fell, Mill undertook to produce a text which would include Fell's work and other information, too. Finally published in 1707, utilizing Stephen's text of 1550, he gave readings from 78 manuscripts besides those in

Stephen's text, and patristic quotations, which amounted to some 30,000 variants. Included in his manuscripts were A, B, D, D<sub>2</sub>, E, E<sub>2</sub>, E<sub>3</sub>, K, and the minuscules 28, 33, 59, 69, 71. He also included a discussion of the New Testament canon, and principles of textual work. Though at first alarmed over the vast amount of variants, scholars came to see that discovering them was not creating them but rather the means of correcting them.

*Walton, Brian* (1600-1661) — He edited a Polyglot Bible which contained some variant readings. Stephens had placed some in his Greek text of 1550, but no English Bibles had attempted to include any critical work. Walton used Stephen's text, and cited variant readings from various manuscripts (fourteen of which were otherwise unknown), including A, D, and D<sub>2</sub>.

*Wells, Edward* (1677-1727) — Using the work of Mill, he issued the first New Testament which actually incorporated in the text itself some results of the critical work done to that time.

*Wetstein, J.J.* (1693-1754) — An assistant of Bentley's, he became a student of manuscripts and material relating to the New Testament. Though he held that the early manuscripts were corrupt, and the later ones more reliable, his published work in 1751-52 included readings from over three hundred manuscripts, some of which he had collated (totaling over 100). Marginal readings were given which showed his preferences. He used the notation of capital Roman letters for the uncials, and Arabic numbers for the minuscules, a system still in use.

### **A.D. 1700-1800**

*Griesback, J.J.* (1745-1812) — Semler's pupil, and a life-long student of manuscripts, he picked up Semler's family idea, suggesting three groups of manuscripts: Alexandrian from Alexandria, Western from Europe, and Byzantine from Constantinople. With an abundance of available materials, and diligent in labors himself, he was the textual critic *par excellence* for years. His work was reflected in his critical editions of 1796, 1806. He, like Bengel before him, knew that the great majority of manuscripts fell into the Byzantine family but were of considerably less value than the others because of their relative late dates and state of textual corruption.

*Scholz, J.M.A.* (1793-1851) — A German classical scholar, his published edition of the Greek New Testament was not noteworthy.

However, he published a list of manuscripts numbering over six hundred which he had found in his extensive research, many not previously known. This important work was marked by considerable inaccuracy, and by his advocacy of Bengel's classifications of manuscripts into only two families, with the latest ones the most valuable.

*Semler, J.S.* (1725-1791) — Adapting the basic stance of Wetstein as expressed in his Greek text, especially that of the families, he posited three families of manuscripts: Alexandrian, Eastern and Western.

We will note, as Kenyon points out (pg. 286-287), that the work of textual criticism had passed through two stages, that of being printed and that of evidence accumulated. The next stage is that of rejection of the *Textus Receptus* as "the" text, and production of a Greek text, using textual principles. It may be pertinent to note that the principles of textual work in the New Testament area are not essentially different than is true of other areas of work involving manuscripts, etc. The same basic principles are needed and used in any effort to recover the original text from copies of it.

*Lachmann, Karl* (1793-1851) — Another German scholar of classics, he was the first to publish a Greek text, in 1842, based entirely on principles he used in classical work, and as basically advocated by New Testament scholars like Mill, Bentley, Griesback, etc. His edition then ignored the *Textus Receptus*, a major break with past textual work, reasoning that it was no better than the textual basis for the *Textus Receptus* which was poor, as little scholarly effort was expended upon it. Lackmann's text represented a distinct and different methodology of textual criticism.

### **A.D. 1800-1900**

*Burton, John W.* (1813-1888) — He, along with Edward Miller and F.H.A. Scrivener, opposed the principles upon which Westcott and Hort worked. In our time, Edward F. Hills has taken this position.

*Hort, F.J.A.* (1828-1892) — An English scholar at Cambridge of great reputation, his major contributions to textual criticism were those of the Greek text which he produced with Westcott's help and the Introduction to the text, which he personally wrote. Their work was characterized by careful evaluation of the various documents

available, and fine discrimination of the various readings. The resultant text, based upon all the preceding labor done, departed even more from the Textus Receptus, showing over 5,000 variations from it. (See Westcott.)

*Nestle, Eberhard* (1851-1913) — He, like Weiss and Lachmann, was a German textual scholar. His principle contribution which we enjoy yet today is his Greek text, published in 1898. It was adopted by the British and Foreign Bible Society in 1904 to replace the Textus Receptus. Continued and revised by his son, Erwin, and now by Kurt Aland, it is widely used.

