

APOLOGETICS

IN ONE LESSON

↑
almost

Ai1L.net

Lesson 5

Is the New Testament from Eyewitnesses?

Key Takeaways (review)

1

Remember that **you are a foreigner** spreading the Gospel in a foreign land (the United States)

2

Look for areas of agreement before looking for areas of disagreement

3

Build a case for the Gospel starting with the areas of agreement

Questions Jesus

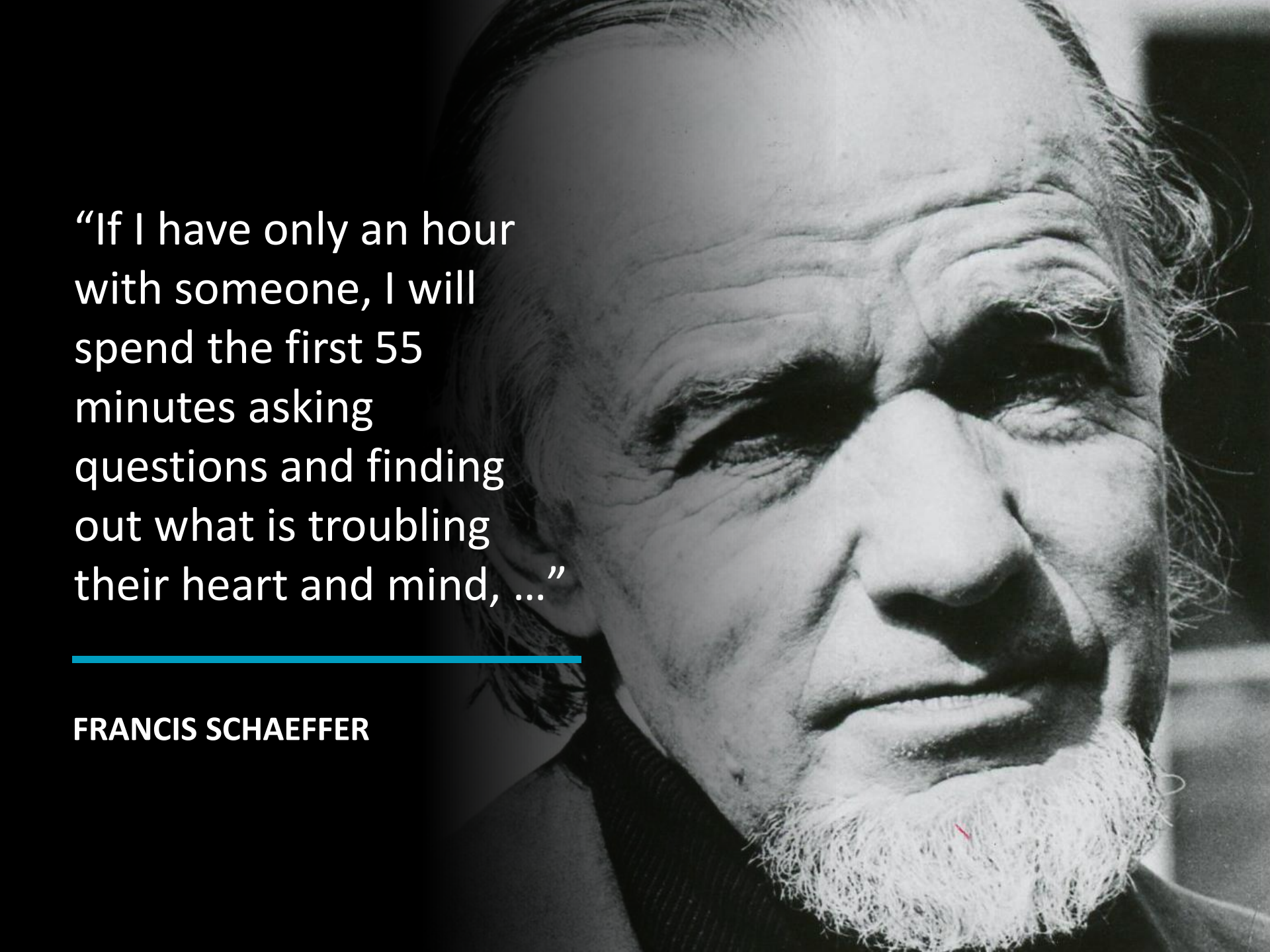
183

Answered

Questions Jesus

307

Asked

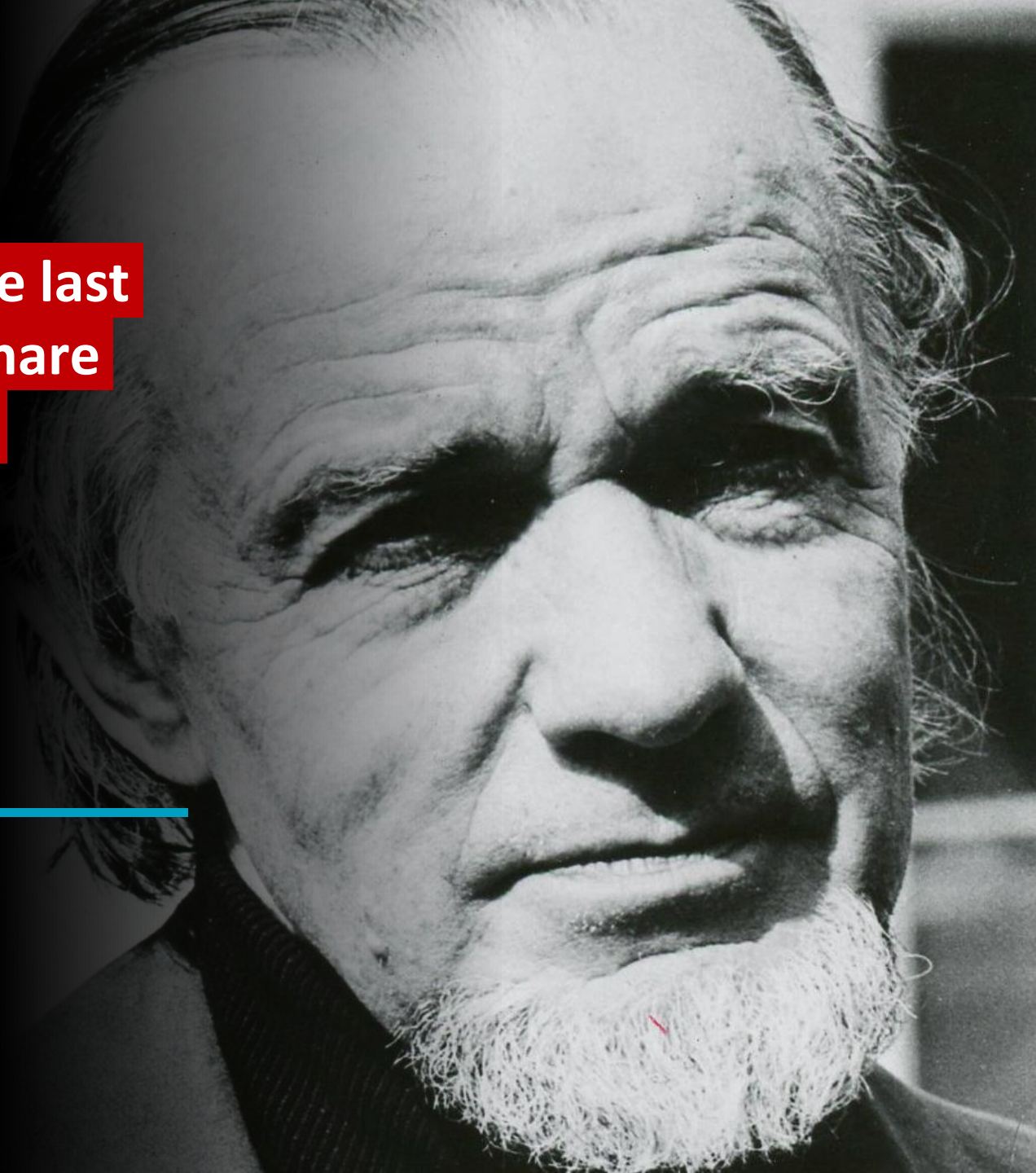
A black and white close-up portrait of Francis Schaeffer, an older man with a white beard and wrinkles on his face, looking slightly to the right. The image is the background for the text.

