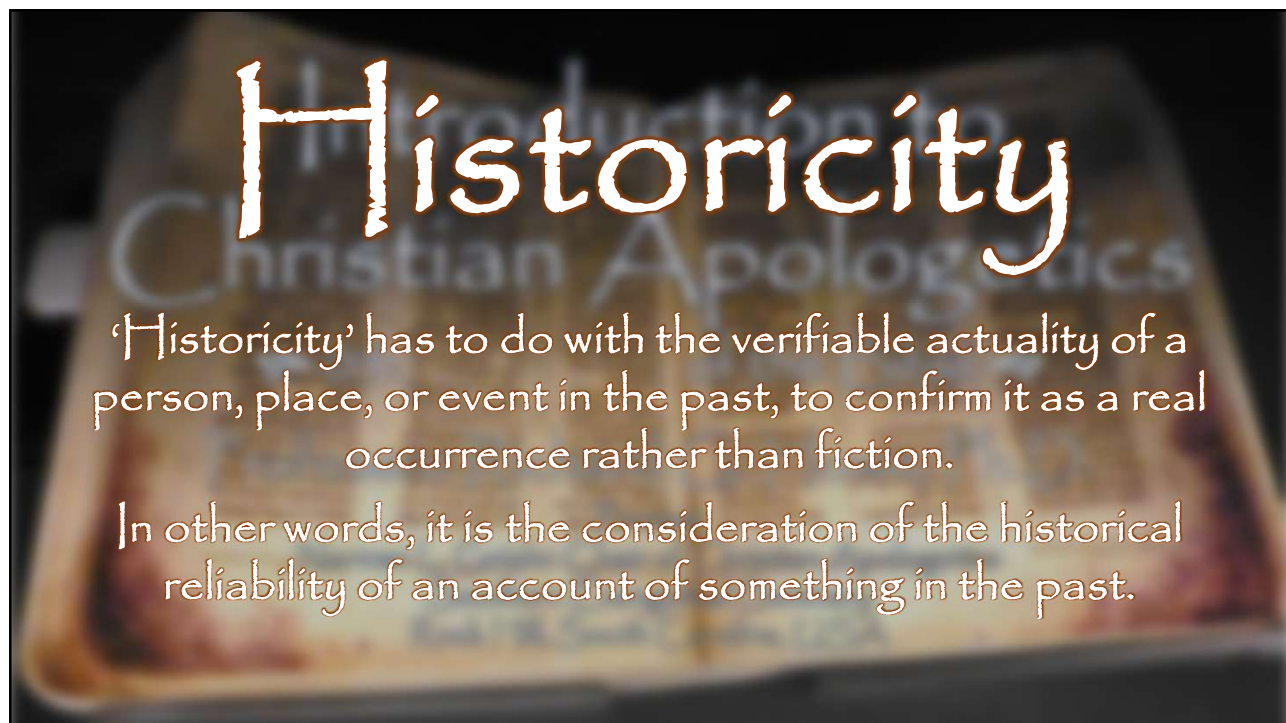
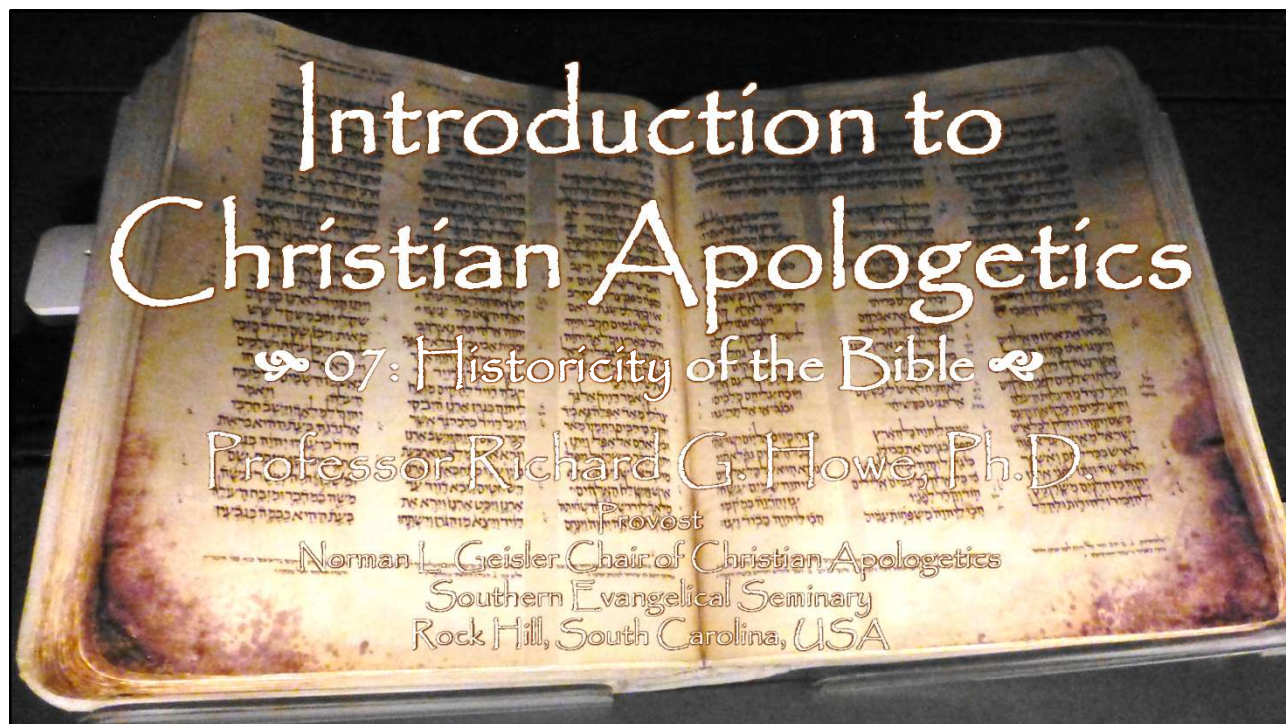
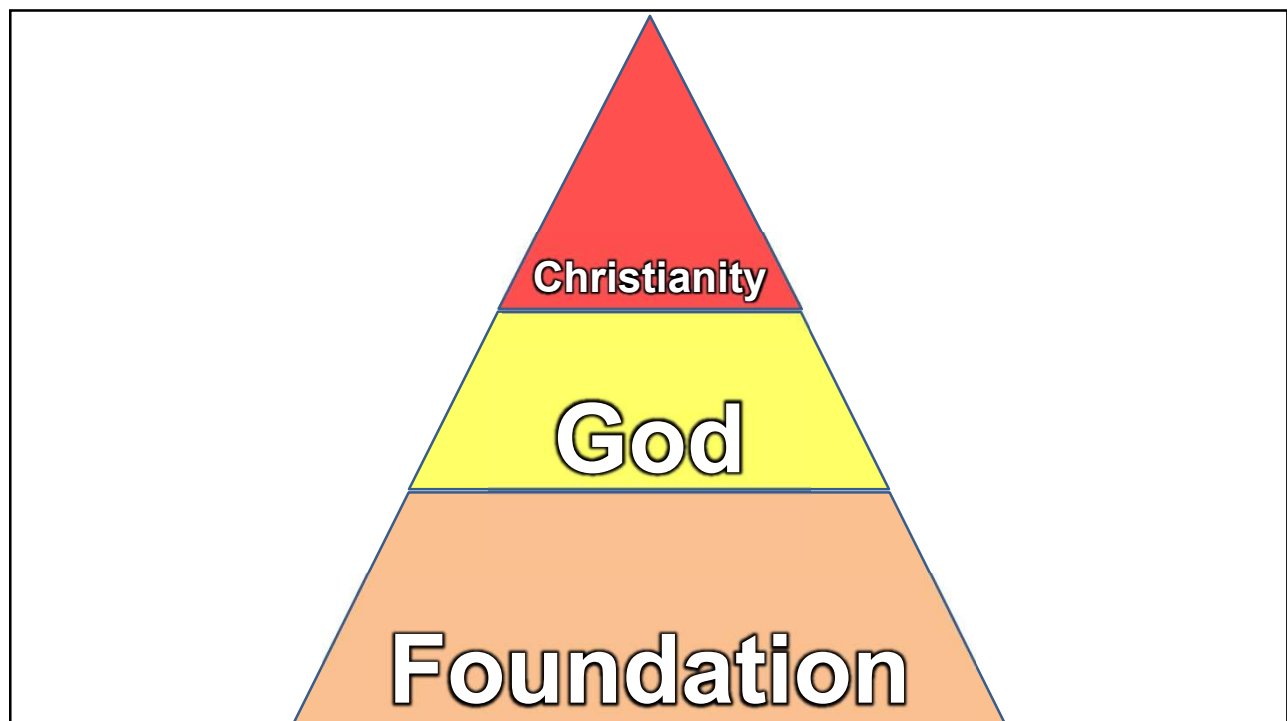
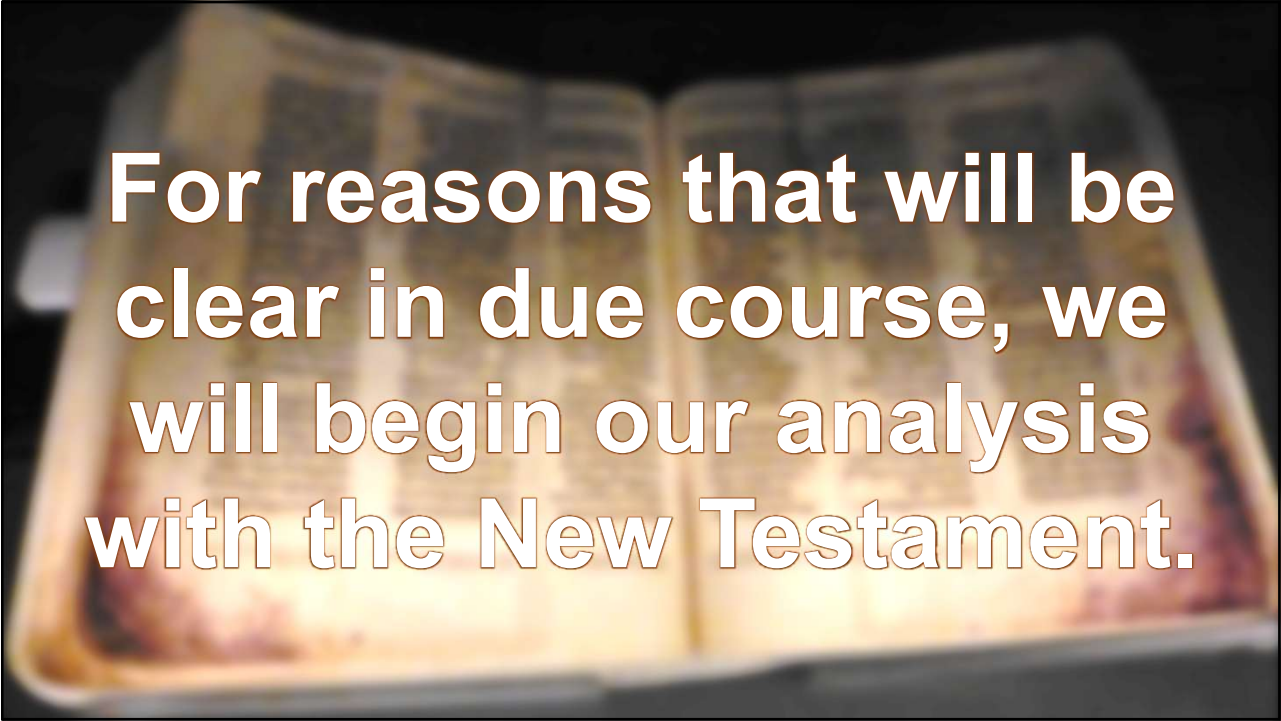
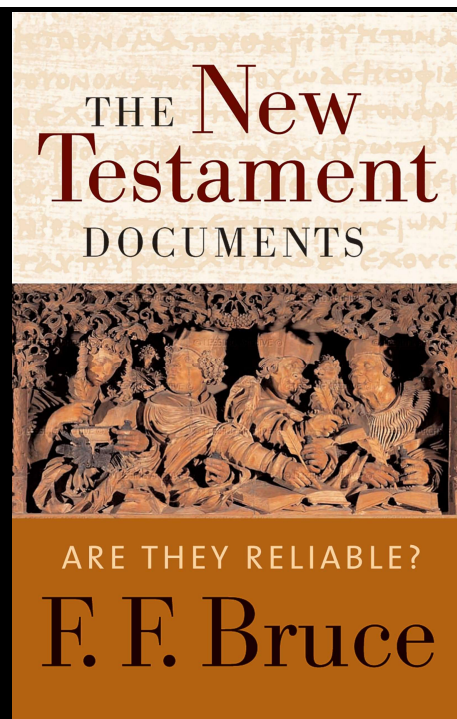
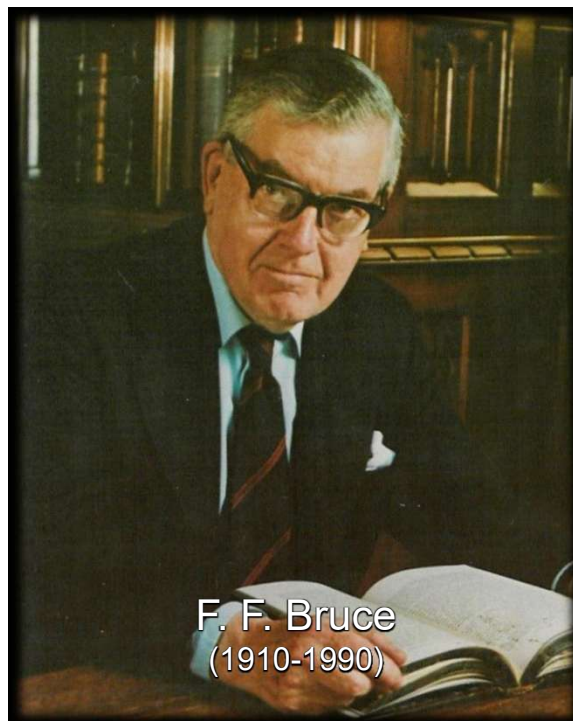


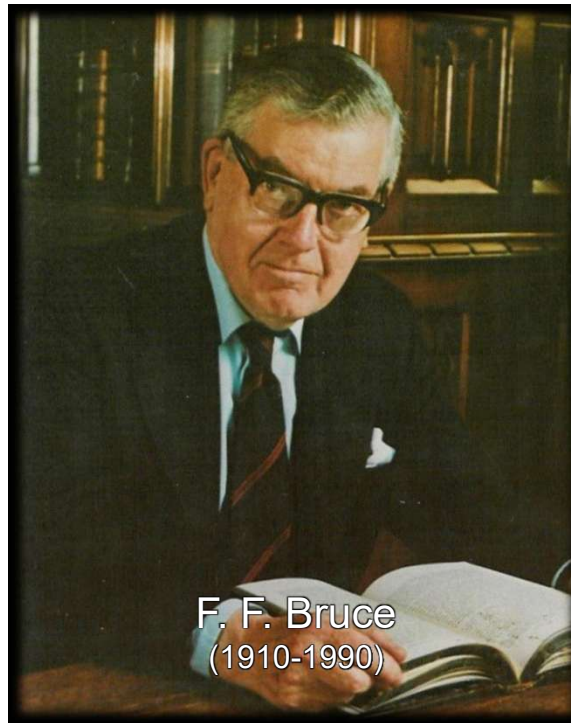






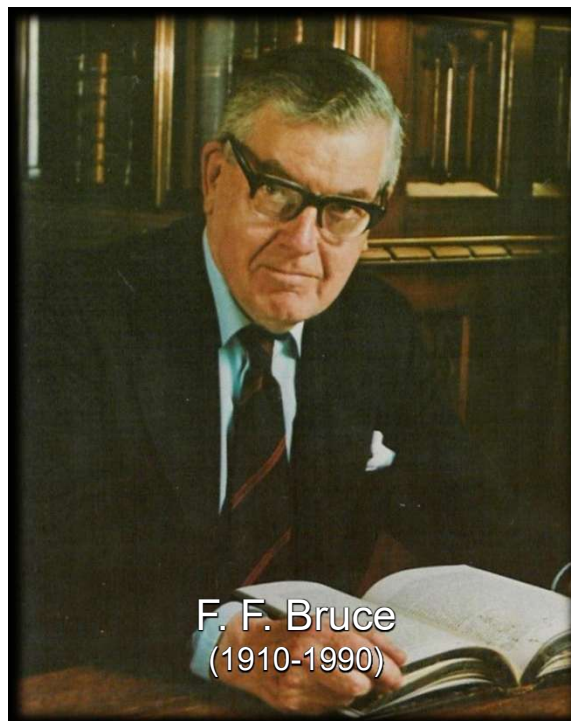
For reasons that will be clear in due course, we will begin our analysis with the New Testament.





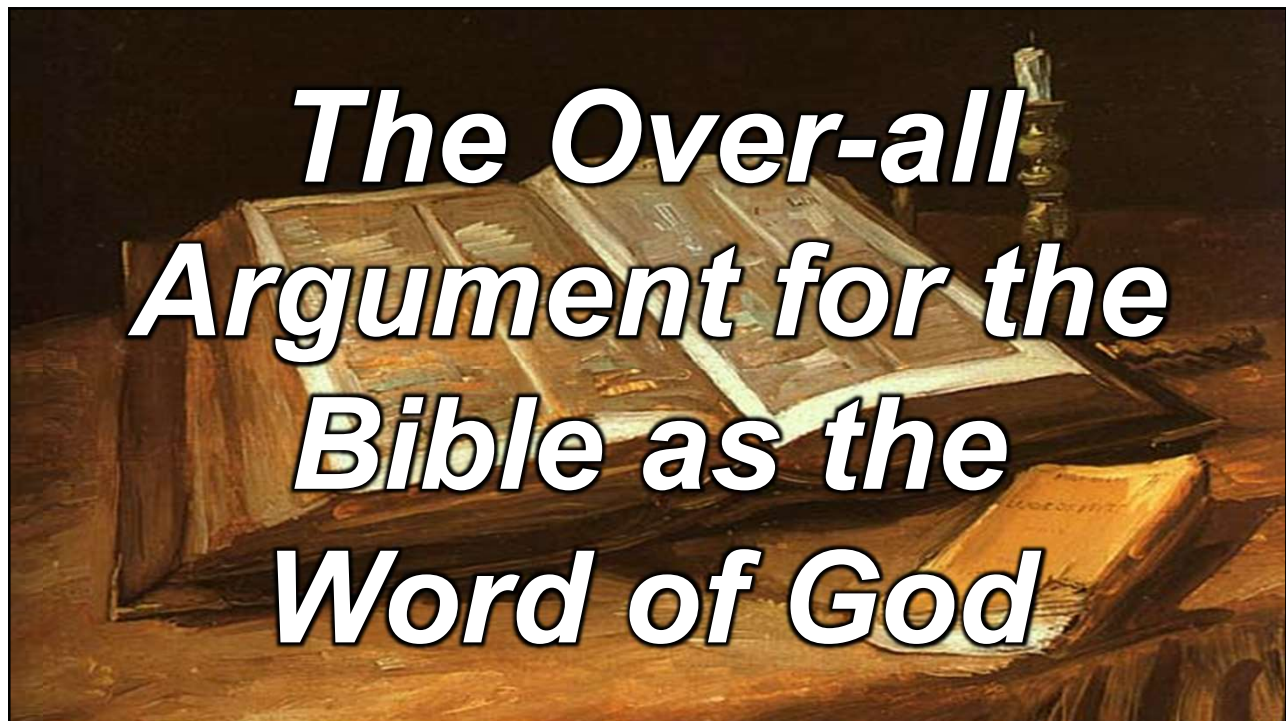
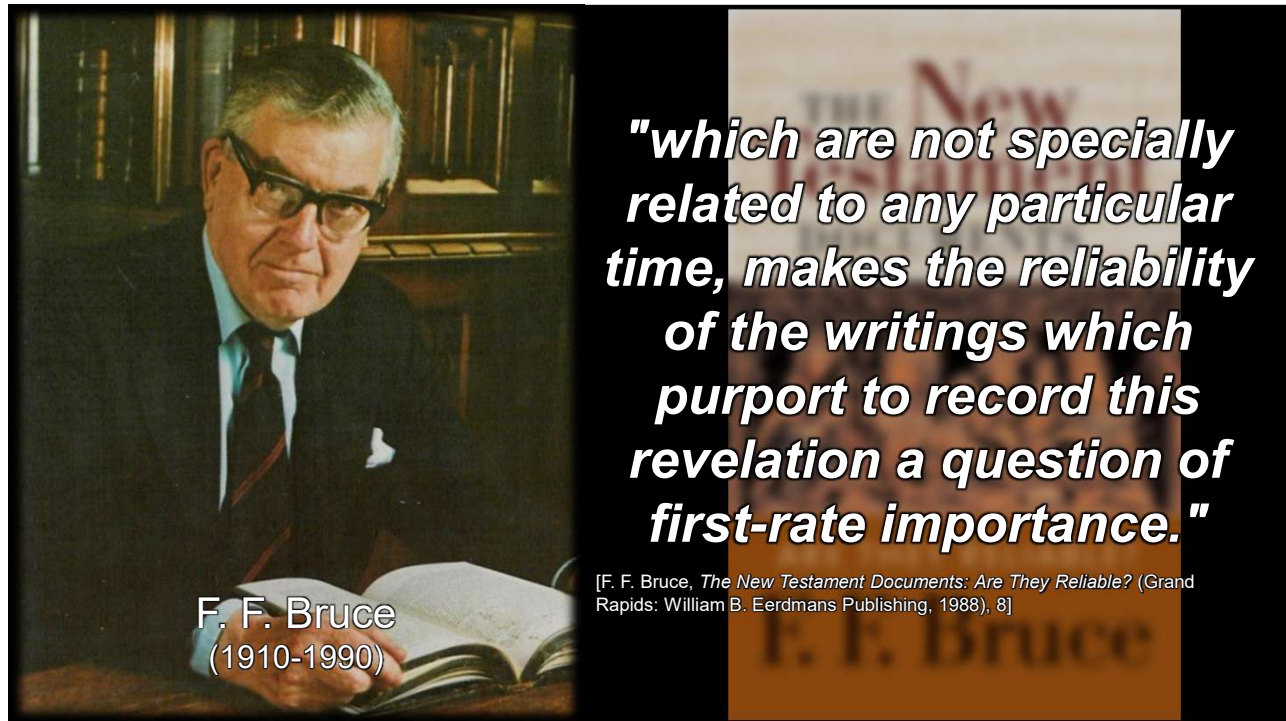
F. F. Bruce
(1910-1990)

"That Christianity has its roots in history is emphasized in the Church's earliest creeds, which fix the supreme revelation of God at a particular point in time when



F. F. Bruce
(1910-1990)

"'Jesus Christ, His only Son our Lord ... suffered under Pontius Pilate.' This historical 'once-for-all-ness' of Christianity, which distinguishes it from those religious and philosophical systems



1. The Bible is a basically reliable and trustworthy document of history.

Historicity of the Bible

2. On the basis of this, we have sufficient evidence to believe that Jesus Christ is the Son of God.

Who Is Jesus?

3. Jesus Christ teaches that the Bible is the Word of God.

The Inspiration and Inerrancy of the Bible

4. Therefore, the Bible is the Word of God and Christianity is true.

The Truth of Christianity

1. The Bible is a basically reliable and trustworthy document of history.

Historicity of the Bible



*Is the New Testament that we have
today an accurate copy of the
original New Testament?*

☞ Do we have what they wrote? ☞

This is an historical question involving the task of examining the reliability of the New Testament documents with regard to their transmission down to us through history.

Did the events attested to in the New Testament really happen?

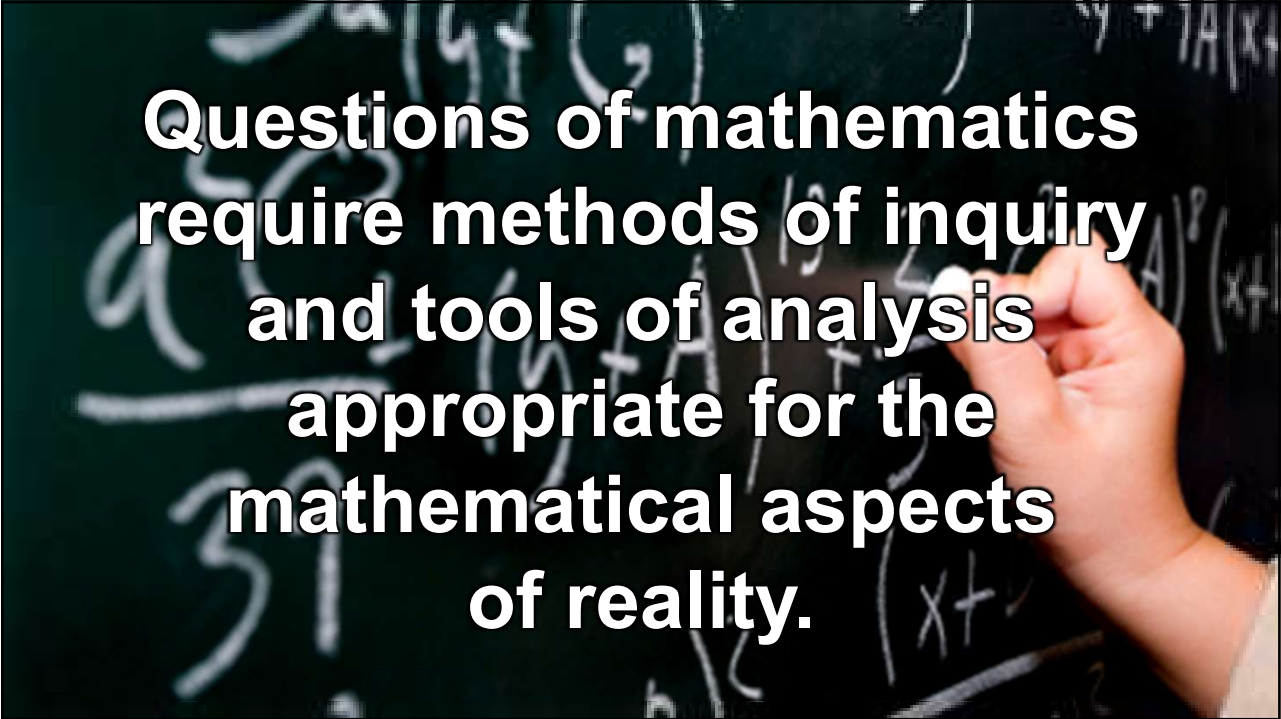
✧ Is what they wrote true? ✧

This is an historical question involving the task of examining corroborating evidence and judging the plausibility of eyewitness testimony.

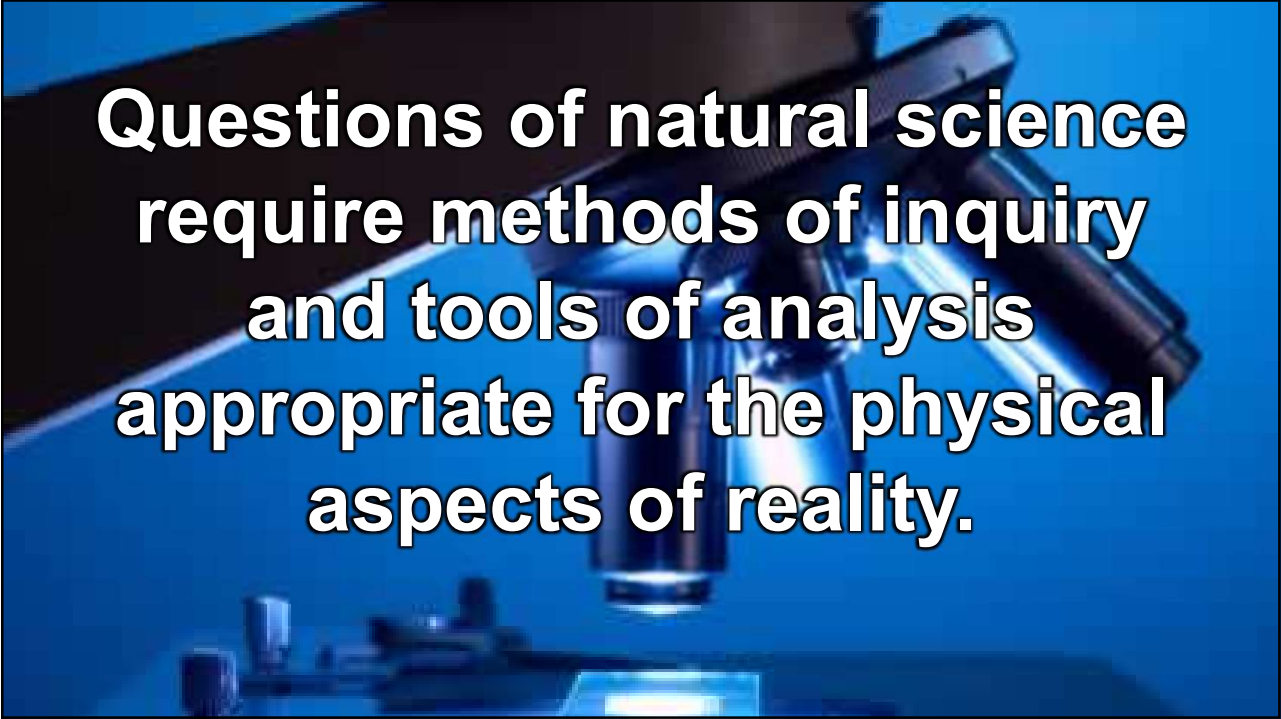


In many instances, the test for the truth of a claim will differ according to the kind of thing about which the claim is made.

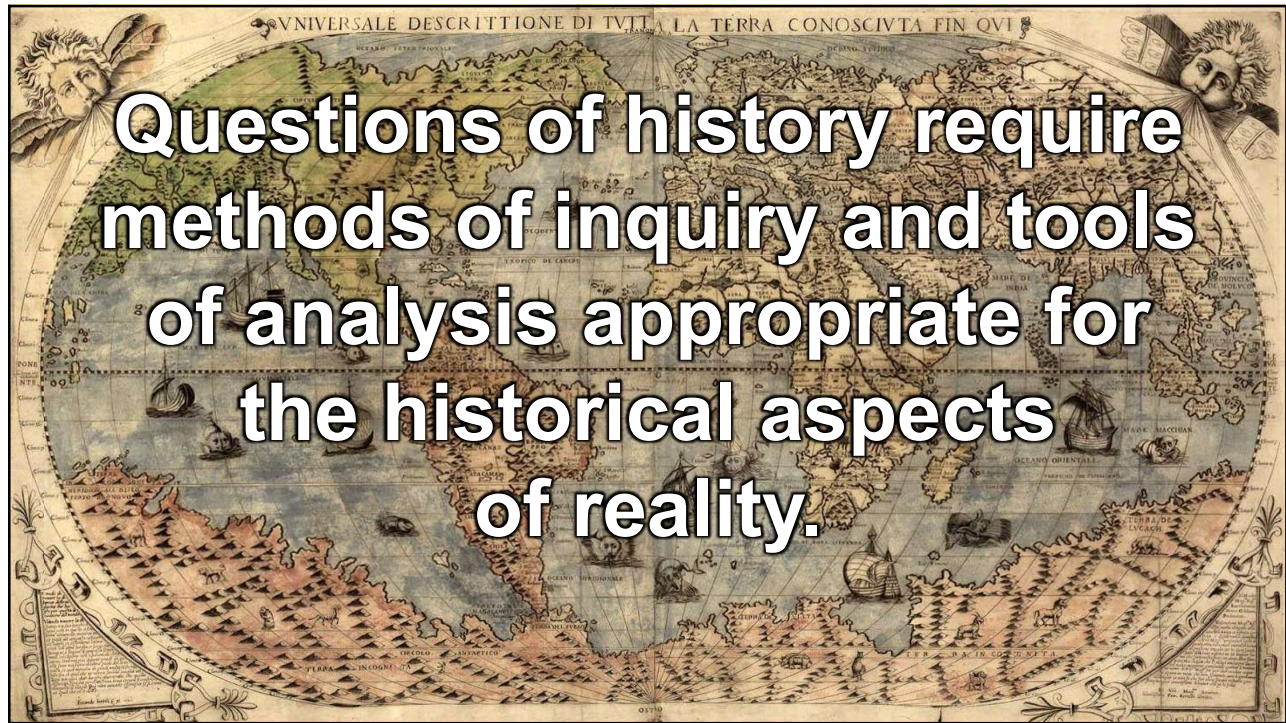
Different aspects of reality require different methods of inquiry and tools of analysis.



**Questions of mathematics
require methods of inquiry
and tools of analysis
appropriate for the
mathematical aspects
of reality.**



**Questions of natural science
require methods of inquiry
and tools of analysis
appropriate for the physical
aspects of reality.**



Confusion and error can arise when assumptions from one aspect masquerade as a question in different aspect.

What if someone argued that the account could not be historically accurate because it is impossible for a human to walk on water.

What assumption is being made?

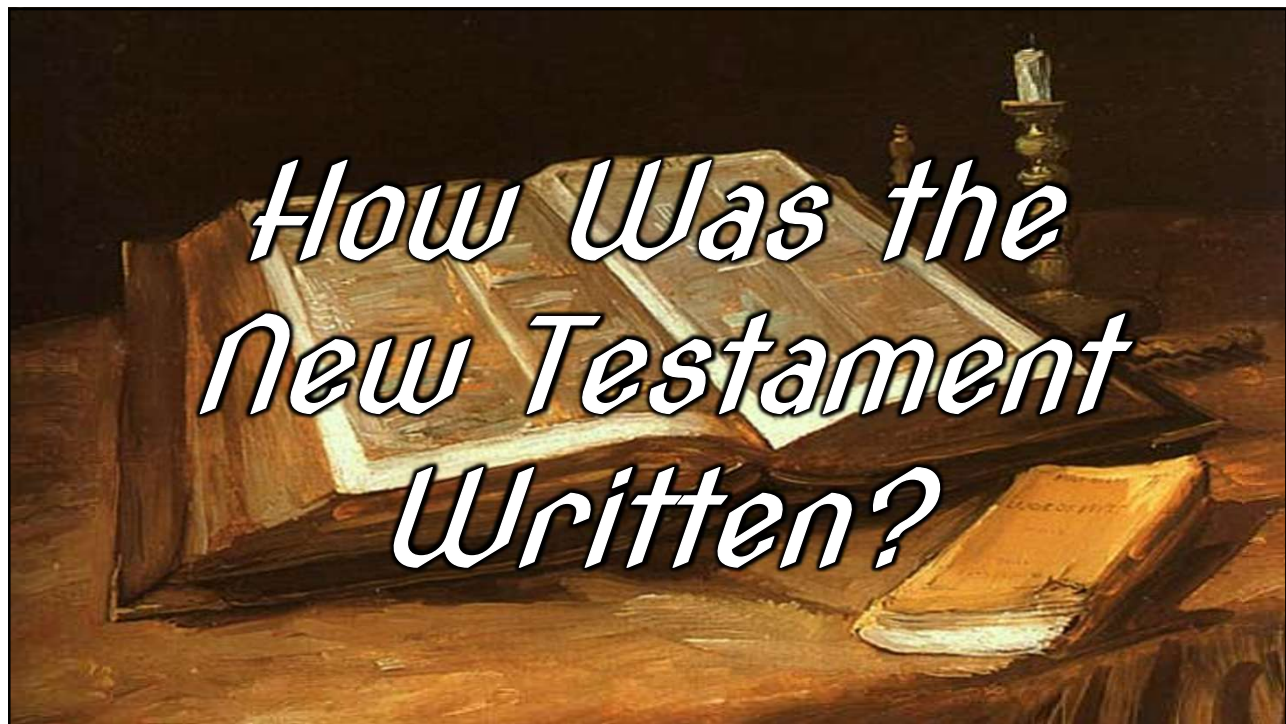
miracles are not possible

The question of whether miracles are possible is what kind of question?

What if someone argued that the account could not be historically accurate because it is impossible for a human to walk on water.

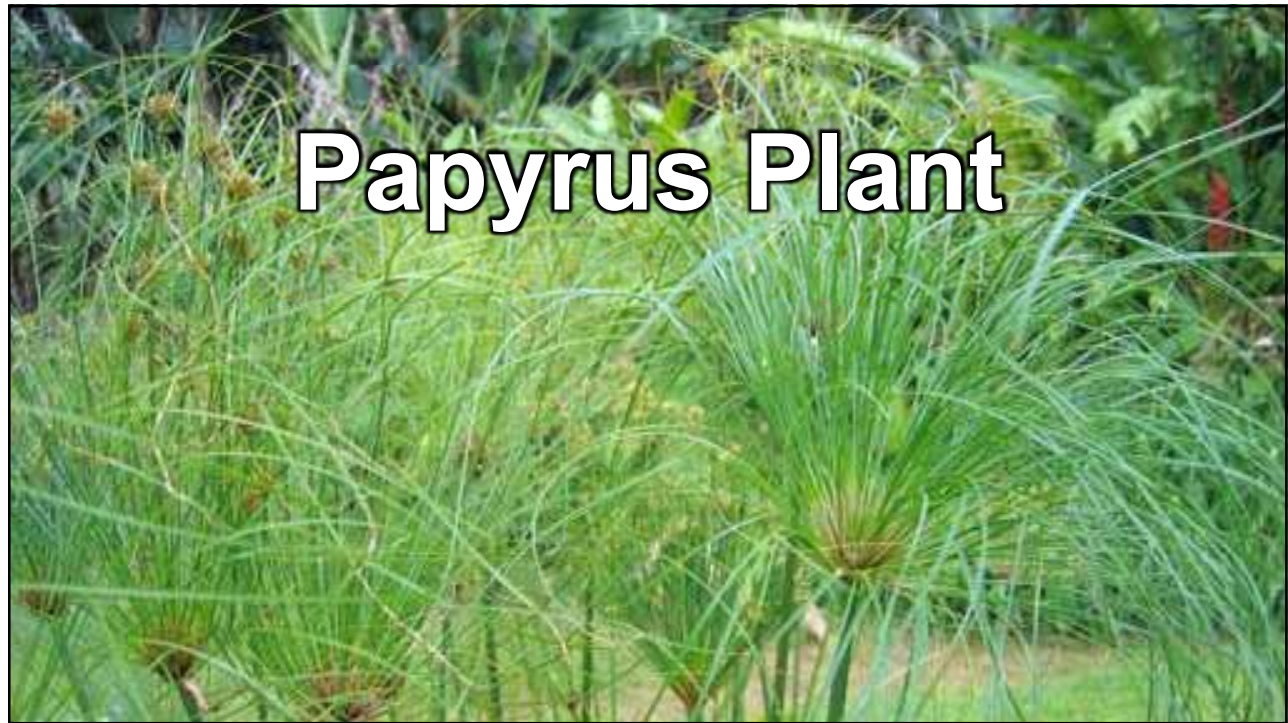
philosophical

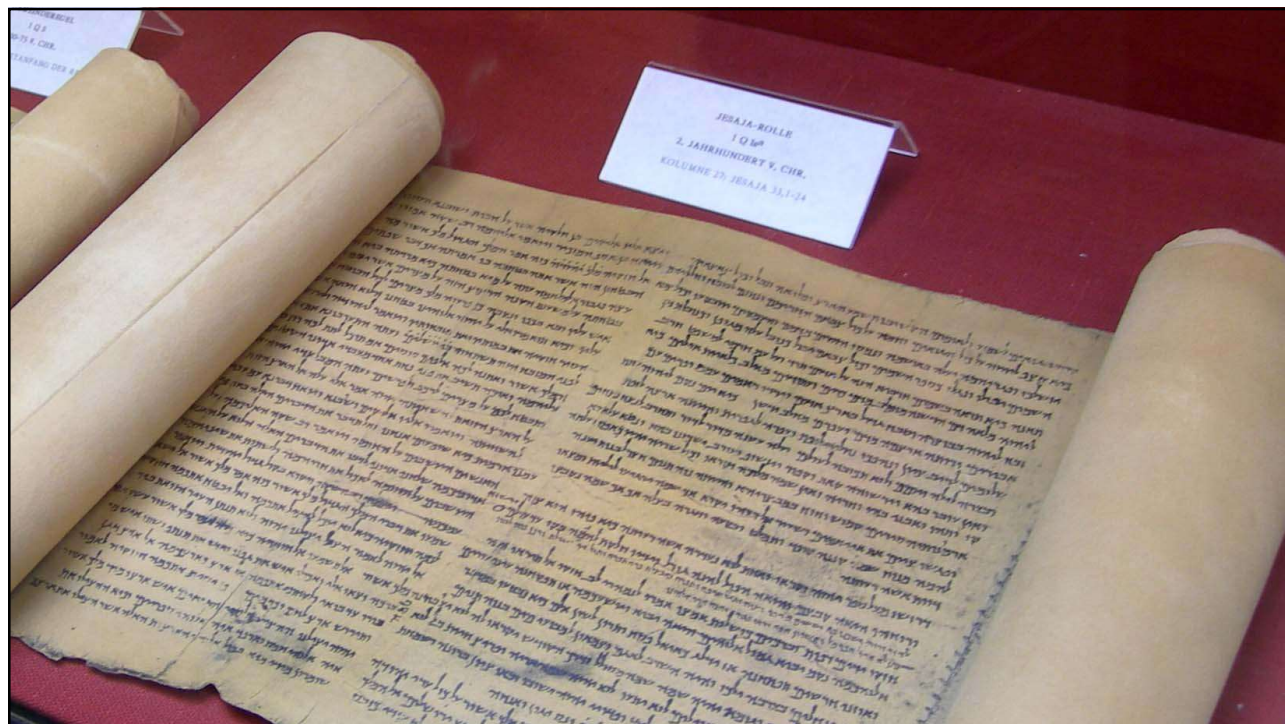
The question of whether miracles are possible is what kind of question?