*Tischendorf, Constantine* (1815-1874) — Doubtless one of the most important Biblical scholars known to us, his work stands as a monument to textual criticism. Responsible for enumeration and collation of a vast number of materials related to New Testament textual studies, and discoverer of **a**, among other manuscripts, he produced eight Greek texts, embodying the results of his labors as well as that of many others.

*Tregelles, S.P.* (1813-1875) — A contemporary and friend of Tischendorf, this British scholar began early in life to use the principles of textual criticism used by such as Lachmann, and some he developed personally. His lifetime of labor was spent in the area of textual criticism, collation and related labors. He advocated the use of the ancient manuscripts, various versions and patristic quotations as the basis for production of a Greek text. He neglected to utilize the cursive manuscripts as much as others, but did stress the use of the material then available, apart from the Textus Receptus.

*Weiss, Bernhard* (1827-1918) — A German scholar, he did extensive work in the study of manuscripts and the related fields of Biblical criticism. His Greek text, though based upon different principles than those of Westcott and Hort, was yet not materially different.

*Westcott, B.F.* (1825-1901) — An English scholar at Cambridge of great reputation, he, with Hort, co-authored the Greek text that was principally used by the English revisors of 1881. Their contribution to textual methodology ranks with the finest anywhere. The various positions on textual principles and manuscript evaluation which they used are basic to critical work. Some of their positions on manuscript relationships have been questioned and/or modified, but much that they did is still valid. (See Hort.) .



## COLLATERAL READING

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## GLOSSARY

- Agraphon** — (plural is agrapha). A purported saying of Jesus not found in the New Testament.
- Amanuensis** — Someone writing for someone else, as a secretary.
- Anomaly** — An irregularity, a deviation, esp. from the normal deviation. Sometimes refers to a word or phrase, etc., out of place.
- Antilegomena** — The term applied to disputed books, which were "spoken against." During the formation of the New Testament canon, it would have applied to books such as Hebrews, James, II Peter, II and III John, Jude, Revelation.
- Asterisk** — Used in the apparatus of critical Greek texts to indicate the original reading of a manuscript is being cited, though said manuscript has been corrected at that point. An example would be W\*.
- Autograph** — The original written text, either by the author or someone writing for him.
- Ca (also Circa)** — Means about, approximately.
- Canon** — A Greek word; it designated a measure, something to use as a "rule". Hence, it came to be applied to the books of the Bible, the Christian's rule of faith and practice.
- Cantanae** — Comments inscribed along the margins of manuscripts from various writers. They are often in "chains" or continuous. Codex 747 has such.

- Chapter division** — (κεφάλαια) These were somewhat like our chapter divisions. Many manuscripts have the material divided into sections, with headings (τίτλος) for each section. Codices A and B are examples. Our chapter divisions were made by Stephen Langton about A.D. 1228.
- Critical text** — A text produced by use of "critical methods" of study, which attempts to reproduce as closely as possible the original text. In our case, a Greek text (such as Nestle's), which attempts to give what was originally written by the apostles, etc.
- Codex** — A Latin term referring to what we know as a book. It had pages (leaves) rather than being in a roll.
- Cola** — (κωλον) A term used to describe a manuscript which is written in lines, each line so made as to "make sense" to the reader; thus to aid his reading (esp. reading aloud). Generally, the cola equaled our clause. Codex D (Bezae) had this, both in the Greek and Latin.
- Collation**— The term applied to the work of comparing one manuscript to another, or others. Such work shows the nature of the manuscript in question, what readings it has, text type, etc.
- Colophon** — An inscription placed at the end of a book or manuscript, usually with facts relative to its production. A commonly quoted colophon in many nonbiblical books was: "He who does not know how to write thinks it to be no labor. However, though only three fingers write, the whole body labors!" (Codex 137 contains a colophon (as do others) to the effect that it was copied and corrected from ancient MSS in Jerusalem. MS 137 dates from the eleventh century.
- Conflation** — The joining together of two different readings, etc. Confronted by two (or more) texts having variant readings, the scribe would combine them in the text he was making, for fear he would leave out the correct reading.
- Conjectural emendation** — Actually, an educated guess. Sometimes the evidence for a given reading is so little, or so evenly divided, that the one doing the work must "guess" what the actual text was.

**Coronis** — A decorative line, etc., in a MS.

**Corrector** — (διορθωτής) A person who corrected the scribe's text against the exemplar from which he copied, or anyone who corrected a manuscript.

**Credibility** — Used in this book to refer to the alleged facts the various books record and the discussion as to whether these facts are so, or not so. Sometimes authenticity is used as a synonym.