“If I have only an hour
with someone, I will
spend the first 55
minutes asking
questions and finding
out what is troubling
their heart and mind, ...”

FRANCIS SCHAEFFER

“... and then **in the last
5 minutes I will share
something of the
truth.**”

FRANCIS SCHAEFFER



Simon of Cyrene, father of Rufus

1

Mark was **written in Rome**



Rufus is possibly associated with Rome

2

Mark names **Rufus in Mark 15:21**

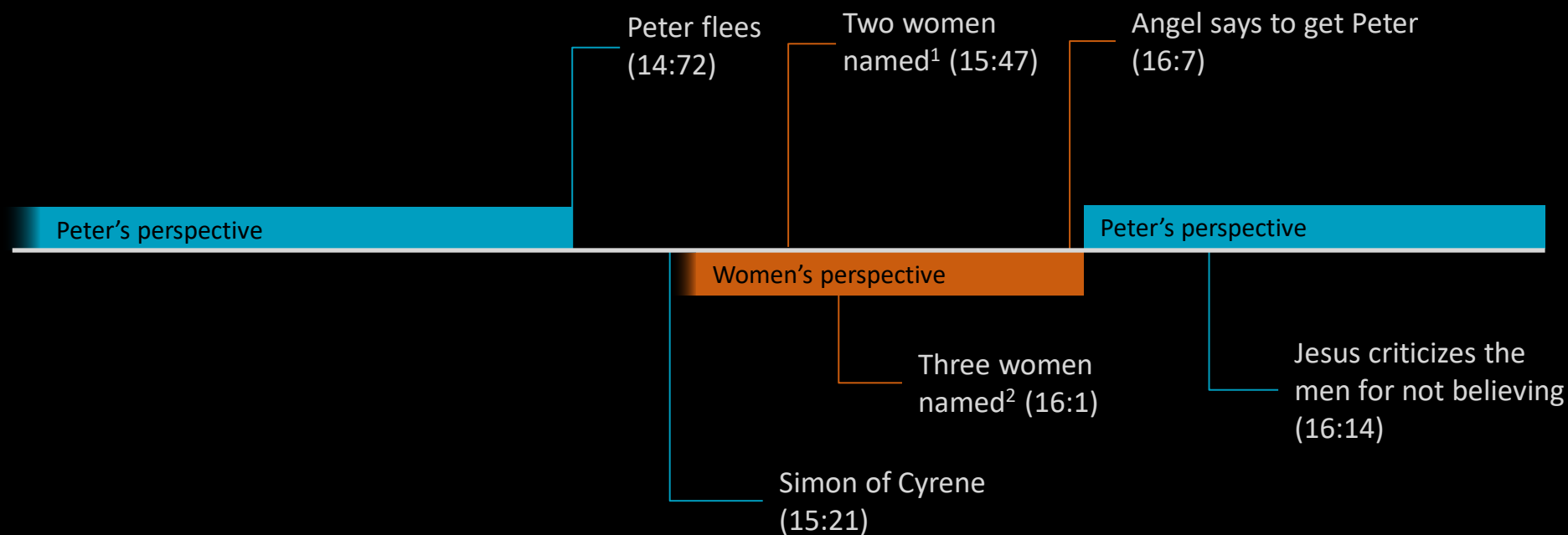
3

Paul acknowledges a **Rufus in Romans 16:13**



Rufus was named in Mark because he was known to the people in Rome

Sources in the Gospel of Mark



¹ Mary Magdalene
Mary, mother of Joseph

² Mary Magdalene
Mary, mother of James
Salome

IDEA IN BRIEF

What?

Show that the Gospel accounts come from eyewitness testimony

Why?

So that we can show that the Gospels did not form via legendary development

How?