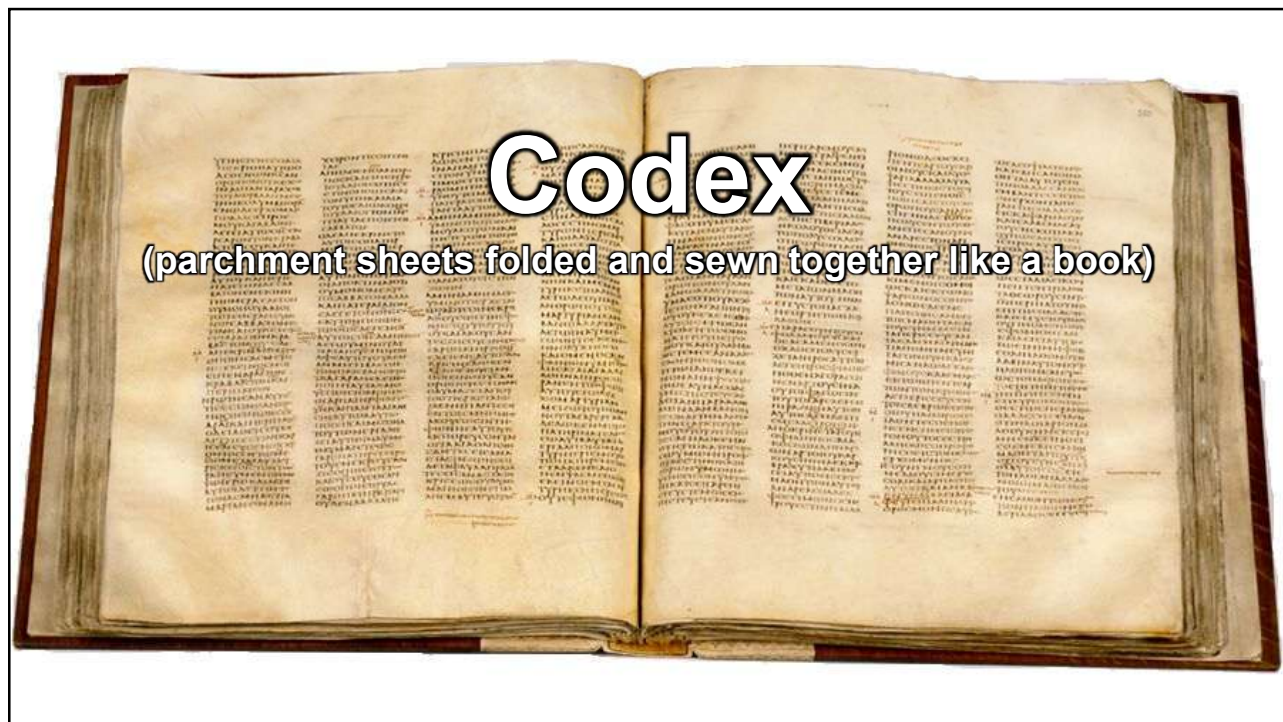


❧ Papyrus ❧

pl., papyri; paper manuscript made from the papyrus plant; either in the form as scrolls (long sheets rolled onto stick) or as codices (books)





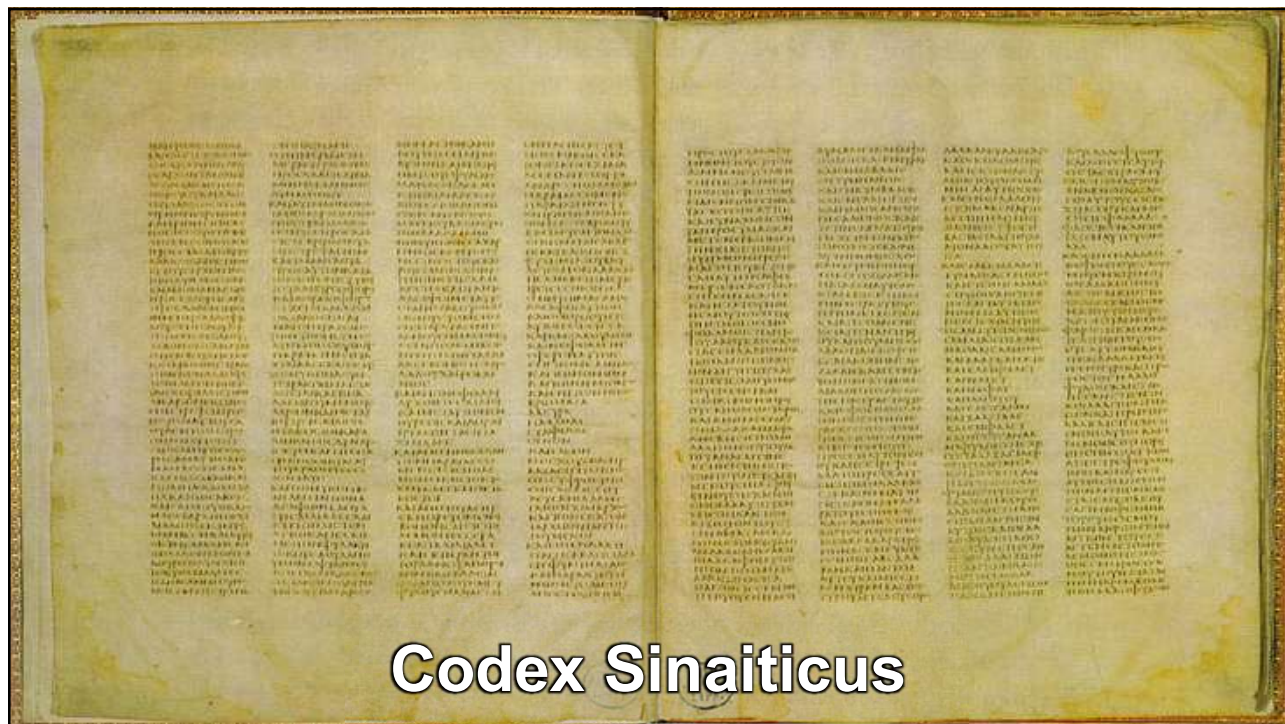


∞ Textual Variants ∞

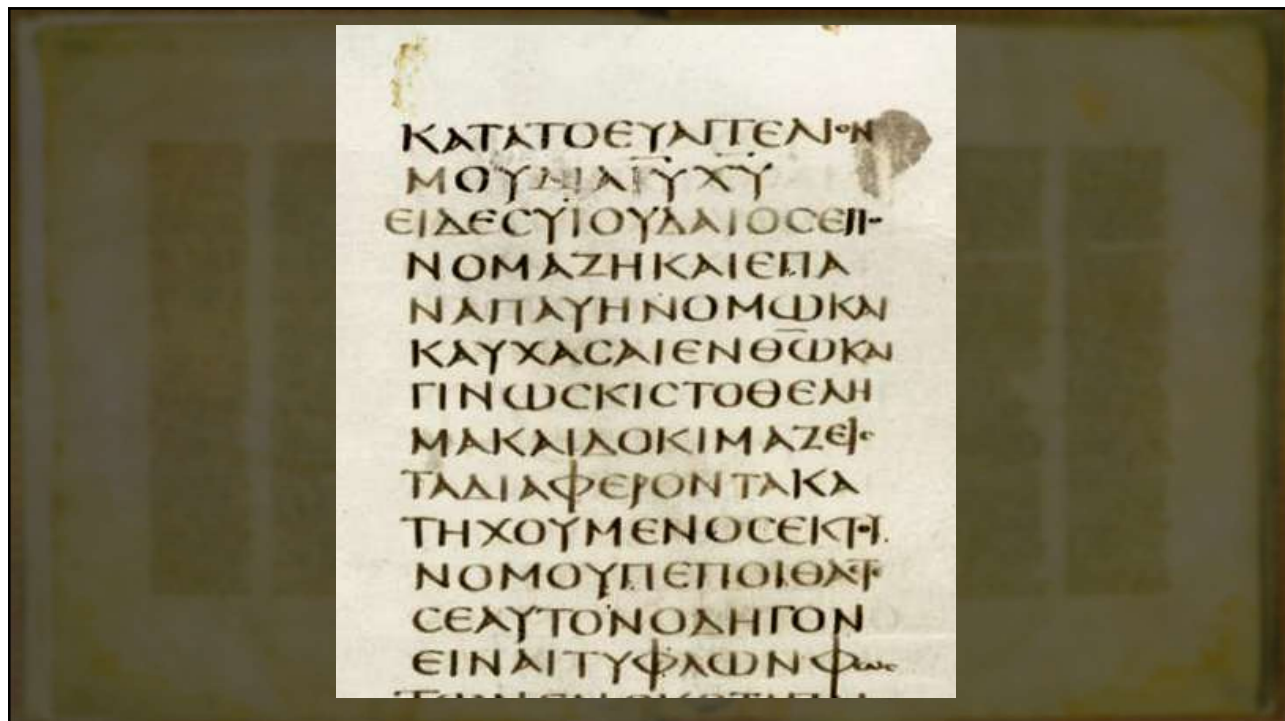
variations of wording found in different manuscripts

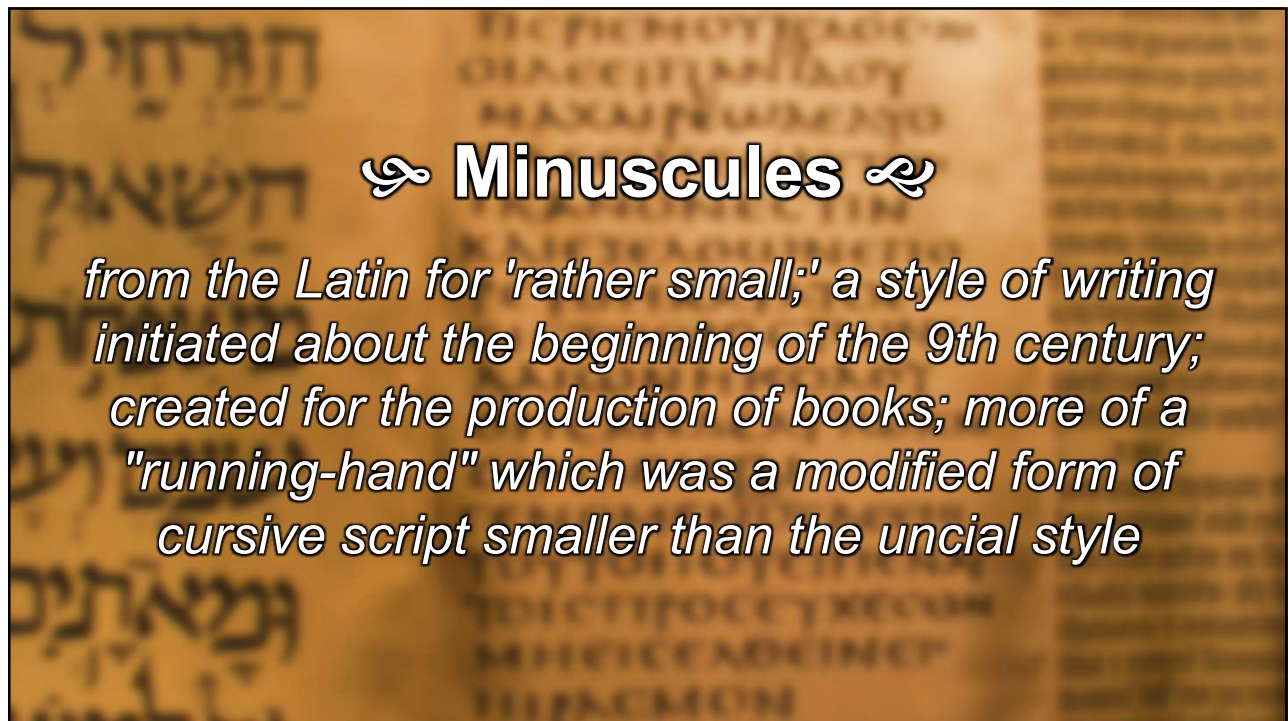
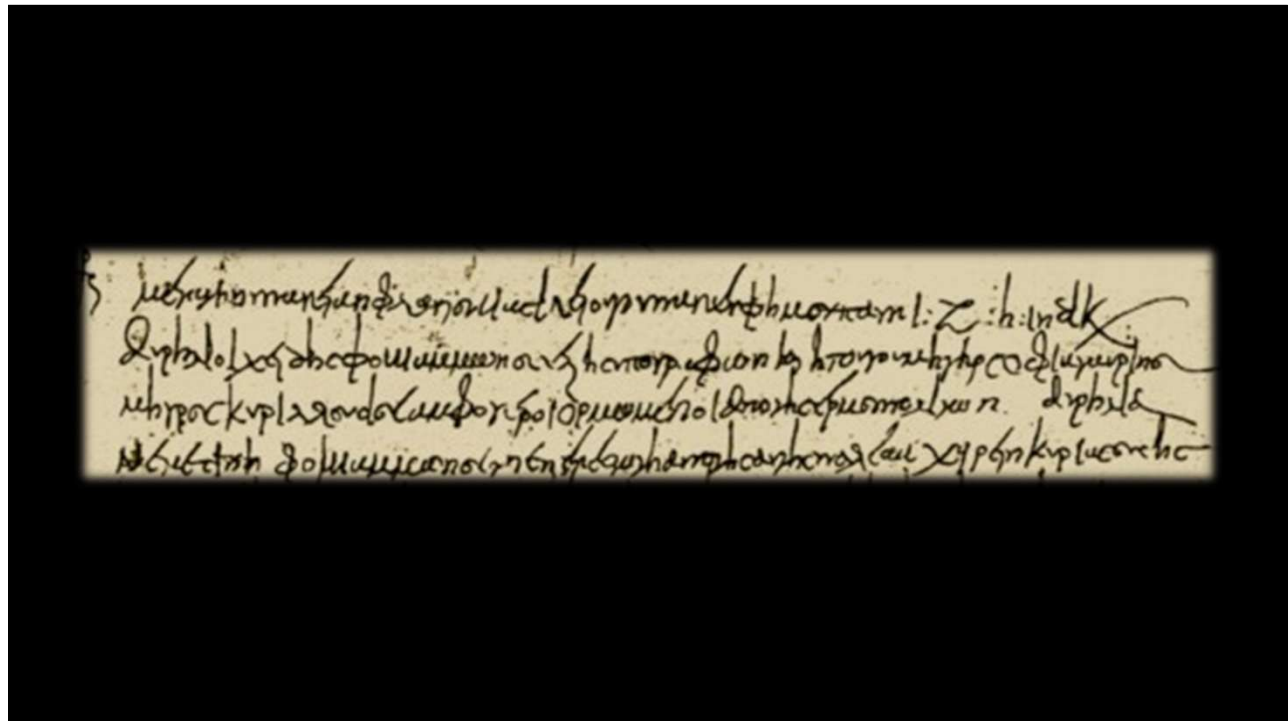
∞ Uncials ∞

from the Latin for 'a twelfth part;' a "book-hand" style of writing used in Literary works (as opposed to a cursive style used in everyday documents); more formal, deliberate, carefully executed letters, sometimes referred to as 'majuscules' (all capitals)



Codex Sinaiticus







✧ Lectionaries ✧

manuscripts containing selections of passages of Scripture in proper sequence appointed to be read on Sundays and other holy days in the Christian year

Epistolary

Ephesians 19, 20, 21
Italy, ca.1450
University of Colorado

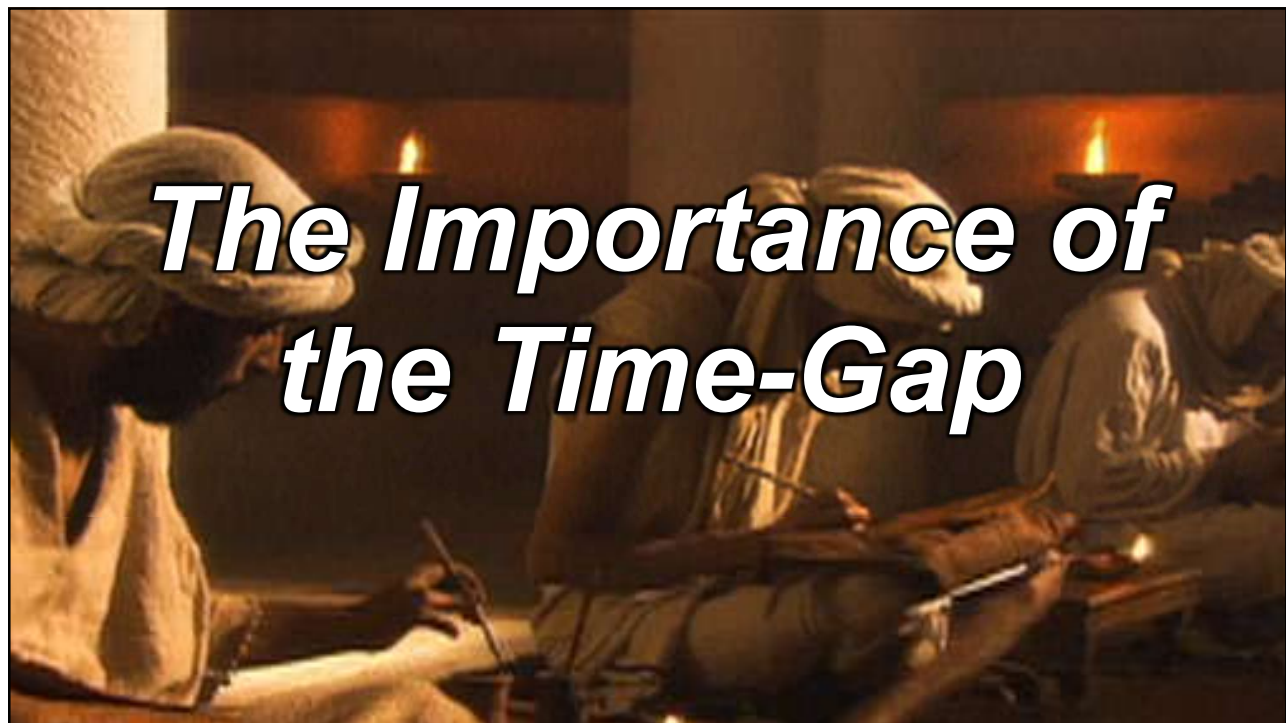
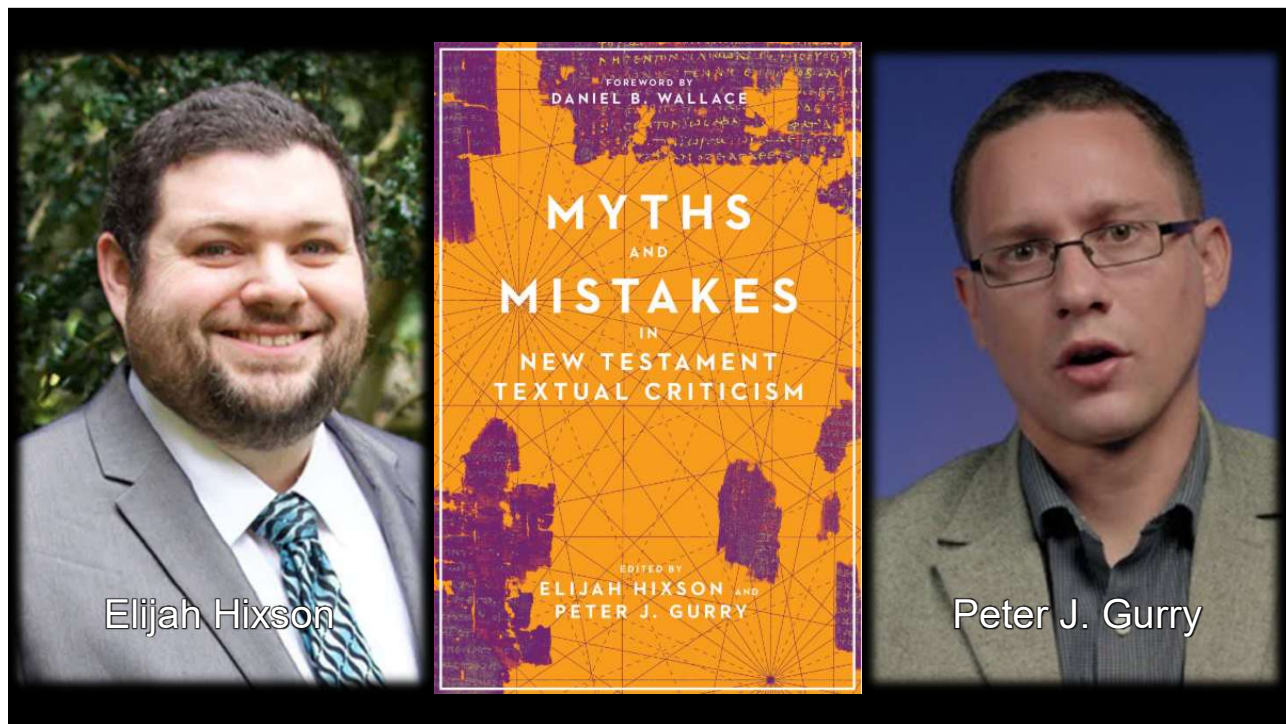
data est uobis in xpo ihu: qz in oibz di
uites factis in illo: in oibz et in omi
saecula: sicut testimoniu xpi confirmatu e
in uobis: ita ut nichil uobis deficiat in ulla gra
expectato reuelationem dñi in ihu
xpi. Qui et confirmabit uos usqz in fi
nem sine intermissione: in die aduentus dñi
in ihu xpi. *De ca. xix. ad ephesios. m. c.*
Fres. Renouamini spiritu in uis uirginitatis
ut noui hominem: qui secundum deum cre
atus est: iustitia: et sanctitate lucatis.
propter quod deponentes interitum loquii u
eritatis: unusquisque cum proximo suo: quoniam lu
mus in uice in bris. Inter se in uice nolite pe
ccare. Sol non occidat: super uos diem.
ut in. Nolite locum dare diabolo. Qui
fuerat: ita non fuerat. Quis autem labo
ret operando malis suis: quod bonum est: ut
habeat in se bonum necessitate peccati. *Dom. v. b.*
Fres. Directe quod cum *xx. ad ephesios.*
et abulens: non quod in sapientes. Redun
t ut sapientes

*Do We Have
What They
Wrote?*

We begin to understand the integrity of the New Testament text when we compare it with other works of antiquity whose integrity is less often called into question.

We want to see how the New Testament compares with other ancient works in two areas:

- 1. The **time-gap** between the oldest extant manuscript and the date of the original writing***
- 2. The **number** of extant manuscripts***



No original manuscripts of the New Testament exist since they were made of material that would eventually disintegrate.

Copies of the originals were made and disseminated.

Copies of the copies were made and disseminated. As older copies disintegrated, a time-gap began to appear between the date of the original composition and the oldest extant copy.

***Generally, the narrower the time-gap
between a copy and the date of original
composition, the less one would
suspect that variations had crept in.***

Christian Research Institute
Truth matters. Life matters more™

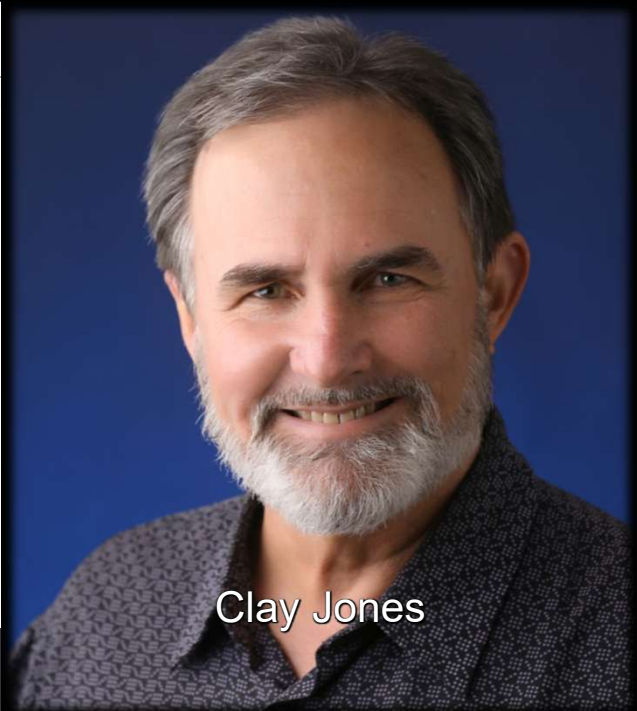
The Bibliographical Test Updated

Author: Clay Jones • Article ID: JAF4353 • Updated: Sep 17, 2025 • Published: Oct 1, 2013



This article first appeared in *Christian Research Journal*, volume 35, number 03 (2012).

<https://www.equip.org/articles/the-bibliographical-test-updated/>

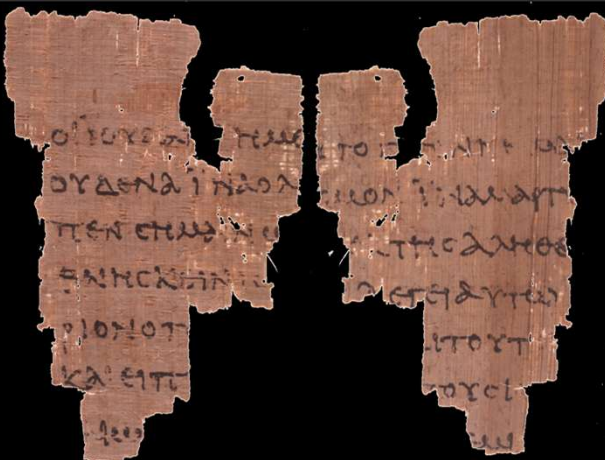


Clay Jones

Author	Work	Written	Earliest MMS	Time Gap
Homer	<i>Iliad</i>	800 BC	c. 400 BC	400 yrs.
Herodotus	<i>History</i>	480-425 BC	c. 10 th cent.	c. 1,350 yrs.
Sophocles	<i>Plays</i>	496-406 BC	3 rd cent. BC	c. 100-200 yrs.
Plato	<i>Tetralogies</i>	400 BC	AD 895	1,295 yrs.
Caesar	<i>Gallic Wars</i>	100-44 BC	9 th cent.	c. 950 yrs.
Livy	<i>History of Rome</i>	59 BC-AD 17	5 th cent.	c. 400 yrs.
Tacitus	<i>Annals</i>	AD 100	AD 850 (1 st half) AD 1050 (2 nd half)	750-950 yrs.
Pliny the Elder	<i>Natural History</i>	AD 49-79	5 th cent. fragment; remaining 14 th – 15 th cent.	c. 400 yrs. c. 750 yrs.
Thucydides	<i>History</i>	460-400 BC	3 rd cent. BC; AD 900	c. 200; c. 1,400 yrs.
Suetonius	<i>De Vita Caesarum</i>	AD 75 - 160	c. AD 950	c. 800 yrs.
Greek New Testament		AD 50-100	AD 130 (or less)	40 yrs.

St. John Fragment

(formerly known as the John Rylands Fragment)



recto
part of John 18:31-33

verso
part of John 18:37-38

- **first dated to c. 100-150 AD**
- **more recently dated to AD 200**
- **located in the John Ryland Library of Manchester, England**
- **oldest known fragment of the New Testament**
- **contains fragments of the gospel of John**
- **within 110 to 130 years of the original**

St. John Fragment

(formerly known as the John Rylands Fragment)



recto
part of John 18:31-33

verso
part of John 18:37-38

***“Widely regarded as the earliest portion of any New Testament writing ever found, it provides us with invaluable evidence on the spread of Christianity in the provinces of the Roman Empire in the first centuries of our era. The first editor dated the Fragment to the first half of the second century (between 100-150 CE).*”**

St. John Fragment

(formerly known as the John Rylands Fragment)



recto
part of John 18:31-33

verso
part of John 18:37-38

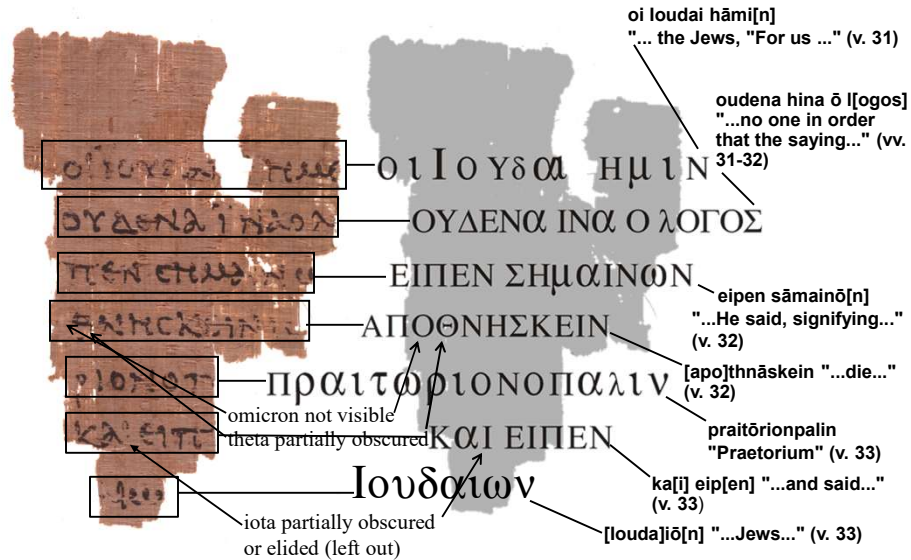
***“The date was estimated palaeographically, by comparing the handwriting with other manuscripts. Recent research points to a date nearer to 200 CE, but there is as yet no convincing evidence that any earlier fragments from the New Testament survive.*”**

<https://www.digitalcollections.manchester.ac.uk/view/MS-GREEK-P-00457/1>, accessed 06/10/26]

John Rylands Fragment (P⁵²)

John 18:31-33

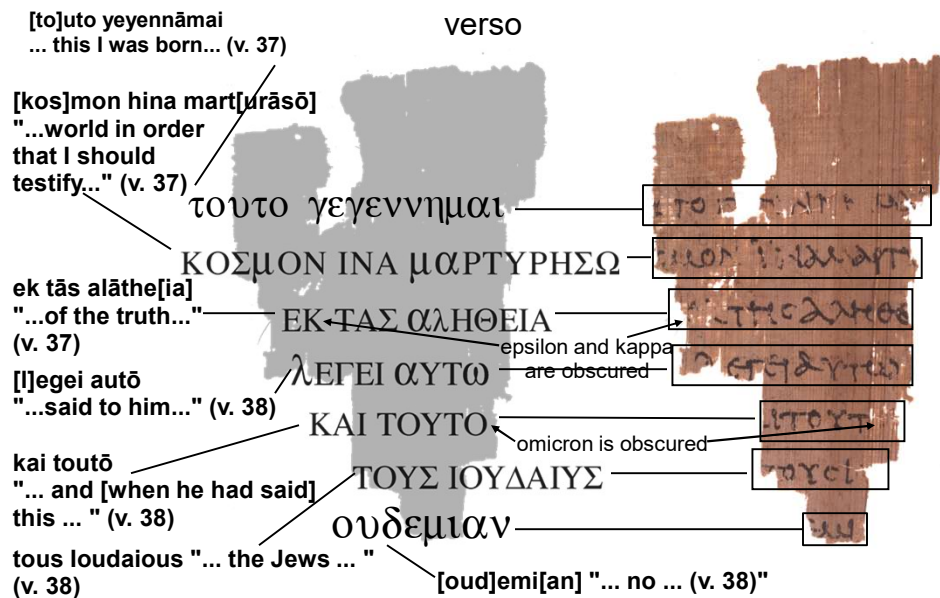
recto



John Rylands Fragment (P⁵²)

John 18:37-38

verso



Chester Beatty Papyri



- dated early 3rd century AD
- in the Chester Beatty collection in Dublin, Ireland
- part of P⁴⁶ is owned by the University of Michigan
- major portions of the New Testament
- original codex contained 220 leaves
- P⁴⁵ contains much of the Gospels and Acts (oldest known)
- P⁴⁶ contains the Pauline Epistles (oldest known)
- P⁴⁷ contains Revelation

Bodmer Papyrus

- earliest copies of Luke, Jude, First & Second Peter
- at the Bodmer Library in Geneva, Switzerland
- contains 88 papyri manuscripts
- part of an extensive collection that contains both Greek and Coptic and both secular and sacred texts
- contains
 - ✓ P⁶⁶ (shown here) - most of the Gospel of John (AD 200)
 - ✓ P⁷² - Jude, the Epistles of Peter, Psalms 33 and 34 in Greek (3rd cent.)
 - ✓ P⁷⁴ - Acts virtually complete and the General Epistles (James, 1 & 2 Peter, 1, 2 & 3 John, Jude) in fragmentary form (6th or 7th cent.)
 - ✓ P⁷⁵ - most of Luke and John (2nd or 3rd cent.)



Codex Vaticanus (B)

AD 325-350

- in the Vatican Library, Rome, Italy
- 759 extant folios (first twenty original folios are missing; a part of folio 178, and ten folios after fol. 348)
- contains most of the Bible (except most of Gen., Heb. 9:14 to the end, the Pastoral Epistles, Revelation)

[<http://www.bible-researcher.com/codex-b.html>, accessed 06/10/26]



Codex Sinaiticus (ⲛ)

AD 340

- oldest complete New Testament in existence
- named after the Monastery of Saint Catherine, Mount Sinai, where it had been preserved until the middle of the nineteenth century
- 400 leaves
- leaves measure 380 mm x 345 mm (15 inches x 13.5 inches)

[<http://codexsinaiticus.org/en/>, accessed 06/10/26]



Codex Sinaiticus (ⲁ)

AD 340

•in four institutions

- ✓the British Library (principle portion of 347 leaves)
- ✓the Library of the University of Leipzig (43 leaves)
- ✓the National Library of Russia in Saint Petersburg (parts of six leaves)
- ✓the Holy Monastery of the God-Trodden Mount Sinai (Saint Catherine's) (further portions)

[<http://codexsinaiticus.org/en/>, accessed 06/10/26]



Codex Sinaiticus (ⲁ)

AD 340

•contains

- ✓The entire New Testament
- ✓The number of the books in the New Testament in *Codex Sinaiticus* is the same as that in modern Bibles in the West, but the order is different.
- ✓The Letter to the Hebrews is placed after Paul's Second Letter to the Thessalonians, and the Acts of the Apostles between the Pastoral and General Epistles.

[<https://codexsinaiticus.org/en/codex/content.aspx>, accessed 06/10/26]



Codex Sinaiticus (x)

AD 340

- contains
 - ✓ half of the Old Testament, i.e., the Septuagint (missing Genesis – 1 Chronicles)
 - ✓ OT Apocrypha (2 Esdras, Tobit, Judith, 1 & 4 Maccabees, Wisdom and Sirach)
 - ✓ two early Christian texts (an epistle by an unknown writer claiming to be the Apostle Barnabas; *The Shepherd of Hermas*)

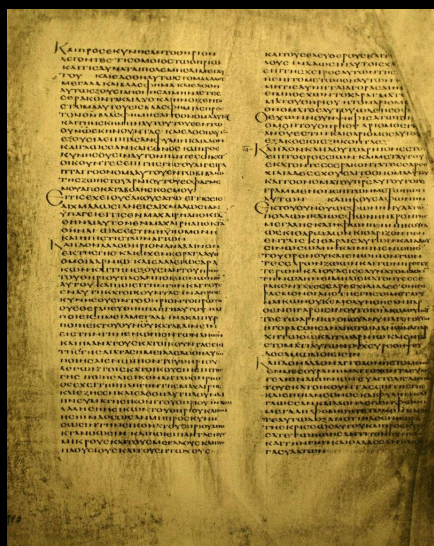
[<http://codexsinaiticus.org/en/>, accessed 06/10/26]



Codex Alexandrinus (A)

AD 450

- in the British Library
- earliest known location was Alexandria, Egypt
- It contains the entire Greek Bible, except Matthew 1:1 through 25:6, John 6:50 through 8:52, and 2 Corinthians 4:13 through 12:6.
- some early Christian writings including the first Epistle of Clement, and the second Epistle of Clement up to 12:4.
- 773 leaves (originally 822) are thin vellum, 12 3/4 inches high by 10 inches broad
- Each page has two columns of 49 to 51 lines.

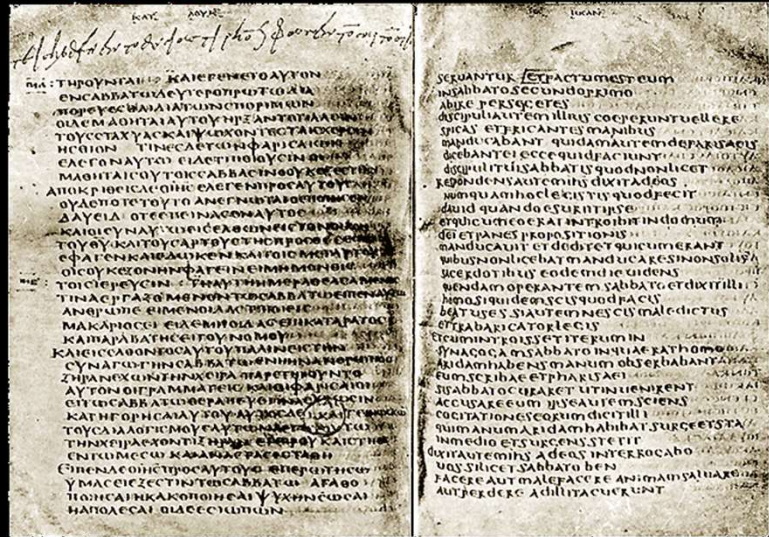


[<http://www.bible-researcher.com/codex-a.html>, accessed 06/10/26]

Codex Bezae (D)

AD 450

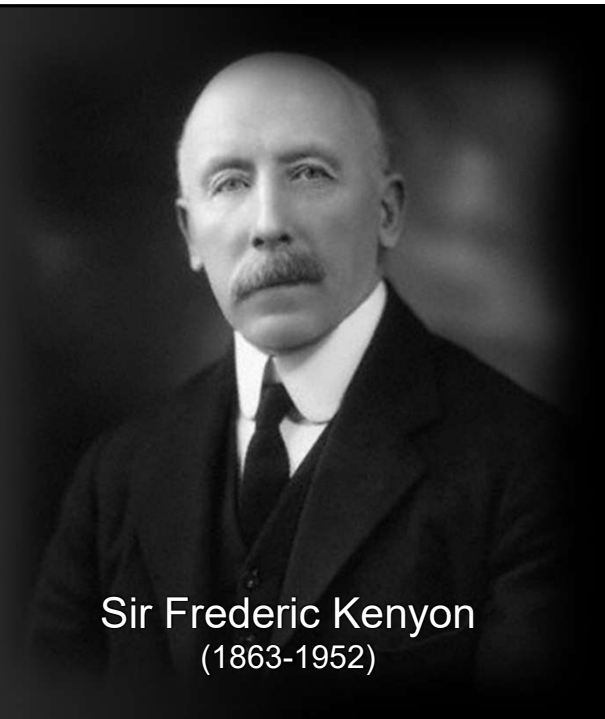
- receives its name from Theodore Beza, the friend and successor of John Calvin
- the University of Cambridge, obtained it as a gift from Beza in 1581
- text is Greek and Latin
- 10 x 8 inches
- contains:
 - ✓ the Gospels with select verses missing in the order of Matthew, John, Luke, Mark (only Luke is complete)
 - ✓ Acts
 - ✓ a few Latin verses of 3 John



"The interval then between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible,

Sir Frederic Kenyon
(1863-1952)

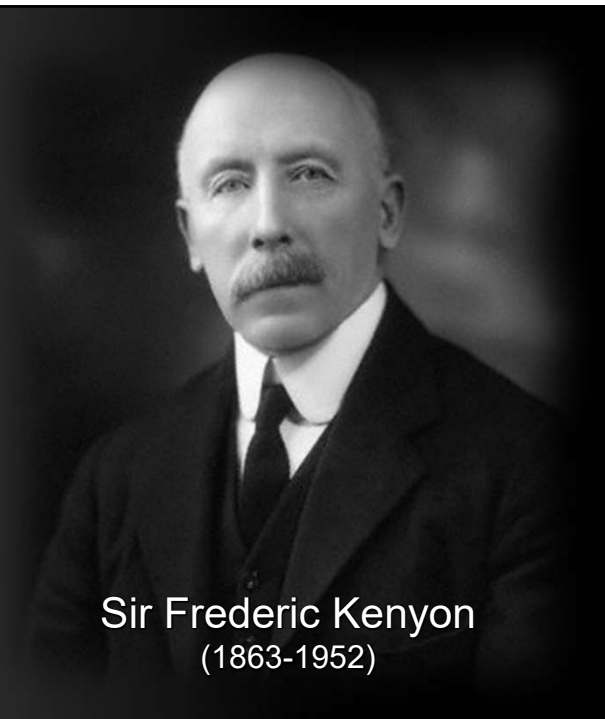
"and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed."

A black and white portrait of Sir Frederic Kenyon, an elderly man with a mustache, wearing a dark suit and tie.

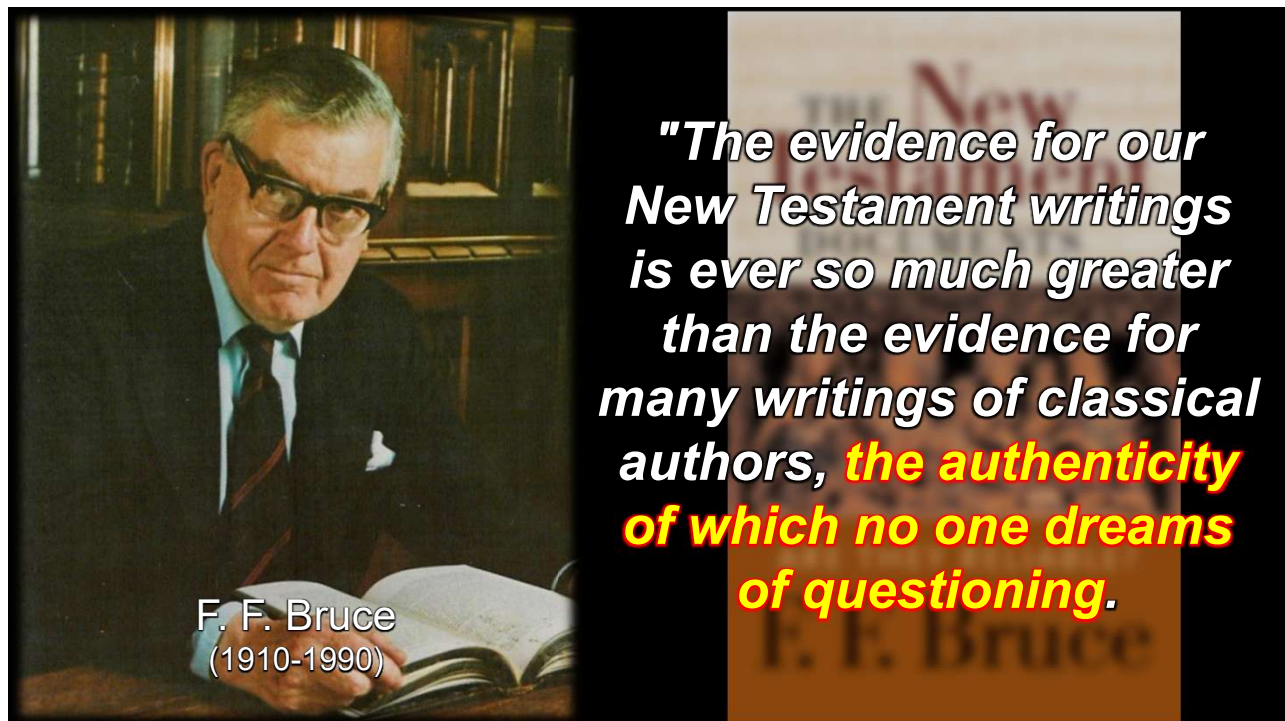
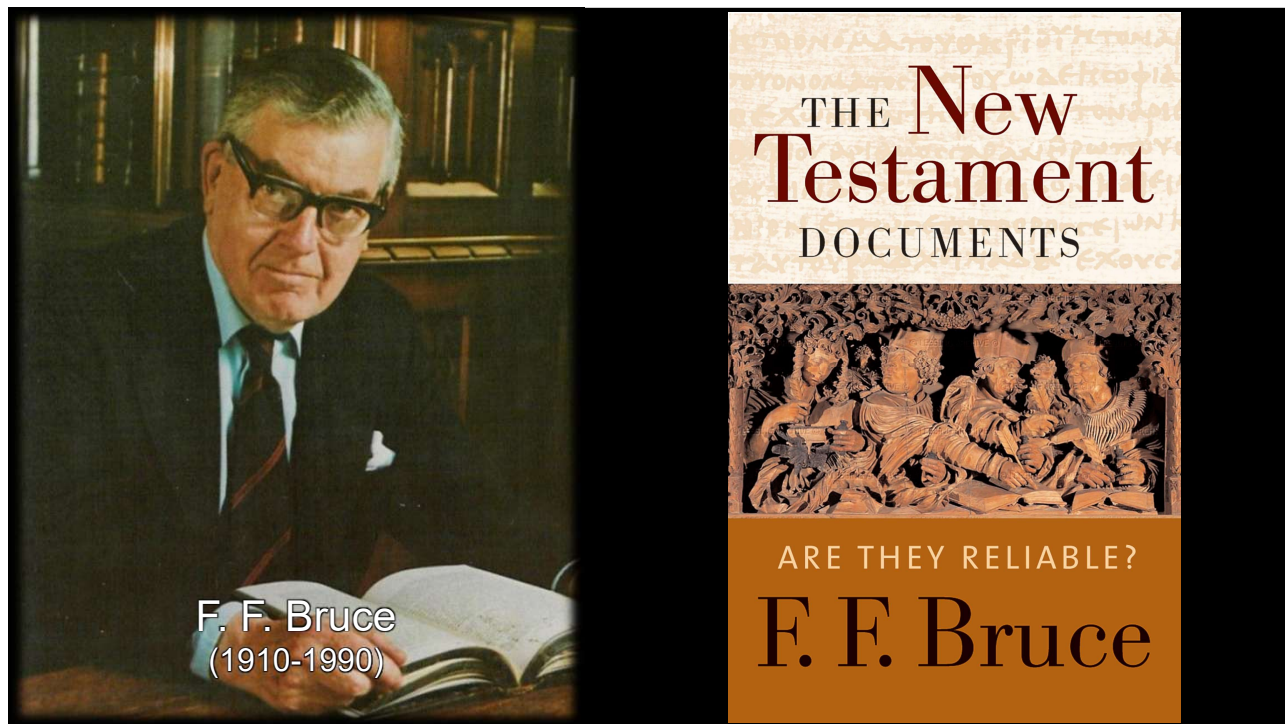
Sir Frederic Kenyon
(1863-1952)

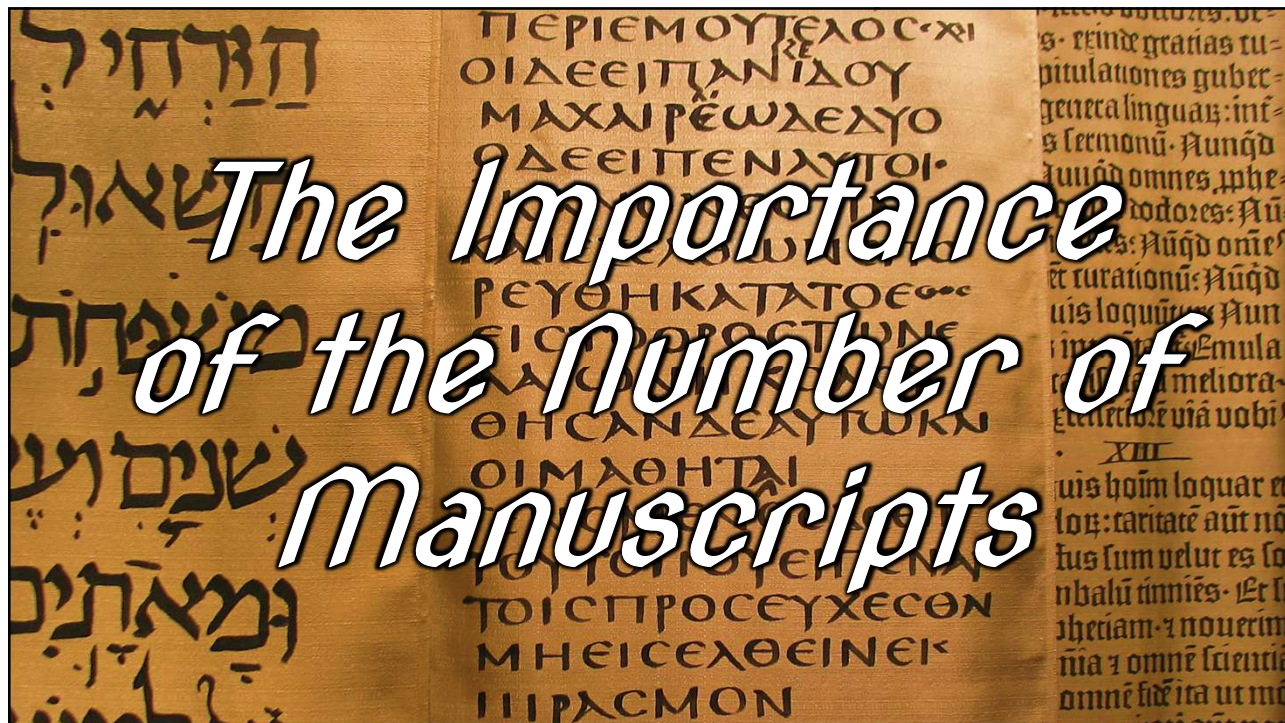
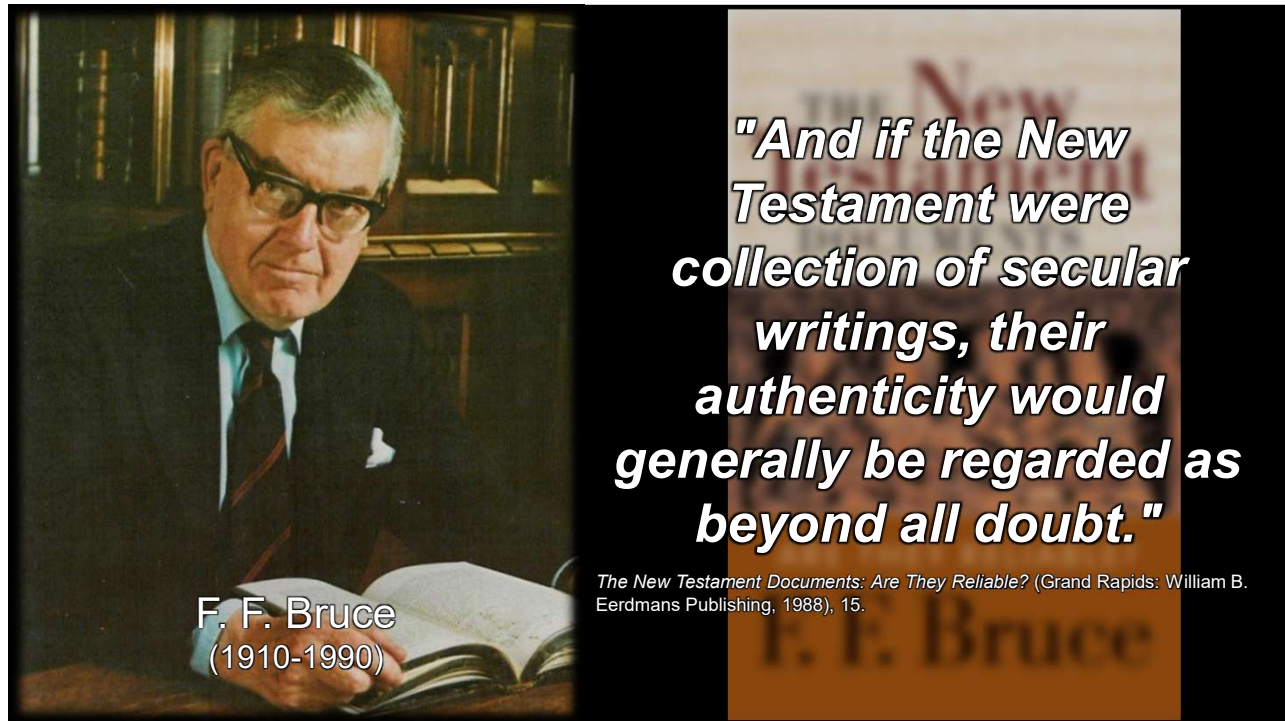
"Both the authenticity and the general integrity of the books of the New Testament may be regarded as finally established."