**Critic** — In reference to textual studies, anyone who attempts to find out the original text, true author, date of composition, etc. Everyone is, thus, a "critic" in the general sense of the term. There is nothing inherently wrong with either higher or lower criticism, or those who engage in such studies.

**Cursive** — "running hand". A type of writing normally used in the centuries surrounding the writing of the New Testament in lieu of the uncial style, for the everyday use, or anything non-literary. It is sometimes considered the same as "minuscule", though some insist the two styles are not so (see Greenlee, pg. 29). Cursive style is somewhat like modern handwriting; not like printing (which would be like uncial, if in capital letters).

**Dittography** — A reduplication. Often caused by lines beginning alike, or ending alike. The scribe's eye would "catch" the same line again, and the text he was making would then have two identical sections.

**Emendation** — A change made in a text to alleviate a "supposed" mistake, or difficulty.

**Exemplar** — The text being copied, the original, etc.

**Extant** — Existing, those still available or known to be available.

**Fathers** — A term applied to early church leaders, writers, etc., such as Irenaeus, Origen, Eusebius.

**Genuineness** — Used in this book to refer to the inquiry about authorship, as to whether the separate books can be traced back to their reputed author(s) or not.

- Gloss** — Generally, an explanation of a word in the text. Sometimes texts are explained by writing between the lines, thus creating, in effect, an interlinear text (= to a translation).
- Grapha** — A Greek term referring to what we know as the Scriptures.
- Hagiographa** — "holy writings," or the (holy) Scriptures.
- Haplography** — An omission, generally caused by omitting one of two letters, which letters are the same. An example is "omiting". It may also apply to the omission of syllables or words which are alike.
- Hexapla** — A manuscript having six parallel columns concerned with the same subject. Origen's Old Testament hexapla is a good example. He used six columns, each in a different language, to produce the Old Testament.
- Hexateuch** — The first six books of the Bible; the Pentateuch and Joshua.
- Hiatus** — A break, interruption or a gap in the subject matter, etc.
- Higher Criticism** — The science particularly involved with authorship, genuineness, inspiration, date of writing, place of writing, and so on. See lower criticism.
- Historical Criticism** — A term generally involving the study of the past history of something. In our case, it refers to the facet of study called credibility, which deals with statements of fact in the various books.
- Homoeoteleuton** — (*ὁμοίως* 'same' and *τέλος* 'end'). Many words end the same (such as "ing") and cause confusion in copying. Haplography and dittography are involved with this. See parablepsis also.
- Inerrancy** — Concerned with the study of inspiration, it means "without error."
- Infallible** — Concerned with the study of inspiration, it means unable to be broken (John 10:35), and/or the fact that whatever the Scriptures say must come true, or be true.

**Inspiration** — Has to do with the part God played in the writing of the Bible. It is also applied to that which might “motivate” a person to do something. In the Bible context, it means the direction and motivation God supplied to those who wrote for Him, as II Peter 1:20, 21 shows.

**Integrity** — The science that concerns how much or how little the copy of a text is like the text itself. In our study, it involves the effort to discern how closely our Greek text(s) is like the original (autographs).

**Internal Evidence** — The term applied to what the author would have written, either in style or subject matter; then what the copyist might have written. See intrinsic probability and transcriptional probability.

**Interpolation** — A word/phrase brought into the text from another source. A good example found in many manuscripts is the added phrases in Luke 11:2-4 from Matt. 6:9-13.

**Intrinsic probability** — The term that is applied to the various ways that the author might have expressed himself, either as to his own style or the subject matter, or both. It is separate from transcriptional probability, which concerns the copyist.

**Itacism** — Generally, the substitution of a letter for another letter, both of which are pronounced the same. Many Greek letters came to be pronounced alike, especially a letter or combination of letters represented by iota (whence the name itacism). For instance, *ι, ει; αι, ε; ο, ω, ου, υ;* and probably *η, ι, υ, ει, οι, υι,* and *η*. Such things account for many of the variations in the manuscripts.

**Koine (Greek)** — Koine means “common” or the language used on the street, in the marketplace or home, rather than the Greek used in the literature, which is designated as classical Greek. The New Testament Greek is Koine Greek, not classical Greek.

**Lacunae** — An omission or gap for whatever reason. Many manuscripts have such, as perhaps the whole leaf is lost, or part of the leaf (page) is torn off, etc.