By showing that:

1. Gospels are ancient biographies which **expected** living eyewitnesses
2. The New Testament & early church **valued and named** living eyewitness sources

1 Read the requirements for the 12 Apostles

“the events had
hardly passed out of
sight, conscious as I
was that I had
preserved the true
story”

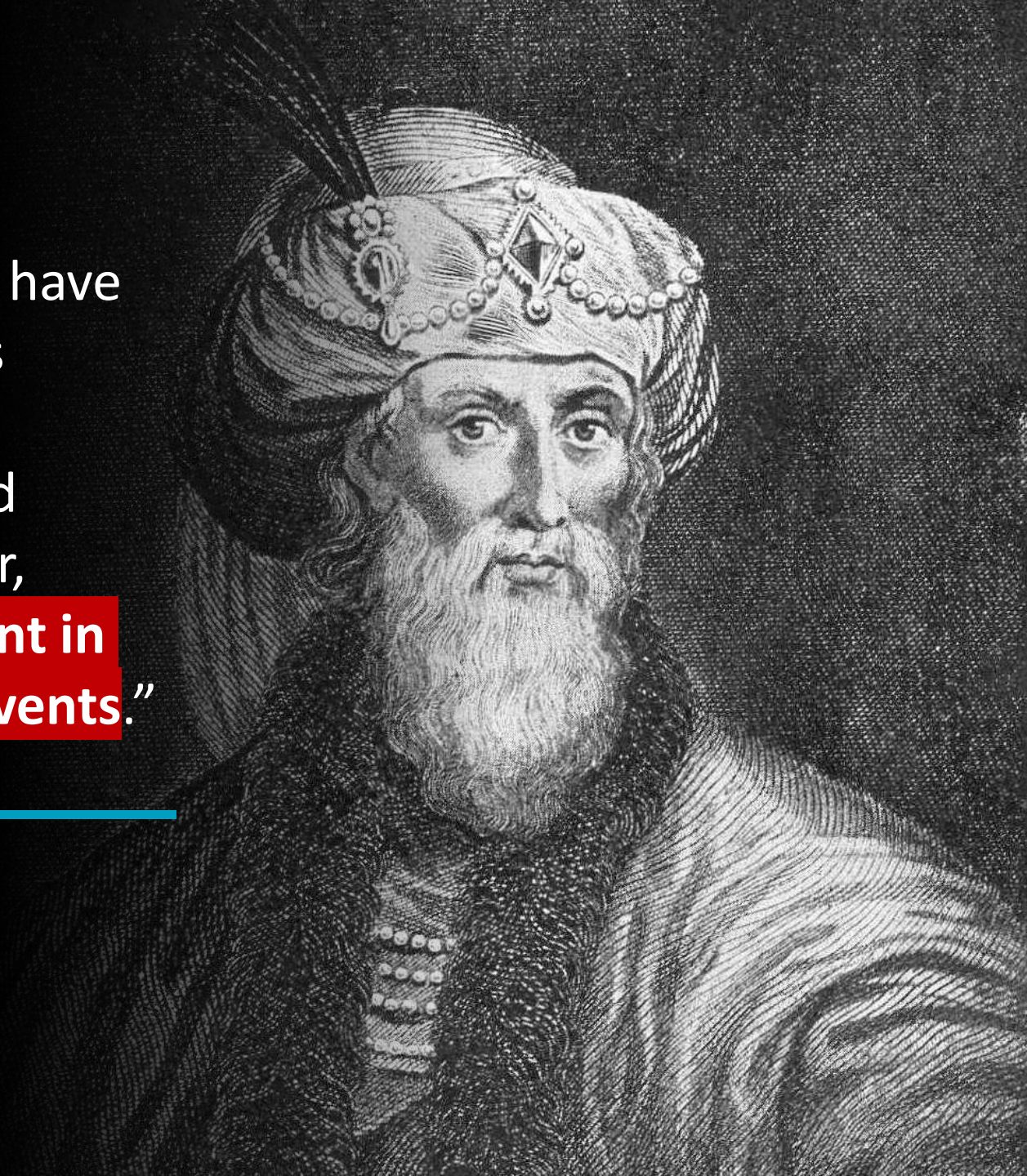
FLAVIUS JOSEPHUS

The Life of Flavius Josephus, 361



“I, on the contrary, have written a veracious account, at once comprehensive and detailed, of the war, **having been present in person at all the events.**”