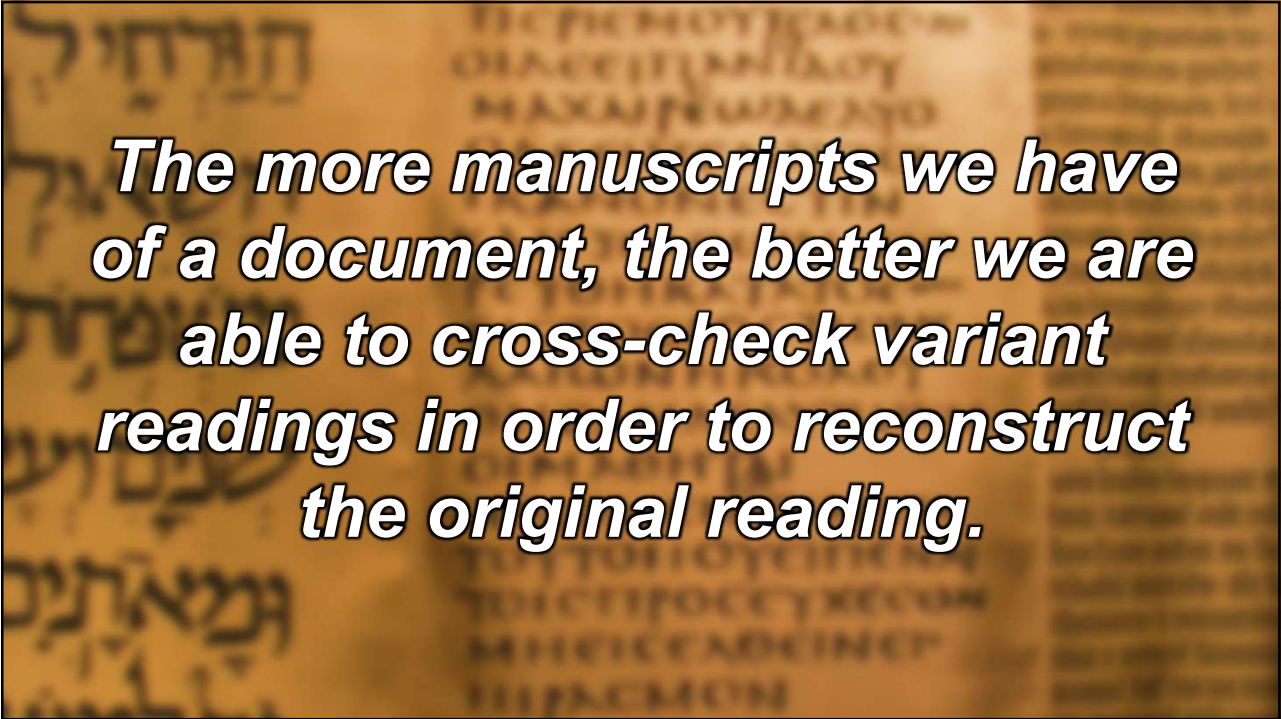
[The Bible and Archeology (New York: Harper & Row, 1940), 288ff.]

A black and white portrait of Sir Frederic Kenyon, an elderly man with a mustache, wearing a dark suit and tie.

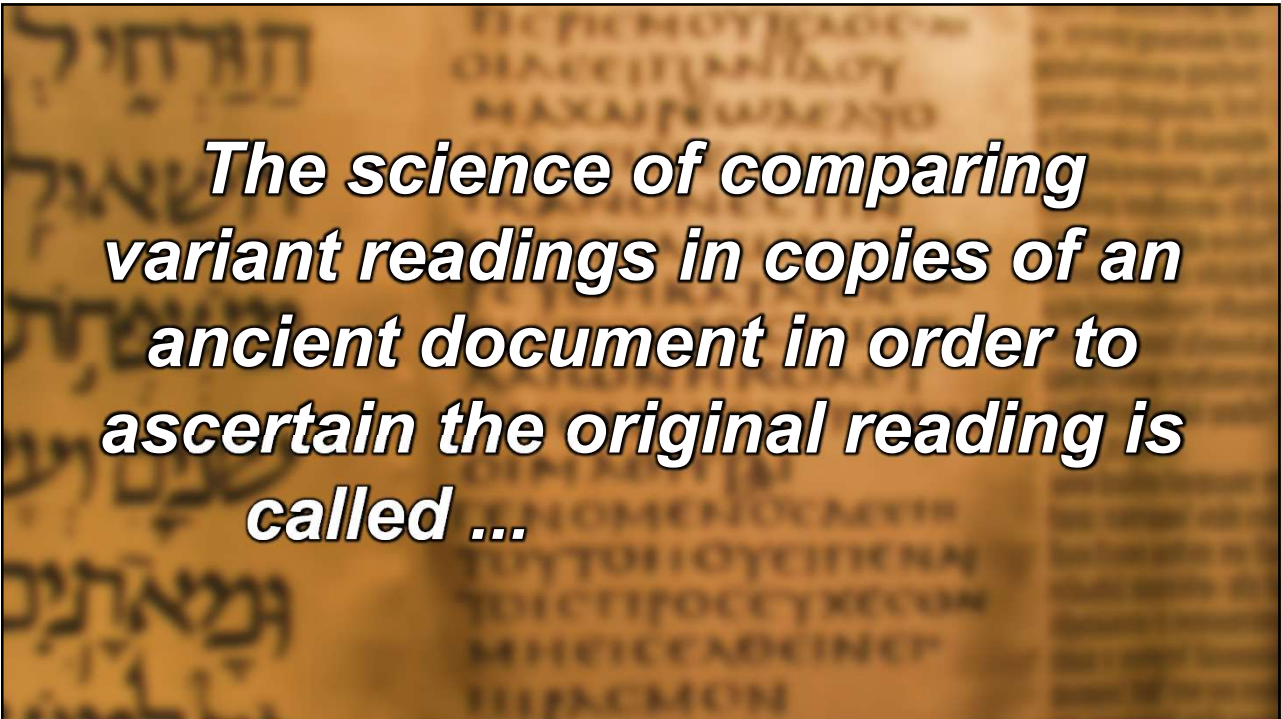
Sir Frederic Kenyon
(1863-1952)





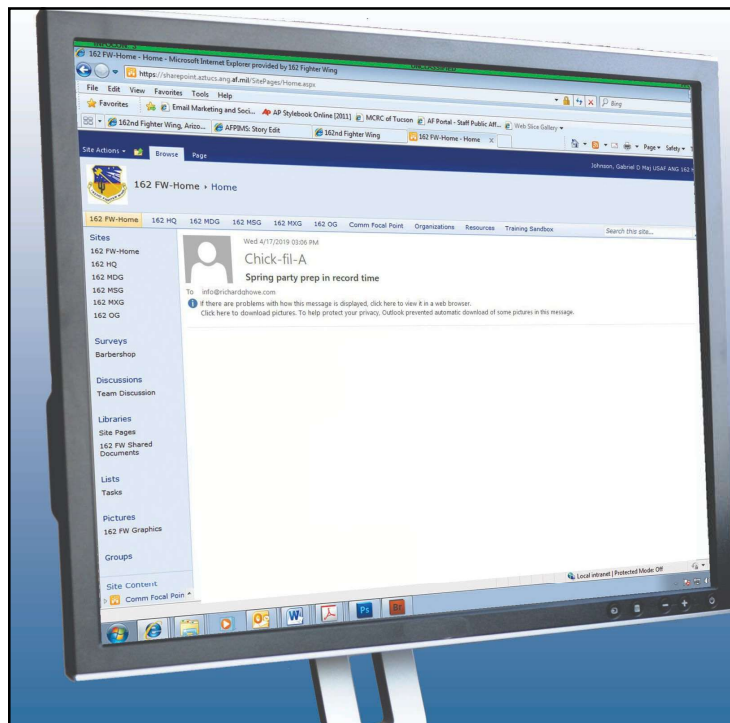


***The more manuscripts we have
of a document, the better we are
able to cross-check variant
readings in order to reconstruct
the original reading.***



***The science of comparing
variant readings in copies of an
ancient document in order to
ascertain the original reading is
called ...***

The science of comparing variant readings in copies of an ancient document in order to ascertain the original reading is called textual criticism.



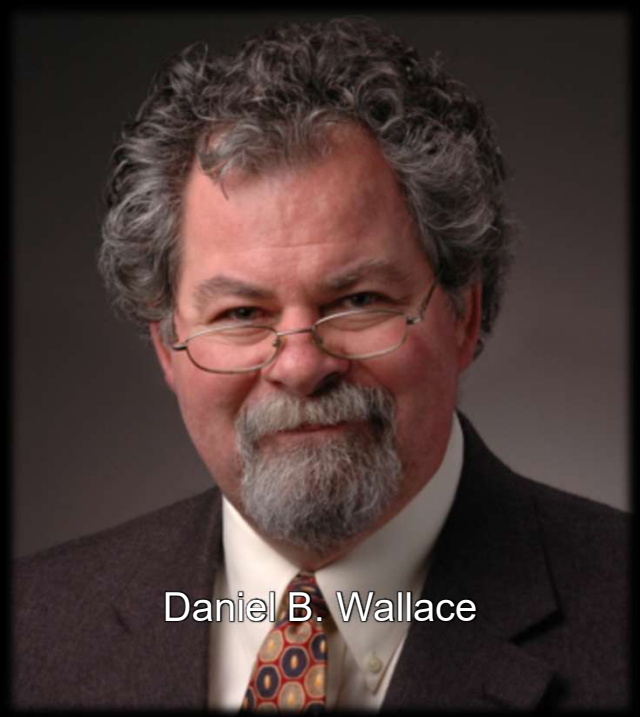
***Suppose
you got
this email.***

Congratulations! %ou have won one million dollars!
 Congratulations! You have won one %illion dollars!
 Con%ratulations! You have won one mi%lion dollars!
 Congratulations! You hav\$ won one million dollars!
 Congratulations! You have %on one million %ollars!
 Congratulations! You %ave won one million dollars!
 %ongratulations! You have won one million dollars!
 Congratulations! You have won one milli@n dollars!
 Congratulations! You have won o%e million dollars!
 Congratsu%ations! You have won one million dollars!
 Congratulations! You have won one millio% dollars!
 Congratulations! You 8ave won one million dollars!
 Congratulations! You have won one ?illion dollars!
 Congratulatio%s! You have won one million dollars!
 Congratulations! You have won onQ million dollars!
 Congratulations! You have &on one million dollars!
 Congratulations! %ou have won one million dollars!
 Congratulations! You have won one %illion dollars!
 Con%ratulations! You have won one mi%lion dollars!
 Congratulations! You ha9e won one million dollars!
 Congratulations! You have %on one million %ollars!
 Congratulations! You %ave won one million dollars!
 Congratulations! You have won one milli?n dollars!
 Congratulations! You have %on one million %ollars!

40

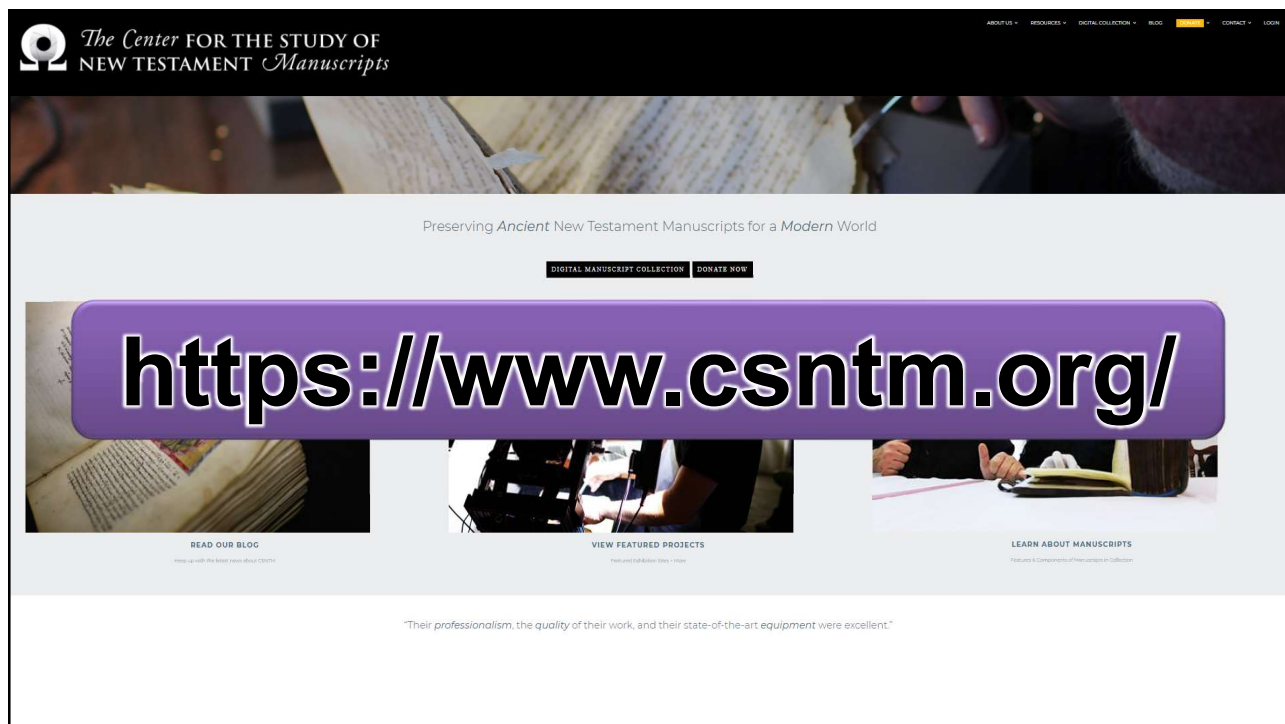
"A variant is simply the difference in wording found in a single manuscript or group of manuscripts (either way, it's still only one variant) that disagrees with a base text. ... The estimates today are closer to 400,000."

[Daniel B. Wallace, "The Number of Textual Variants: An Evangelical Miscalculation," <https://danielbwallace.com/2013/09/09/the-number-of-textual-variants-an-evangelical-miscalculation/>, accessed 01/14/22]



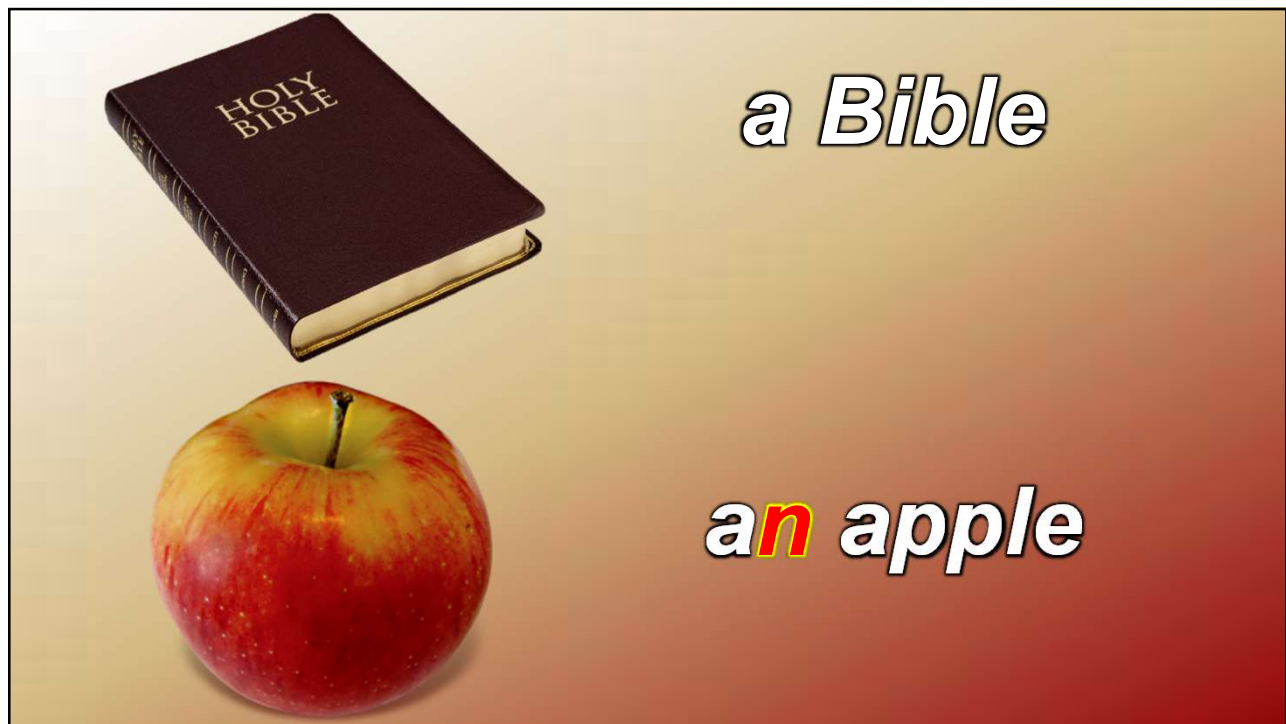
Daniel B. Wallace





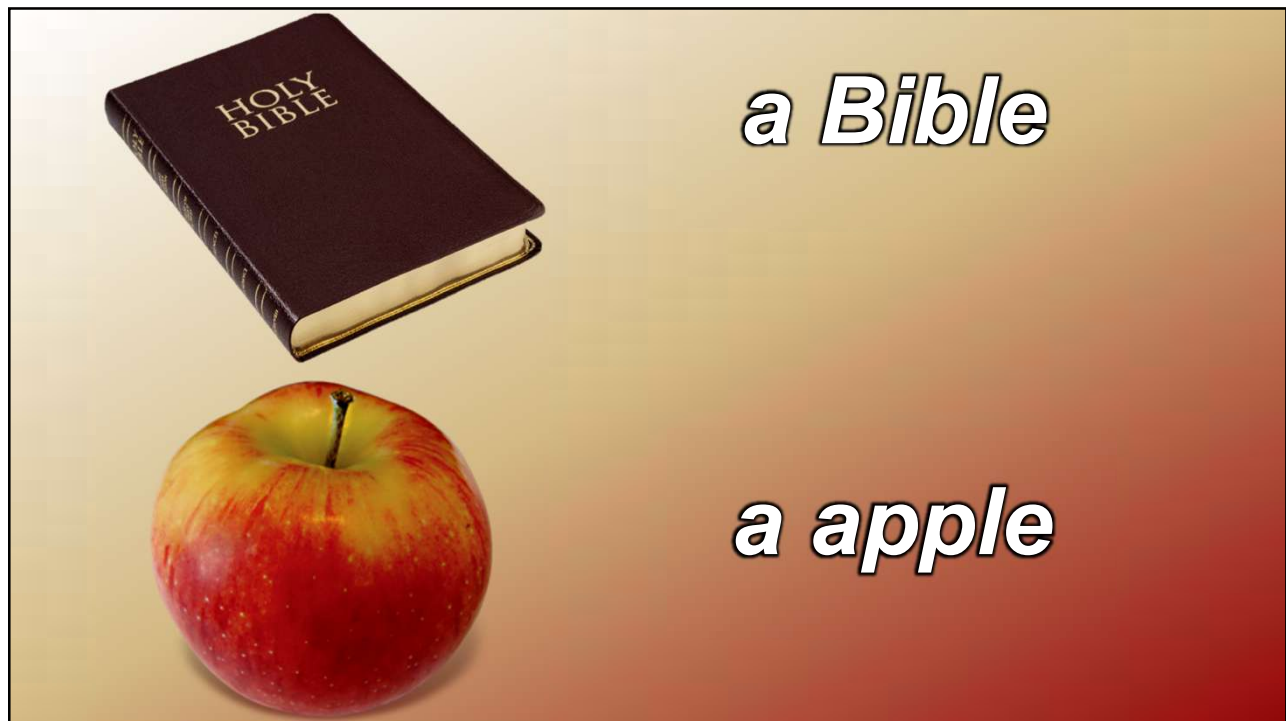
***Most of the variants are
spelling variations.***

***Most of the spelling
variations are the
movable ν (nu).***



a Bible

an apple



a Bible

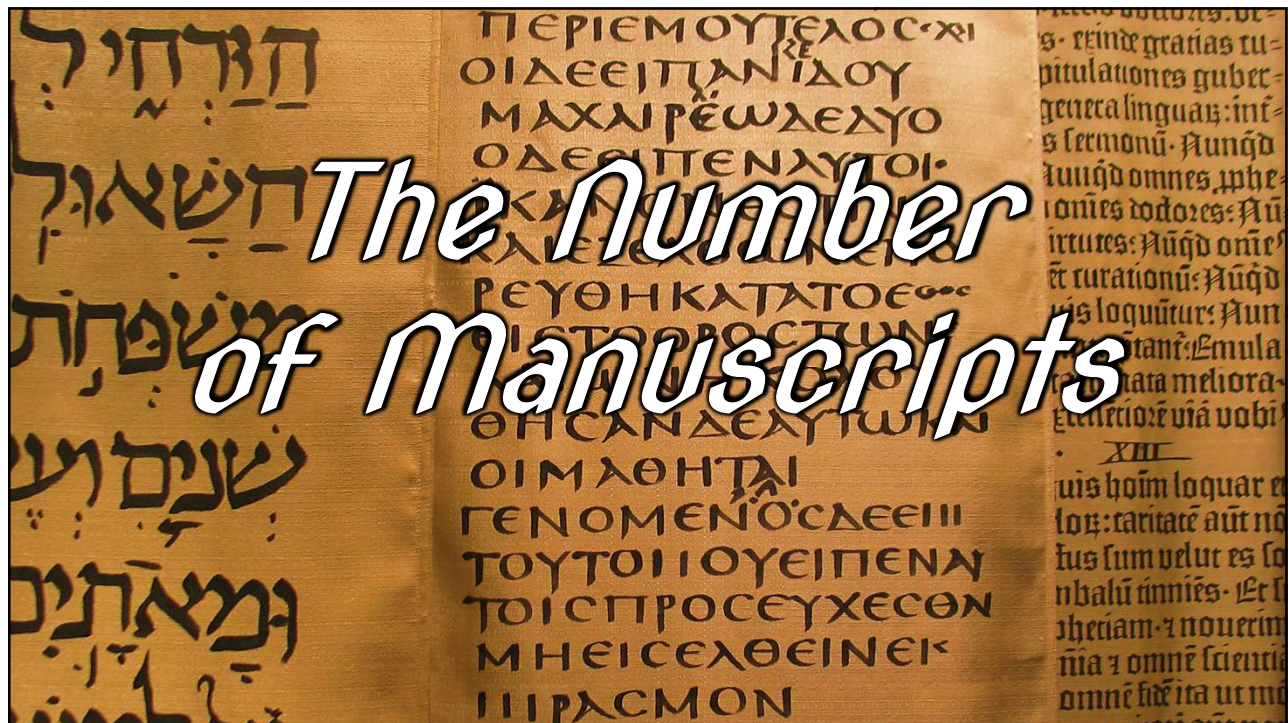
a apple

"Essential Christian beliefs are not affected by textual variants in the manuscript tradition of the New Testament."

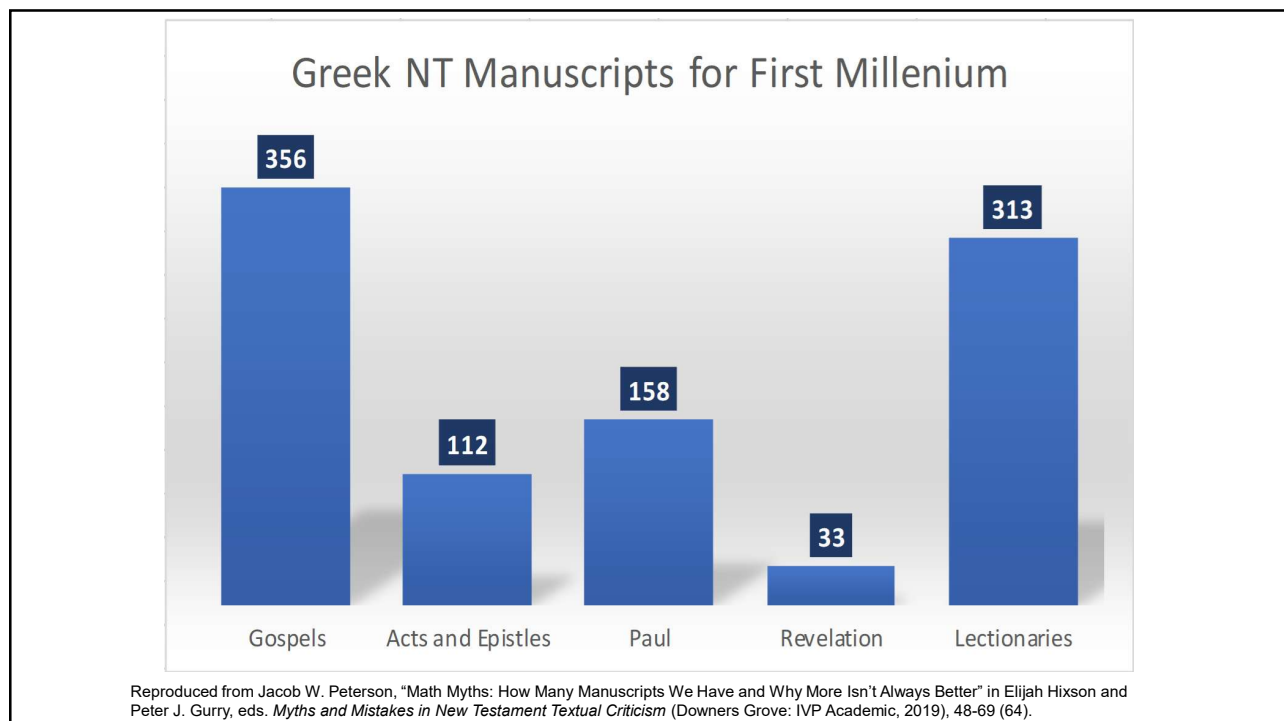
[Bart Ehrman, *Misquoting Jesus: The Story Behind Who Changed the Bible and Why* (New York: HarperCollins, 2005 (2007?), appendix, as cited in Daniel Wallace, "Has the New Testament Been Hopelessly Corrupted?" in Stephen B. Cowan and Terry L. Wilder, eds., *In Defense of the Bible: A Comprehensive Apologetic for the Authority of Scripture* (Nashville: B&H Academic, 2013), 161]



Bart Ehrman



Author	Work	Written	Earliest MMS	Time Gap	No. of copies
Homer	<i>Iliad</i>	800 BC	c. 400 BC	400 yrs.	1,757
Herodotus	<i>History</i>	480-425 BC	c. 10 th cent.	c. 1,350 yrs.	109
Sophocles	<i>Plays</i>	496-406 BC	3 rd cent. BC	c. 100-200 yrs.	193
Plato	<i>Tetralogies</i>	400 BC	AD 895	1,295 yrs.	210
Caesar	<i>Gallic Wars</i>	100-44 BC	9 th cent.	c. 950 yrs.	251
Livy	<i>History of Rome</i>	59 BC-AD 17	5 th cent.	c. 400 yrs.	150
Tacitus	<i>Annals</i>	AD 100	AD 850 (1 st half) AD 1050 (2 nd half)	750-950 yrs.	2 (+ 31 15 th cent. copies)
Pliny the Elder	<i>Natural History</i>	AD 49-79	5 th cent. fragment; remaining 14 th – 15 th cent.	c. 400 yrs. c. 750 yrs.	200
Thucydides	<i>History</i>	460-400 BC	3 rd cent. BC; AD 900	c. 200; c. 1,400 yrs.	96
Suetonius	<i>De Vita Caesarum</i>	AD 75 - 160	c. AD 950	c. 800 yrs.	> 200
Greek New Testament		AD 50-100	AD 130 (or less)	40 yrs.	> 5,700



Papyri	127
Uncials (Majuscules)	320
Minuscules	2,903
Lectionaries	2,445
Total:	5795

This data is based on the 2010 work of Kurt Alan and Barbara Aland's *Institute for New Textual Research* in Münster, Germany.

Clarifying counting methods, eliminating redundancy, and attending to other issues has moved recent scholarship to put the total closer to around 5,300.*

*See, Jacob W. Peterson, "Math Myths: How Many Manuscripts We Have and Why More Isn't Always Better," in Elijah Hixson and Peter J. Gurry, eds., *Myths and Mistakes in New Testament Textual Criticism* (Downers Grove: IVP Academic, 2019).



Latin Vulgate	10,000+	Syriac Pashetta	350+
Ethiopic	600+	Old Latin	50
Armenian	2,000	Gregorian	43
Coptic	975	Total	14,000+

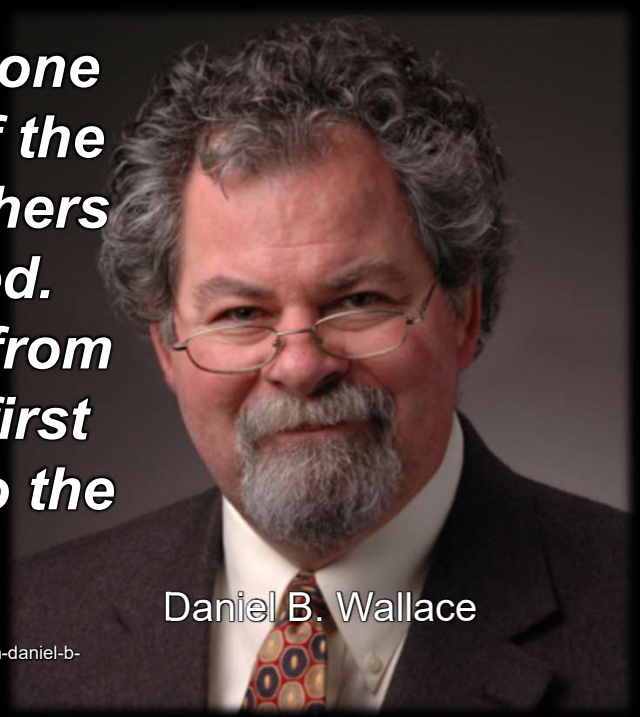
Latin Vulgate	10,000+	Syriac Pashetta	350+
Ethiopic	600+	Old Latin	50
Armenian	2,000	Gregorian	43
Coptic	975	Total	25,000+

Latin Vulgate	10,000+	“For the Vulgate, precision is harder to attain; Metzger’s reference to over ten thousand manuscripts of the Vulgate is often cited, but it is imprecise and possibly inaccurate. ... There are probably not ten thousand, and claiming twenty-five thousand manuscripts beyond the Greek is an exaggeration too big to keep using. It is better to say there are a few thousand versional manuscripts and leave it at that.”* *Jeremiah Coogan, “Myths about Early Translations: Their Number, Importance, and Limitations,” in Elijah Hixson and Peter J. Gurry, eds., <i>Myths and Mistakes in New Testament Textual Criticism</i> (Downers Grove: IVP Academic, 2019), 288-289, 303.
Ethiopic	600+	
Armenian	2,000	
Coptic	975	

Latin Vulgate	?	Syriac Pashetta	350+
Ethiopic	600+	Old Latin	50
Armenian	2,000	Gregorian	43
Coptic	975	Total "a few thousand"	

*Other Support for
the New Testament:
Patristic Quotations*

"To date, more than one million quotations of the NT by the church fathers have been tabulated. These fathers come from as early as the late first century all the way to the middle ages."

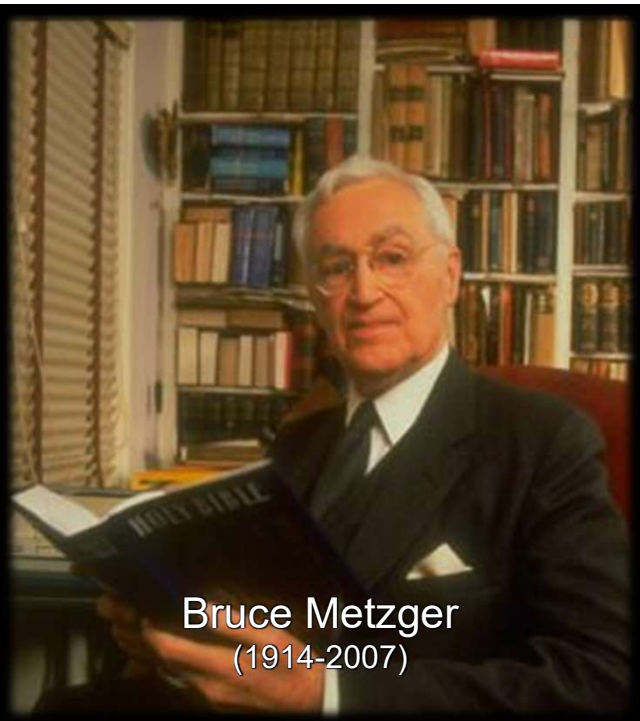
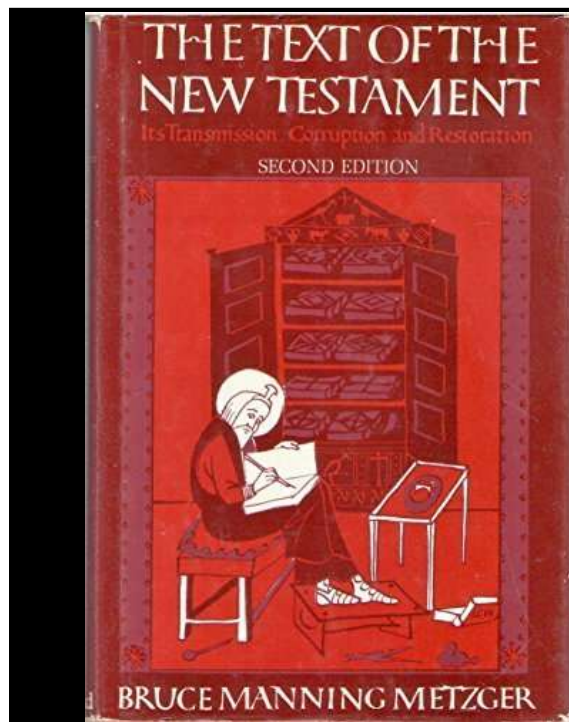


Daniel B. Wallace

["An Interview with Daniel B. Wallace on the New Testament Manuscripts," <http://thegospelcoalition.org/blogs/justintaylor/2012/03/21/an-interview-with-daniel-b-wallace-on-the-new-testament-manuscripts/>, accessed 01/11/24]

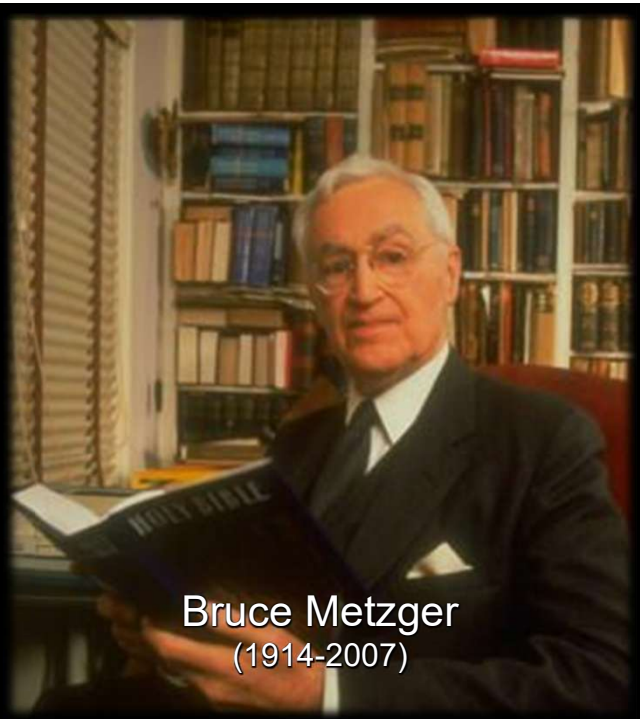
It is very common to find in apologetic books the claim that, even if all the manuscripts of the New Testament was destroyed, we could reproduce nearly the entire New Testament from the quotes of the New Testament by the Church Fathers, i.e., the Patristics.

Undoubtedly this claim has been made on the authority of Bruce Metzger himself.



Bruce Metzger
(1914-2007)

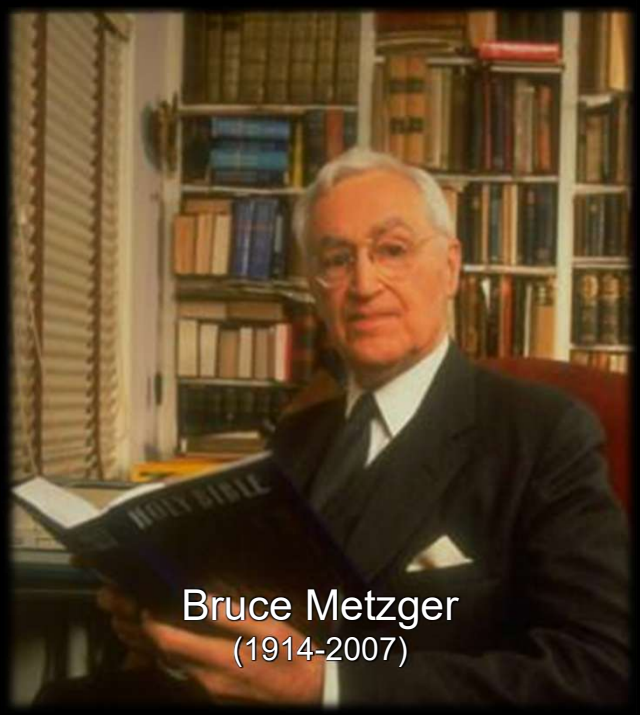
“Besides textual evidence derived from New Testament Greek manuscripts and from early versions, the textual critic has available the numerous scriptural quotations included in the commentaries, sermons, and other treatises written by early Church Fathers.”



Bruce Metzger
(1914-2007)

"Indeed, so extensive are these citations that if all other sources for our knowledge of the text of the New Testament were destroyed, they would be sufficient alone for the reconstruction of practically the entire New Testament."

[Bruce Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 2nd ed. (New York: Oxford University Press, 1968), 86]



Bruce Metzger
(1914-2007)

Sometimes the claim gets even more specific, saying that "one scholar has even discovered that, except for eleven verses, the entire New Testament can be found in the quotations of their [the Church Fathers] writings from the second and third centuries."^{*}

The scholar named but not referenced in the endnote is Sir David Dalrymple and directs the reader to another apologetic source, Norman L. Geisler and William E. Nix, *From God to Us: How We Got Our Bible*.^{**}

^{*}Chad V. Meister, *Building Belief: Constructing Faith from the Ground Up* (Grand Rapids: Baker, 2006, 146-147.

^{**}Norman L. Geisler and William Nix, *From God to Us: How We Got Our Bible* (Chicago: Moody, 1974), 157.

Geisler and Nix do not cite Dalrymple, but instead direct their reader to an earlier work of theirs of which *From God to Us* is an abbreviated version, viz., *A General Introduction to the Bible*.*

In both the first and second editions, Geisler and Nix cite Charles Leach, *Our Bible: How We Got It*.**

Leach does not give any citation as to where he got the information.

*Norman L. Geisler and William E. Nix, *A General Introduction to the Bible* (Chicago: Moody, 1968), 357, republished 2nd ed. (Chicago: Moody, 1986), 430

**Charles Leach, *Our Bible: How We Got It* (Chicago: Fleming H. Revell, 1898; Moody Press, n.d.), 35-36.

It turns out that this oft repeated story is a myth. It was exposed as being untrue by Muslim critics of the Bible.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Islamic Awareness

Textual Reliability / Accuracy Of The New Testament

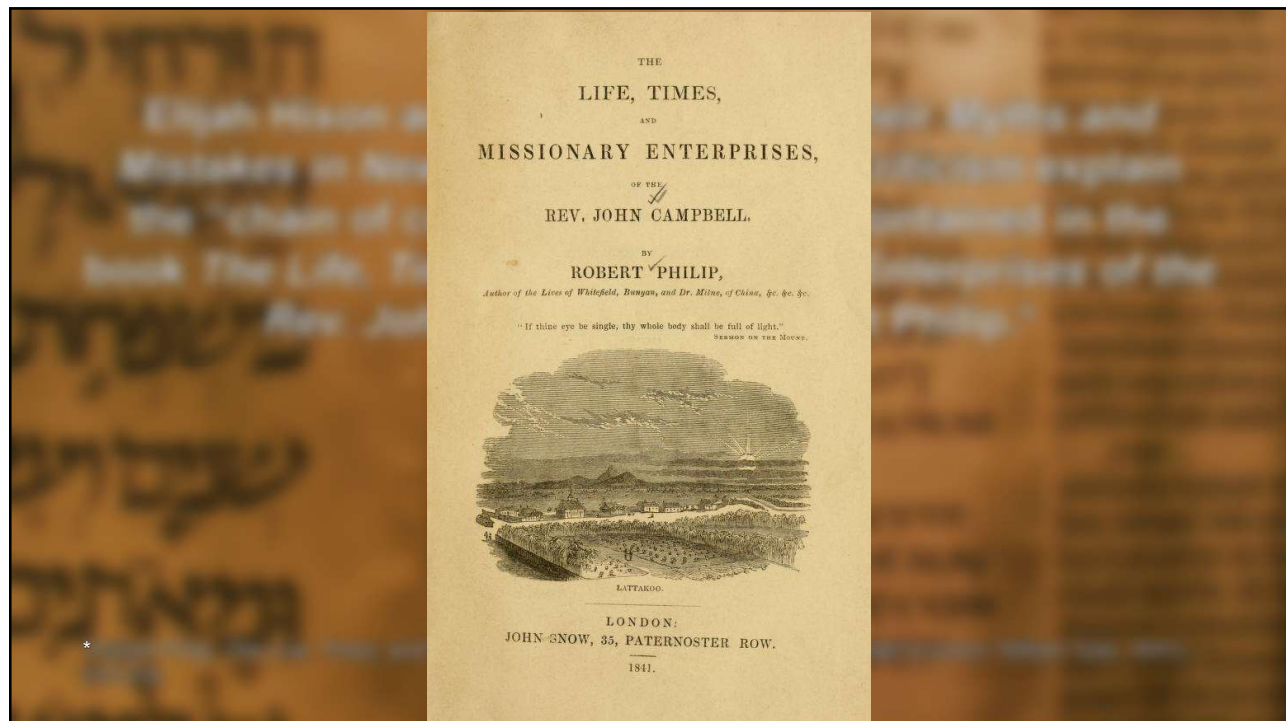
Islamic Awareness

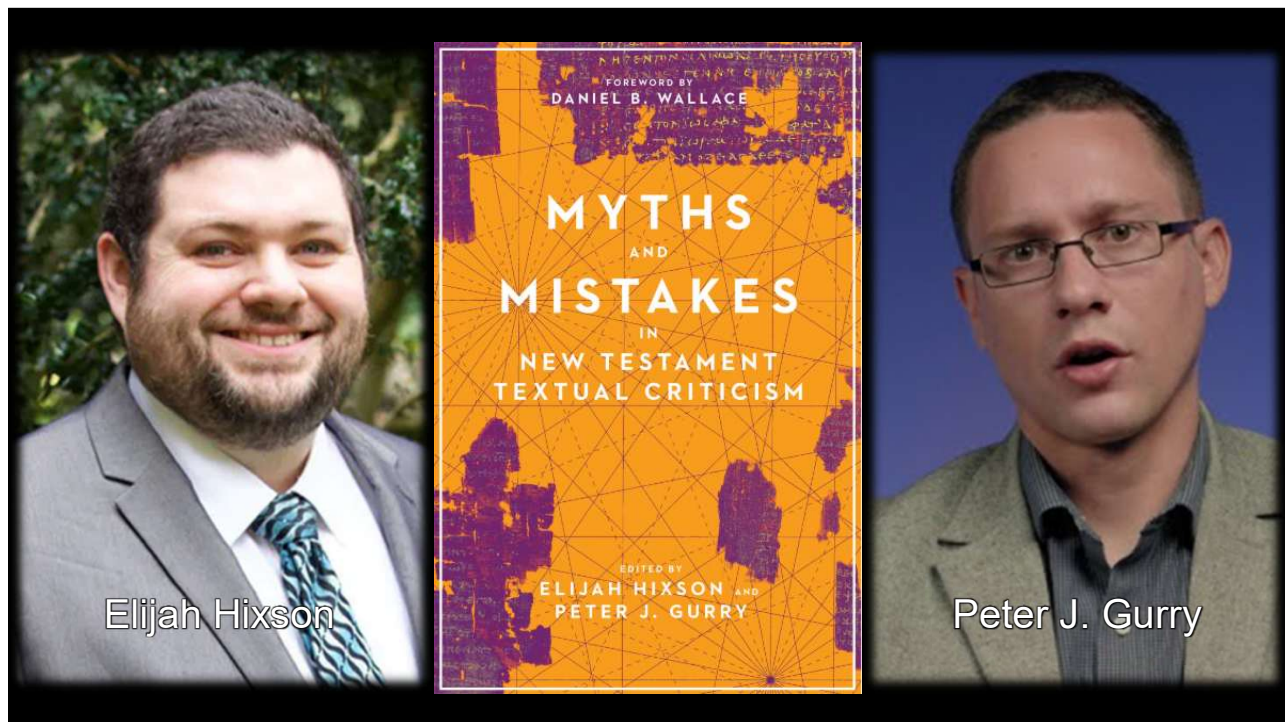
<https://www.islamic-awareness.org/bible/text/bibaccuracy>

*

Elijah Hixon and Peter J. Gurry, in their *Myths and Mistakes in New Testament Textual Criticism* explain the “chain of custody” of the story contained in the book *The Life, Times, and Missionary Enterprises of the Rev. John Campbell* by Robert Philip.*

*Robert Philip, *The Life, Times, and Missionary Enterprises of the Rev. John Campbell* (London: William Tyler, 1841), 215-216.

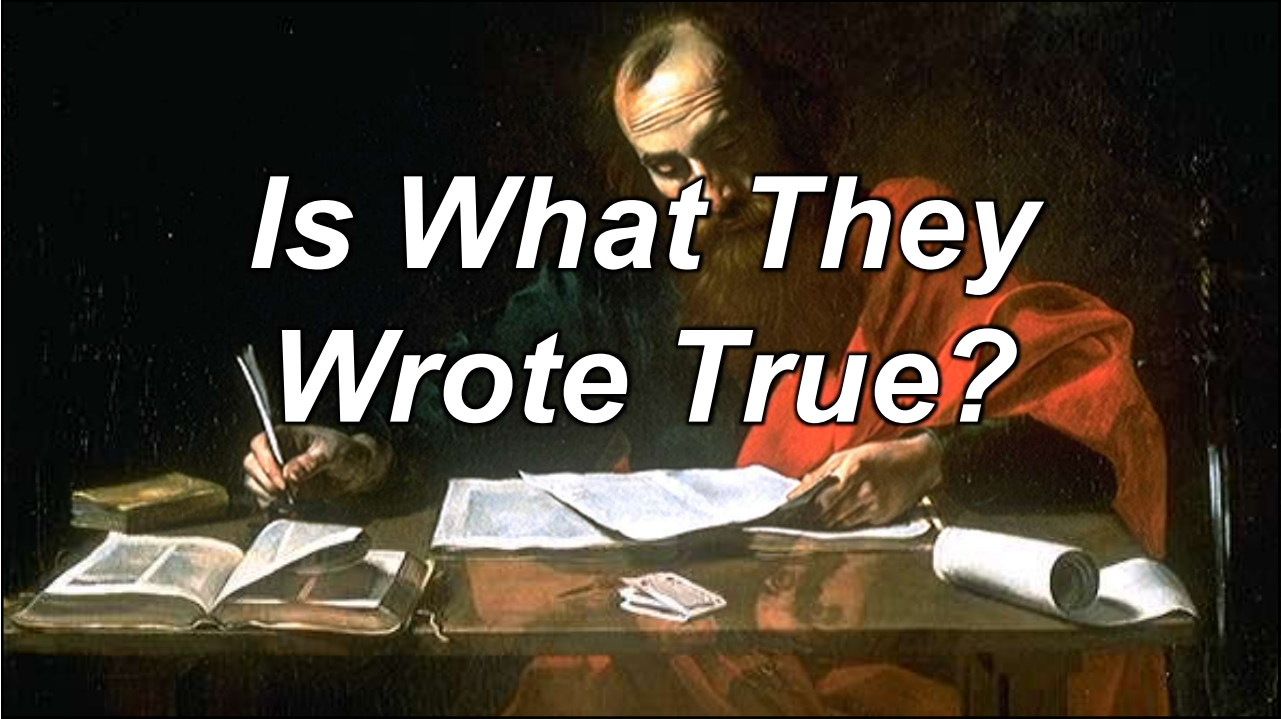




Which all this said, it does not follow that the writings of the Church Fathers are irrelevant to our case for the New Testament.

While direct citations are sometimes difficult to come by, what does emerge from the Church Fathers is, among other things, a portrait of Christian theology that resonates with the truths of the New Testament.

Thus, while not always directly quoting the New Testament, the Church Fathers imbibed the teachings of the New Testament allowing their writings to be a corroboration of it.