- Lectionaries** — Liturgical (church) lessons containing sections of scripture. Some were made for every day of the week, and some for Saturday and Sunday.
- Lower criticism** — Deals only with the state of the text; its integrity and/or corruption, etc.
- MS** — Manuscript (MSS means plural).
- Majuscule** — See Uncial.
- Manuscript** — From Latin, equals written by hand. Either the original, or a copy of such, depending on the frame of reference.
- Masorettes** — Jewish scribes, who during the years ca. A.D. 400-800, standardized the text of the Old Testament. The result is called the Masoretic text (which is in Hebrew).
- Minuscule** — A modified form of cursive handwriting, replacing the uncial style about the ninth century. The great majority of extant MSS are in minuscule script. Greenlee estimates over 90% are minuscules, page 29.
- Nomina sacra** — The technical designation for the sacred names, such as God, Christ, Holy Spirit, etc. See Greenlee, page 30, for a list of fifteen such names and how they were abbreviated in the manuscripts.
- Onomastica** — Some manuscripts have aids to give the meaning of words, along the lines of etymology, etc.
- Opisthograph** — A manuscript written on both sides. Very few manuscripts were done this way, if made from papyrus. However, the use of parchment increased the use of both sides of the "leaf".
- Ostraca** — A potsherd, or piece of pottery, used as something upon which to write. The term "ostraca" is then applied to the piece written upon.
- Palaeography** — (*παλαιός* 'old', *γράφειν* 'to write') The term applied to the study of ancient writings and inscriptions.

**Palimpsest** — Such a manuscript has been used more than once, with the second writing done over the first. Examples of such are the manuscripts: C Ephraim, R Nitriensis, Z Dublinensis, Ξ Zacynthesis. Metzger (pg. 12) notes that we have 52 uncial palimpsests today. The word comes from: *πάλιν* 'again' and *ψάω* 'to scrape'. Sometimes the original writing was erased, blotted out, or scraped off before the parchment was used the second time.

**Papyrus** — First, the reed that grew along the Nile, or in marshy places in Egypt. Then, the writing material made from the pith of the papyrus reed. The rolls made of papyrus would be from 10''-15'' high, and as long as wished, though normally not over 30'-35'; about enough to hold one of the longer Gospels.

**Parablepsis** — "a looking by the side." Combined with homoeoteleuton, it meant the one copying the manuscript would look at the wrong word, which word was nearly identical to the one he should have seen. Such mistakes are known as haplography or dittography.

**Parchment** — (*περγαμηνή*) The term applied to any skin made into writing material; then to a skin written upon. (See vellum)

**Patristic Quotations** — Quotes from Church Fathers, and others of the early centuries of Christianity. In this book, the expression covers even those who opposed Christianity, but who quoted the New Testament, giving evidence for its text.

**Plenary inspiration** — The term meaning that the Bible is fully inspired, which accordingly means it is authoritative, inerrant and infallible.

**Polyglot** — (from *πολύς* 'many' and *γλώσσα* 'tongue'). Refers to a Bible (normally) in more than one language. The first Greek Bible printed, though not published, was Ximenes' Complutensian Polyglot. The Old Testament was printed in four languages.

**Professional scribe** — (*καλλιγράφος*) Many manuscripts were made in scriptoriums, by scribes hired for the purpose. Monasteries also performed such tasks. The scribe was often paid by the number of stichoi he produced in a given day.



**Pseudapigrapha** — The designation applied to books, both B.C. and A.D., which claimed to be inspired, but were rejected as so.

**Quarto** — A Latin term meaning "fourth". It meant a sheet folded or cut into fourths, then a book with such sheets.

**Quire** — In making books this referred to a sheet (or sheets) folded once. It also means a series of sheets (often twenty-four or twenty-five) placed on top of one another, and then folded.

**Received Test** — See *Textus Receptus*.

**Rescension** — A term referring to a systematic and critical revision of a text, then the text itself. As an example, Jerome's Latin Vulgate was a rescension of the Old Latin in its various forms.

**Rescriptus** — "written over". A piece of paper, vellum, etc., used again, with the first writing scraped off, blotted out, etc. See *palimpsest*.

**Scholia** — Scholarly comments, perhaps from the teacher, or corrector, for the aid of the reader. *Codex Masquensis* is a MS with this feature.

**Solecism** — A minor blunder in speech, or an ungrammatical arrangement of words in a sentence; or, any general mistake in speaking or writing, such as a wrong conclusion drawn or absurd incongruity.

**Stemma** — A (family) tree, indicating relationships of the various members.

**Stichos** — Means a line of writing. The books of the New Testament were often "measured" this way. In many manuscripts, stichometric information is given. For instance, Matthew is considered to have 2600 stichoi, Mark 1600, Luke 2800 and John 2300.

**Subscription** — Generally, just an indication that the book is finished. As time went by, these were enlarged, including such things as the author, where written, etc. Thus many of the subscriptions are found in the King James Version.