FLAVIUS JOSEPHUS
Against Apion, 1.9



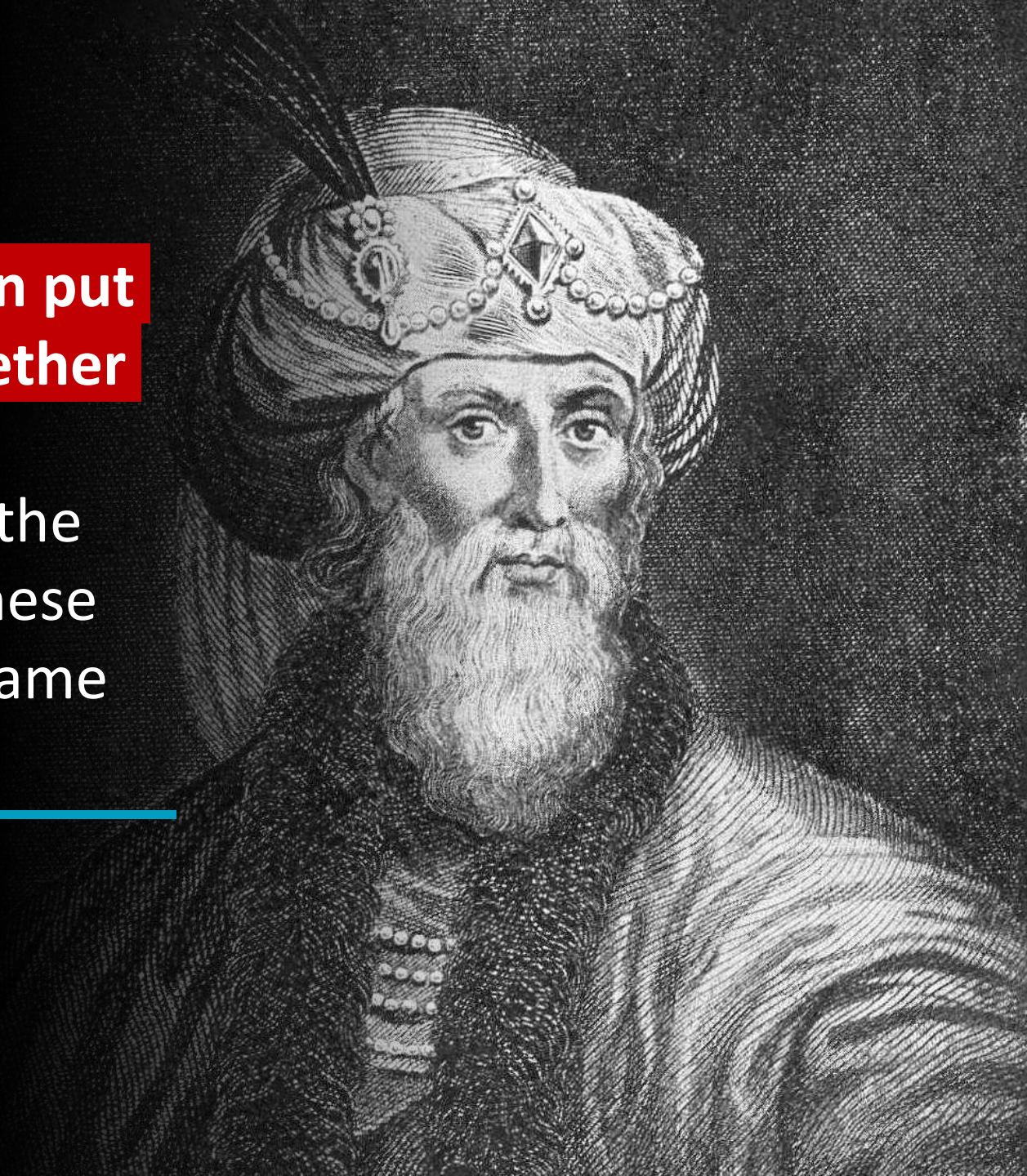
“where some persons
have written histories,
and published them,
**without having been
in the places
concerned, ...”**