***Is What They
Wrote True?***



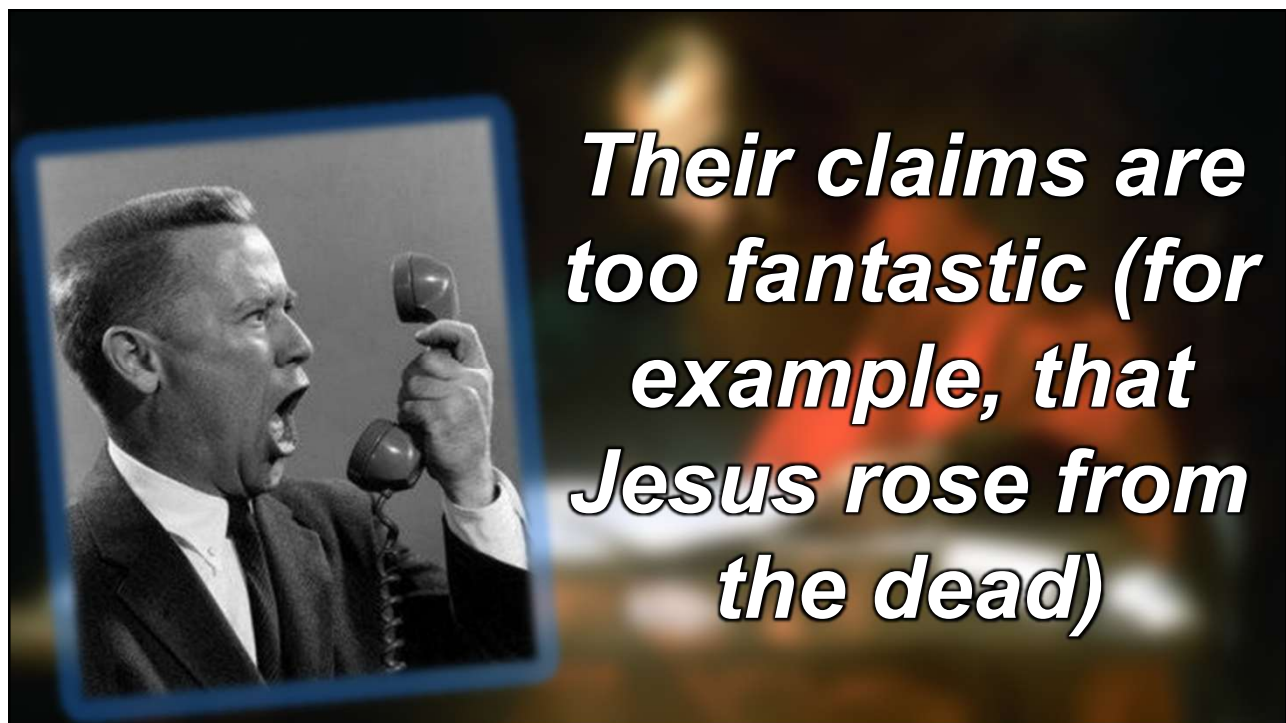
*Answering the critics
by **responding to the
reasons against**
believing the
testimony of the New
Testament writers*

*Making the case by
giving the reasons for
believing the
testimony of the New
Testament writers*



Responding to the Reasons Against

1. *Their claims are too fantastic (for example, that Jesus rose from the dead).*
2. *People from the ancient world were not interested in accurate history.*
3. *The deity of Christ was the result of a close vote among church leaders convening at the Council of Nicaea in 325 AD.*
4. *The Gospels were written much later and cannot be trusted to give an accurate account of the life of Jesus.*
5. *The story of Jesus is more accurately contained within the Gnostic documents than in the New Testament. These Gnostic documents show a mere human Jesus.*
6. *The writers were reading back into the life and teachings of Jesus their own concerns and desires.*
7. *There are no extra-biblical (i.e., outside the Bible) references to New Testament people or events.*





Response

Whether or not these types of events (such as a resurrection) can occur is not an historical question but a philosophical one.



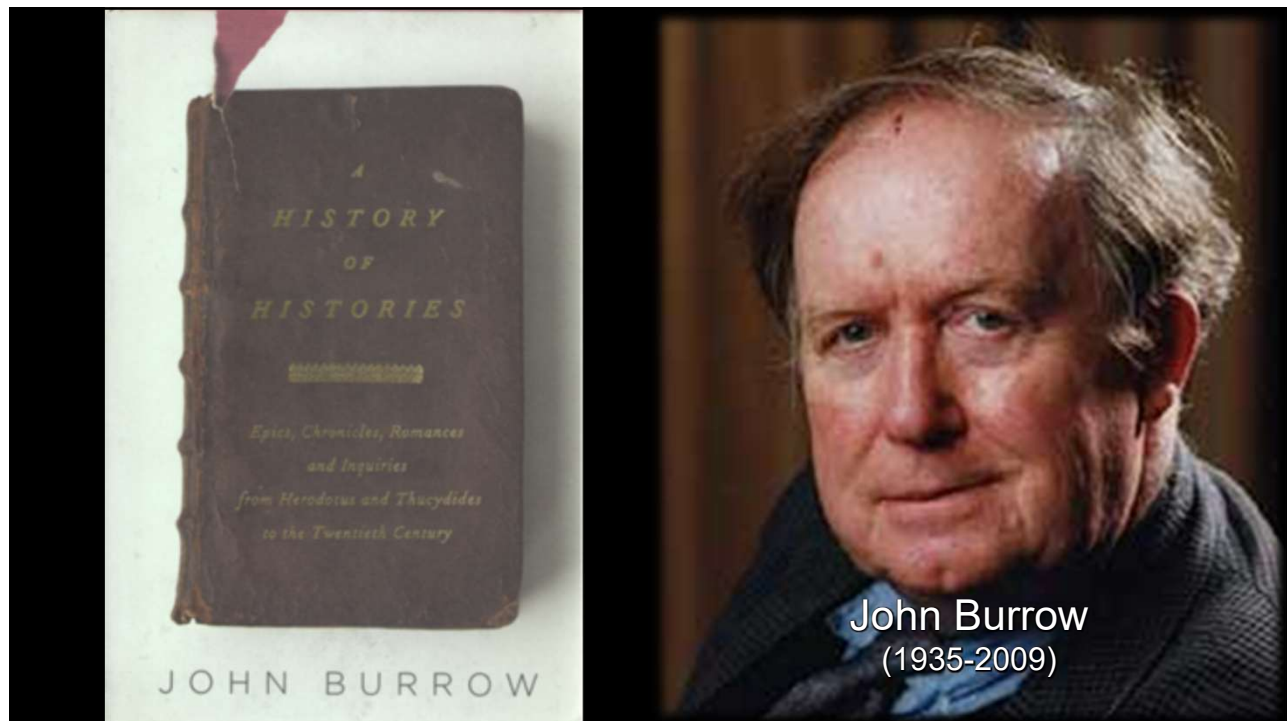
People from the ancient world were not interested in accurate history.



Response

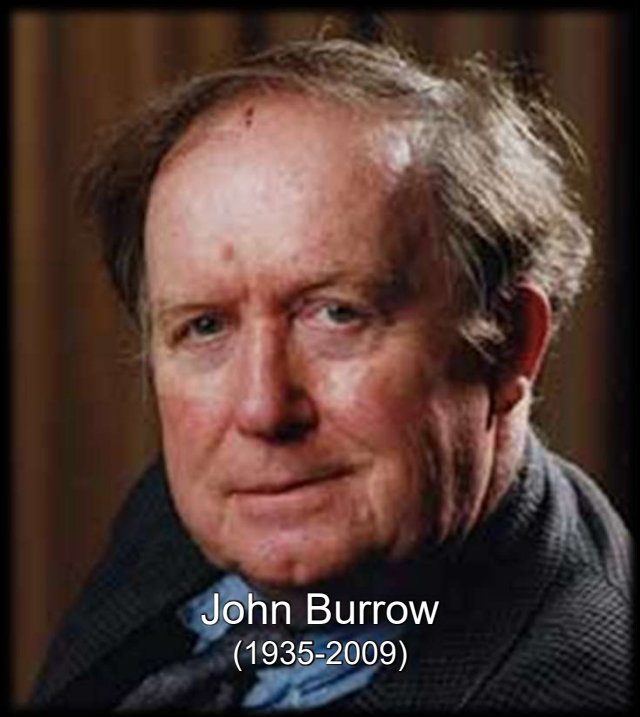
The writings from other historians show that ancient people understood the differences between history and myth.

This is especially true with the Hebrew mindset (within which the New Testament was birthed) which understood the sacredness of history.



"The central concerns—above all with history as truth-telling and, at least as an ideal, as free from bias—were already very old ones and, though shaken, are still in some sense with us, for those of us for whom a distinction between say, history and imaginative fiction is still an important one."

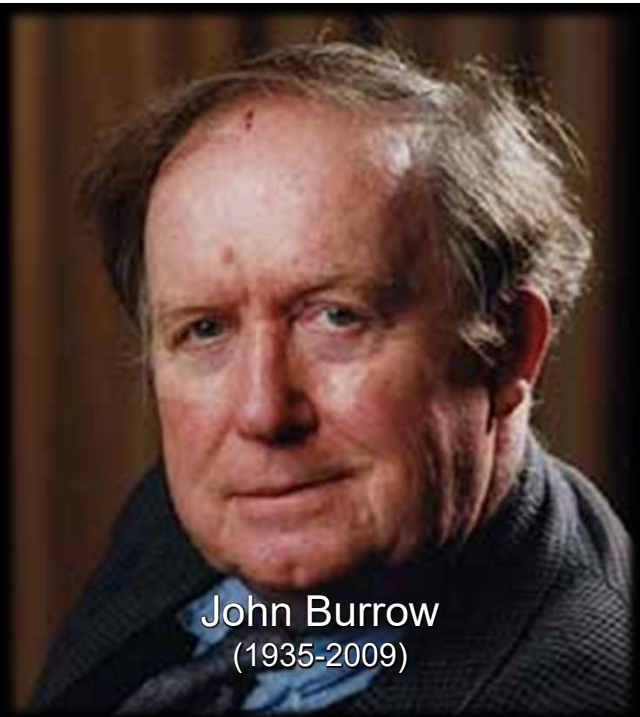
JOHN BURROW



John Burrow
(1935-2009)

"In this view Herodotus was taking an important step in distinguishing his own Histories from the work of the poets, and Thucydides, though he may have judged unfairly, was invoking relevant criteria when he sneered by implication at Herodotus as belonging with authors less concerned to tell the truth than to entertain the public. ..."

JOHN BURROW

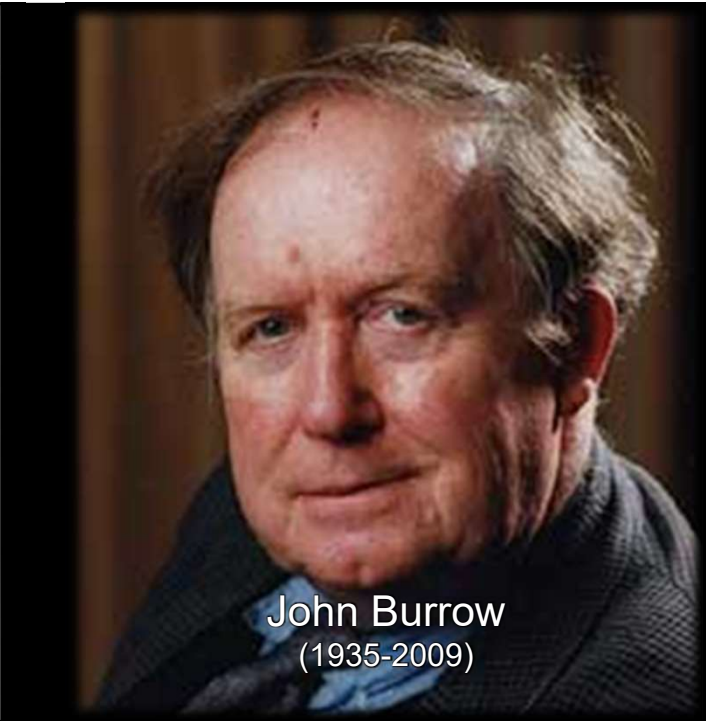


John Burrow
(1935-2009)

"Of course, in the history of historiography zeal for truth had been a spectrum rather than an absolute—truth mattered, fairly obviously, more to Polybius than to Livy—but someone who wholly and perhaps willfully falls of the negative end of the scale ... counts rather as a parodist or imitator of history."

[A History of Histories: Epics, Chronicles, Romances and Inquiries from Herodotus and Thucydides to the Twentieth Century (New York: Alfred A. Knopf, 2007), xiv-xv]

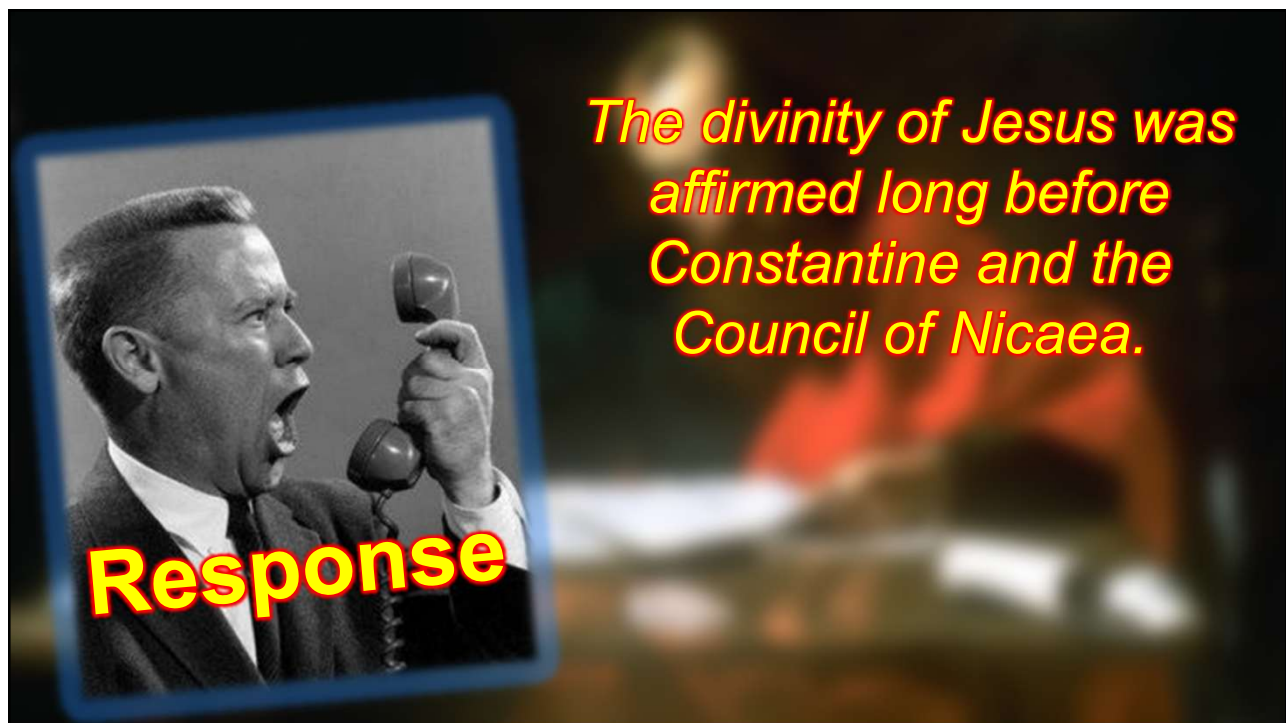
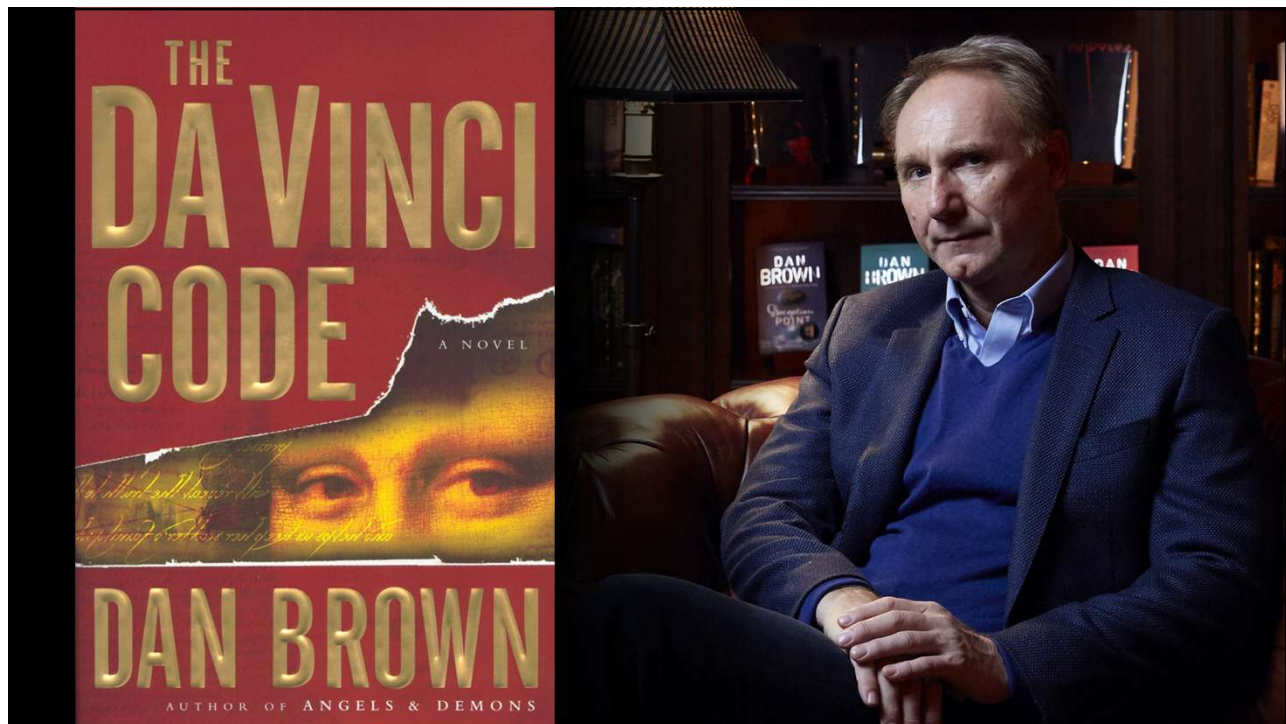
JOHN BURROW



John Burrow
(1935-2009)

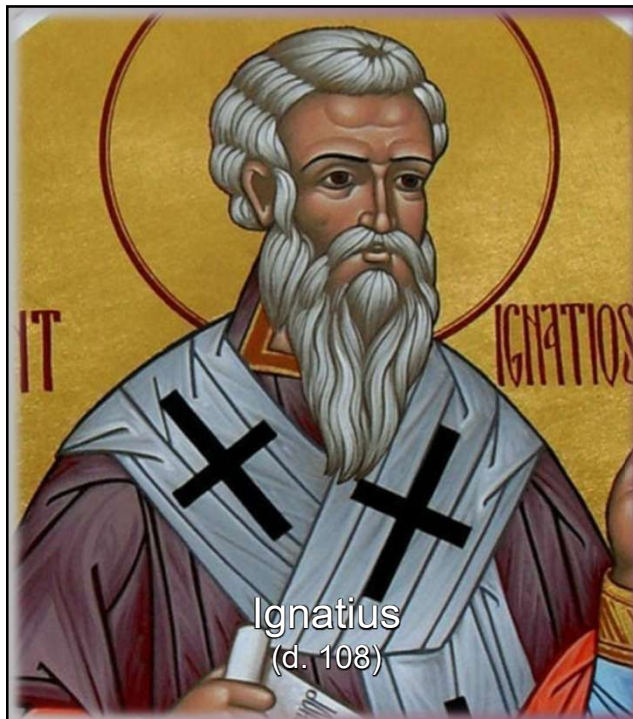
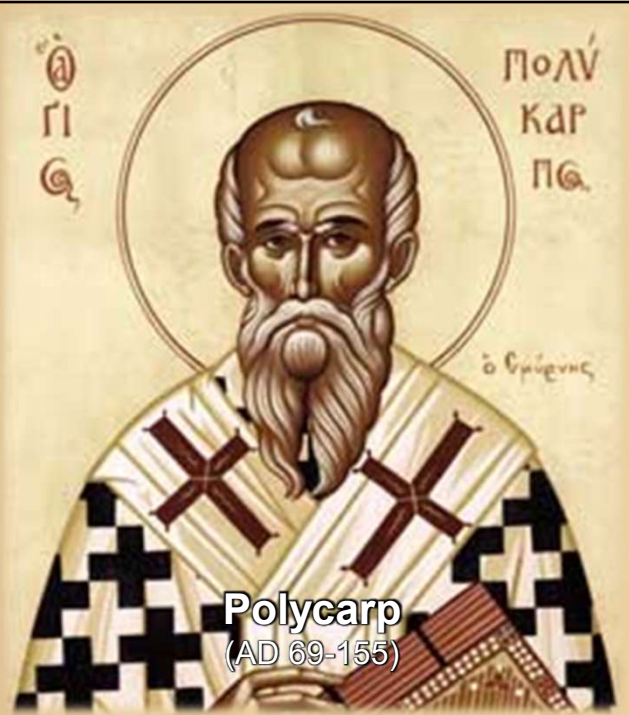


The deity of Christ was the result of a close vote among church leaders convening at the Council of Nicaea in 325 AD.



"May the God and Father of our Lord Jesus Christ, and the eternal High Priest himself, the [Son of] God Jesus Christ, build you up in faith and truth."

(Epistle to the Philippians, 12)

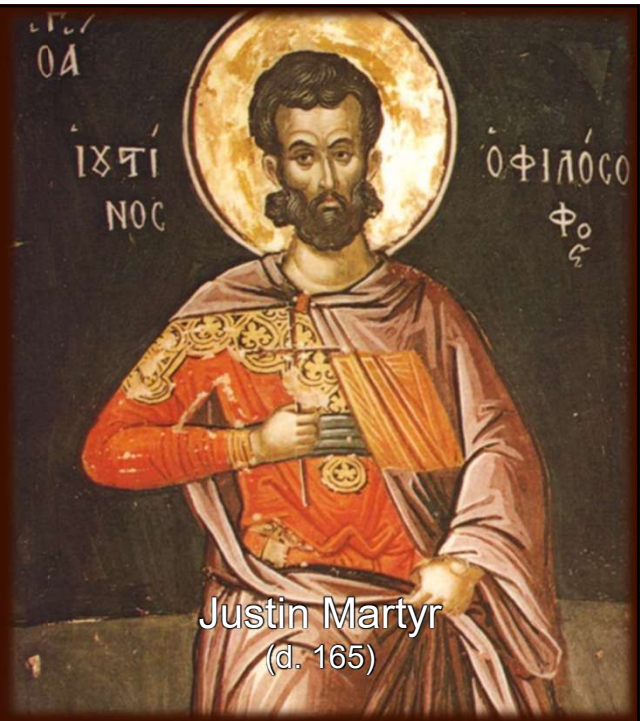


"God Himself being manifested in human form for the renewal of eternal life."

(Epistle to the Ephesians, 19)

*"... the Logos
Himself, who took
shape, and
became man, and
was called Jesus
Christ ..."*

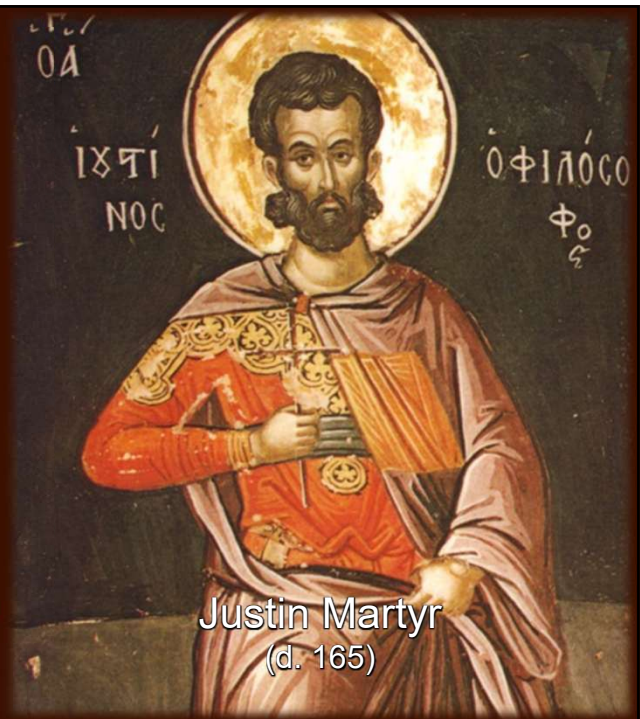
(First Apology 5)



Justin Martyr
(d. 165)

*"...the Father of
the universe has a
Son; who being
the logos and
First-begotten is
also God"*

(First Apology 63:15)



Justin Martyr
(d. 165)



Tatian
(120-180)

*"We do not act as fools,
O Greeks, nor utter idle
tales, when we
announce that God was
born in the form of a
man."*

(Tatian, *Address to the Greeks*, 21, <https://www.newadvent.org/fathers/0202.htm>, accessed 06/06/26)



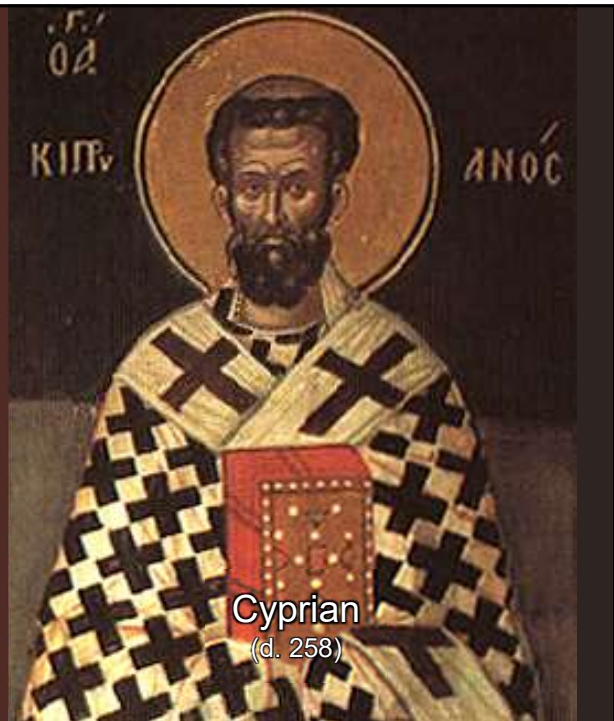
Novatian of Rome
(c. 200-258)

*"For Scripture as much
announces Christ as
also God, as it
announces God Himself
as man. It has as much
described Jesus Christ to
be man, as moreover it
has also described Christ
the Lord to be God."*

(Novatian of Rome, *On the Trinity* 11, <https://www.newadvent.org/fathers/0511.htm>, accessed 06/06/26)

"But what is that blindness of soul, what is that degradation of faith, to refuse to recognise the unity which comes from God the Father, and from the tradition of Jesus Christ the Lord and our God!"

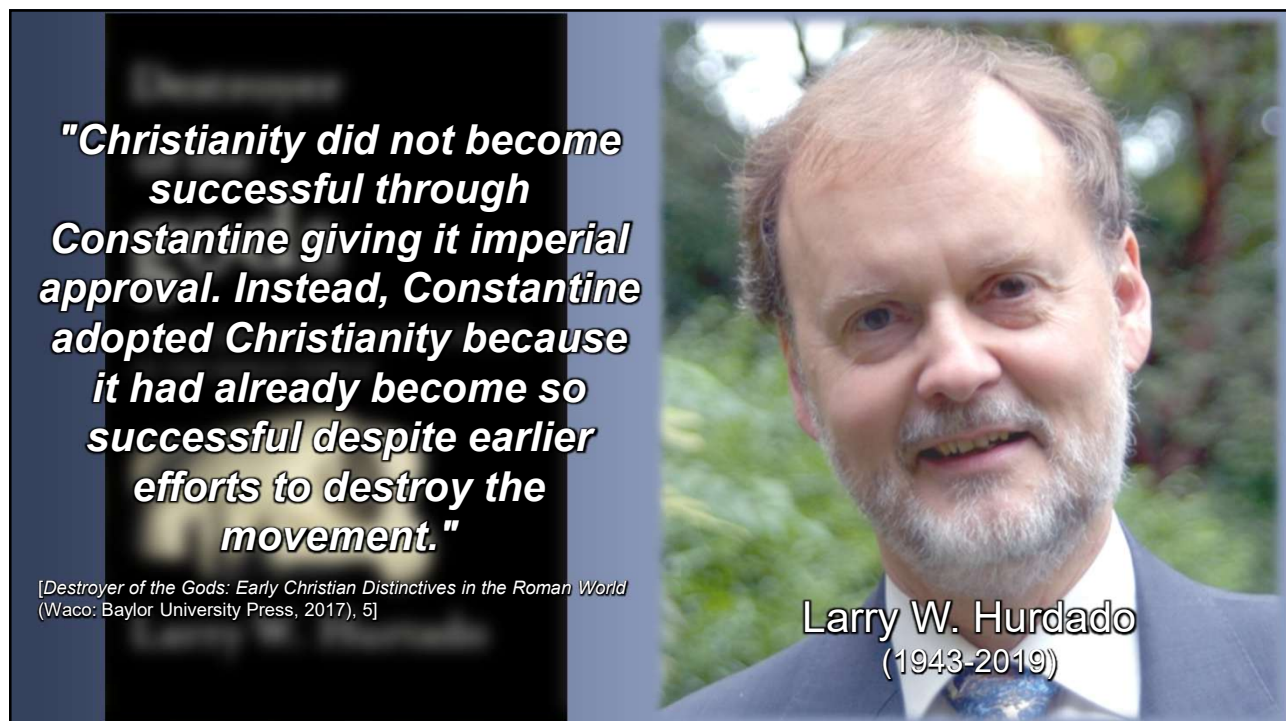
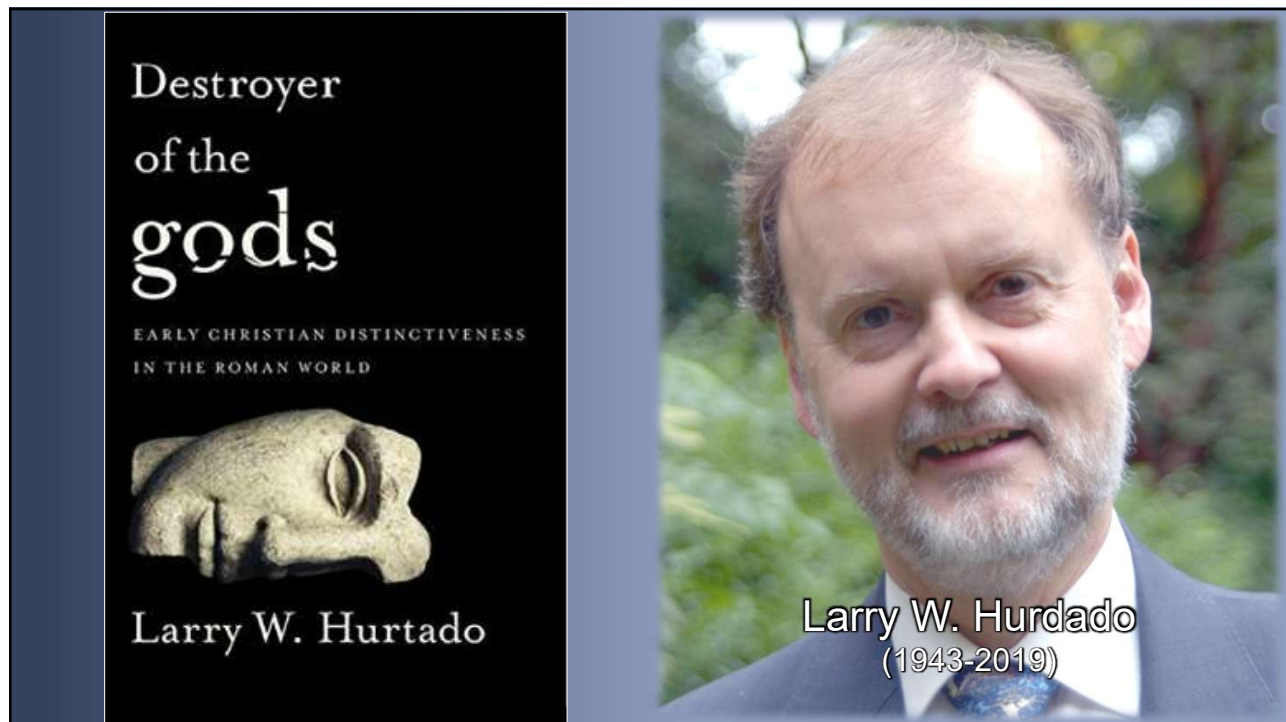
(Cyprian, *Epistle 73*: 7, <https://www.newadvent.org/fathers/050673.htm>, accessed 06/06/26)

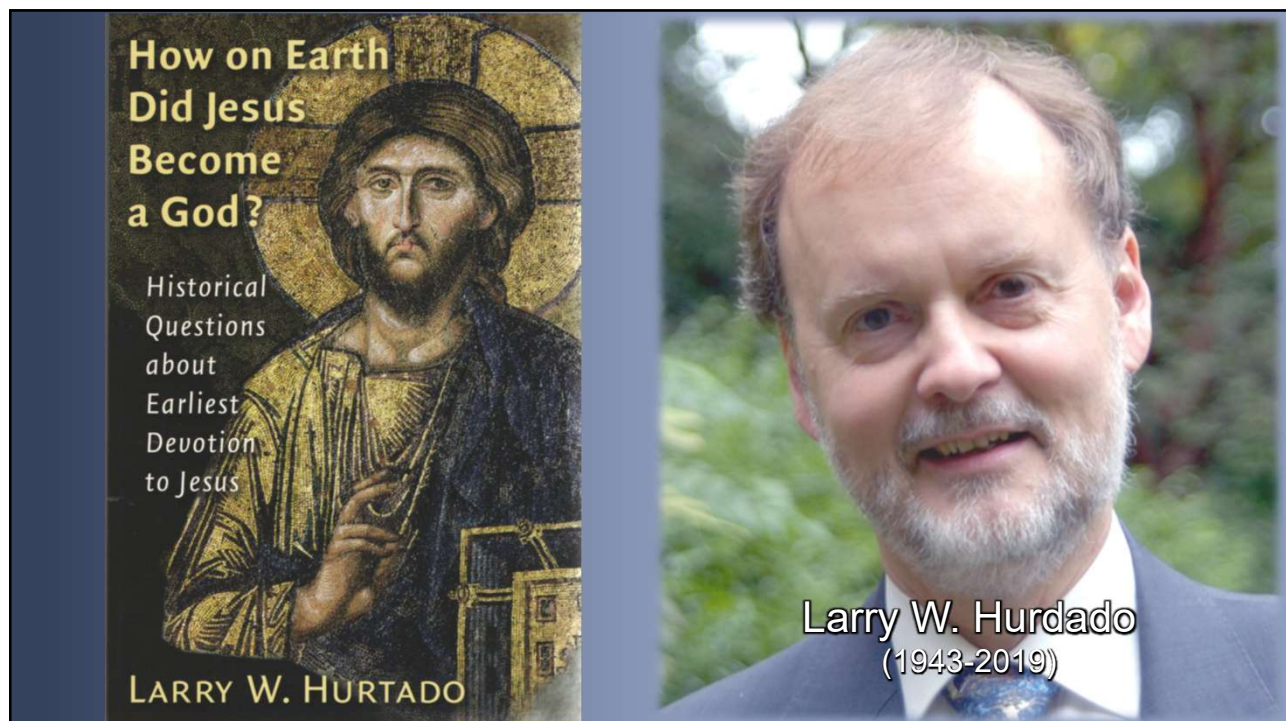
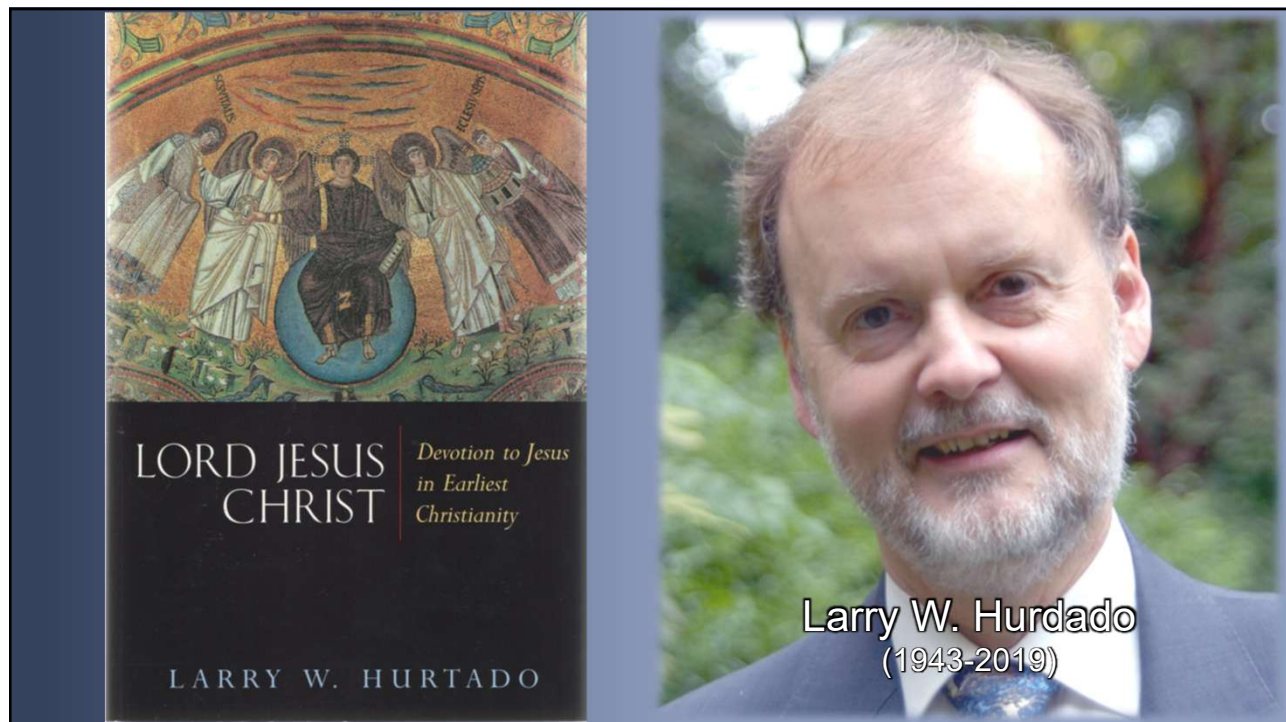


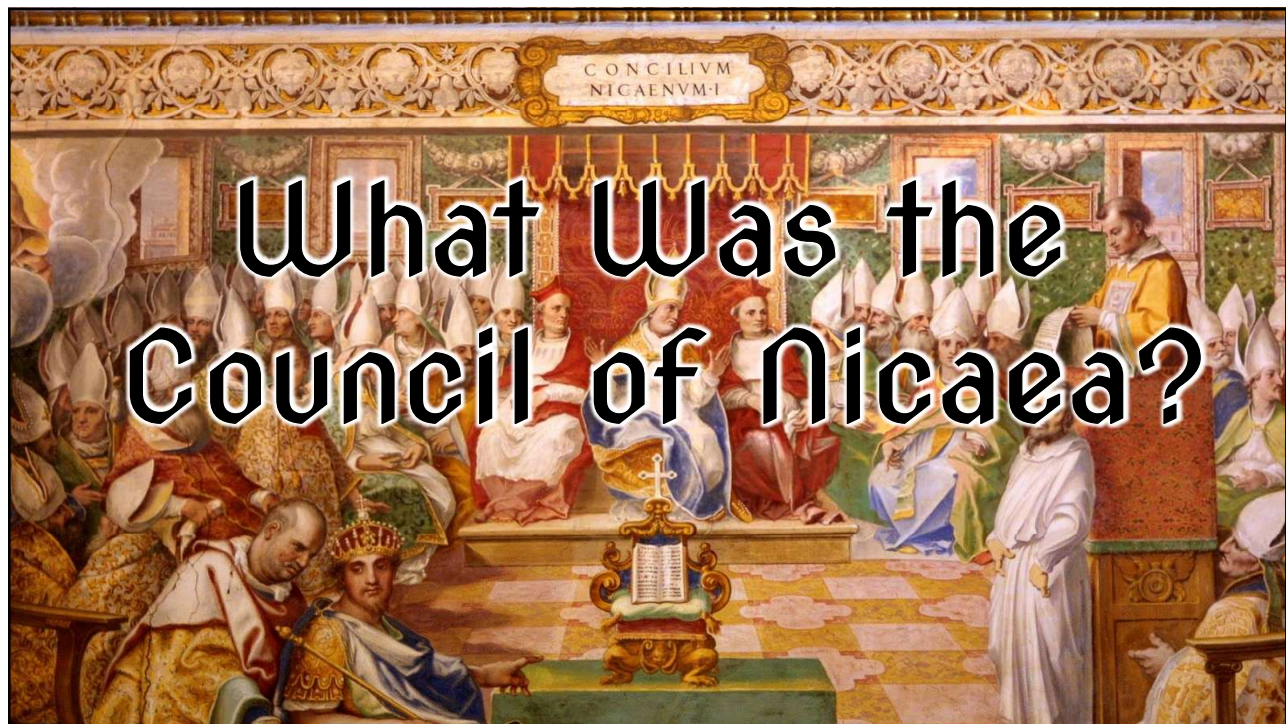
"But the Son of God does nothing superfluously. He did not then take the form of a servant uselessly, but to raise it up and save it. For He truly was made man, and died, and not in mere appearance, but that He might truly be shown to be the first begotten from the dead, changing the earthy into the heavenly, and the mortal into the immortal."

(Methodius, *Discourse on the Resurrection*, Pt. 1:XIII, <https://www.newadvent.org/fathers/0625.htm>, accessed 06/06/26)









- ❖ convened June 19, 325
- ❖ considered the First Ecumenical Council
- ❖ convened by the Roman Emperor Constantine in Nicaea in Bithynia (now Iznik, Turkey)
- ❖ around 300 church leaders present



Arias (who regarded Jesus as a subordinate god and of a similar substance (ὁμοιούσιος / homoiou-sios) to the Father)



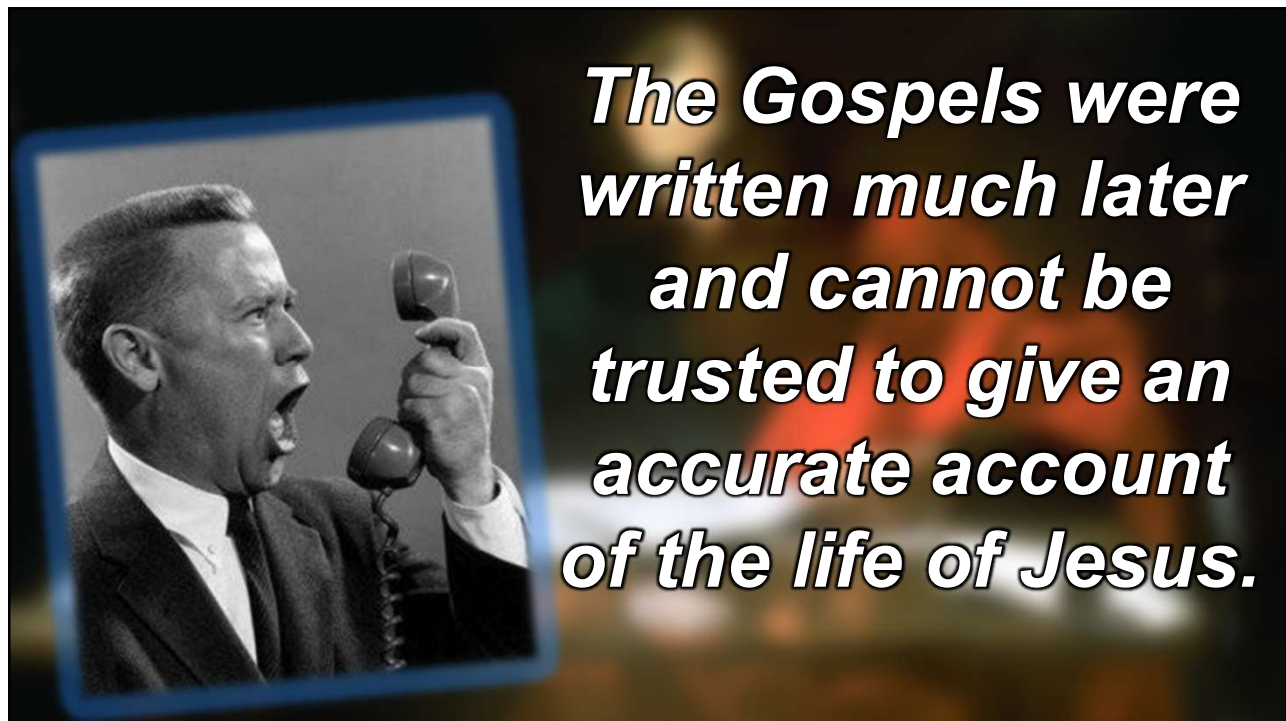
Athanasius (who regarded Jesus as co-equal and of the same substance (ὁμοούσιος / homoousios) as the Father)

There was no "vote" on the deity of Christ. The Bishops were asked to sign the final conclusion of the council—which affirmed the full deity of Christ—and only 2 out of the 300 or so refused.

This is far from the "close vote" that *The Da Vinci Code* claims.

Conclusions

- ✓ All the church fathers before Nicaea acknowledged the deity of Christ.
- ✓ The church fathers often defended the deity of Christ against the heresies that denied it.
- ✓ Nicaea formalized what the Church already believed and was defending.