**Superscription** — The heading of the book. Many ancient manuscripts have no heading at all, while some have "according to Matthew", etc.

**Targum** — An Aramaic word meaning "translation".

**Textual Criticism** — The science that deals with determining the true (original) text from a copy (or copies) of that text. It is not necessarily restricted to the area of the Bible. It may also be used to mean studies about the authorship, date of writing, and so on.

**Textus Receptus** — The name applied to the Greek text from which most English translations (as well as those in Europe) were made until the Greek text of Westcott and Hort was published in 1881. The name was taken from a statement made by the Elziver Brothers about their 1633 Greek text. It is often abbreviated as T. R.

**Transcriptional probability** — What the scribe (the one copying the exemplar) would probably have written.

**Translation** — A book, etc., in a different language than the original was; or, the process of putting a book into another language, etc. (See Version)

**Uncial** — A term derived probably from the Latin term, *uncia*, meaning the twelfth of anything. Thus, it was applied to large capital letters, and then to manuscripts which were made with such letters. Uncial (also known as Majuscule) writing was the literary style until about the ninth century. THISISUNCIALSTYLE. Some manuscripts actually have letters approximately 1" high.

**Vellum** — A name applied to the skin(s) of young animals, which has been prepared for the use of writing. Leather, used as a writing material, dates back to ca. 2900 B.C. The Jews were not to use anything else for the rolls upon which Scripture was inscribed in the synagogue. Vellum was used for the New Testament probably ca. A.D. 300. (See parchment)

**Verbal inspiration** — This means that the inspiration of God included the words used by the writers, as well as the thoughts expressed, the subject matter, etc.

**Version** — The technical name for a translation. Sometimes it is used to mean the act of putting the autograph into another language only. The word "translation" includes this, plus any translation done, whether from the original or otherwise.

**Vulgate** — Normally refers to the Latin translation of the Bible made by Jerome ca. A.D. 400. The word itself means "common", thus the "common" language.

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## TEXTS OF SCRIPTURE QUOTED AND REFERRED TO

	<i>Page</i>		<i>Page</i>
<b>Genesis</b>		<b>Psalms</b>	
2:24	90, 105	34:20	.89
12:1-3	105	69:4	107
12:3	107	69:9	.89
15:6	90	82:6	90, 103, 107
45:1-8	.xviii	95:7	106
<b>Exodus</b>		104:4	106
4:11-16	.87	<b>Isaiah</b>	
8:19	.xviii, 119	6:1	.87
9:16	105	28:11-12	107
12:46	.89	29:14	90
19:7	.86	40:1-3	.89
<b>Leviticus</b>		40:8	91
17:1-2	.86	55:3	106
<b>Numbers</b>		56:7	103
12:6-8	.86	<b>Jeremiah</b>	
30:1	.86	1:7	.87
<b>Deuteronomy</b>		7:11	103
8:3	103	20:9	92
10:1-2	.86	<b>Daniel</b>	
17:14-20	.88	9:11-12	.87
25:4	105	<b>Amos</b>	
32:43	106	3:7-8	92
<b>Joshua</b>		7:14	.87
20:1-2	.86	7:14-15	.87
<b>I Samuel</b>		<b>Zechariah</b>	
9:8-9	.87	7:12	.88
15:1-2	.86	<b>Matthew</b>	
<b>II Samuel</b>		1:1-9, 12, 13, 14-20	14
7:4-5	.87	1:22-23	.89
<b>I Kings</b>		1-25:6	157
8:14-21	.87	2:1	.65
<b>II Chronicles</b>		4:4	101, 103
24:15	.88	4:7	101
<b>Ezra</b>		4:10	101
1:1	.88	5:17-18	107
<b>Nehemiah</b>		5:17-20, 21-22, 27-28, 31-32	94
9:30	.88	6:33-34	.xiv
<b>Job</b>		7:12	107
37:10	.92	7:29	94
<b>Psalms</b>		8:5-13	94
2:1	105	8:27	120
16:8-10	127	9:1ff	.xiii
33:6	.92	9:1-6	94
		9:1-8	121
		9:13	.11
		10:5-42	94