FLAVIUS JOSEPHUS
Against Apion, 1.8



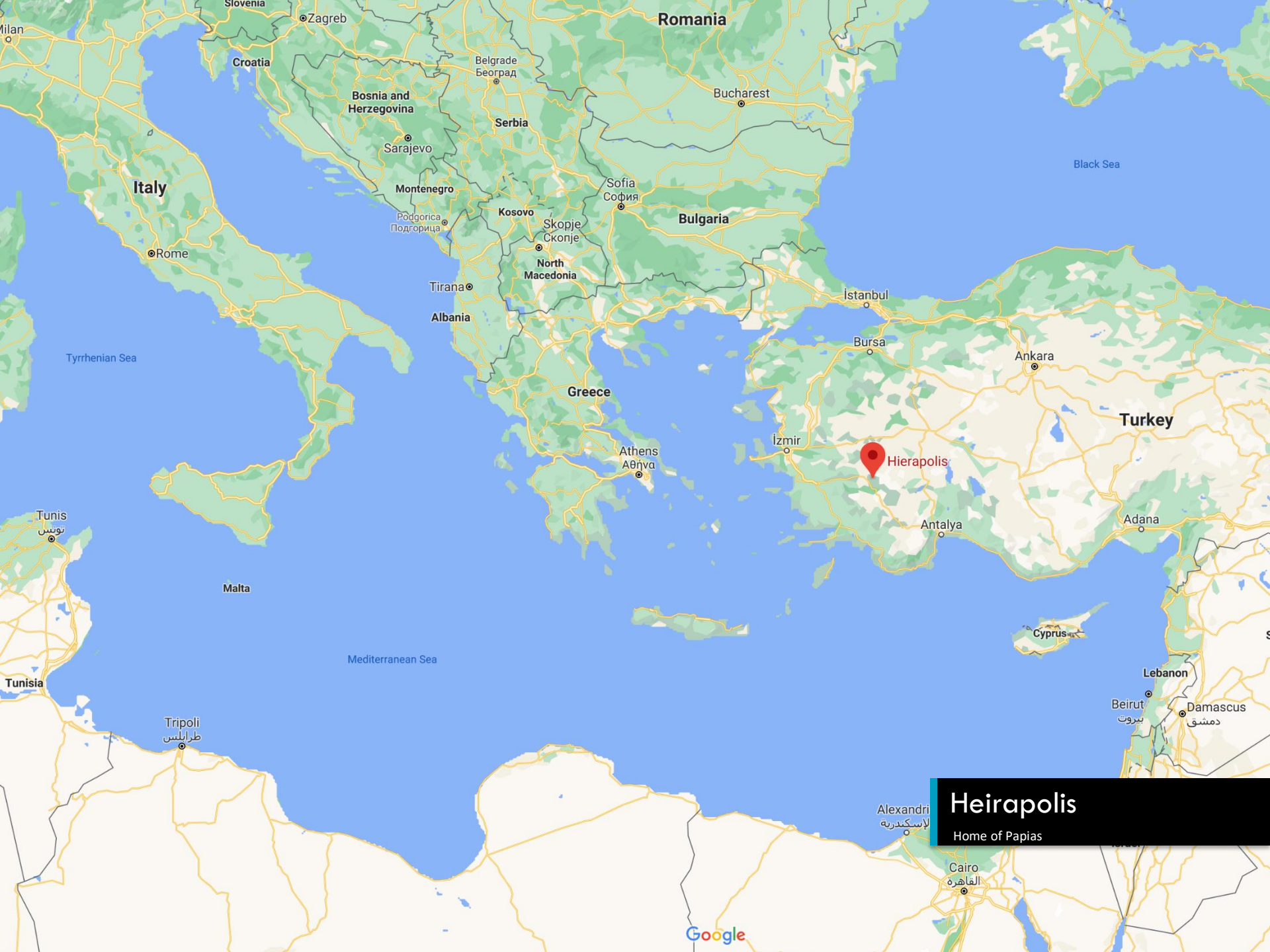
“... but **these men put
a few things together
by hearsay**, and
insolently abuse the
world, and call these
writings by the name
of Histories.”