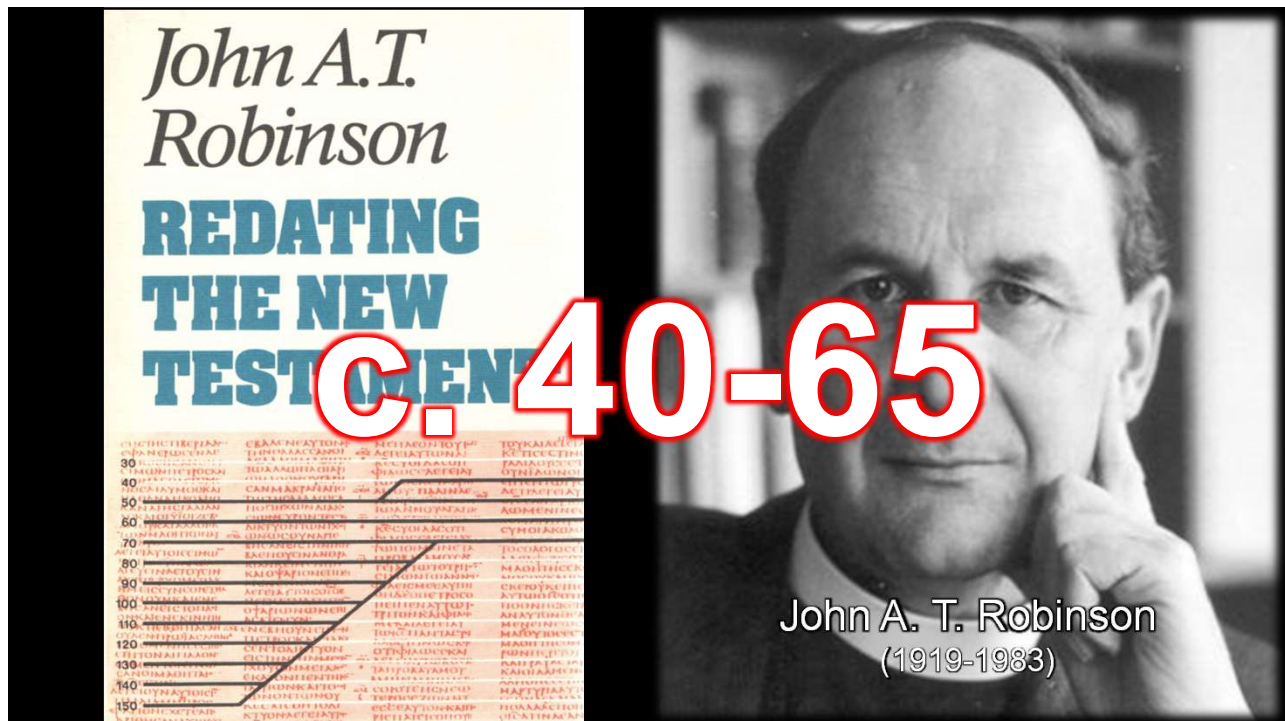
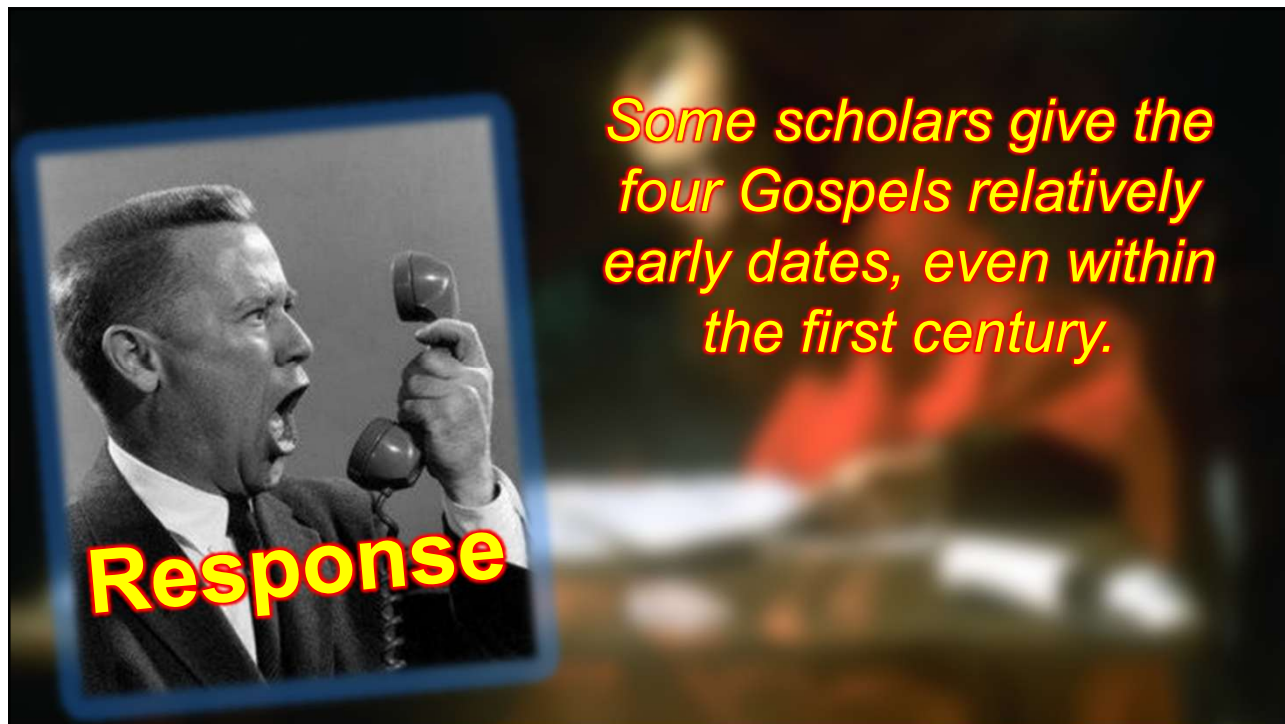
Response

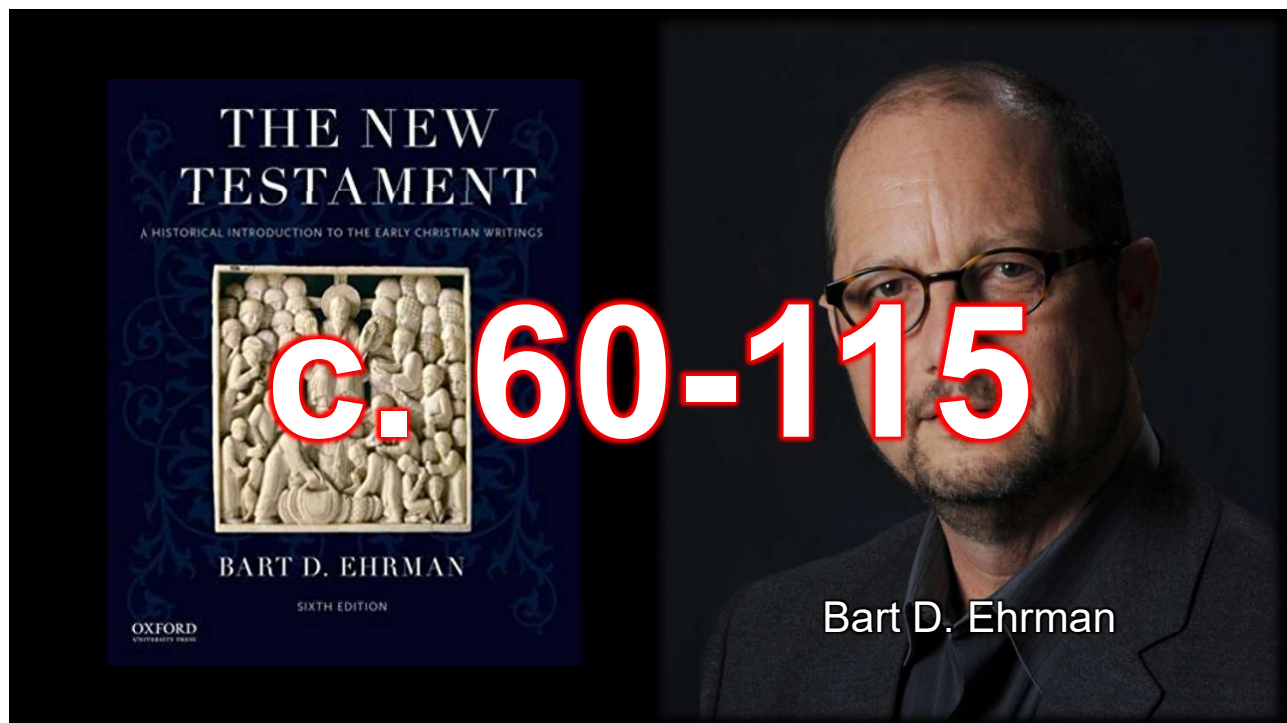
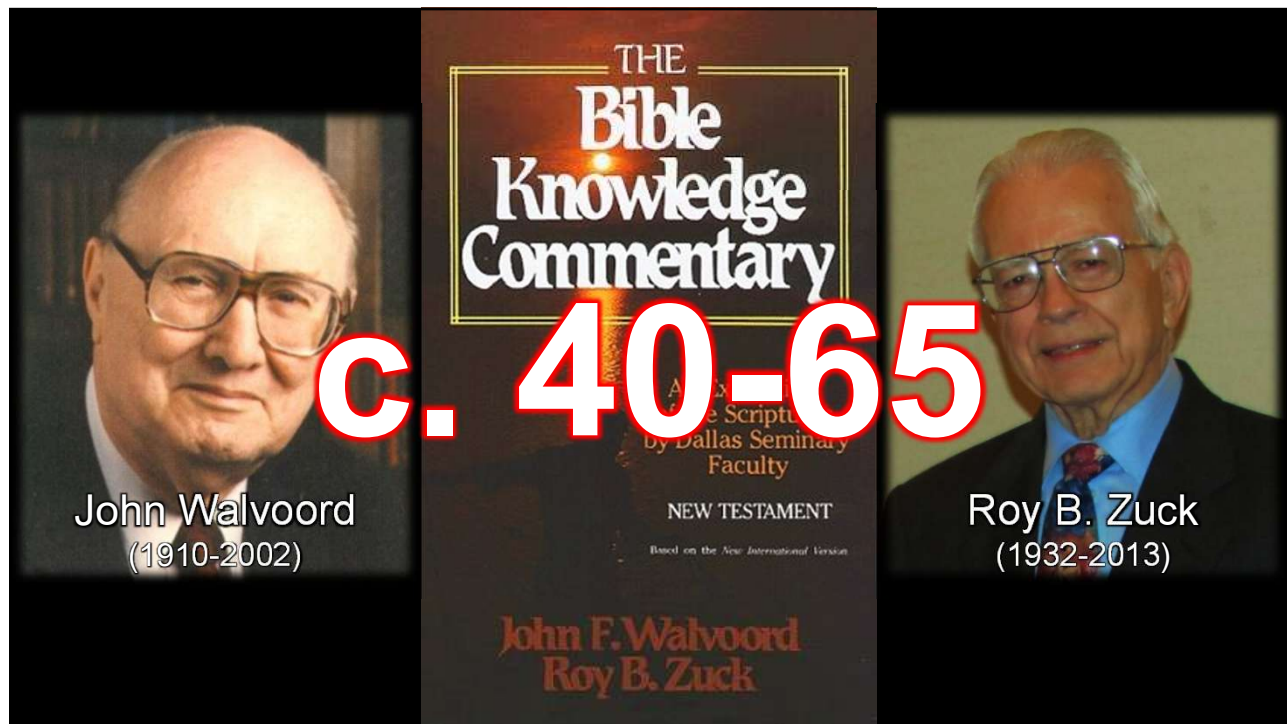
The four Gospels of the New Testament were attested to long before Constantine and Nicaea.

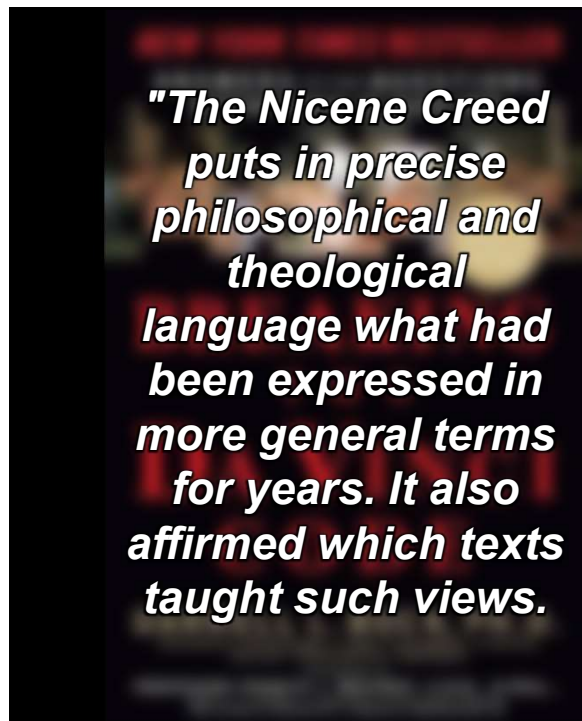
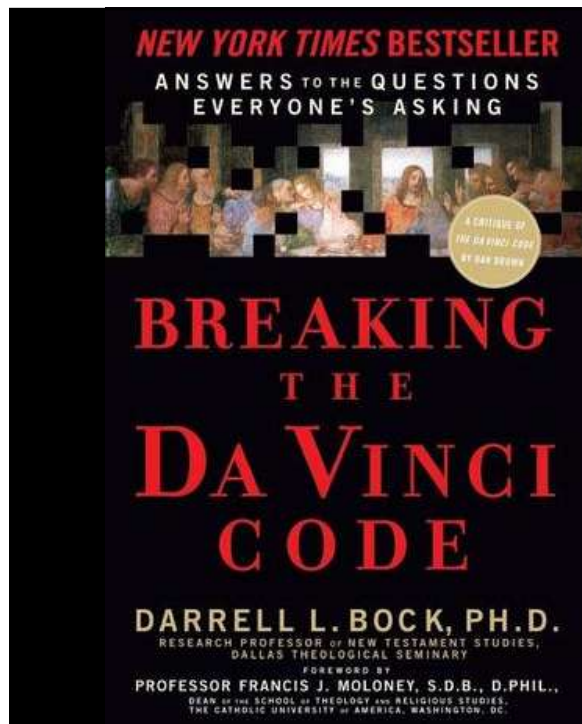


Response

- ❖ *Epistle of Barnabas (c. 70-79)*
- ❖ *Didache (c. 70-130)*
- ❖ *Papias (c. 70-163) Interpretation of the Oracles of the Lord*
- ❖ *Josephus' Antiquities (93-94)*
- ❖ *Clement of Rome (c. 95-97) Epistle to the Corinthians*
- ❖ *Epistles of Ignatius (c. 110-117)*
- ❖ *Irenaeus (c. 130-202) Against Heresies*
- ❖ *Marcion (c. 140)*
- ❖ *Origen (AD 185-254) Homily on Luke*
- ❖ *Muratorian Canon (late 2nd Century)*







"What is more, the four Gospels highlighted at this council had been solidly established and recognized in these communities for more than a century before Nicaea."



Darrell L. Bock

"The vote at Nicaea, rather than establishing the church's beliefs, affirmed and officially recognized what was already the church's dominant view."

[Breaking the Da Vinci Code: Answers to the Questions Everyone's Asking (Nashville: Thomas Nelson Publishers, 2004), 102]



Darrell L. Bock

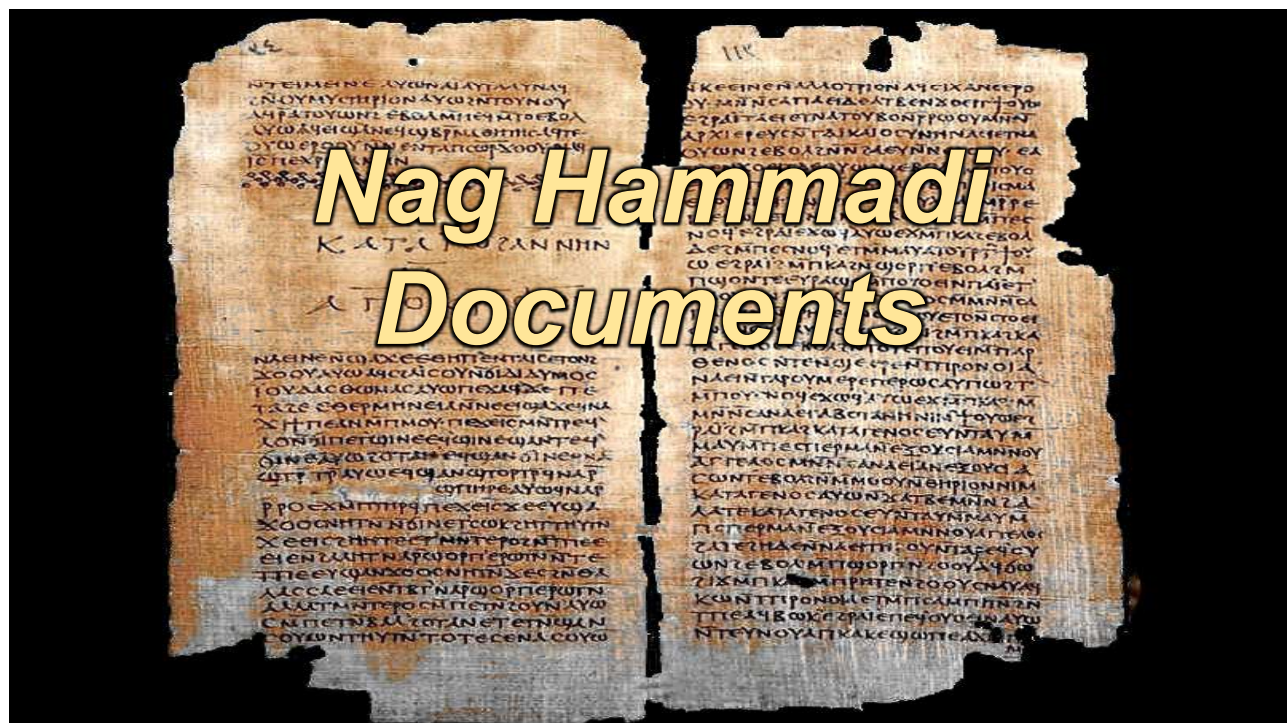
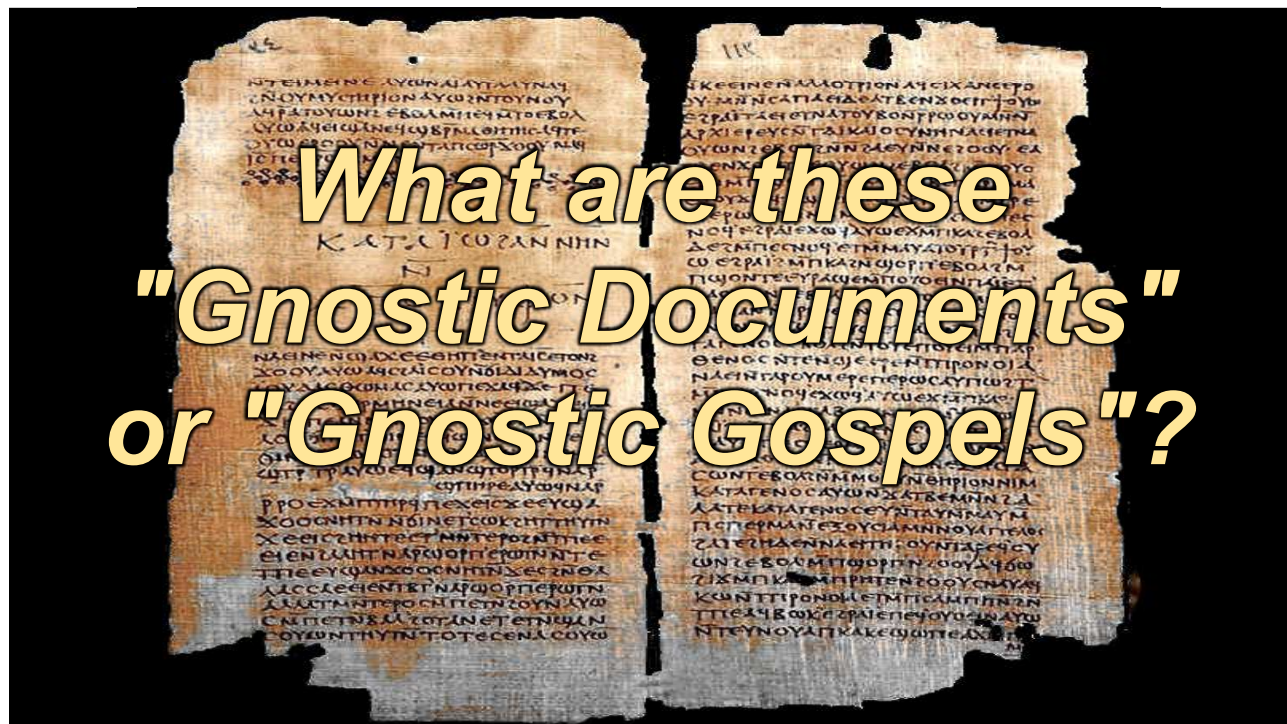


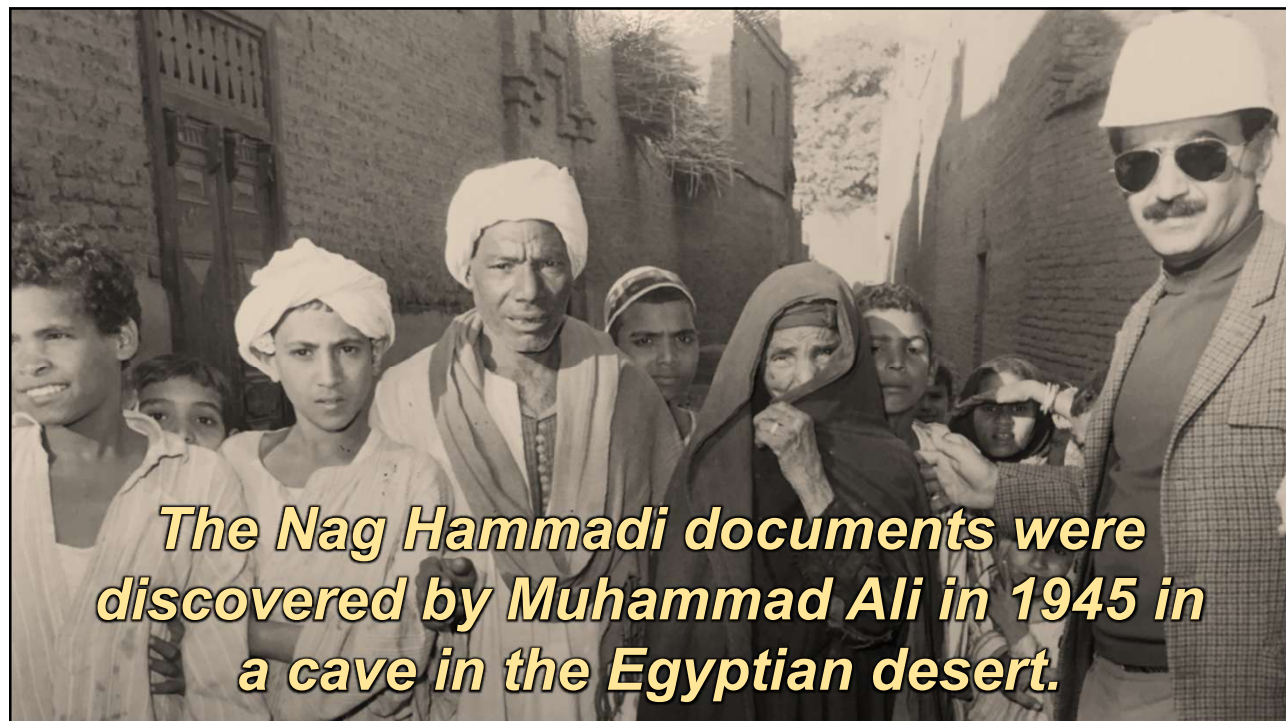
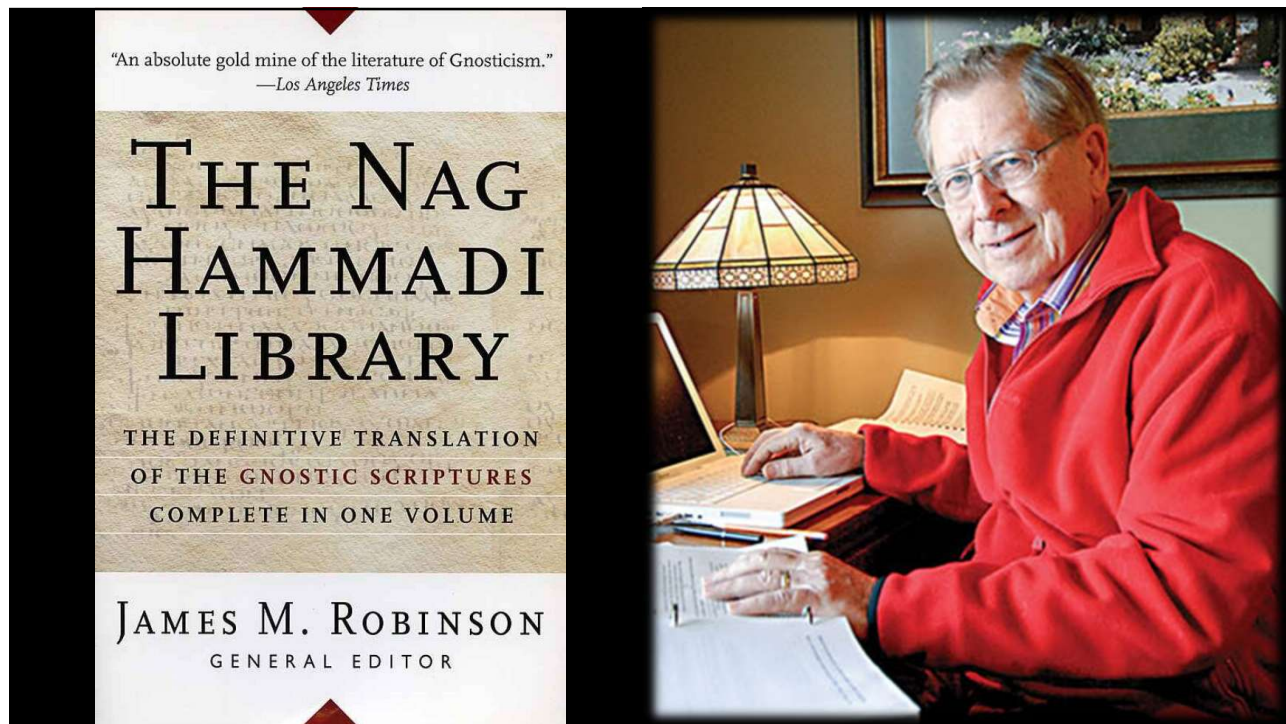
The story of Jesus is more accurately contained within the Gnostic documents than in the New Testament. These Gnostic documents show a mere human Jesus.



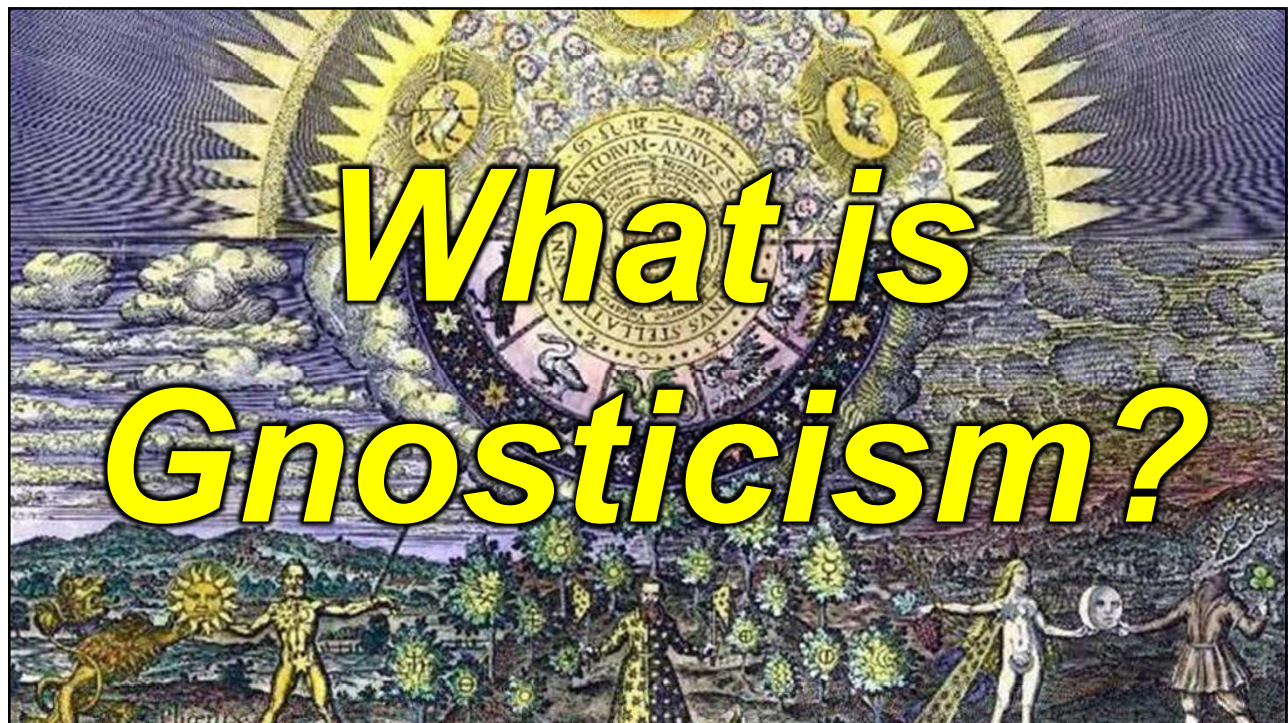
The gnostic documents are later than the New Testament. They show a cosmic non-human Jesus.

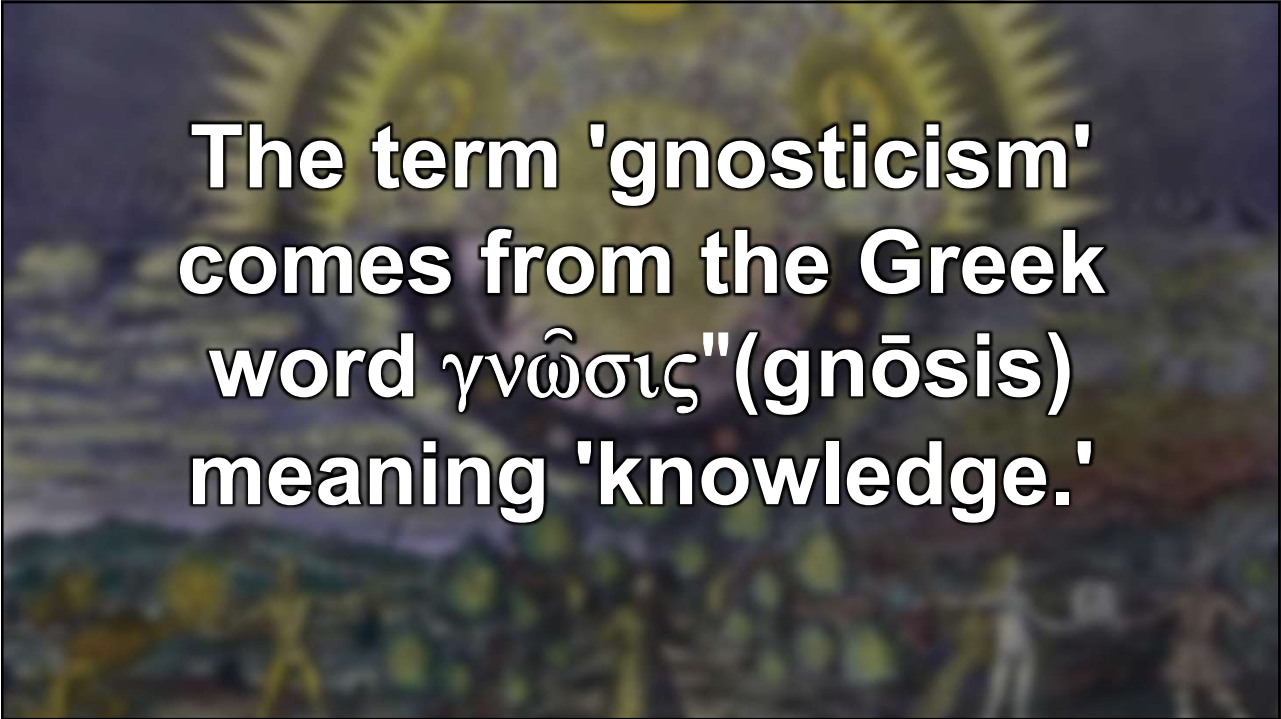
Response



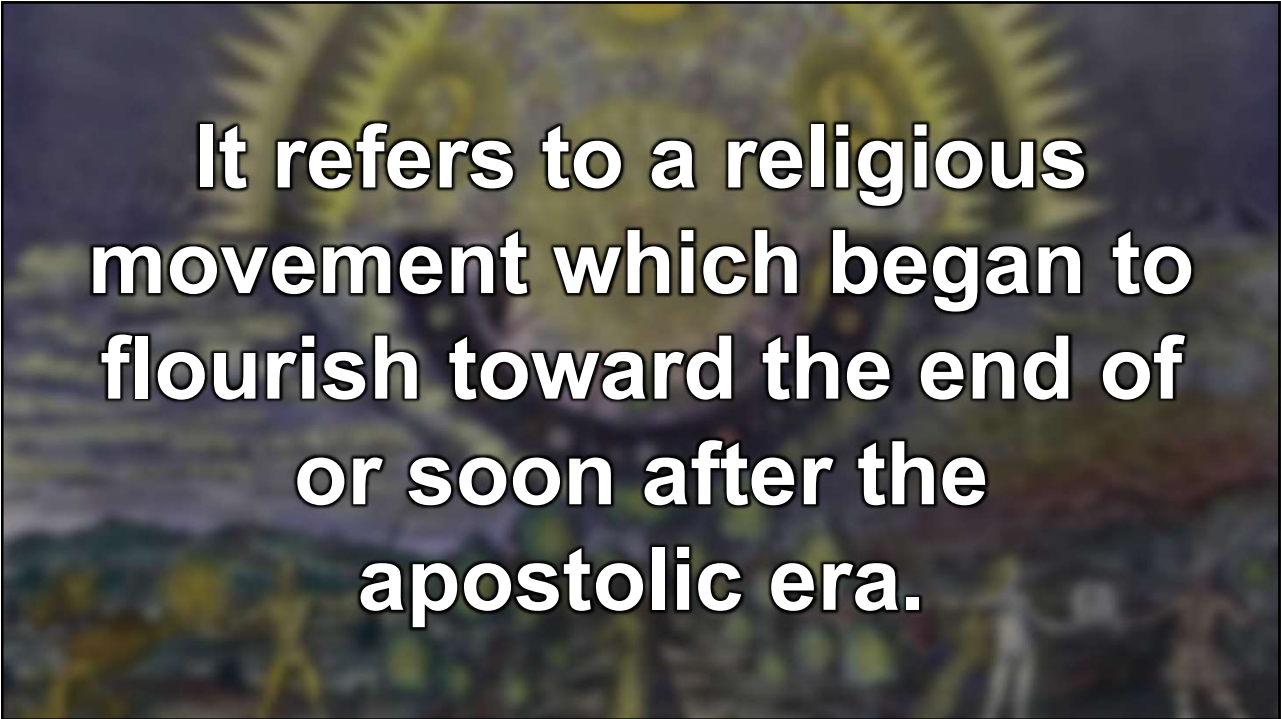


They are 8th Century
Coptic translations of
original Greek documents
dating from the 2nd to the
4th Centuries.

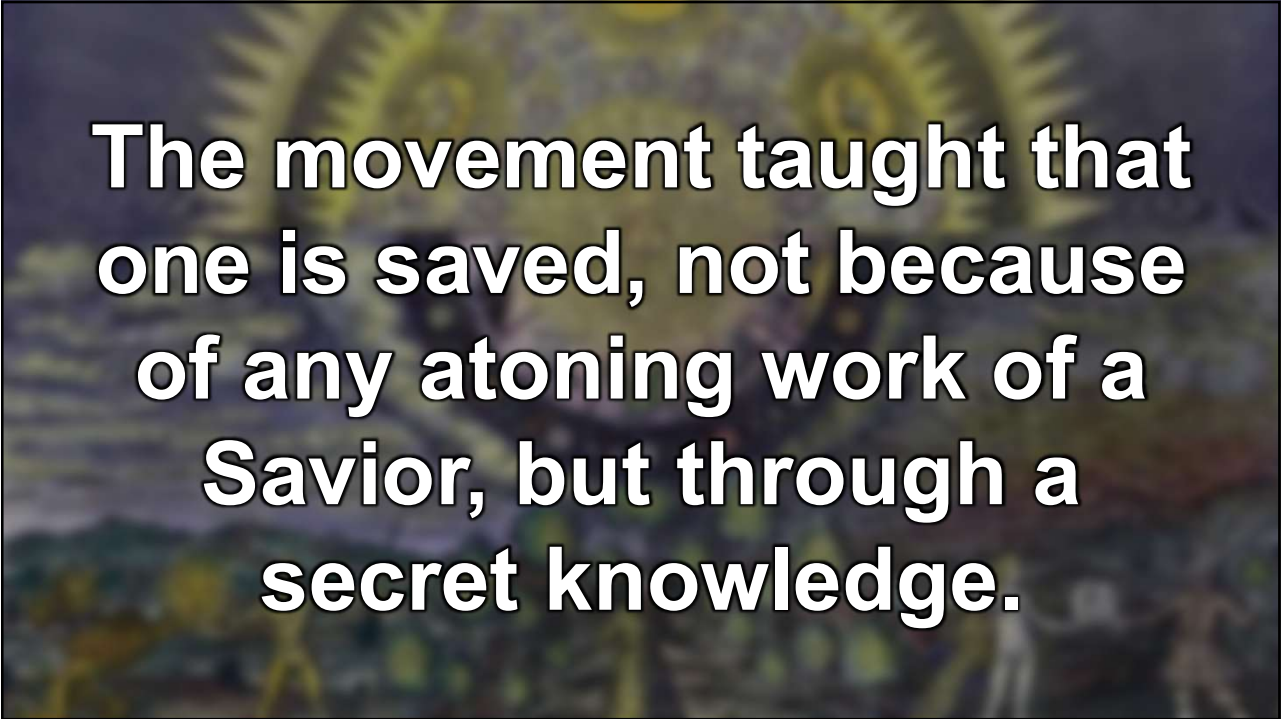




The term 'gnosticism' comes from the Greek word γνῶσις (gnōsis) meaning 'knowledge.'



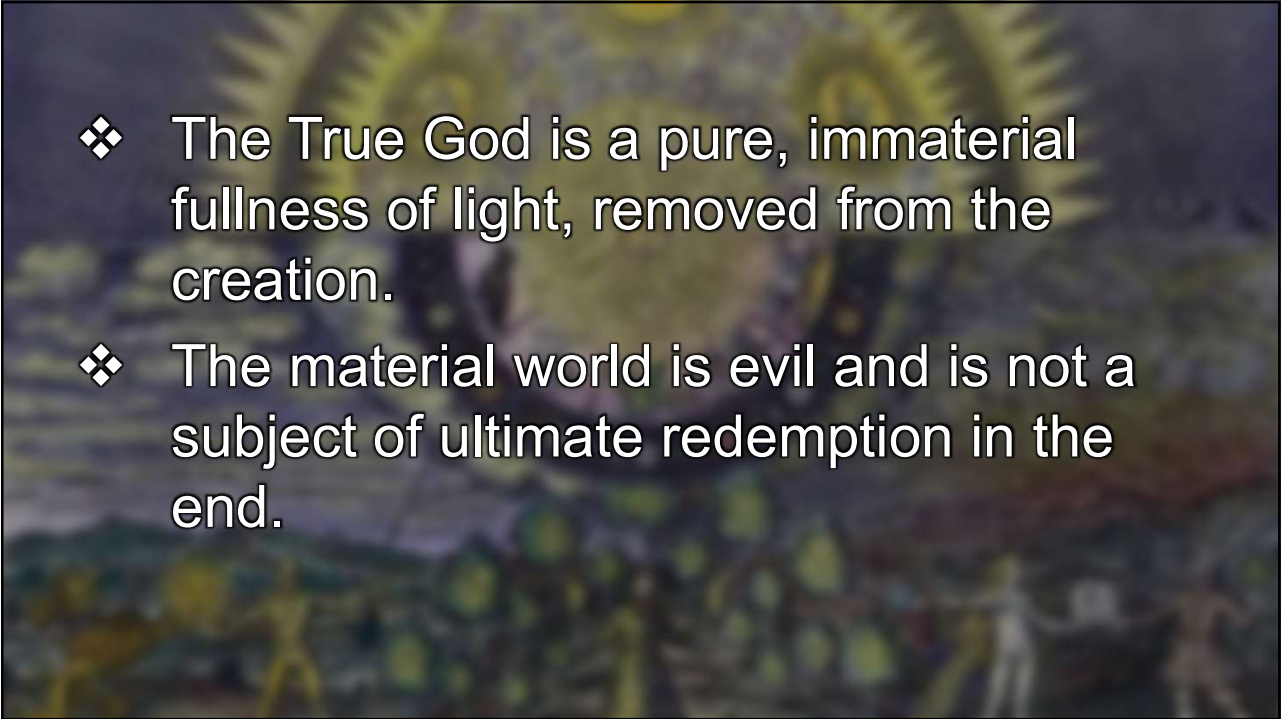
It refers to a religious movement which began to flourish toward the end of or soon after the apostolic era.

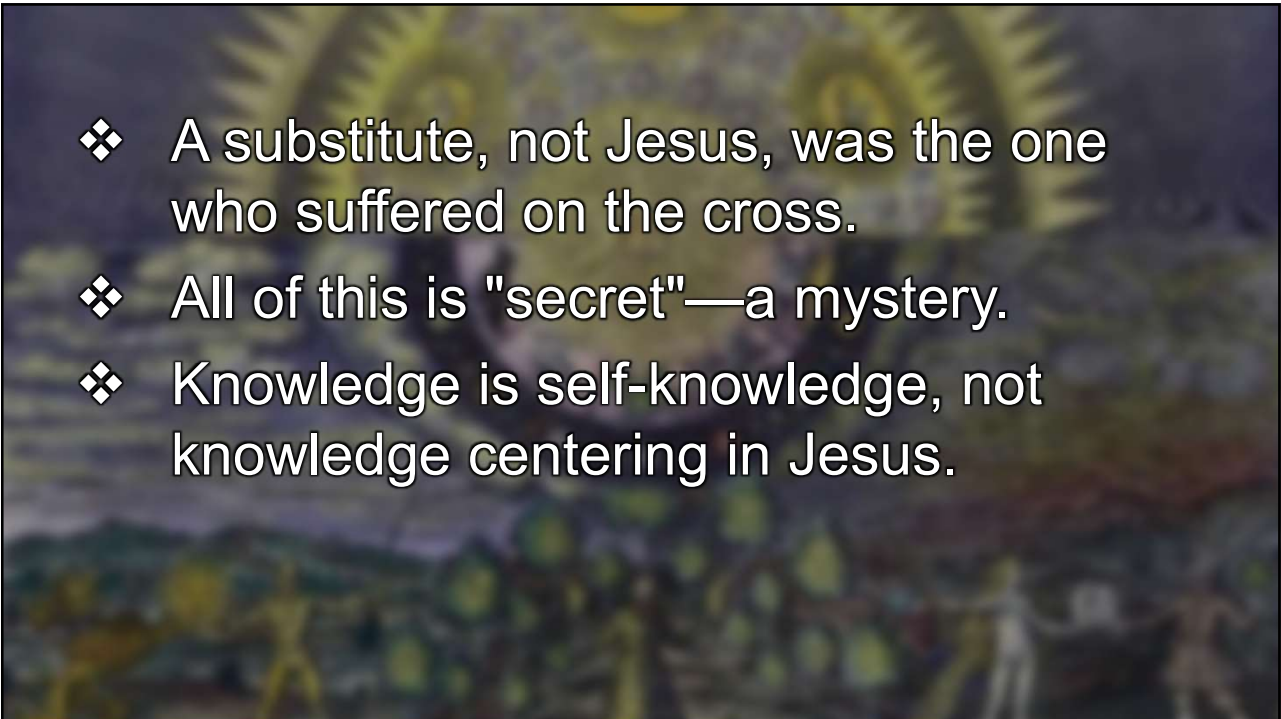


The movement taught that one is saved, not because of any atoning work of a Savior, but through a secret knowledge.



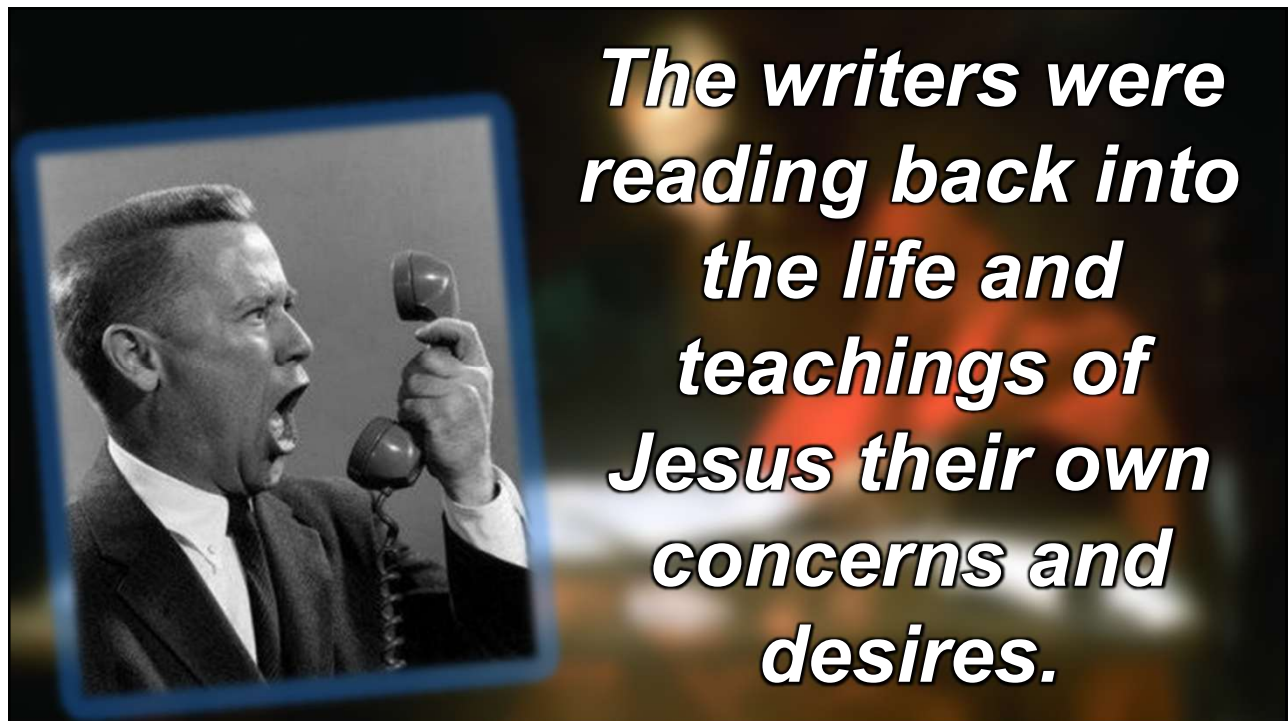
Some Tenets of Gnosticism

- 
- ❖ The True God is a pure, immaterial fullness of light, removed from the creation.
 - ❖ The material world is evil and is not a subject of ultimate redemption in the end.

- 
- ❖ A substitute, not Jesus, was the one who suffered on the cross.
 - ❖ All of this is "secret"—a mystery.
 - ❖ Knowledge is self-knowledge, not knowledge centering in Jesus.

∞ Conclusion ∞

The evidence shows that traditional view of the deity of Jesus (Jesus is both human and divine) predates the later gnostic view of Jesus (Jesus was not human).



***The writers were
reading back into
the life and
teachings of
Jesus their own
concerns and
desires.***



Response

The presence of irrelevant material, the lack of relevant material, and the presence of counterproductive material indicate that the writers were not merely reading back into the life of Jesus.



Response

The presence of irrelevant material, the lack of relevant material, and the presence of counterproductive material indicate that the writers were not merely reading back into the life of Jesus.

If the disciples or the early church invented the story of Jesus Christ, why would the story include elements that were unimportant to them?