<b>Matthew</b>	<i>Page</i>	<b>Mark</b>	<i>Page</i>
10:17-20	94	14:5	68
10:28	68	14:8, 27-28	125
11:2-6	123	14:12-16	40
11:10	102	14:27	89
11:25-27	94	14:51-52	40
11:25-30	94	15:25	72
12:36-37	89	16:1	74
12:40	127	16:2	74
13:1-52	94	16:9-20	11
14:1	65		
16:21	125	<b>Luke</b>	
16:21	125	1:3	10
16:18-19	94	1:74-80	14
17:5	88	2:12	121
17:9	125	2:22	107
17:22-23	125	4:21	103
18:28	68	5:3-8	14
19:4-5	105	5:30-6:4	14
19:7	107	5:32	11
20:18-19	125	6:5	162
21:13	103	6:16	51
21:42	103	7:16	121
22:19	68	7:18-23	123
22:29	91	8:56	120
23:29-36	89	9:1-10	94
24:35	91	9:22	125
24:36	10	9:44	125
26:1-2, 32-32	125	9:51-56	68
26:31	102	10:7	105
27:3-10	89	10:16	95
27:8	39	10:22	95
27:54	xix	10:35	68
28:1	74	16:16, 29, 31	107
28:15	39	17:25	125
28:18-20	94	17:32	xviii
<b>Mark</b>		18:31	91
1:2	102	18:31-33	125
2:7	11	19:45-46	102
2:12	120	20:1-2	94
4:41	94	20:17-18	102
6:3	51	20:42	108
6:37	68	23:47	xix
6:45-52	121	24:25	88
7:6-8	102	24:25ff	127
7:10	107	24:25-27, 45-47	89
8:29	10	24:27	103, 107
8:31-32	125	24:36	xix
9:9	125	24:44	108
9:31	125	24:46-49	95
10:33-34	125	24:47	107
12:10	103	24:49	97
12:24	91	<b>John</b>	
12:26	89	1:1-18	xiii

<b>John</b>	<b>Page</b>	<b>John</b>	<b>Page</b>
1:11	42	17:17b	108
1:14	42	18:31-33, 37-38	13, 14
1:18	10	19:14	72
1:23	89	19:30	42
1:29	42	19:36	89
1:45	107	20:17	76
2:17	89, 102	20:21-23	96
2:18	121	20:30-31	123
2:18-22	127		
2:19	72	<b>Acts</b>	
3:1ff	xviii, 119	1:7-8	96
3:5	72	1:16	92
3:14-15	89	1:20	108
4:9	68	2:1	97
4:25-26	89	2:22	120, 123, 148, 152
5:1-47	xviii	2:25-32	127
5:3b-4	11	2:36	98
5:17-18	127	2:38	98
5:17-47	94	3:11-16	121
5:36	123	4:20	127
5:45-47	89	4:24-25	105
6:27-58	94	4:31-37	14
6:50-8:52	157	5:2-9	14
7:16-24	94	5:13	121
7:53-8:11	11	6:1-6, 8-15	14
8:14-22	14	6:5	19
8:31	72	6:8	10
8:40	68	6:10	162
8:58	127	7:42	102
9:1ff	xviii	8:37	11
9:4-5	72	9:21-22	90
10:10	xiv	9:22-26	44
10:10b	127	11:26	19
10:30	xiii	12:1	65
10:34	89, 103, 107	13:1ff	19
10:35	89, 92	13:2	44
10:35b	90	13:15	107
11:1ff	xviii	13:15-41	90
11:25-26	xiv	13:33	102
12:5	68	13:33, 35	108
12:12	78	13:34-35	106
12:44-50	94	13:35	106
14:1ff	xiv	14:3	121
14:6	127	14:23	47
14:8-10	xiii	15:13-19	90
14:10-11	123	15:15	102
14:16-17	95	16:1-2	80
14:26	95	16:8-9	79
15:22	xix	16:22-23	46
15:25	107	17:2	104
15:26-27	95	17:2-3	90
16:7-15	95, 108	17:28b	51
17:12	103	18:23-19:1	79
17:17	91	19:34	8

Acts	Page
20:4-5	44
20:22-23	80
20:28	10
21:11	80
24:14	107
24:17	80
25:8	107
26:22	107
26:26	56

Romans	Page
1:2	105
1:2-3	90
1:4	127
1:13	80
1:17	102
1:18ff	xix
3:1-8	xix
4:3	104
4:11	11
4:25	128
6:3-11	127
6:9	128
8:24-25	xiv
9:13-17	107
9:15	106
9:17	105
9:33	103
10:4	107
10:8	106
10:17	xx
11:13	44
15:10	106
15:14-21	99
15:15-20	44
15:18-19	121
15:25-26	80
15:28	80
15:30	80
16:26	104

I Corinthians	Page
1:1	99
1:18	99
1:18-4:21	99
1:19	90, 103
2:1ff	99
2:9	99
2:10	99
2:11-12	99
2:13	99
2:14-15	99
2:16	99
3:9	99
3:10-11	99

I Corinthians	Page
4:6-13	44
4:8-13	99
4:19-20	99
4:21	99
4:1ff	99
6:16	106
7:17-24	47
7:40	99
9:1	99
9:3-7	44
9:10	106
10:12	xiv
11:17	99
14:21	107
14:37	99
15:1-4	125
15:7	48
15:26-27, 54-57	127
15:27	106