Jesus' Sabbath controversies with the Pharisees

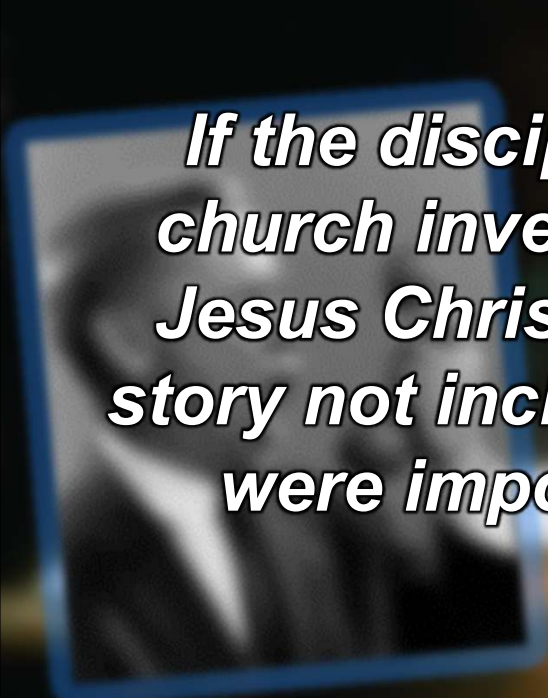




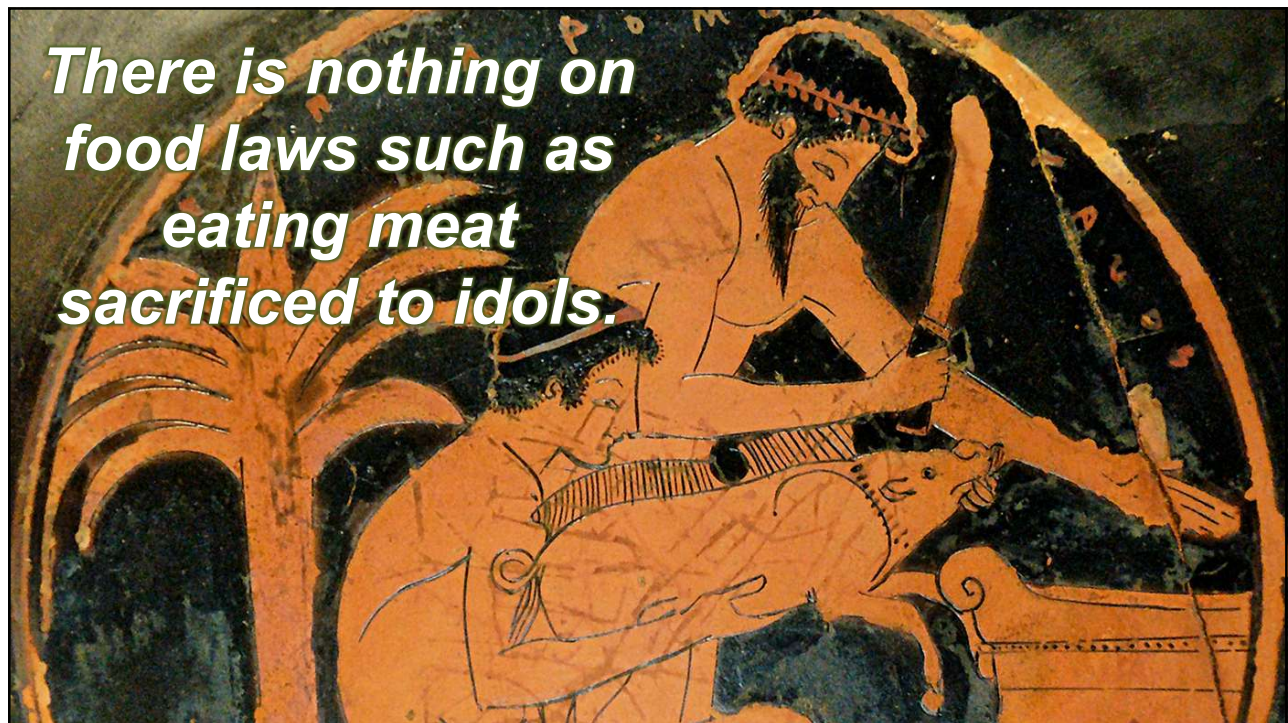
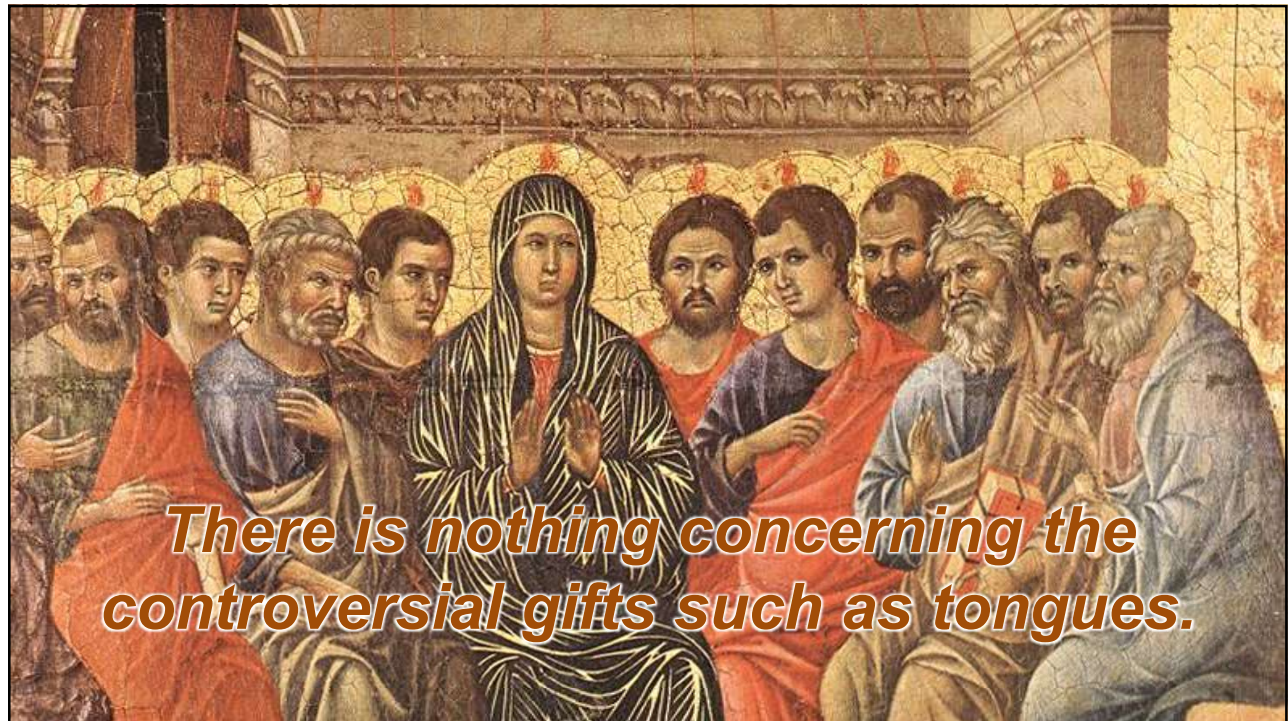


Response

The presence of irrelevant material, the lack of relevant material, and the presence of counterproductive material indicate that the writers were not merely reading back into the life of Jesus.



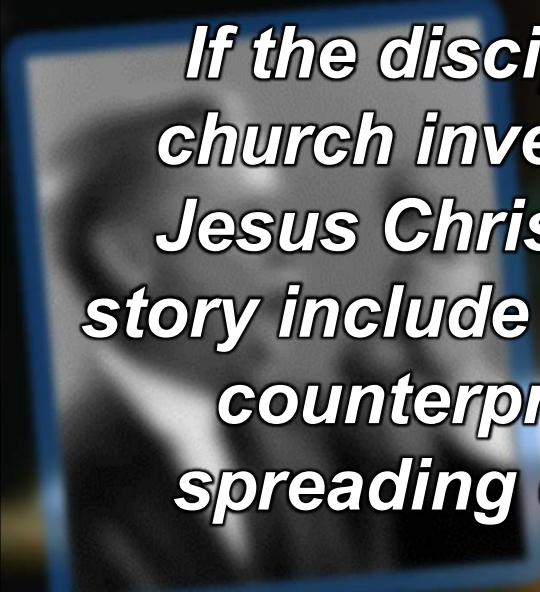
If the disciples or the early church invented the story of Jesus Christ, why would the story not include elements that were important to them?



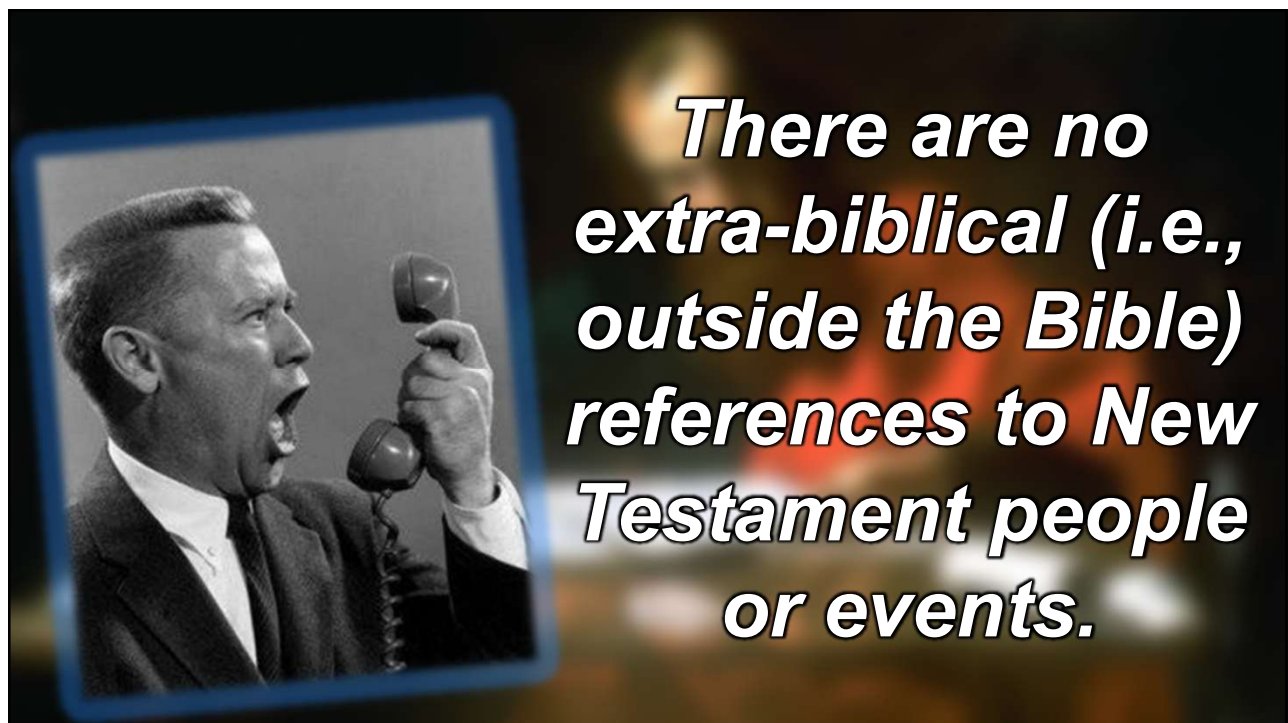
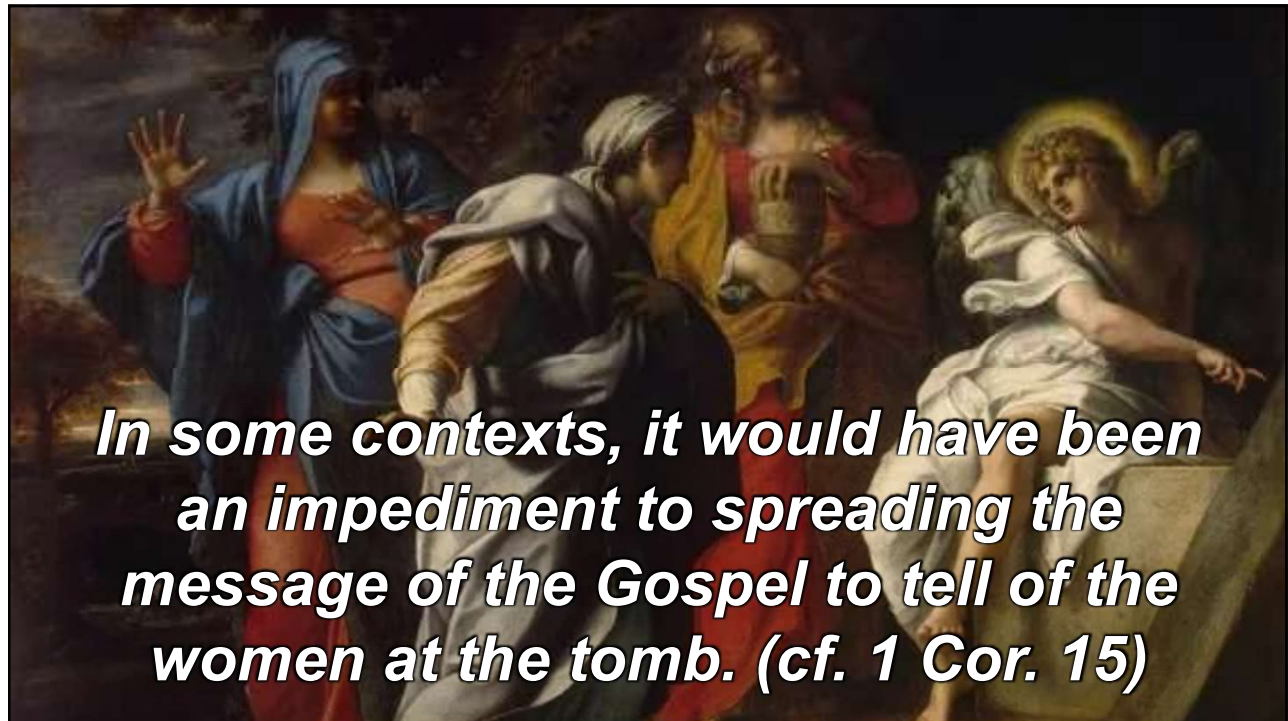


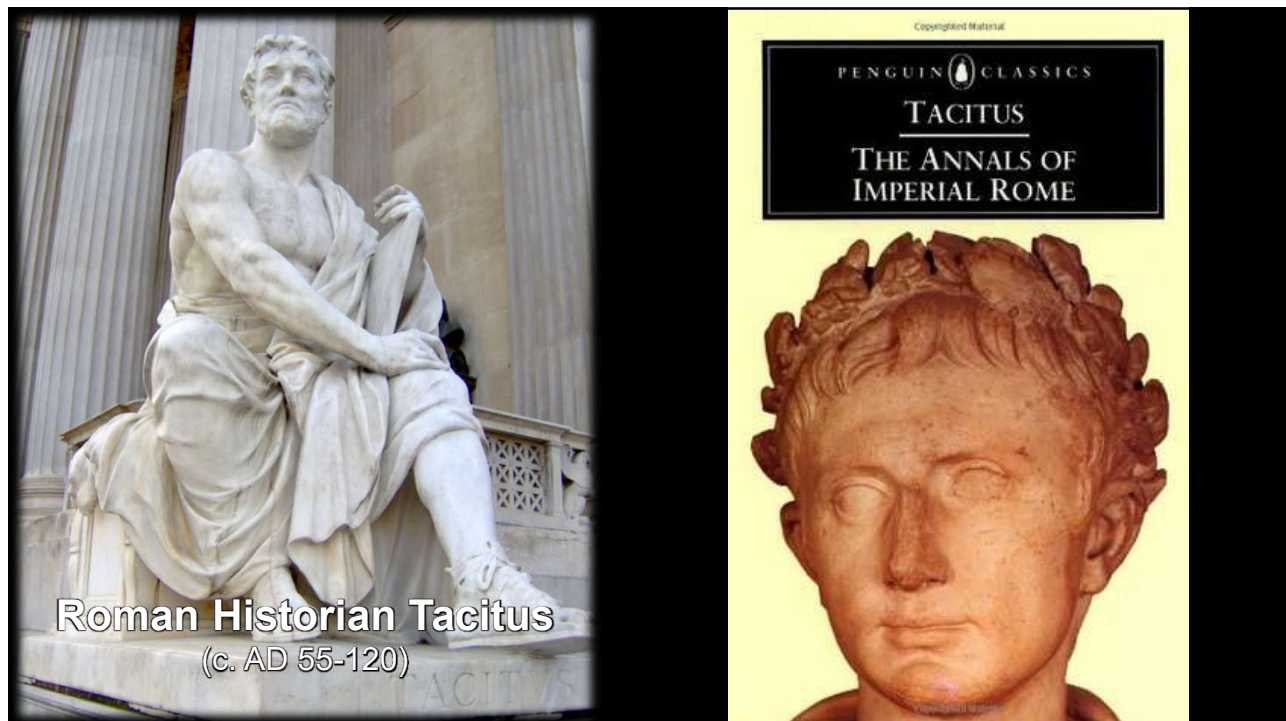
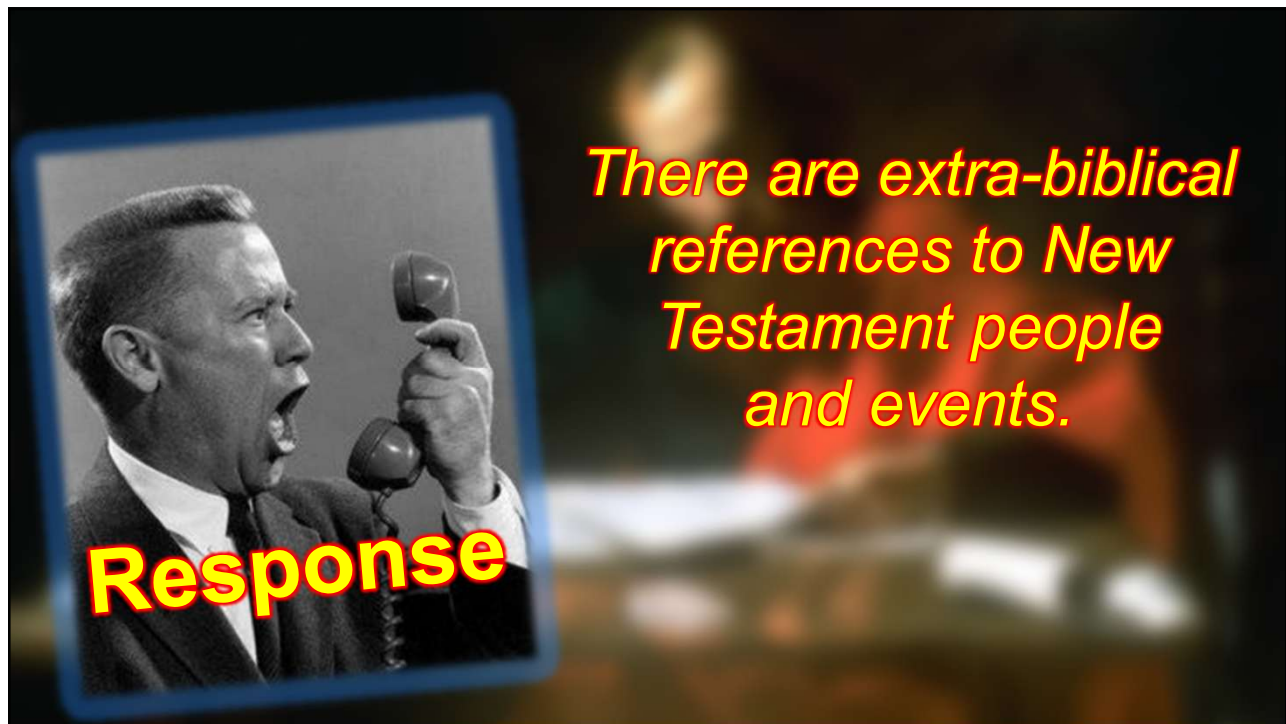
Response

*The presence of irrelevant material, the lack of relevant material, and **the presence of counterproductive material** indicate that the writers were not merely reading back into the life of Jesus.*



If the disciples or the early church invented the story of Jesus Christ, why would the story include elements that were counterproductive to the spreading of the message?

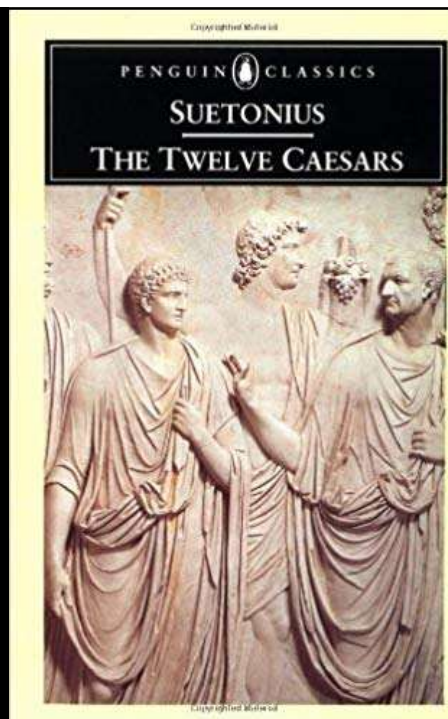




But neither human resources, nor imperial munificence, nor appeasement of the gods, eliminated sinister suspicions that the fire had been instigated. To suppress this rumour, Nero fabricated scapegoats – and punished with every refinement the notoriously depraved Christians (as they were popularly called). Their originator, Christ, had been executed in Tiberius' reign by the governor of Judaea, Pontius Pilatus.¹ But in spite of this temporary setback the deadly superstition had broken out afresh, not only in Judaea (where the mischief had started) but even in Rome. All degraded and shameful practices collect and flourish in the capital.



Roman Historian Suetonius
(c. AD 69-126)



tion of their faults. In granting the Trojans, as founders of the Roman race, perpetual exemption from tribute, he supported his act by reading aloud an ancient letter written in Greek to King Seleucus, from the Senate and People of Rome, with a promise of loyal friendship on condition that Seleucus should 'keep their Trojan kinsfolk free from all imposts'. Because the Jews at Rome caused continuous disturbances at the instigation of Chrestus,¹ he expelled them from the city. When the German envoys first visited the Theatre, they took their seats among the common people, but, noticing the Parthian and Armenian

tion of their faults. In granting the Trojans, as founders of the Roman race, perpetual exemption from tribute, he supported his act by reading aloud an ancient letter written in Greek to King Seleucus, from the Senate and People of Rome, with a promise of loyal friendship on condition that Seleucus should 'keep their Trojan kinsfolk free from all imposts'. Because the Jews at Rome caused continuous disturbances at the instigation of Chrestus,¹ he expelled them from the city. When the German envoys first visited the Theatre, they took their seats among the common people, but, noticing the Parthian and Armenian

Crestus = Christ

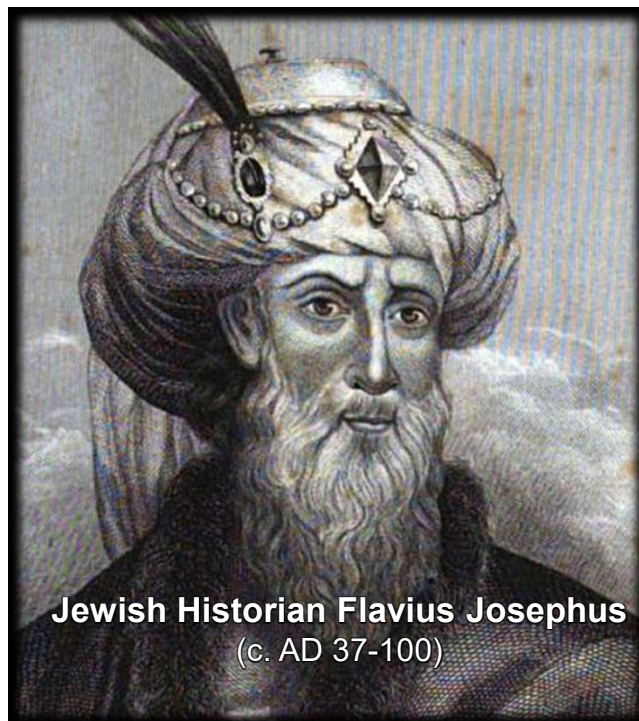
he = Claudius

them = the Jews

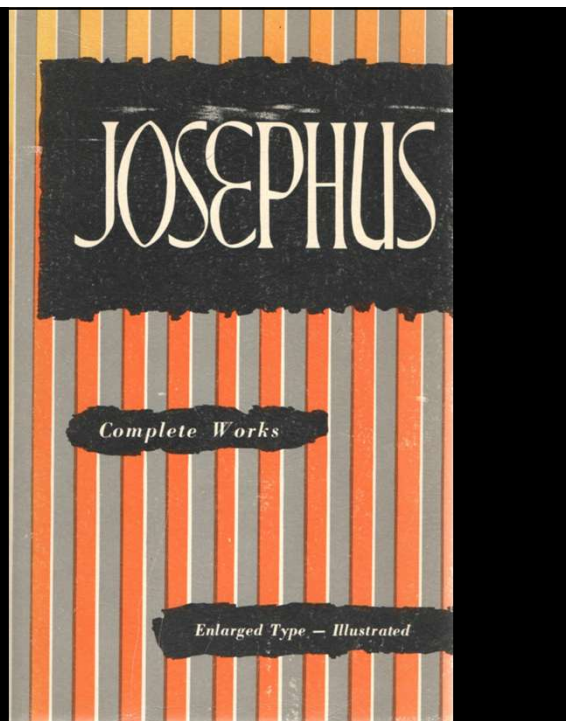
... he expelled them from the city."

cf. Acts 18:1-2 "After these things Paul departed from Athens and went to Corinth. And he found a certain Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome); and he came to them."

Because the Jews at Rome caused continuous disturbances at the instigation of Chrestus,¹ he expelled them from the city.



Jewish Historian Flavius Josephus
(c. AD 37-100)



JOSEPHUS

Complete Works

Enlarged Type — Illustrated

Antiquities of the Jews
 Book XVIII, Chapter V, Section 2
On the martyrdom of James

"Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrim of the judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others and when he had formed an accusation against them as breakers of the law he delivered them to be stoned."

Antiquities of the Jews
 Book XX, Chapter IX, Section 1
On John the Baptist

"Now, some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist; for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God,

Antiquities of the Jews
 Book XVIII, Chapter V, Section 2
 On Jesus

"Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrin of the judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others and when he had formed an accusation against them as breakers of the law he delivered them to be stoned."

Antiquities of the Jews
 Book XX, Chapter IX, Section 1
 On Jesus (with alleged Christian interpolations)

"Now, there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ; and when Pilate,

Antiquities of the Jews
Book XX, Chapter IX, Section 1

On Jesus (with alleged Christian interpolations)

"at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day."

Antiquities of the Jews
Book XX, Chapter IX, Section 1

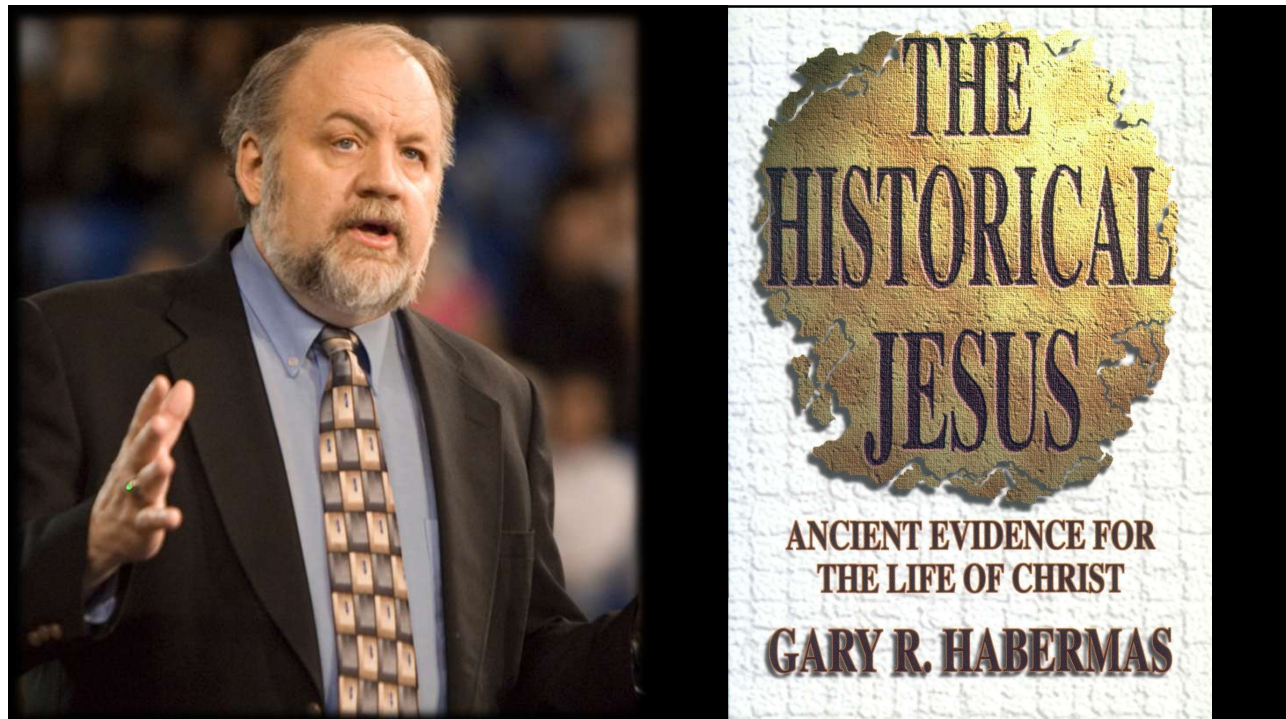
On Jesus (without alleged Christian interpolations)

"At this time there was a wise man who was called Jesus. His conduct was good and (he) was known to be virtuous. And many people from among the Jews and the other nations became his disciples. Pilate condemned him to be crucified and to die."

Antiquities of the Jews
Book XX, Chapter IX, Section 1

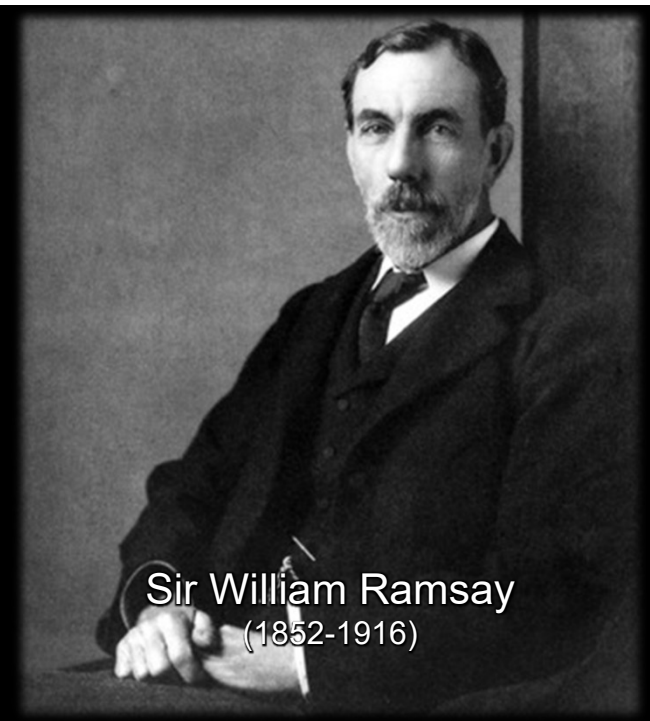
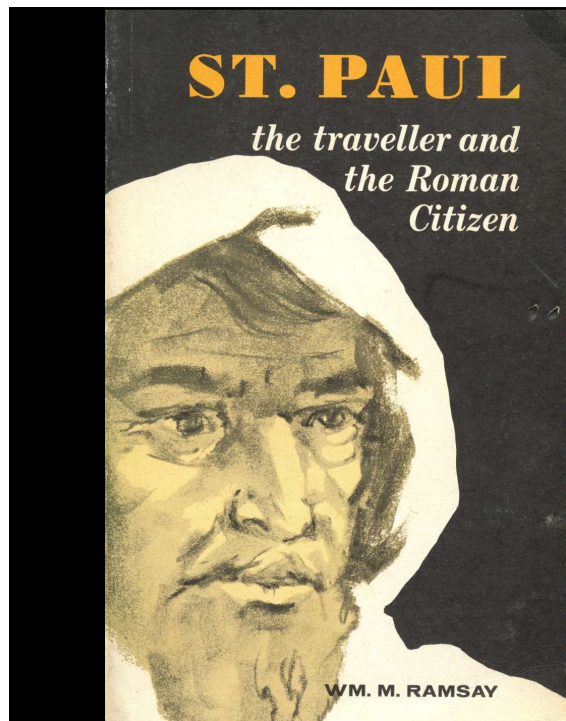
On Jesus (without alleged Christian interpolations)

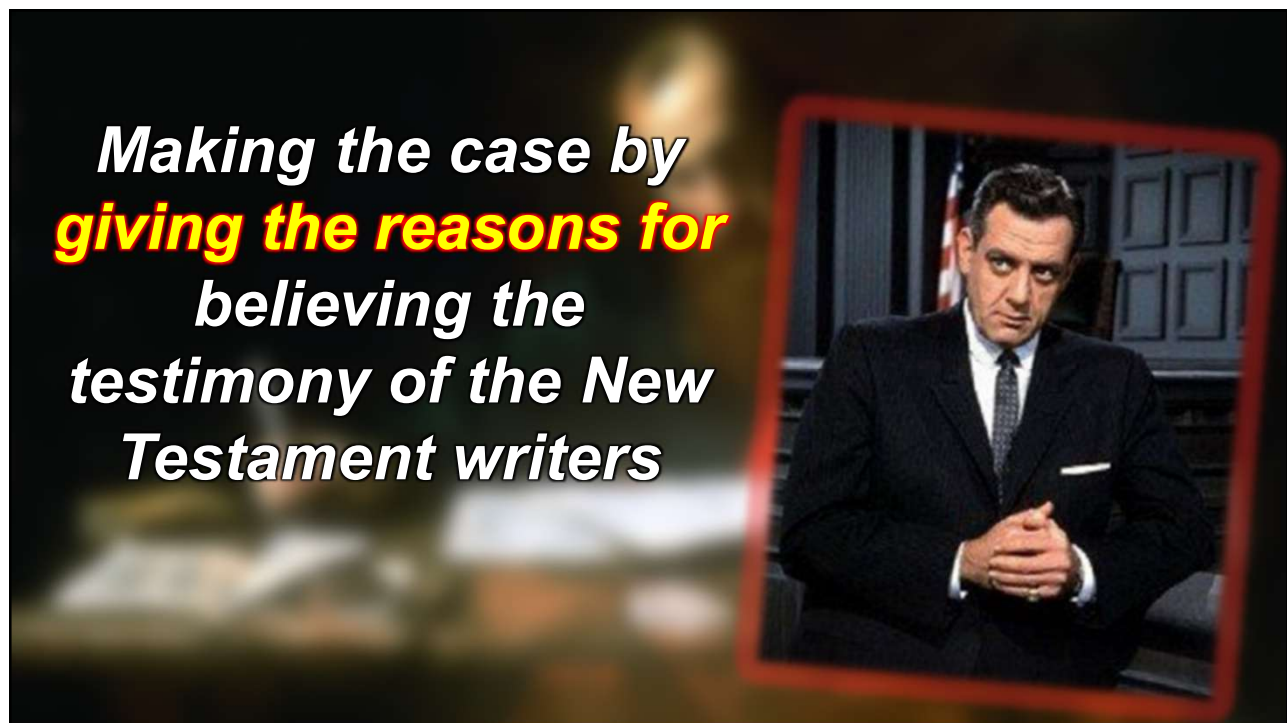
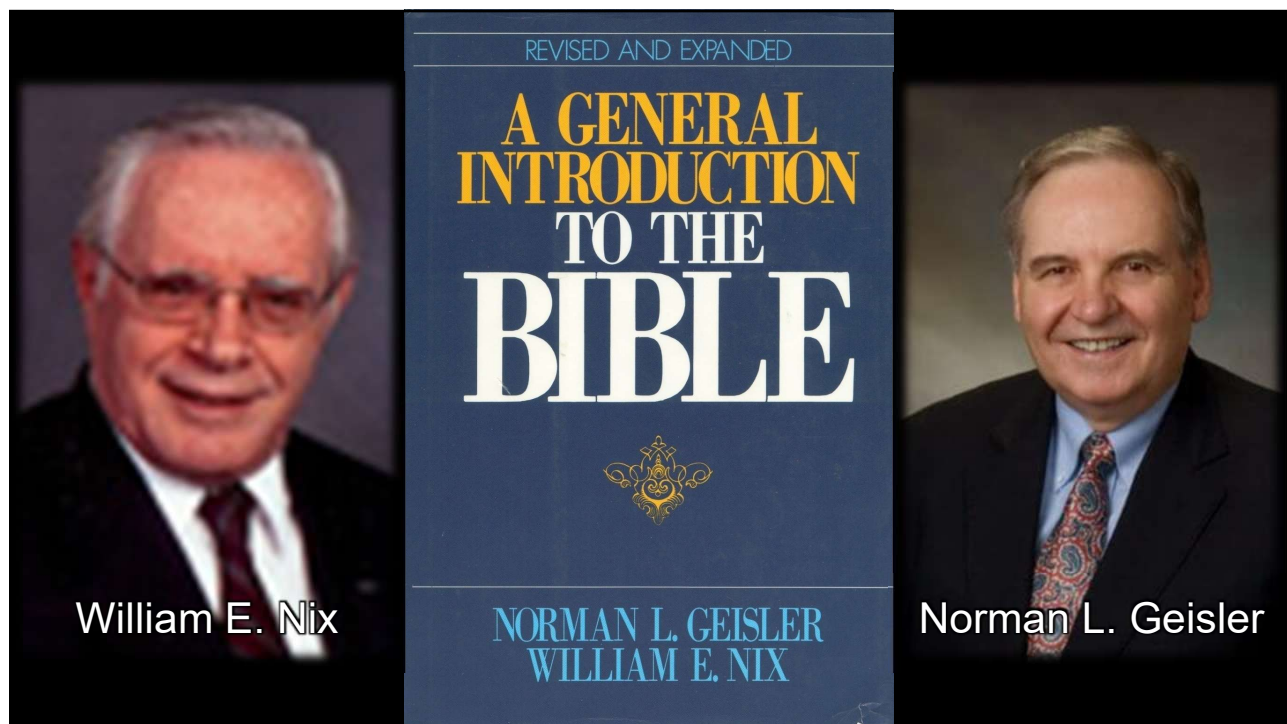
"But those who had become his disciples did not abandon his discipleship. They reported that he had appeared to them three days after his crucifixion, and that he was alive; accordingly he was perhaps the Messiah, concerning whom the prophets have recounted wonders."



References to New Testament People and Events Outside the Bible

- | | |
|----------------------------|---|
| • <i>Thallus</i> | • <i>Lucian</i> |
| • <i>Pliny the Younger</i> | • <i>Mara Bar-Serapion</i> |
| • <i>Emperor Trajan</i> | • <i>the lost work "Acts of Pontius Pilate" quoted by Justin Martyr in AD 150</i> |
| • <i>Emperor Hadrian</i> | |
| • <i>The Talmud</i> | |





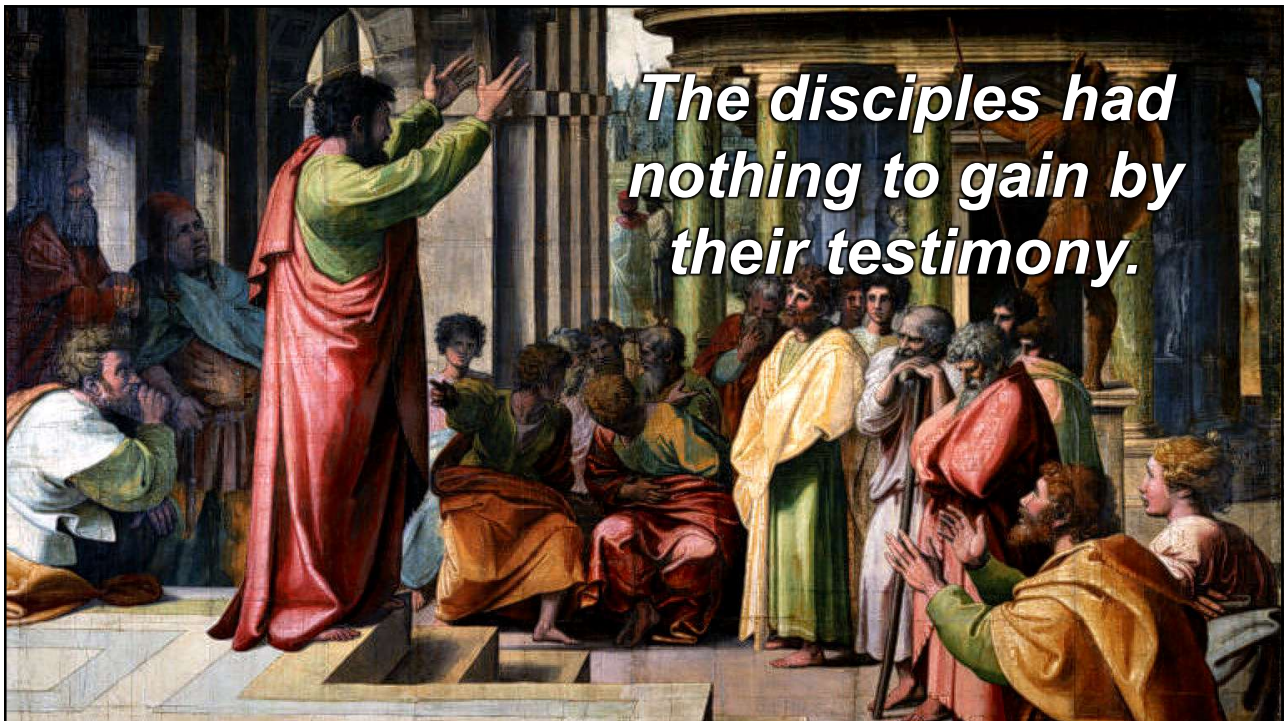
***The testimony
is from
contemporary
eyewitnesses to
the events.***



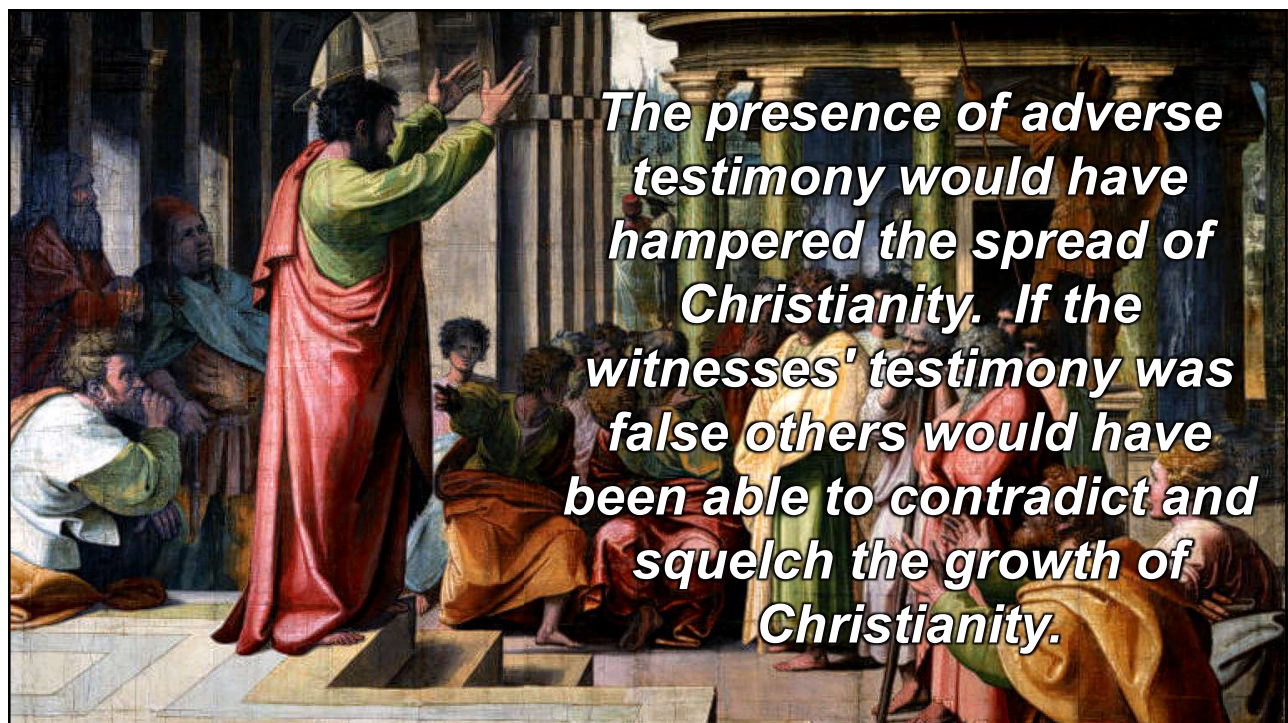
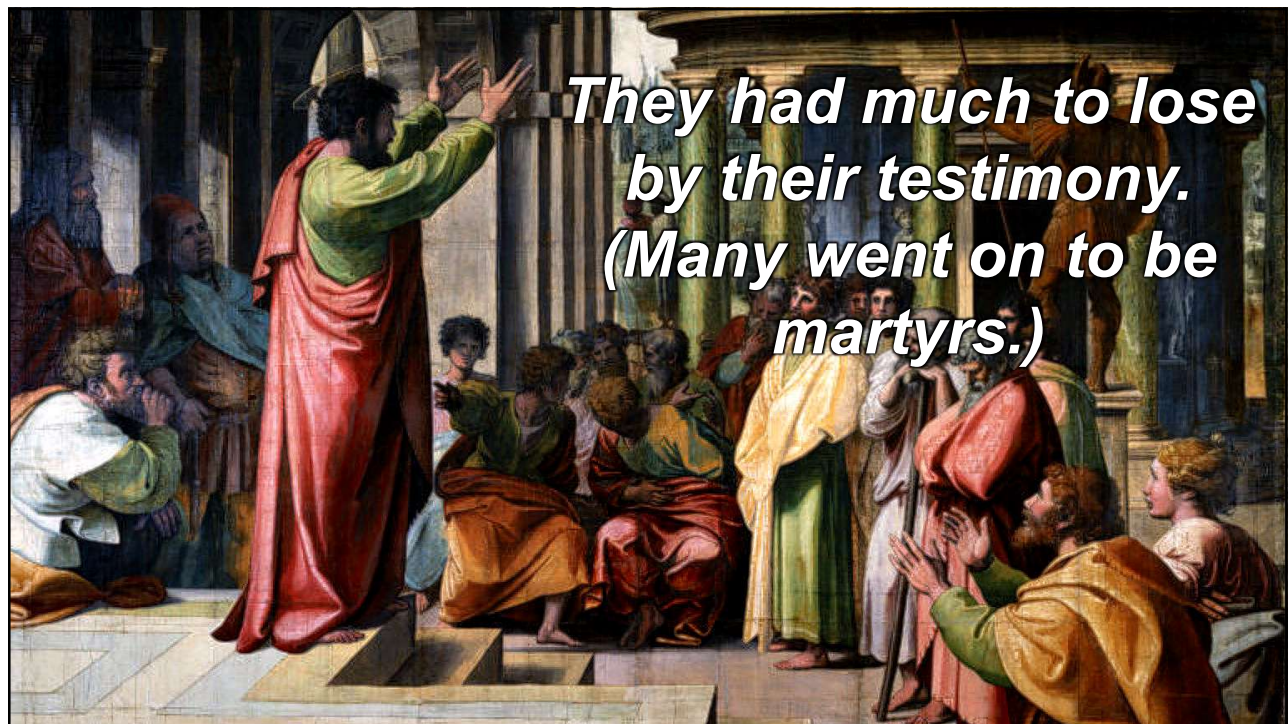
***The testimony
is accurately
reported in the
manuscript
tradition.***



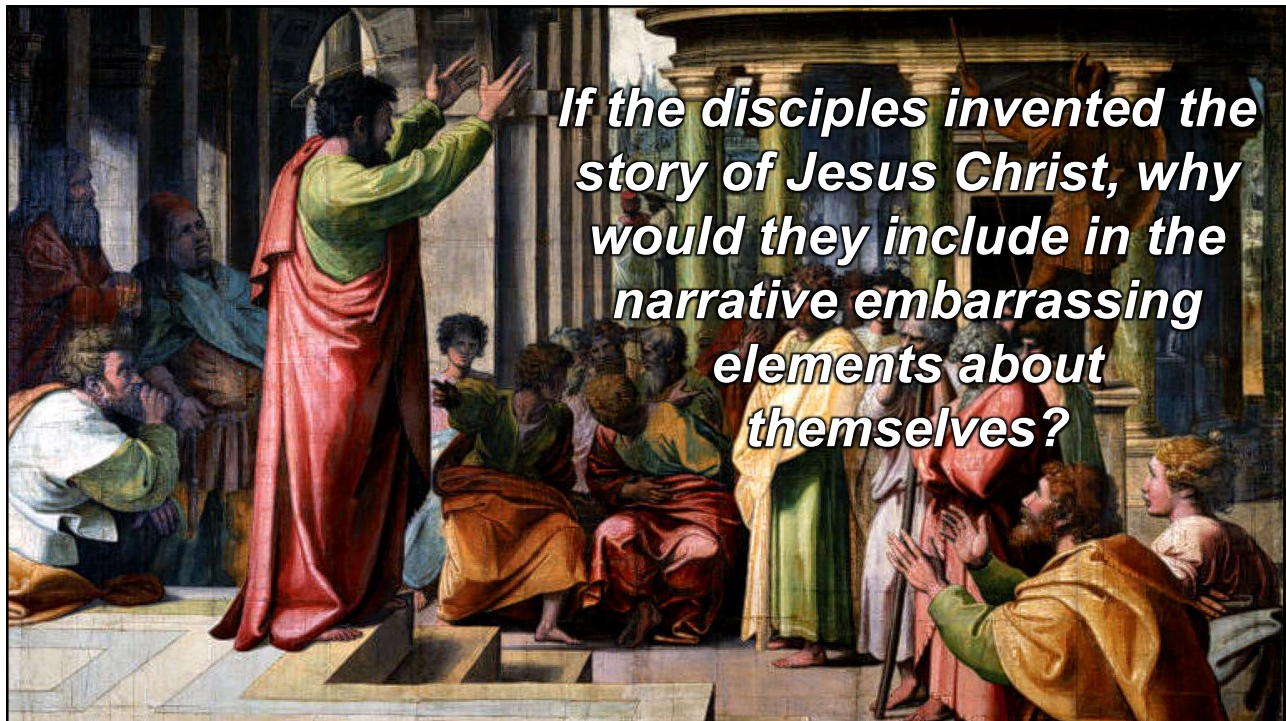
It is reasonable to believe that the witnesses were willing and able to tell the truth.



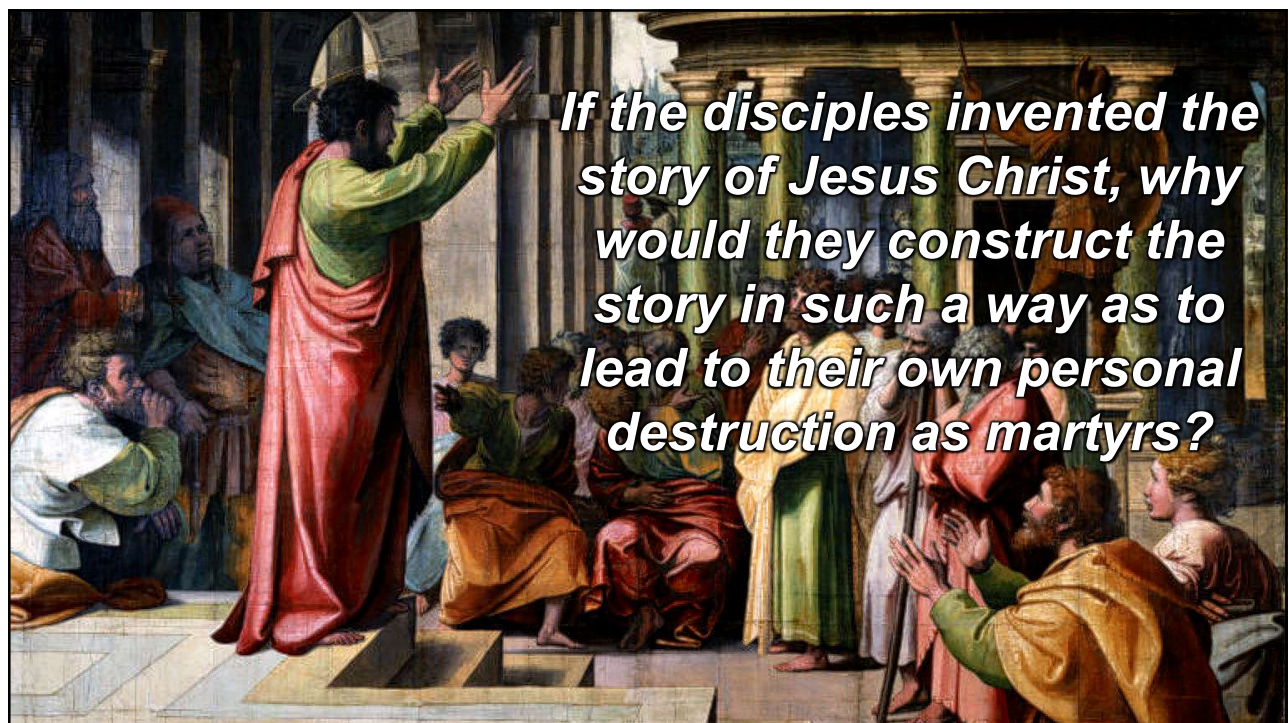
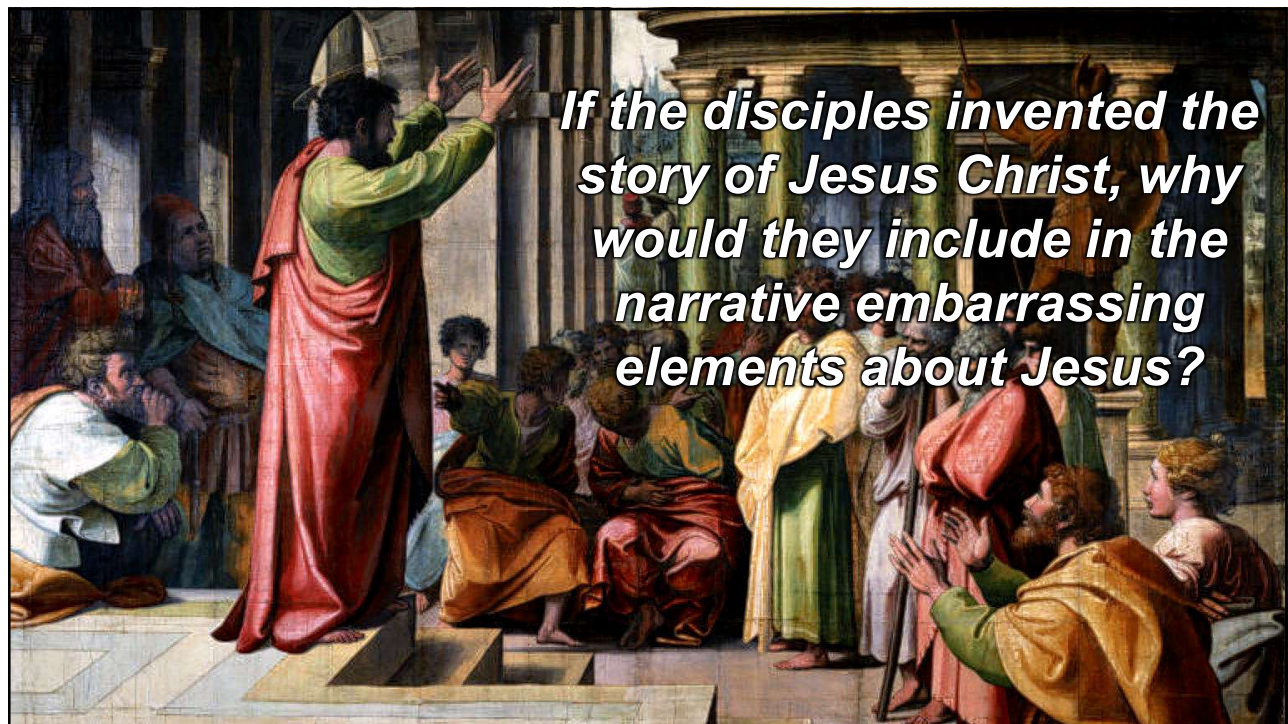
The disciples had nothing to gain by their testimony.



***The Gospels bear
the earmarks of
historicity.***



***If the disciples invented the
story of Jesus Christ, why
would they include in the
narrative embarrassing
elements about
themselves?***



Archaeology testifies of the historicity of the Bible.



The Testimony of Archeology

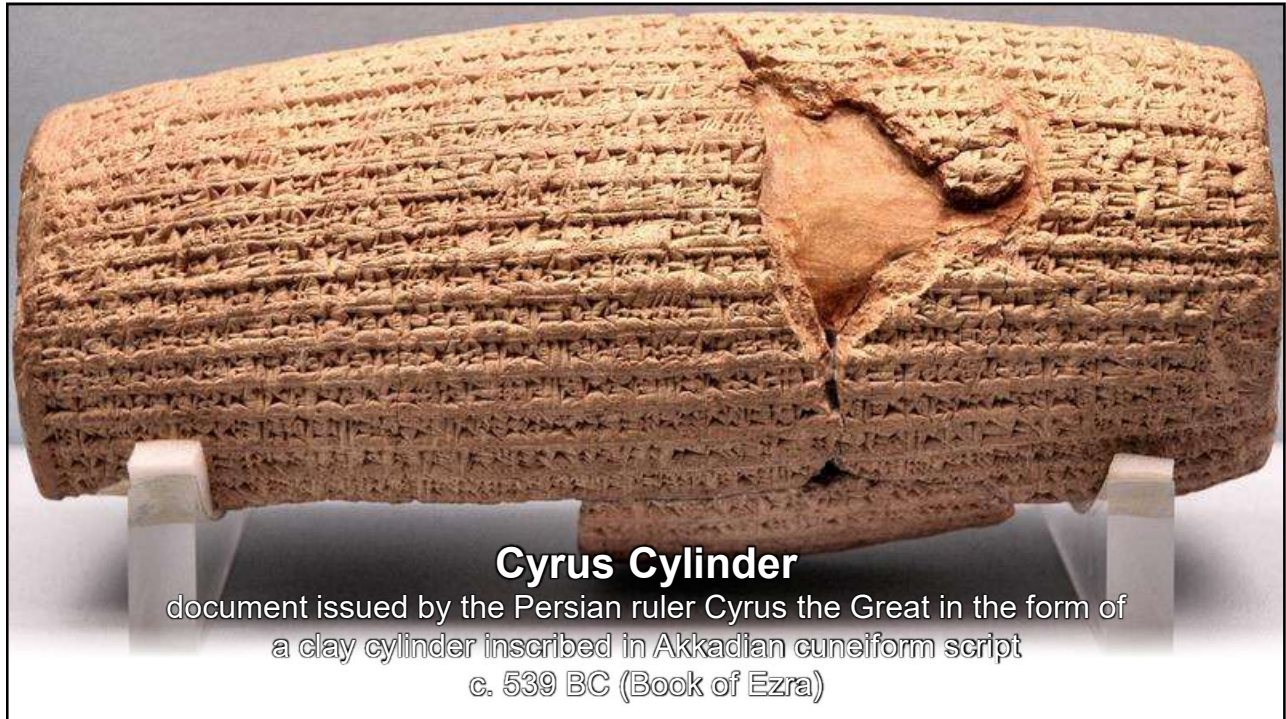
- | | |
|--|------------------------------|
| • <i>Old Testament Period</i> | • <i>Nazareth Decree</i> |
| • <i>The Ebla Tablets</i> | • <i>Theater in Ephesus</i> |
| • <i>Ossuaries</i> | • <i>Temple of Diana</i> |
| • <i>Pool of Siloam</i> | • <i>Erastus Inscription</i> |
| • <i>Pontius Pilate Inscription</i> | • <i>Galilee Boat</i> |
| • <i>Heel Bone of Crucifixion Victim</i> | • <i>Jesus Inscription</i> |
| • <i>Cities of Revelation</i> | |

The Testimony of Archeology

- *Old Testament Period*

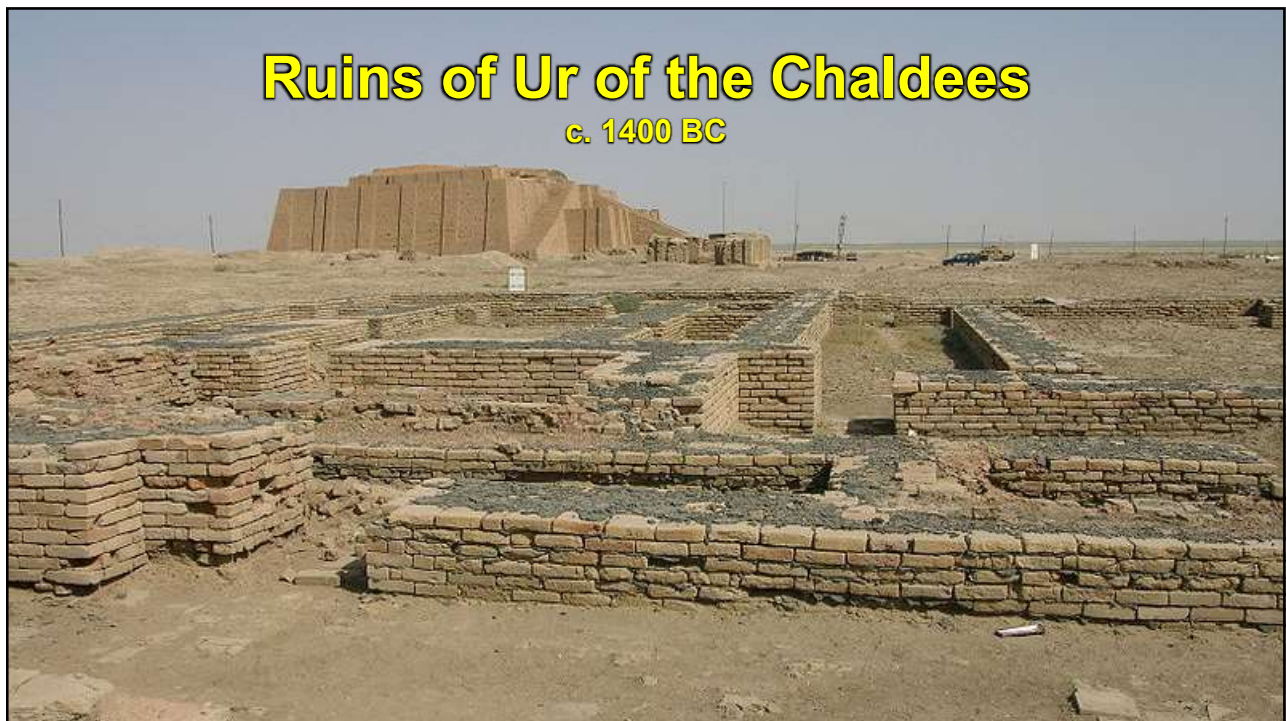


Kadesh Treaty (in Akkadian) Between
Hittite King Hattusilis and Egyptian Pharaoh Ramses II
1269 BC Gen. 23:10, Ex. 23:28



Cyrus Cylinder

document issued by the Persian ruler Cyrus the Great in the form of
a clay cylinder inscribed in Akkadian cuneiform script
c. 539 BC (Book of Ezra)



Ruins of Ur of the Chaldees

c. 1400 BC



Mesha Stele

(Ninth Century BC)

- ❖ discovered 1868
- ❖ now at the Louvre in Paris
- ❖ 3 feet tall; 2 feet wide
- ❖ ancient inscription by Mesha, King of Moab
- ❖ references Omri, King of Israel (1 Kings 16)



Kurkh Stele

(Ninth Century BC)

- ❖ discovered 1861
- ❖ now at the British Museum, London
- ❖ slightly over 7 feet tall; just under 3 feet wide
- ❖ references Ahab, King of Israel (1 Kings 16:28)



Tel Dan Stele*

(Ninth Century BC)

- ❖ discovered 1993
- ❖ now at the Israel Museum, Jerusalem
- ❖ reference the "House of David"



"House of David"

Tel Dan Stele*

(Ninth Century BC)

- ❖ discovered 1993
- ❖ now at the Israel Museum, Jerusalem
- ❖ reference the "House of David"
- ❖ reference to Ahaziah (2 Kings 22:40)



"בית דוד" "house of david" "بيت داود"

This unique Aramaic inscription, part of a stone monument commemorating the military victories of Hazael, King of Aram, contains the earliest reference to the Davidic dynasty outside the Bible. In the inscription, the king boasts of killing Jehoram of Israel and Ahaziah of "the House of David" (Judah). The text contradicts the account in the Book of Kings, according to which Jehoram and Ahaziah were killed by Jehu, who subsequently seized the throne of Israel.

"[...] and cut [...] my father went up [against him when] he fought at [...]. And my father lay down, he went to his [ancestors]. And the king of [Israel] entered previously in my father's land. [And] Hadad made me king. And Hadad went in front of me, [and] I departed from [the] seven [...] is of my kingdom, and I slew [seventy] kings, who harnessed thousands of chariots and thousands of horsemen [for horses]. I killed Jehoram son of [Ahaz] king of Israel, and I killed [Ahaz]jahu son of [Jehoram king] of the **House of David**. And I set [their towns into ruins and turned] their land into [desolation [...]] other [...] and Jehu ruled over Israel [...] and I laid siege upon [...]."

Monumental inscription
Dan, 9th century BCE, basalt

BM 1993.0102.1996.001





Abraham Gate at Tel Dan

(1,750 BC)

- ❖ discovered 1966
- ❖ Possibly the gate through which Abraham passed in his travel to Dan to recuse Lot (Gen. 14:14).

Black Obelisk of Shalmaneser III

(Ninth Century BC)

- ❖ discovered 1846 by Sir Austen Henry Layard
- ❖ one of two complete Assyrian obelisks yet discovered
- ❖ now at the British Museum, London
- ❖ 6 ½ feet tall; 1 ½ feet wide
- ❖ references Jehu, King of Israel (1 Kings 19:16)



Zakkur Stele

(Ben-Hadad, 1 Kings 15:18)



Tel al-Rimah Stele

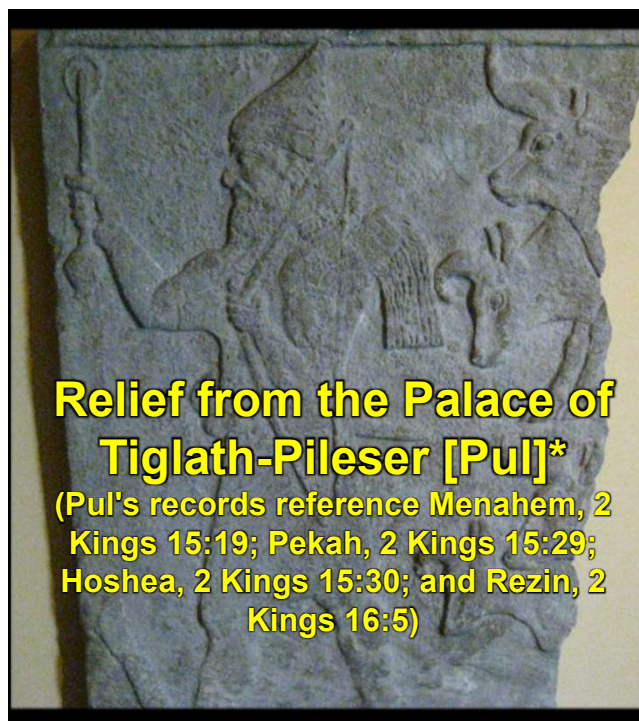
(Jehoash 2 Kings 12:1)



Seal of "Shema, Servant of Jeroboam" [Jeroboam II]
(2 Kings 14:16)



Relief of Sennacherib, King of Assyria*
(2 Kings 18:13)



Relief from the Palace of Tiglath-Pileser [Pul]*
(Pul's records reference Menahem, 2 Kings 15:19; Pekah, 2 Kings 15:29; Hoshea, 2 Kings 15:30; and Rezin, 2 Kings 16:5)



Altar of Sargon II to the god Sibitti*
(Isa. 20:1)

שבדי מצבת ניצחון אשורית של המלך סרגון השני
 אשדוד, 712 לפני הספירה, בזלת

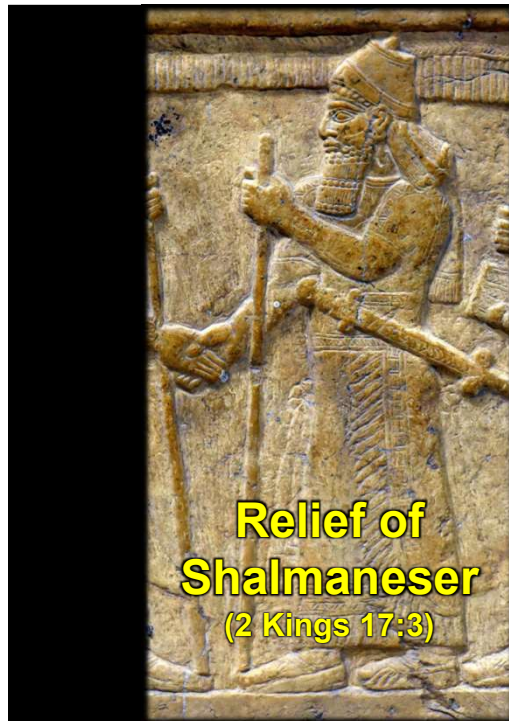
המצבה כתובה בכתב־היתדות בשפה האכדית. היא הוצבה באשדוד לאחר שסרגון, מלך אשור, כבש את העיר, כמסופר בישעיהו כ': א' "בְשָׁנָה בֵּאתָ תִּרְתֵּן אֶשְׁדּוּדָה בְּשֹׁלַח אֹתוֹ סָרְגֹּן מֶלֶךְ אַשּׁוּר וַיִּלָּכְדָהּ".

Fragments of an Assyrian victory stele of King Sargon II

Ashdod, 712 BCE, basalt

The stele is written in cuneiform script in Akkadian. It was erected in Ashdod after the city had been conquered by Sargon, king of Assyria. The book of Isaiah (20:1) refers to the incident: "In the year that the commander in chief, who was sent by Sargon the king of Assyria, came to Ashdod and fought against it and took it. . . ."

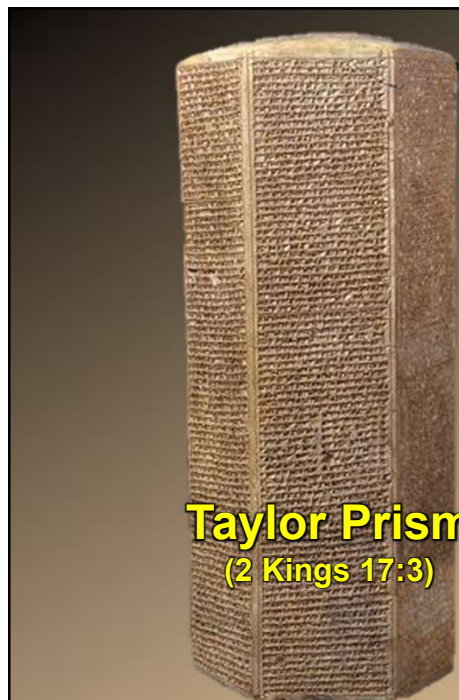




**Relief of
Shalmaneser**
(2 Kings 17:3)



**Seal which reads
"belonging to Ahaz, son of
Yehotam, King of Judah"**
(2 Kings 16:1)



Taylor Prism
(2 Kings 17:3)

Taylor Prism

(Ninth Century BC)

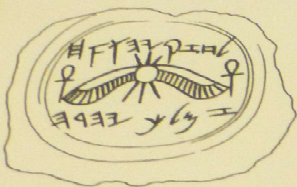
- ❖ discovered 1830
- ❖ at the British Museum, London
- ❖ contains the annals of the Assyrian King Sennacherib (together with the Oriental Institute Prism and the Jerusalem Prism)
- ❖ contains narratives about Hezekiah (2 Kings 18:29-32)



Hezekiah Royal Seal Impression (Bulla)

(Eight Century BC)

- ❖ discovered 2009
- ❖ at the Israel Museum, Jerusalem
- ❖ "(belonging) to Hezekiah (son of) Ahas King of Judah"
- ❖ 2 Kings 18:1



"לְהֶזְקִיָּהּ (בֶּן) אָחָז מֶלֶךְ יְהוּדָה"
טביעת חותם

יהודה, המאה ה־8 לפני הספירה, טין
השאלה ארכיטטווח מאת ד"ר דוד יערימה יסרלון, ציריך

"(Belonging) to Hezekiah (son of) Ahaz king of Judah"

Seal impression

Judah, 8th century BCE, clay

Extended loan from Dr. David and Jemima Jeselsohn, Zurich

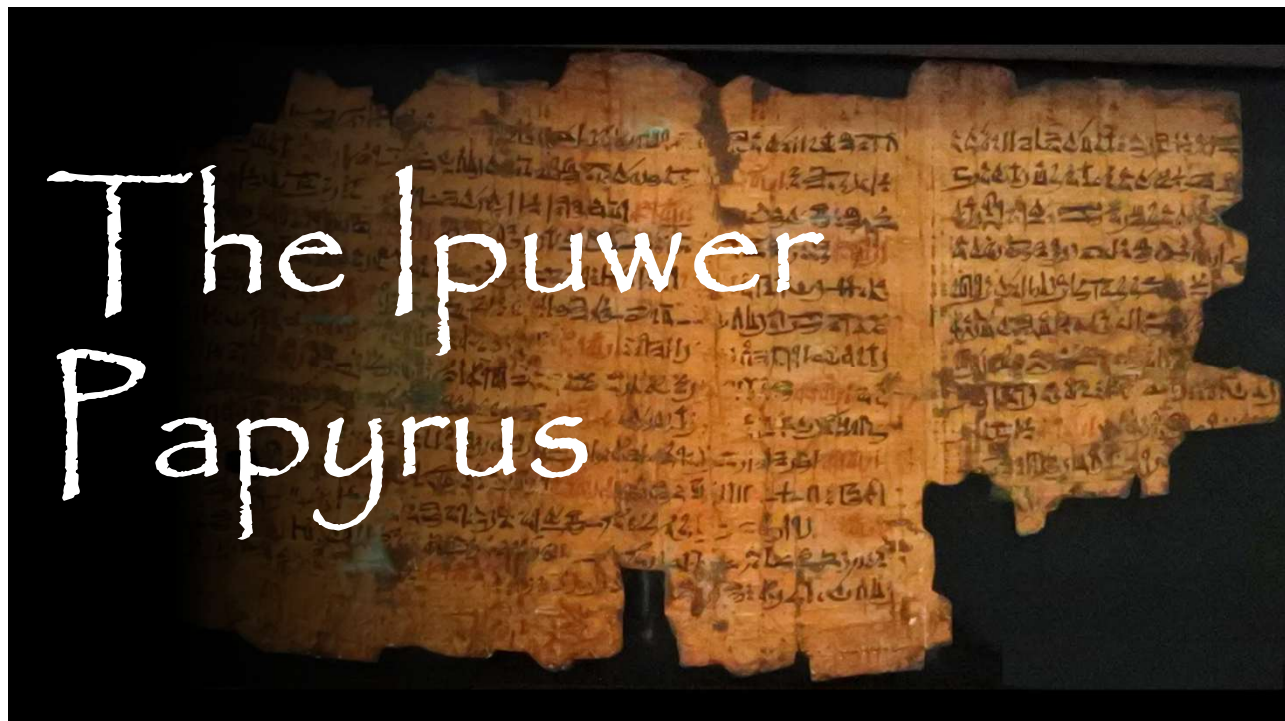
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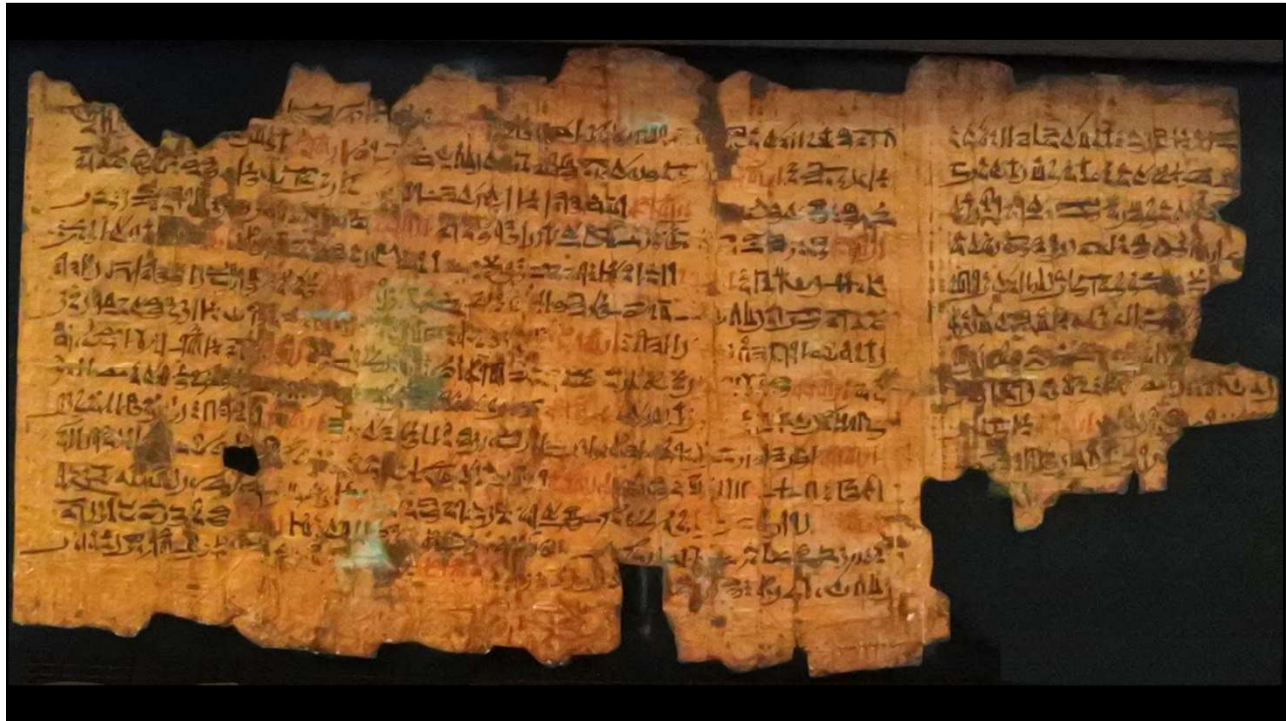


Bulla with Possible Reference to the Prophet Isaiah

(Eight/Seventh Century BC)

- ❖ discovered 2015 near the bulla of the Hezekiah Royal Seal
- ❖ Though it bears the name 'Isaiah', scholars disagree whether the word following (nvy) is the word for 'Prophet'.
- ❖ Since the bulla is broken off, there is no way to tell whether it is the common name or whether there was the letter aleph following 'nvy', which would make it the word for 'Prophet.'





The Ipuwer Papyrus

- ❖ an ancient Egyptian papyrus manuscript
- ❖ contains the "Admonitions of Ipuwer" an Egyptian sage
- ❖ discovered in the early 19th century
- ❖ housed in the national archeological museum in Leiden, Netherlands
- ❖ dated 1,400 to 1,200 BC
- ❖ Though disputed, some believe it is a first-hand account of the plagues of Exodus.




The Ketef Hinnom Scrolls

- ❖ discovered in 1979 during an excavation of a 7th Century BC tomb at the funerary site of Ketef Hinnom outside of Jerusalem
- ❖ silver amulets containing the oldest text of the Old Testament



-- הברו (כ)
 -- בניהו - May the LORD bless you and guard you -
 -- ר יהוה (ו) יְבָרֶכְךָ יְהוָה, וְיִשְׁמְרֶךָ
 -- בְּעָה - (Yevhārēkh-khā Adhōnāy veyishmerēkhā ...)
 -- שיברכ יהוה ו May the LORD make His face shed light upon you
 -- (י) שמרכ and be gracious unto you -
 -- יא יה (יה) יְאֵר יְהוָה פָּנָיו אֵלֶיךָ, וְיִחַן
 -- פניו (אל) יכ וי ("Yā'ēr Adhōnāy pānāw ēlekhā viḥunnēkkā ...)
 -- ש מ לך ש May the LORD lift up His face unto you and give you
 -- לו (מ) -- peace -
 -- ----
 -- כמ -- יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ, וְיִשֶּׁם לְךָ שְׁלוֹמִים
 -- ---- ("Yissā Adhōnāy pānāw ēlekhā viyāsēm lekhā shālōm.")
 -- ור-נ -
 -- ----

The Testimony of Archeology

- Old Testament Period

- The Ebla Tablets



***Ebla was a city-state with a population of 260,000.
Ebla site, known as Tel Mardikh, is in northern Syria.
It has been excavated by Professor Paolo Matthiae of
the Rome University since 1964.***

***It is mentioned in texts of the ancient Sumerians,
Akkadian, and Egyptians
It was destroyed by the Akkadians around 2250 BC.***

***In 1975, around 15,000 tablets were recovered.
(The count is around to 17,000.)***

***Most of the tablets deal with economic matters,
receipts, and other commercial activities.***

***Other tablets deal with case law and the law code of
Ebla (which is now recognized as
the oldest ever found.)***

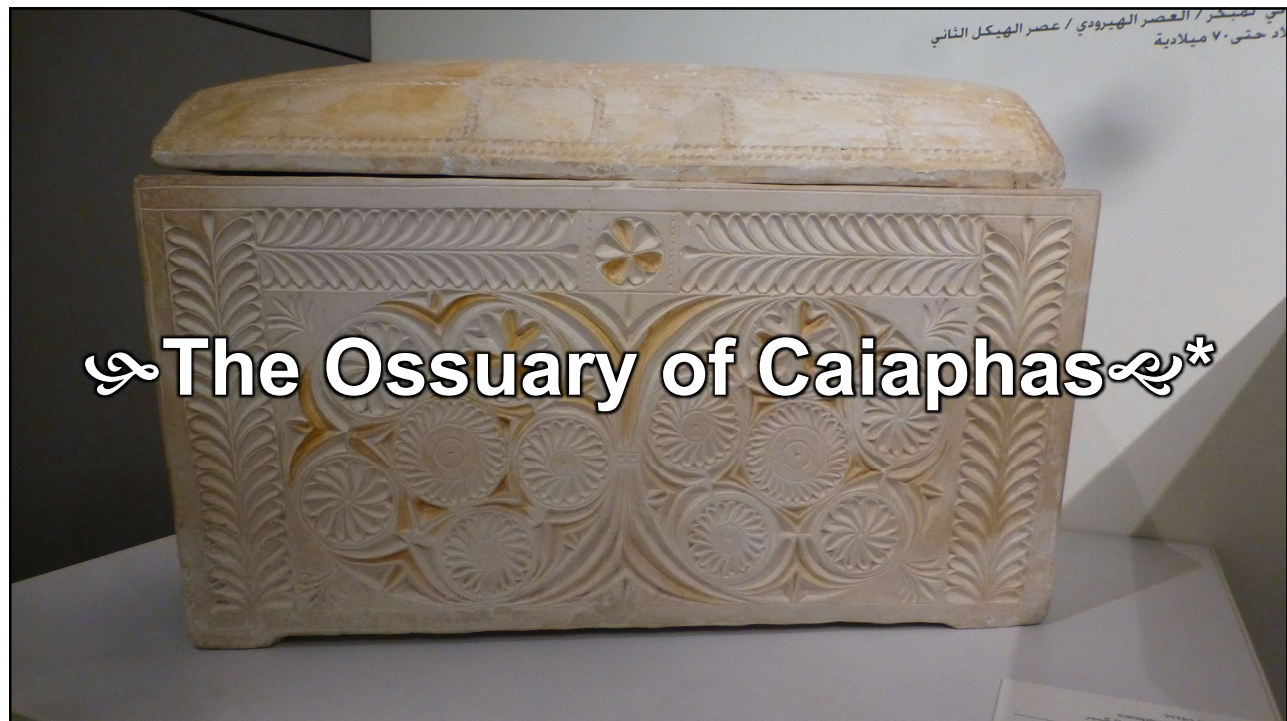
***A number of cities are referred to in the tablets,
including Damascus, Urusalima (Jerusalem; being
the earliest reference to this city), Sodom,
Gomorraah, Carchemish (cf. Is. 10:9).***

Names of deities include El and Ya.

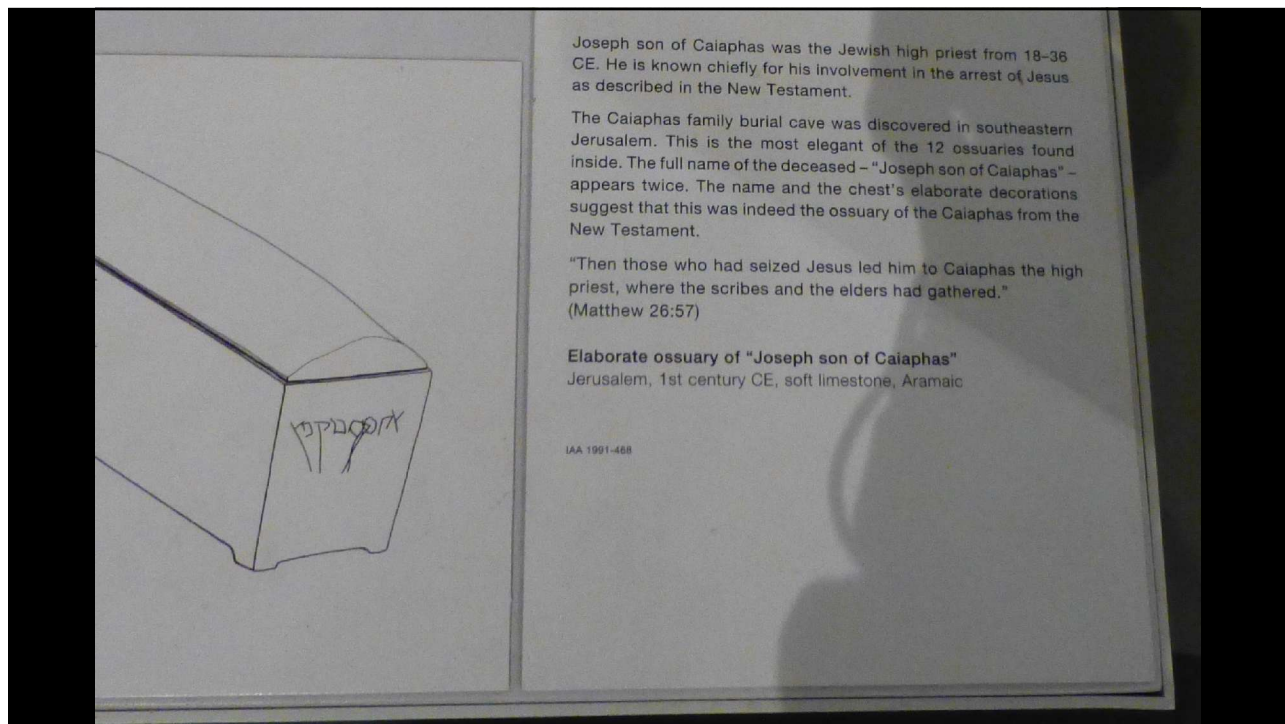
***The tablets also mention the Hittites. Liberal critics
of the Bible had not too long ago maintained that
Abraham (c. 2000 BC) could not have had any
dealings with any Hittite (Genesis 23) because there
were no Hittites this long ago.***

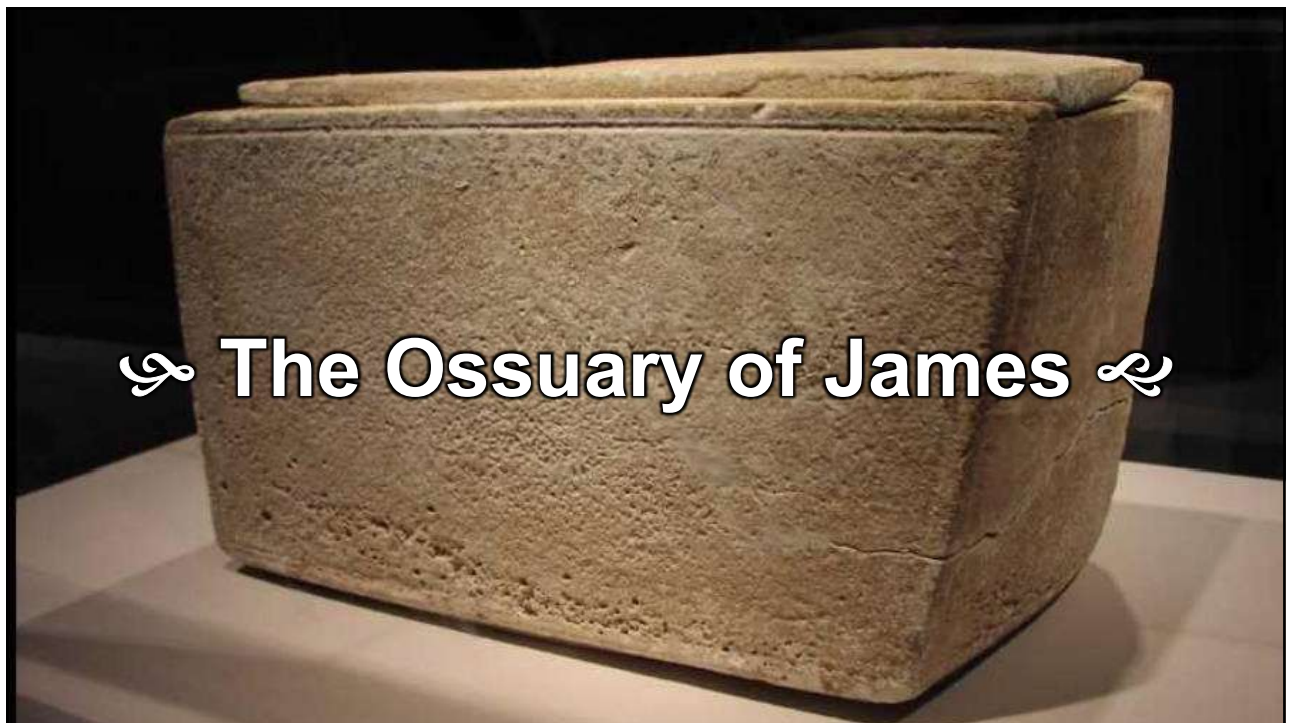
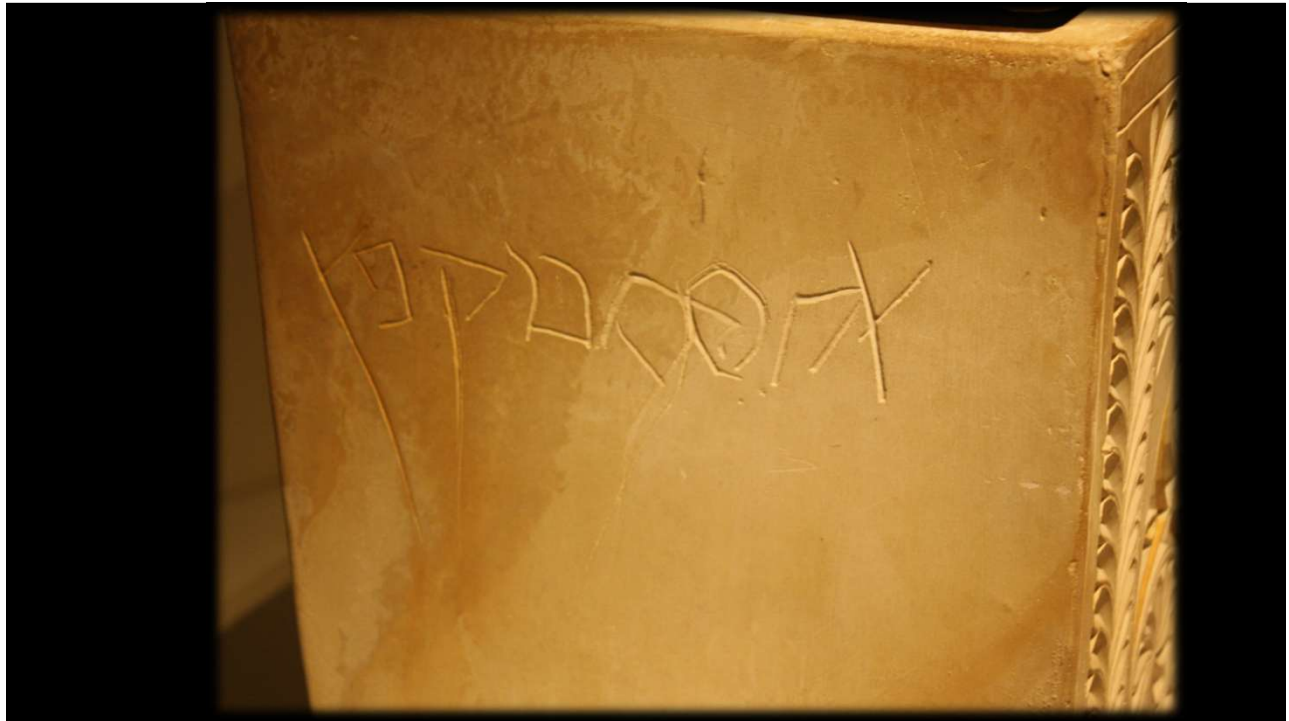
The Testimony of Archeology

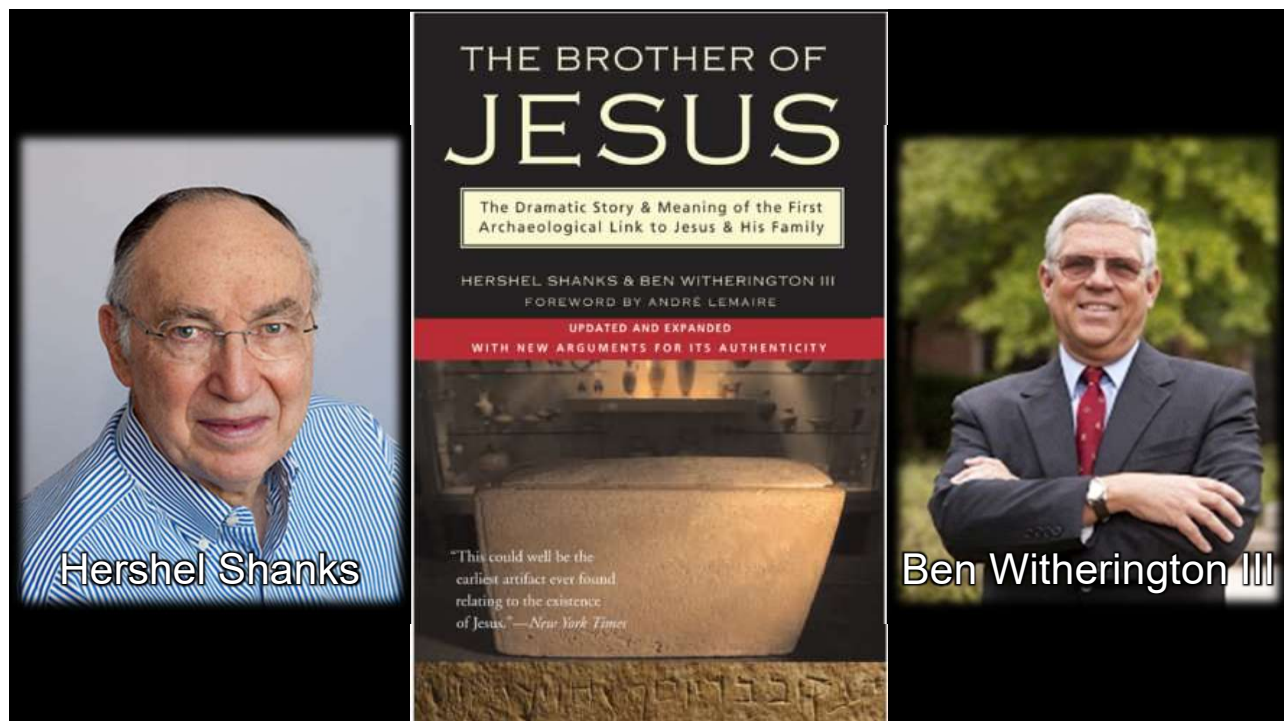
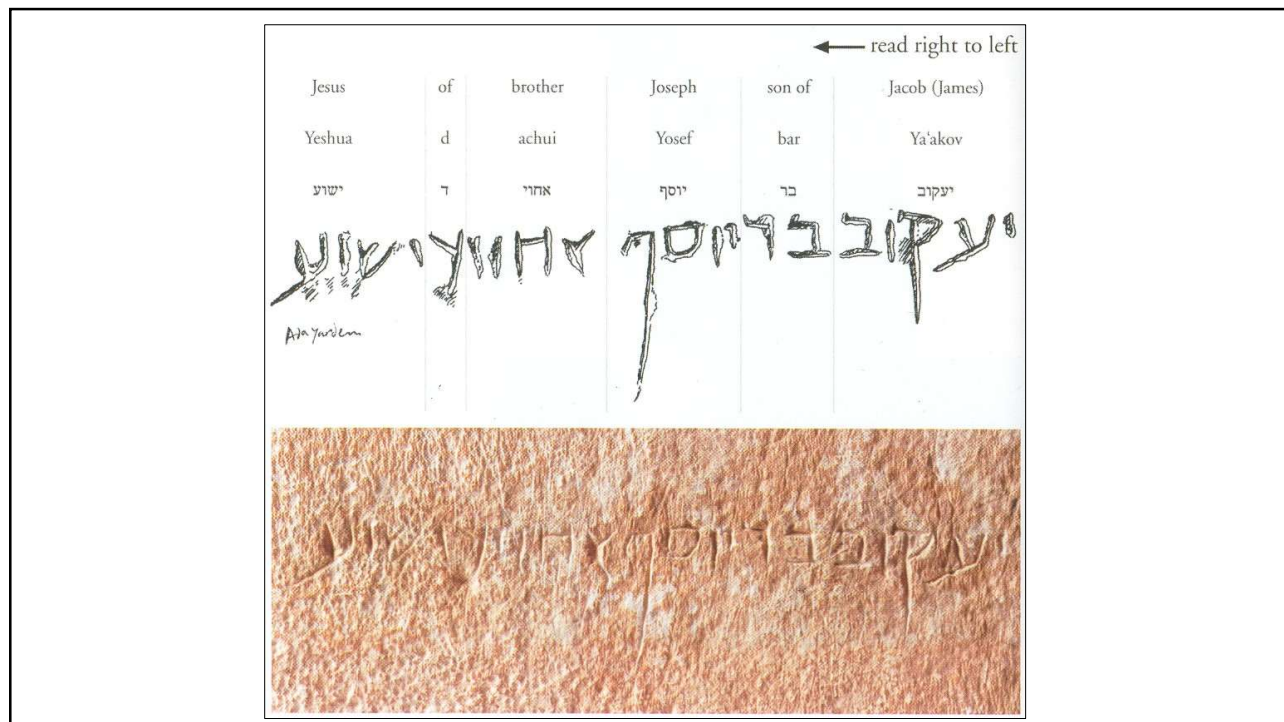
- *Old Testament Period*
- *The Ebla Tablets*
- *Ossuaries*



✧ The Ossuary of Caiaphas ✧*







The Testimony of Archeology

- *Old Testament Period*
- *The Ebla Tablets*
- *Ossuaries*
- *Pool of Siloam*

John 9:1-7

Now as Jesus passed by, He saw a man who was blind from birth. {2} And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?" {3} Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him. {4} I must work the works of Him who sent Me while it is day; the night is coming when no one can work. {5} As long as I am in the world, I am the light of the world." {6} When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. {7} And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing.