II Corinthians	Page
2:17	122
4:13-12:6	157
5:7	xiv
5:17	122
6:2	106
6:16-18	90
11:21	44
11:25	79
11:32-33	79
12:7-13, 19	99
12:12	120, 121

Galatians	Page
1:1-2:21	99
1:6-9	108, 121
1:6-12	99
1:15-16	79
2:16-21	107
3:2	107
3:6	90
3:8	104, 105
3:8-16	107
3:11-12	107
3:16	107

Ephesians	Page
1:1	45, 47
1:7	44
1:25	46
1:29-30	79
2:5-11	xiii, 45
2:17	44
2:19-24	45
3:9-4:1	14

<b>Ephesians</b>	<i>Page</i>	<b>Hebrews</b>	<i>Page</i>
4:15-16	45	7:15-25	127
4:22	45	8:5	107
<b>Colossians</b>		9:14	156
1:14ff	45	11:1-12:2	xiv
1:24	44	11:25-40	122
3:22-4:1	47	12:25-29	113
4:3	44	<b>James</b>	
4:10-14	45	3:12	49
4:16	45	4:5	104
<b>I Thessalonians</b>		4:6	107
2:2	46	4:7	49
2:13	100, 108	<b>I Peter</b>	
5:23	xiv	1:3	124
<b>II Thessalonians</b>		1:10-12	100
2:9	120	1:10-12, 16, 24	90
2:9-11	121	1:25	91
2:14-15	100	2:6, 7, 9, 10, 22	90
3:14	100	2:21-24	125
<b>I Timothy</b>		3:10-12, 20	90
1:12-17	xiii	3:21	125
3:15-16	xiii	3:22	125
4:13	92	5:1	47, 48, 49, 51, 100
5:18	104, 105	<b>II Peter</b>	
5:23	123	1:10	125
<b>II Timothy</b>		1:12-18	100
3:16	91, 92, 105	1:16ff	49
4:1ff	92	1:16-21	121
4:20	123	1:20-21	90, 92, 108
<b>Philemon</b>		2:4-7	90
vs. 1	44	3:1	49
vs. 2	45	3:1-2	100
vs. 9	51	3:5-6	90
vs. 9-13	44	3:16	49, 104
vs. 22	46	<b>I John</b>	
vs. 23	44, 45	1:1-4	xvii
vs. 24	45	4:1-5	127
<b>Hebrews</b>		2:23	9
1:1	88, 93	5:7, 8	10
1:1-2	14, 88	5:11-12	127
1:1-4	xiii	<b>Jude</b>	
1:6	106	vs. 14	51
2:1-4	113	vs. 17	51
2:3	48	vs. 24-25	xiv
2:3-4	98	<b>Revelation</b>	
2:4	119, 120	1:3	100
2:14-18	127	1:10	100
3:4	xix	1:17-18	127
3:7	106	5:5-8	14
3:7-8	92	5:15	127
4:1-2	113	6:5-8	14
4:7	92	21:1-4	127
		22:18-19	100



## INDEX OF PERSONS

	<i>Page</i>		<i>Page</i>
Adrian	63	Finegan, Jack	159
Aland, Kurt	13, 131, 170	Frame, John	85
Ambrose of Milan	28	Gausson, Louis	86
Anderson, J.N.D.	93	Geisler, Norman L.	xx, 5, 14, 85, 86, 93, 101
Antonius the Pious, Emperor	31, 63	Geldenhuis, Norval	66
Aphraates	22, 164	Greenlee, J. Harold	8, 9, 16, 19, 158, 159, 162
Athanasius	22, 32, 164	Gregory of Nazianzus	22
Augustine	xx, 22, 164	Gregory of Nyssa	22
Barnabas	22, 156	Griesback, J.J.	168, 169
Barth, Karl	xv	Gutenberg, Johannes	166
Basil of Caesarea	22	Guthrie, Donald	43, 46
Basilides	22	Harrison, Everett F.	43, 45, 46
Beegle, Dewey M.	xv	Hegesippus	22
Bengel, J.A.	167, 168	Henry, Carl F.N. XII	xx, 88
Bentley, Richard	147, 167, 168, 169	Hermas, Shepherd of	22, 156
Beza, Theodore	157, 158, 166	Hilary	22
Burgon, John W.	169	Hills, Edward F.	169
Calvin, John	xx	Hippolytus	22, 23
Campbell, Alexander	62, 63	Hort, F.J.A.	3, 4, 13, 155, 159, 160, 161, 162, 167, 169, 170
Cassius Dio	81	Ignatius	22, 163
Celsus	22, 63, 64	Irenaeus	9, 22, 23, 31, 33, 39, 42, 51, 52, 162, 163
Cerenthus	22	Irwin, William A.	4
Chrysostom, John	22, 165	Jerome	20, 21, 22, 159, 165
Cicero	5	Josephus 59, 60, 61, 63, 65, 67, 68, 69	
Clement	22, 156	Julian the Apostate	63, 64
Clement of Alexandria	22, 23, 30, 31, 48, 163	Kenyon, Frederic	xx, 4, 159, 169
Clement of Rome	32, 163	Lachmann, Karl	169, 170
Clementine Homilies	22	Lactantius	23
Cyprian	22, 35, 164	Lake, Kirsopp	161
Cyril of Jerusalem	22, 30, 161, 165	Langton, Stephen	166
Czar of Russia	156	Lewis, C.S.	xx, 119, 126
Davis, William H.	119	Little, Paul	119
Deissmann, Adolf	14	Lucian of Samosata	63
Diognetus	22	Lucifer	23
Dionysius	22	Luther, Martin	166
Dionysius Alexandrinus	22	Maccabees	156
Domitian	52	Marcion	10, 22, 30, 31, 33, 44, 46, 162, 163
Elzevir, Abraham		Marcionites	33
and Bonaventure	166, 167	Martyr, Justin	22, 23, 31, 163, 164
Ephraem	23, 157	Massorettes	159
Ephraim	164	McGarvey, J.W.	xi, xlii, 59, 69, 98
Epiphanius	23	Melito	22
Erasmus, Disiderius	159, 165, 166	Methodius	22
Euripides	5		
Eusebius	23, 29, 30, 31, 42, 164		
Euthalius	23		
Fell, John	167		
Ferrar, W.H.	161		

<i>Page</i>	<i>Page</i>
Metzger, Bruce .....5, 13, 158, 159	Semler, J.S. ....168, 169
Mill, John .....167, 168, 169	Shakespeare .....84
Miller, Edward .....169	Sherwin-White, A.N. ....xx, 81
Montanus .....22	Sodon, Hermann von ...159, 160, 161
Montgomery, John W. .xiv, xv, xvi, 126	Stephens, Robert ..147, 149, 165, 166, 167, 168
Moore, G.F. ....88	Stibbs, Alan .....85
Mounce, Robert .....123	Streeter, B.H. ....161
Nero .....61, 64	Suetonius .....63, 81
Nestle, Eberhard .....170	Tacitus .....5, 59, 61, 62, 63, 64, 81
Nestle, Erwin .....170	Tatian .....19, 22, 164
Nicole, Roger .....86, 88, 89	Tertius .....43
Nix, William E. ....xx, 5, 14, 85, 86, 93, 101	Tertullian 9, 22, 23, 30, 35, 46, 162, 164
Nixon, Richard M. ....xvii	Thaumaturgus, Gregory .....22
Origen ..9, 21, 22, 23, 30, 31, 39, 50, 159, 160, 161, 163, 165	Theodore of Mopseustia .....23
Ovid .....5	Theophilus .....22
Pache, Rene .....84, 86, 111	Tiberius Caesar .....81
Pack, Frank .....85	Tischendorf, Constantine 156, 157, 170
Papias .....22, 38, 39	Trajan, Emperor .....61
Paterculus, Velleius .....81	Tregelles, S.P. ....170
Paul of Samosata .....22	Trypho .....163
Pinnock, Clark H. ...xvi, 85, 110, 112	Tyconius .....23
Pliny .....59, 61, 62, 63	Valentinus .....22
Polycarp .....22, 32, 42, 46, 51, 163	Virgil .....5
Porphyry .....63, 64	Walton, Brian .....168
Pothinus .....31, 163	Warfield, Benjamin B. .xv, xxi, 84, 86, 90, 91, 92, 101, 107, 109, 110, 122
Priscillian .....23	Weiss, Bernhard .....170
Pseudo-Barnabas .....22	Wells, Edward .....168
Ptolemaeus .....22	Wenham, John W. ....86, 93
Quirinius .....66	Westcott, B.F. .3, 4, 13, 155, 159, 160, 161, 162, 167, 169, 170
Ramsay, Sir William .....69	Wetstein, J.J. ....167, 168, 169
Renan, Ernest .....59	Wikgren, Allen P. ....4
Schaeffer, Francis .....xvi	Ximenes, De Cisneros Franzisco ...166
Scholz, J.M.A. ....168	Young, Edward J. ....xv, 112
Scrivener, F.H.A. ....169	