Pool, site of cure by Jesus, identified

BY RAMIT
PLUSHNICK-MASTI
THE ASSOCIATED PRESS

JERUSALEM — Archaeologists in Jerusalem have identified the remains of the Siloam Pool, where the Bible says Jesus miraculously cured a man's blindness, researchers said Thursday.

The archaeologists are slowly digging out the pool, where water still runs, tucked away in what is now the Arab neighborhood of Silwan. It was used by Jews for ritual immersions for about 120 years until the year 70, when the Romans destroyed the Jewish Temple.

Many of Jesus' acts are directly linked to Jewish rituals, and the miracle of the blind man is an example. According to the Bible, the man was undergoing ritual immersion in the Siloam Pool for entry into the temple compound, and Jesus used the occasion to cure his blindness.

In the past four months, archaeologists have revealed the pool's 50-yard length and a channel that brought in water from the Silwan spring. In the past week, a section of stone road that led from the pool to the Jewish

Temple was uncovered.

"The moment that we revealed and discovered this four months ago, we were 100 percent sure it was the Siloam Pool," said archaeologist Eli Shukron.

Stephen Pean, a Bible scholar, said the pool's waters were considered so pristine they could purify even a leper.

Pean said Jesus likely chose to cure the blind man using the purest water available because people with any disabilities were barred from the temple.

"The whole point is that people will not only be healed physically but also healed spiritually," he said. "This discovery helps bring the Gospel alive in the context of Jewish practice."

The archaeologists excavating the site are with the Israeli government's Antiquities Authority. They found biblical-era coins marked with ancient Jewish writing, along with pottery shards and a stone bottle cork, helping them confirm the area was the Siloam Pool.

The Israeli Antiquities Authority is negotiating with the Greek Orthodox Church, which owns the land, to continue the dig.

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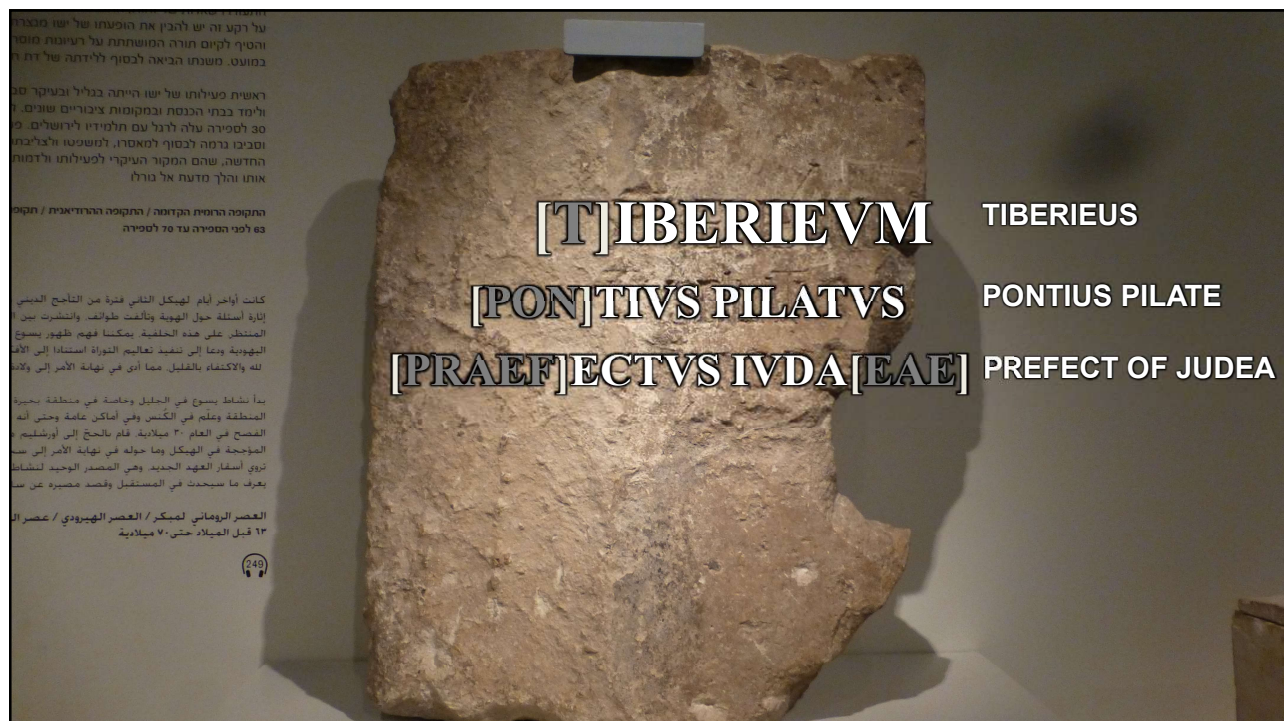
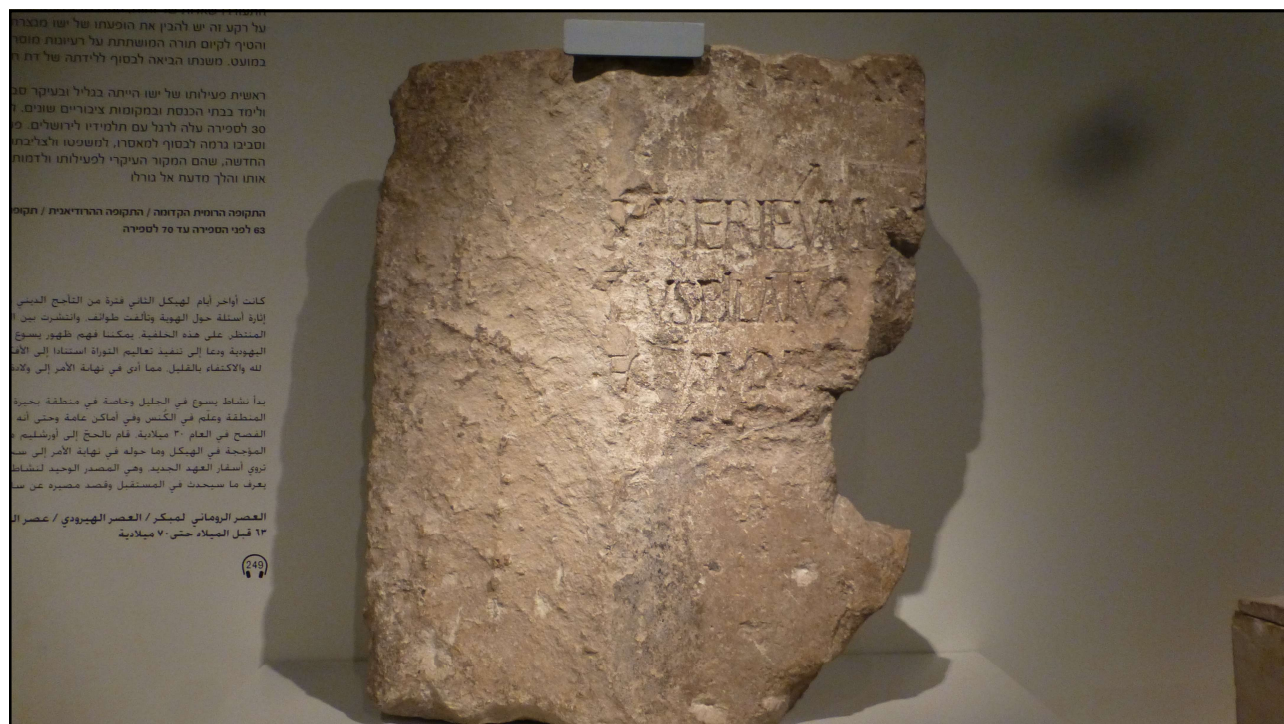


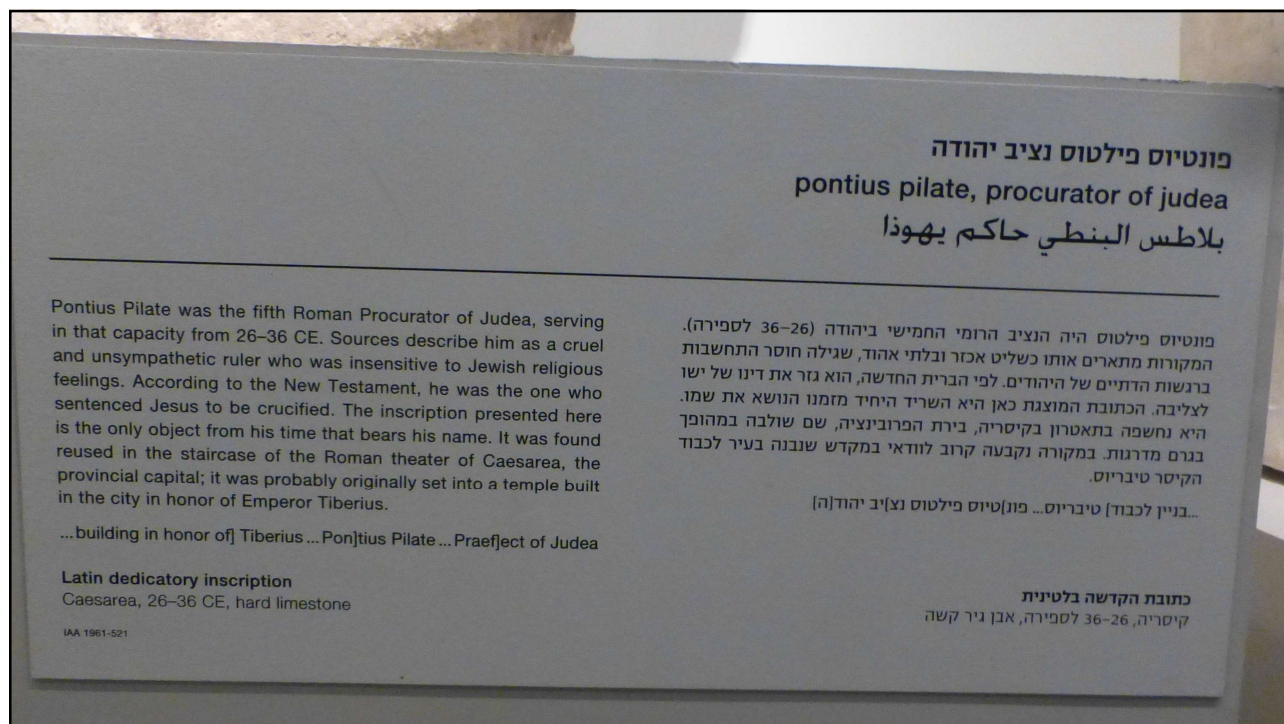




The Testimony of Archeology

- *Old Testament Period*
- *The Ebla Tablets*
- *Ossuaries*
- *Pool of Siloam*
- *Pontius Pilate Inscription*





The Testimony of Archeology

- *Old Testament Period*
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- *Nazareth Decree*



- ✓ *discovered at Nazareth in 1878*
- ✓ *measuring 15" x 24"*
- ✓ *decree issued by an unknown Caesar; possibly by Claudius between AD 41-54*
- ✓ *text reads ...*

Ordinance of Caesar

It is my pleasure that graves and tombs remain perpetually undisturbed for those who have made them for the cult of their ancestors or children or members of their house. ... Let it be absolutely forbidden for anyone to disturb them. In case of violation I desire that the offender be sentenced to capital punishment on charge of violation of sepulcher.

- ✓ *Remember that Claudius expelled the Jews in Rome because of the trouble instigated by Christ.*
- ✓ *Some suggest that it was the testimony of the resurrection (disciples claiming that Jesus had risen; Jews claiming that the body was stolen) that prompted the decree*

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- *Nazareth Decree*
- *Theater in Ephesus*

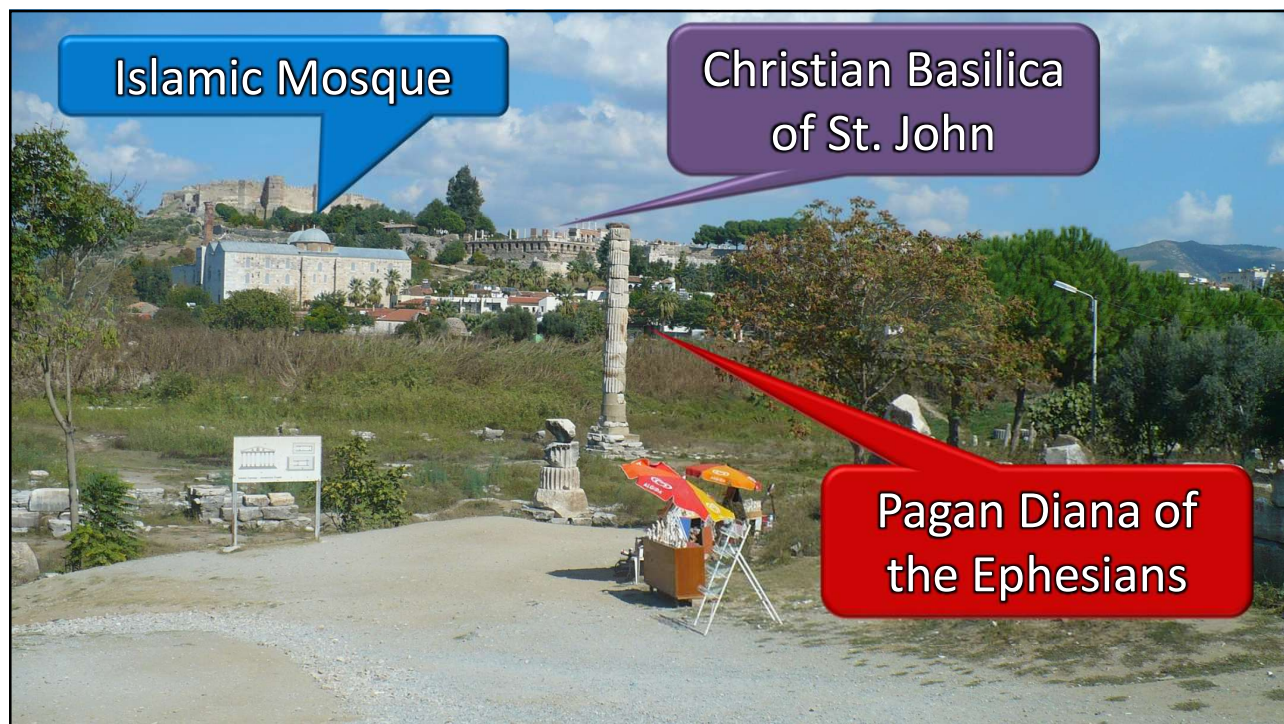
Act 19:23-29

And about that time there arose a great commotion about the Way. For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no small profit to the craftsmen. He called them together with the workers of similar occupation, and said: "Men, you know that we have our prosperity by this trade. Moreover you see and hear that not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that they are not gods which are made with hands. So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess Diana may be despised and her magnificence destroyed, whom all Asia and the world worship." Now when they heard this, they were full of wrath and cried out, saying, "Great is Diana of the Ephesians!" So the whole city was filled with confusion, and rushed into the theater with one accord, having seized Gaius and Aristarchus, Macedonians, Paul's travel companions.



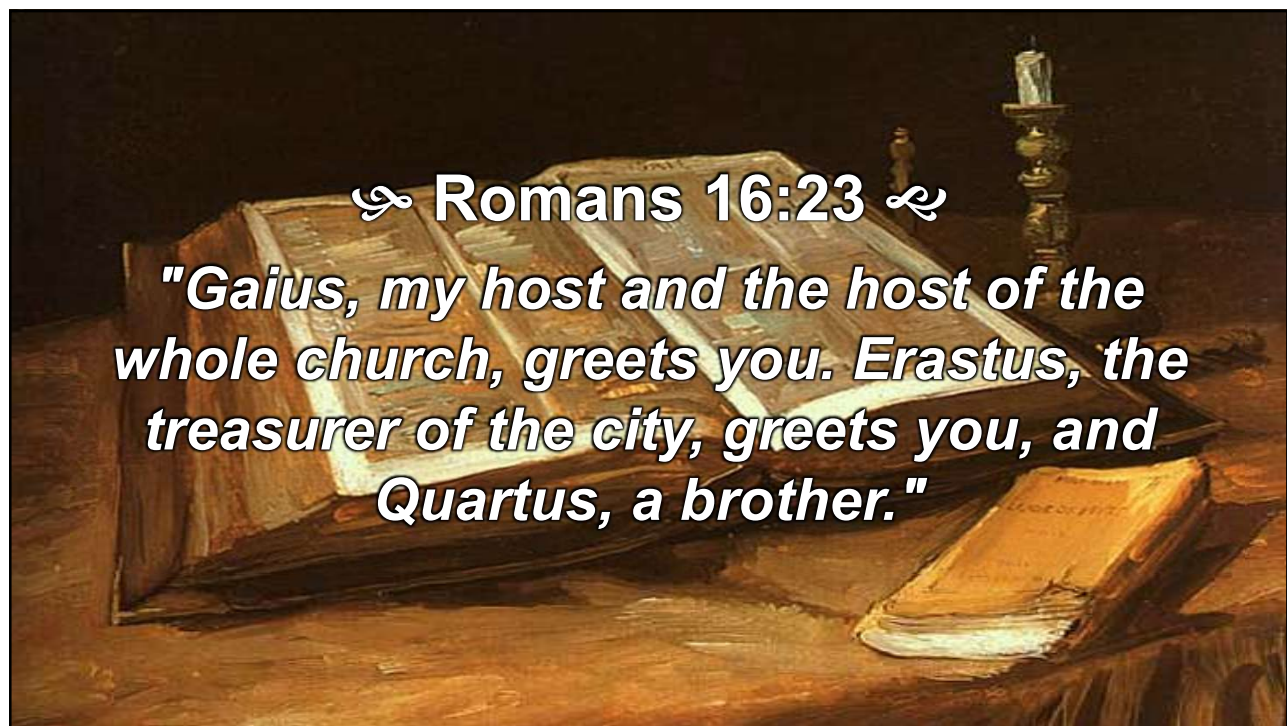
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| • <i>Ossuaries</i> | • <i>Temple of Diana</i> |
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| • <i>Pontius Pilate Inscription</i> | |
| • <i>Heel Bone of Crucifixion Victim</i> | |



- ❖ *marble paving stone*
- ❖ *discovered in Corinth in 1929 among excavated ruins*
- ❖ *Latin inscription reads: ERASTUS. PRO. AED. S. P. STRAVIT*
- ❖ *Latin (without abbreviations): ERASTUS PRO AEDILITATE SUA PECUNIA STRAVIT*
- ❖ *Translated: "Erastus, in return for his aedileship, laid this pavement at his own expense."*
- ❖ *The office of aedilis was the commissioner of public works*

(<http://holylandphotos.org/browse.asp?s=1,4,11,28,74,95&img=GSPLCO01>)

The Testimony of Archeology

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| • <i>Pool of Siloam</i> | • <i>Erastus Inscription</i> |
| • <i>Pontius Pilate Inscription</i> | • <i>Galilee Boat</i> |
| • <i>Heel Bone of Crucifixion Victim</i> | |



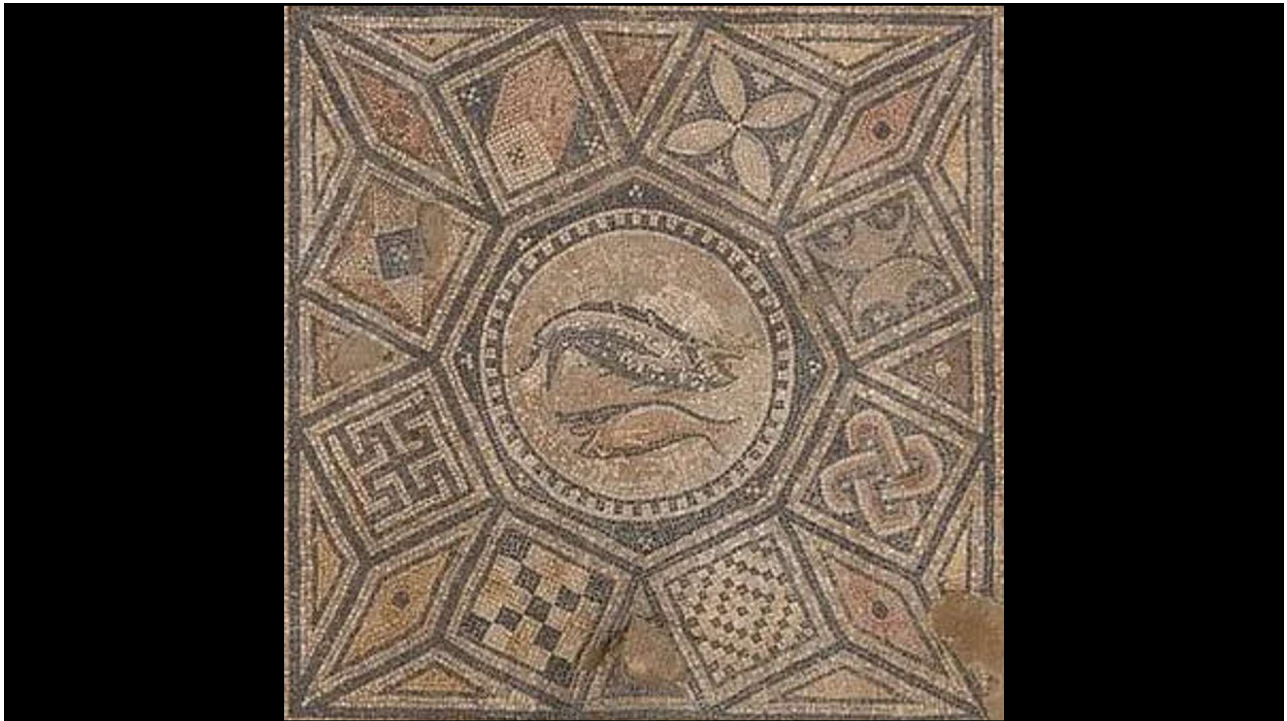


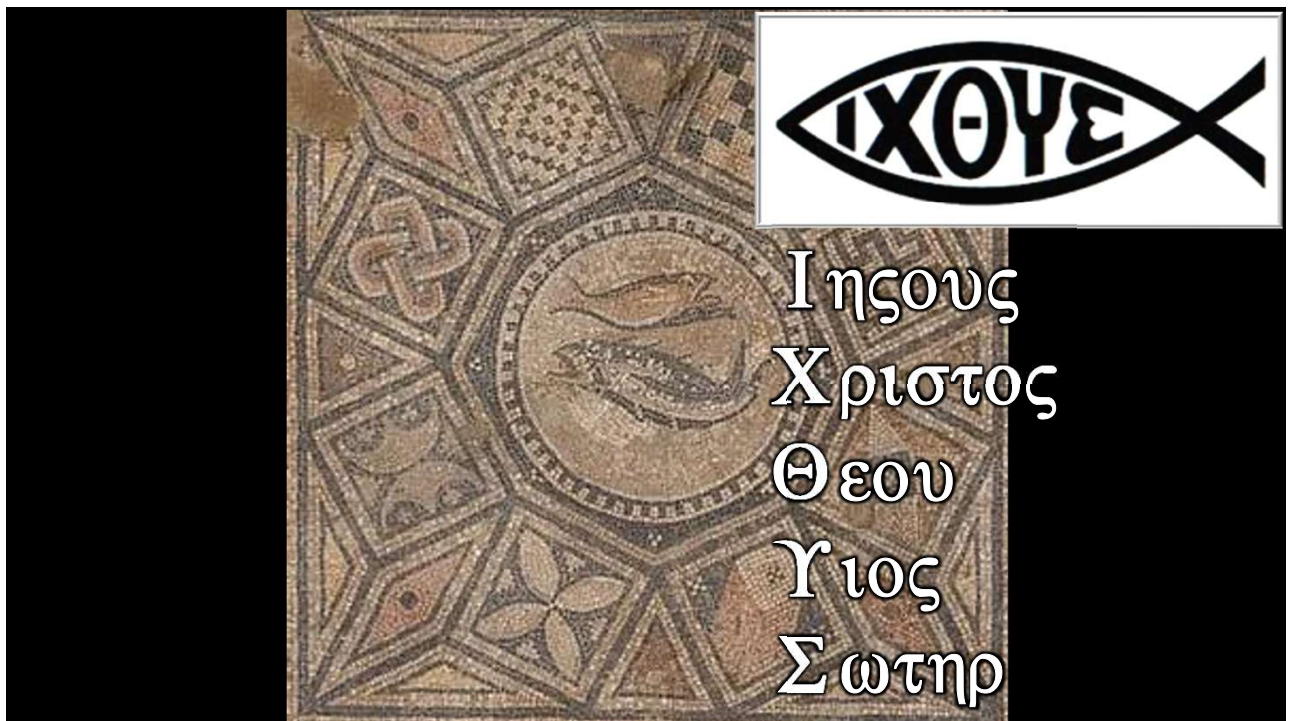
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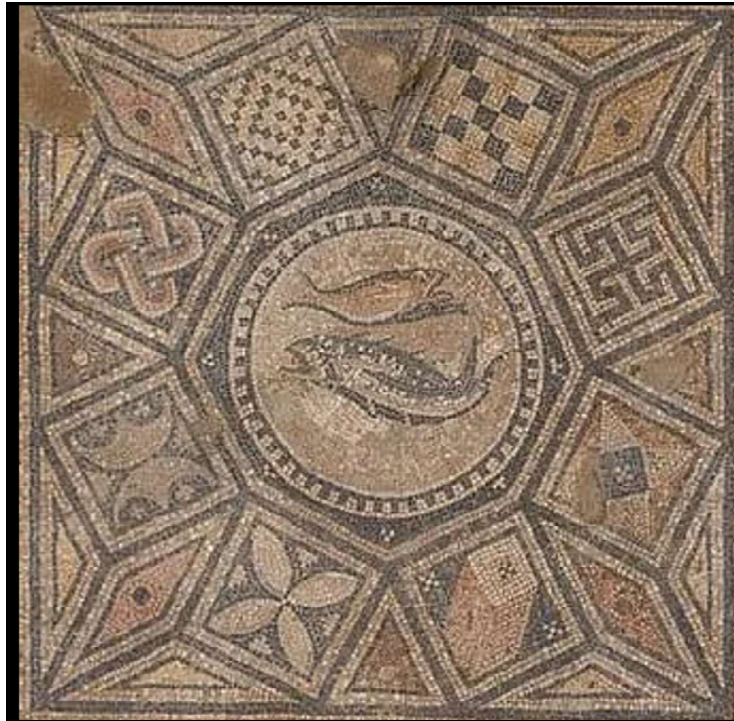
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| • <i>Heel Bone of Crucifixion Victim</i> | • <i>Jesus Inscription</i> |



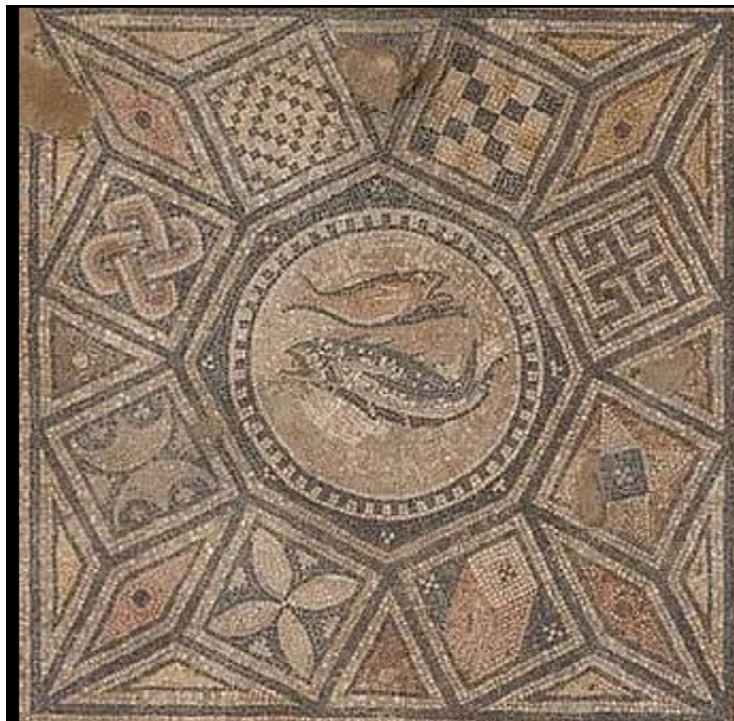
- *referred to as the Megiddo Mosaic*
- *on display at the Museum of the Bible in Washington, DC*
- *16 feet by 32 feet*
- *discovered between 2003 and 2005 by the Israel Antiquities Authority beneath the floor of an Israeli prison in Megiddo*
- *dated to around AD 230*
- *evidence of early Christian worship*
- *earliest known inscription identifying Jesus as God*



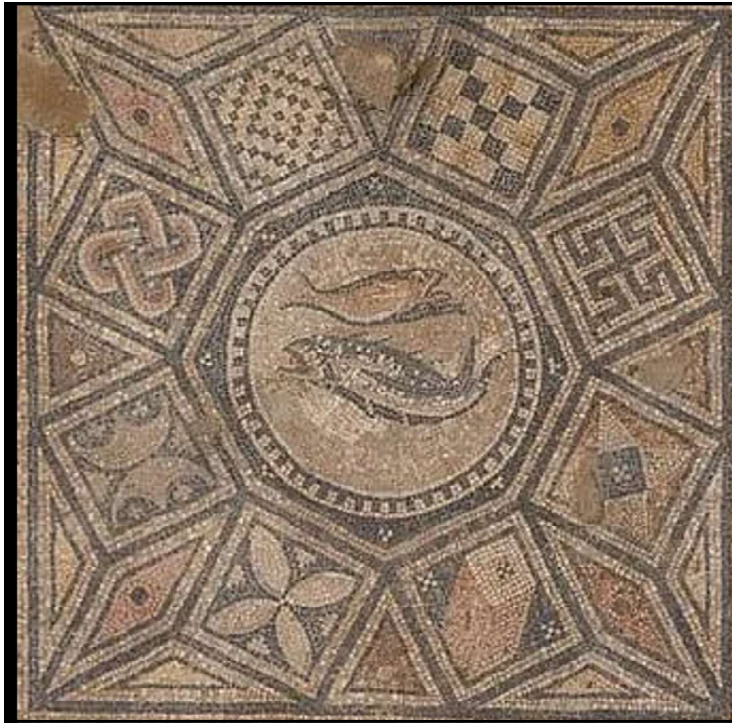




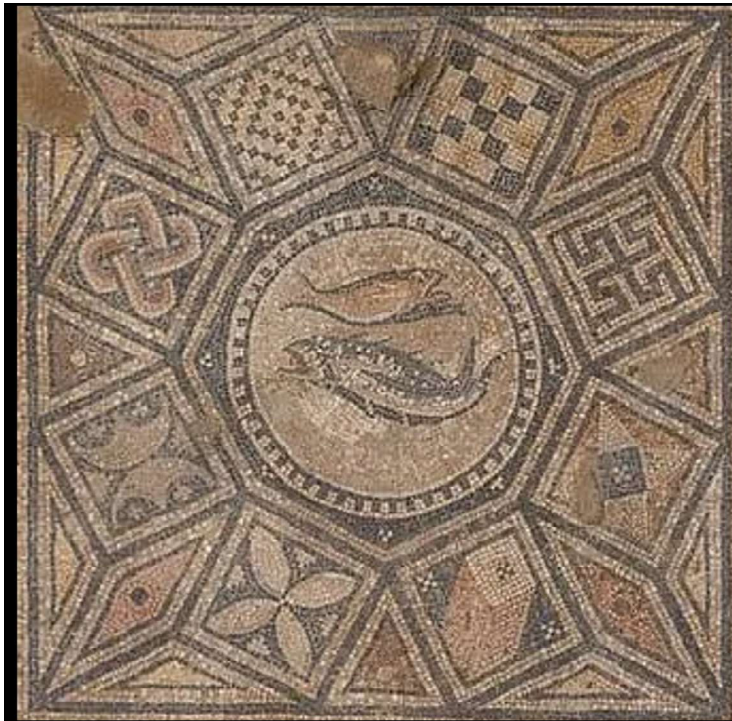
**Jesus
Christ
of God
Son
Savior**



**Jesus
Christ
Son
of God
Savior**



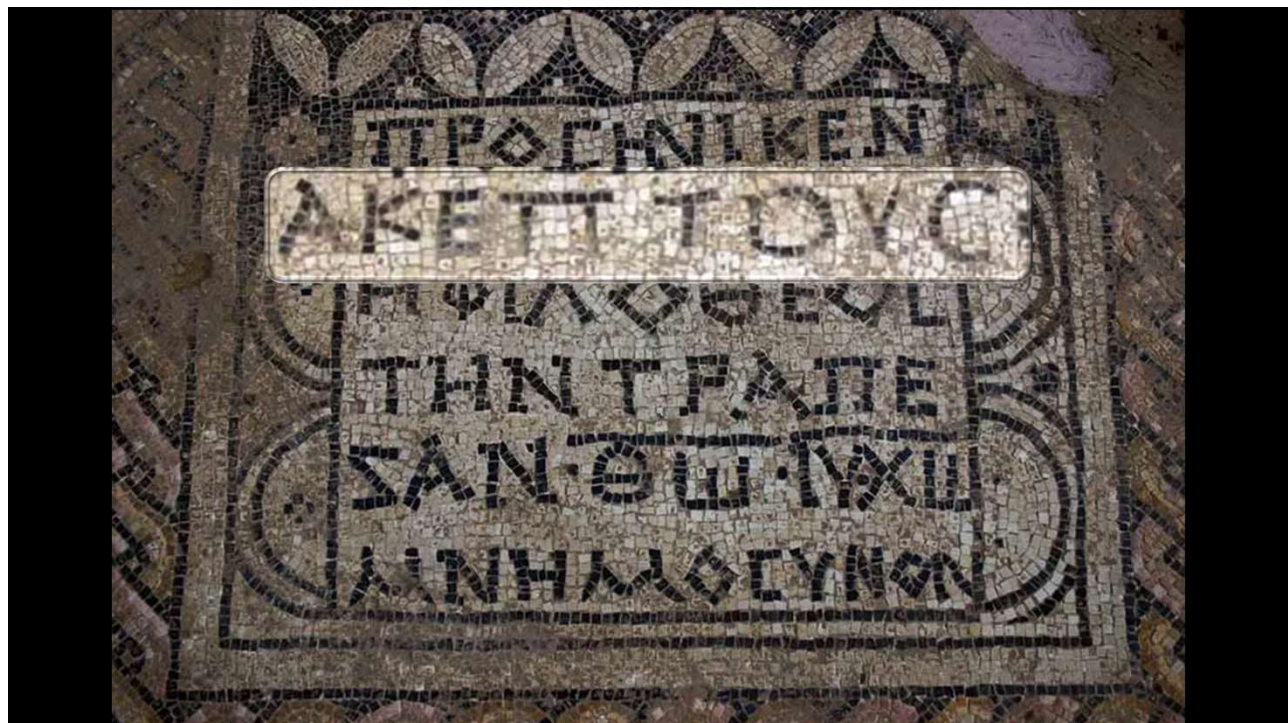
Ι iota (I)
 Χ chi (CH)
 Θ theta (TH)
 Υ upsilon (U)
 Σ sigma (S)



ICHTHUS

**Ichthus is the
Greek word
for 'fish'.**

***"The god-loving
Akeptous has offered
the table to God Jesus
Christ as a memorial."***

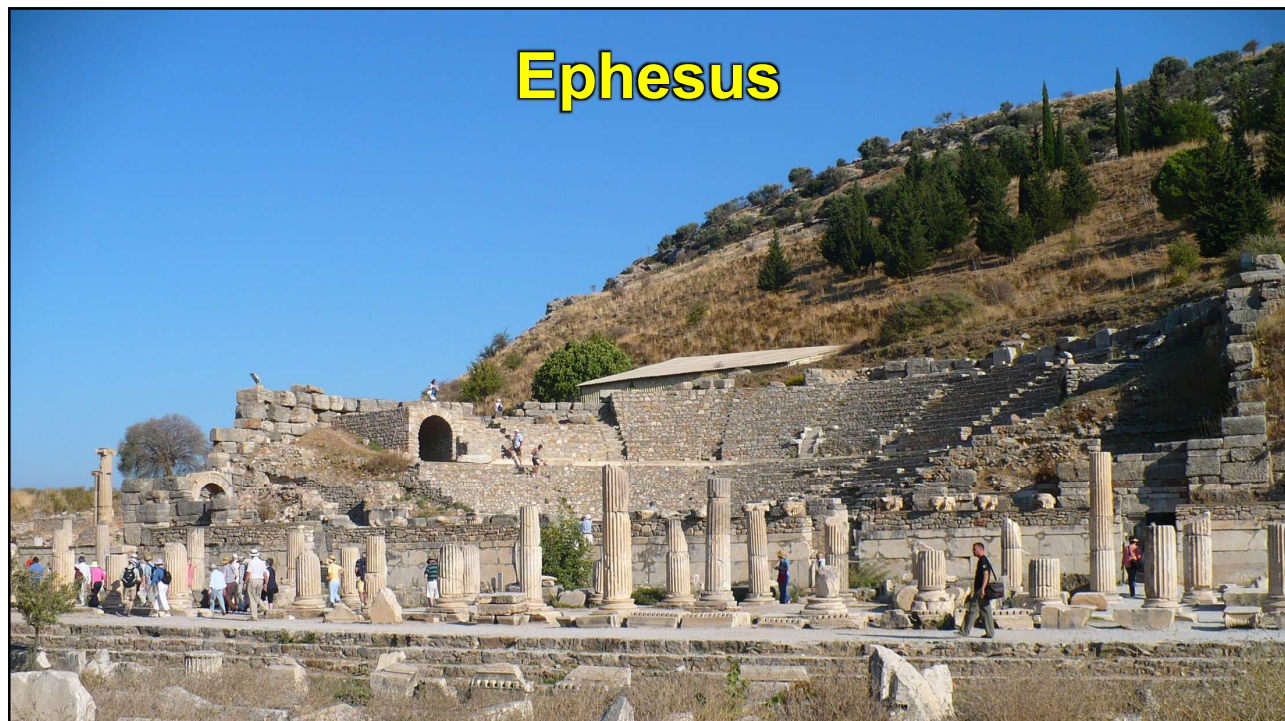






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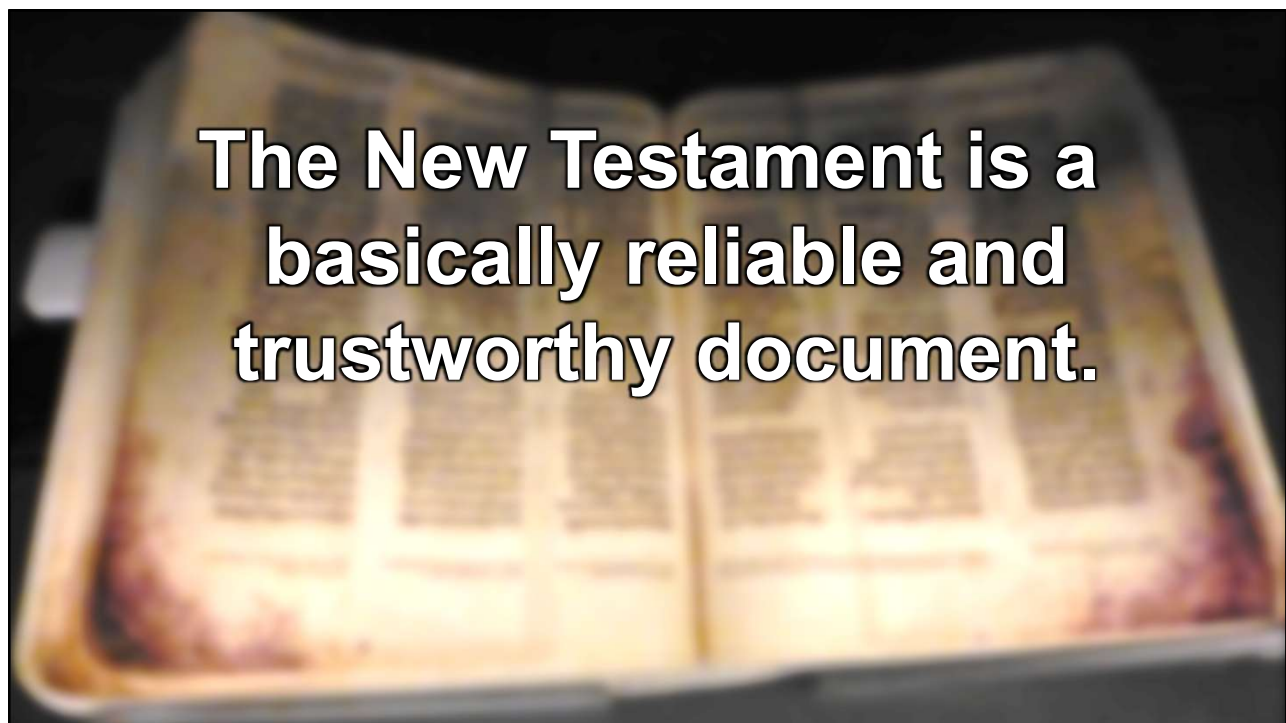
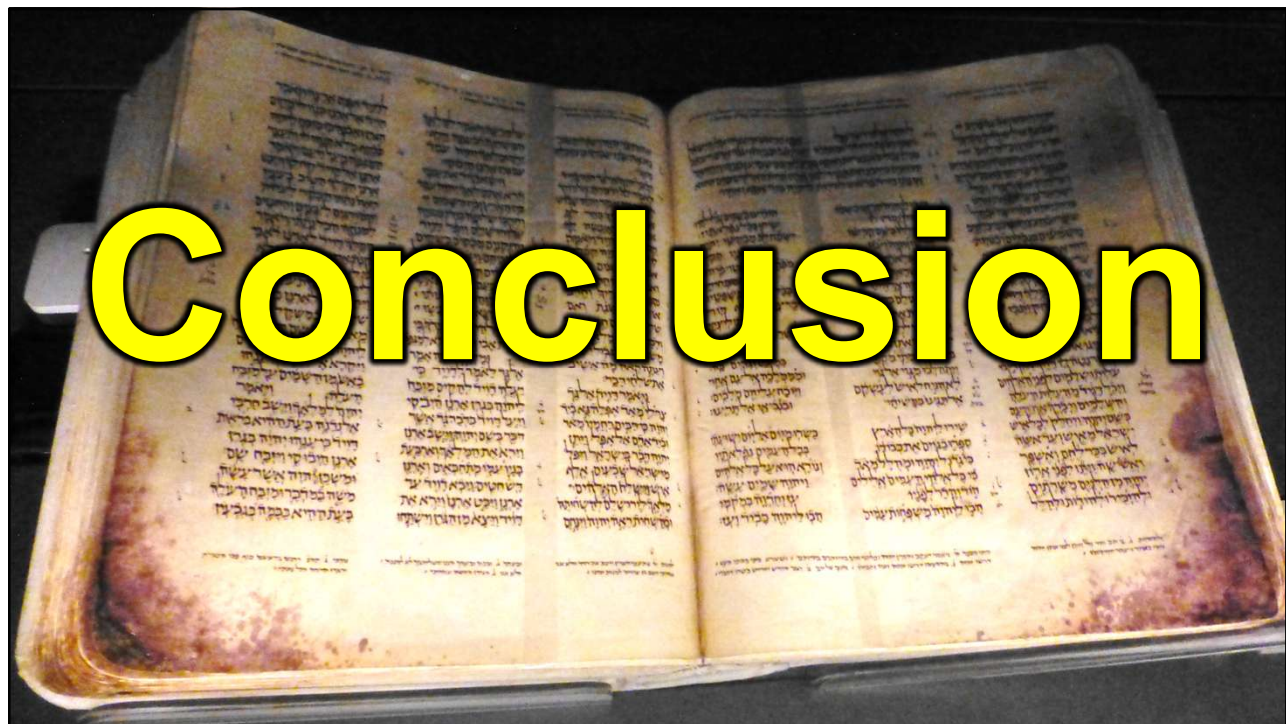
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| • <i>Pontius Pilate Inscription</i> | • <i>Galilee Boat</i> |
| • <i>Heel Bone of Crucifixion Victim</i> | • <i>Jesus Inscription</i> |
| • <i>Cities of Revelation</i> | |











The New Testament that we have today an accurate copy of the original NT.

- ✓ *time gap between original and oldest extant manuscripts*
- ✓ *number of manuscripts*
- ✓ *early versions of the Bible*
- ✓ *quotes from early Christians*

It is reasonable to believe that events attested to in the New Testament really happened.

- ✓ *contemporary eyewitnesses*
- ✓ *accurately preserved in the manuscript tradition*
- ✓ *objections can be answered*
- ✓ *extra-biblical references*
- ✓ *no adverse (counter) testimony*
- ✓ *earmarks of historicity*
- ✓ *testimony of archeology*