FLAVIUS JOSEPHUS
Against Apion, 1.8

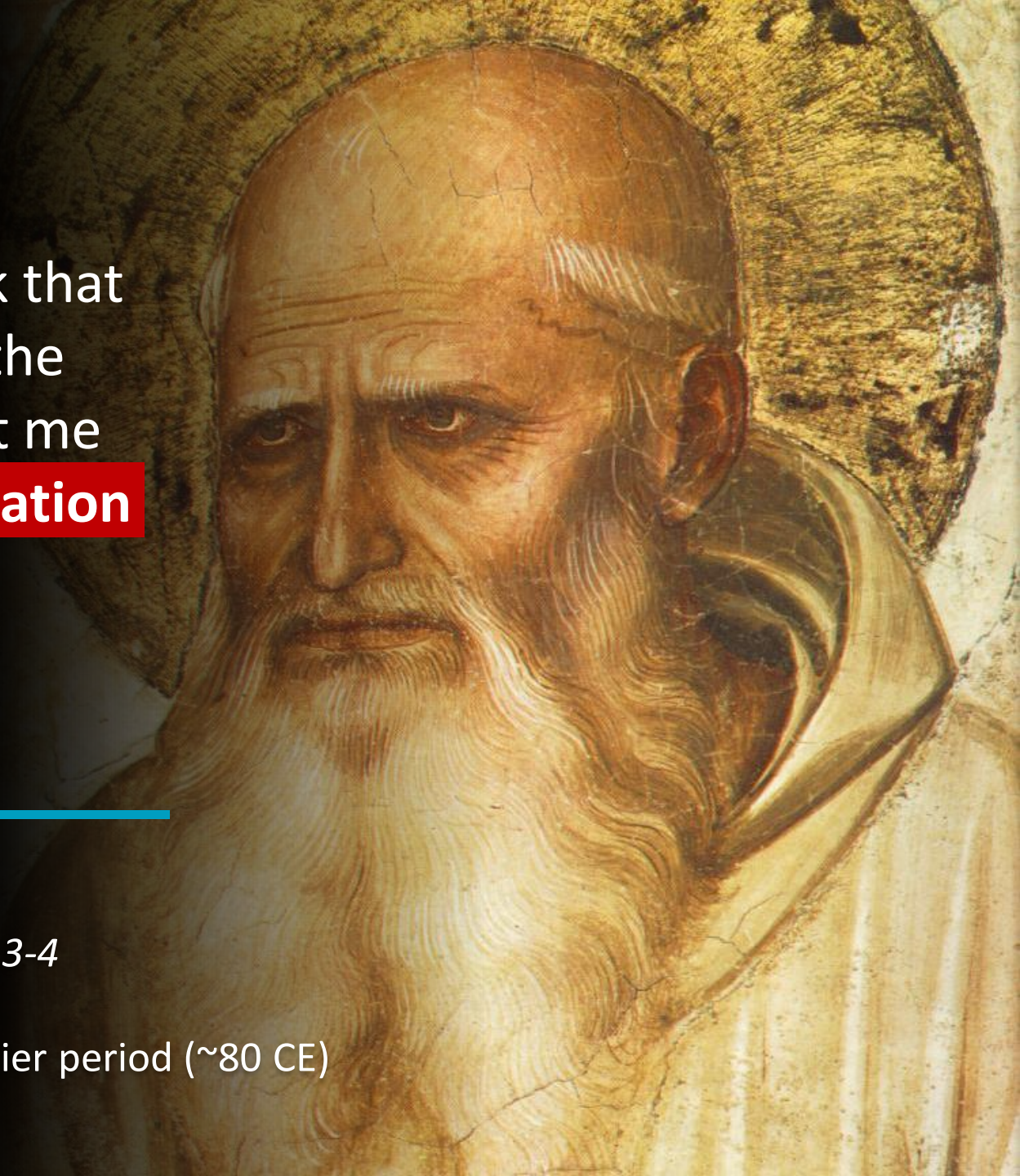


2

Document the claims that Luke makes in regards to his sources



Heirapolis
Home of Papias

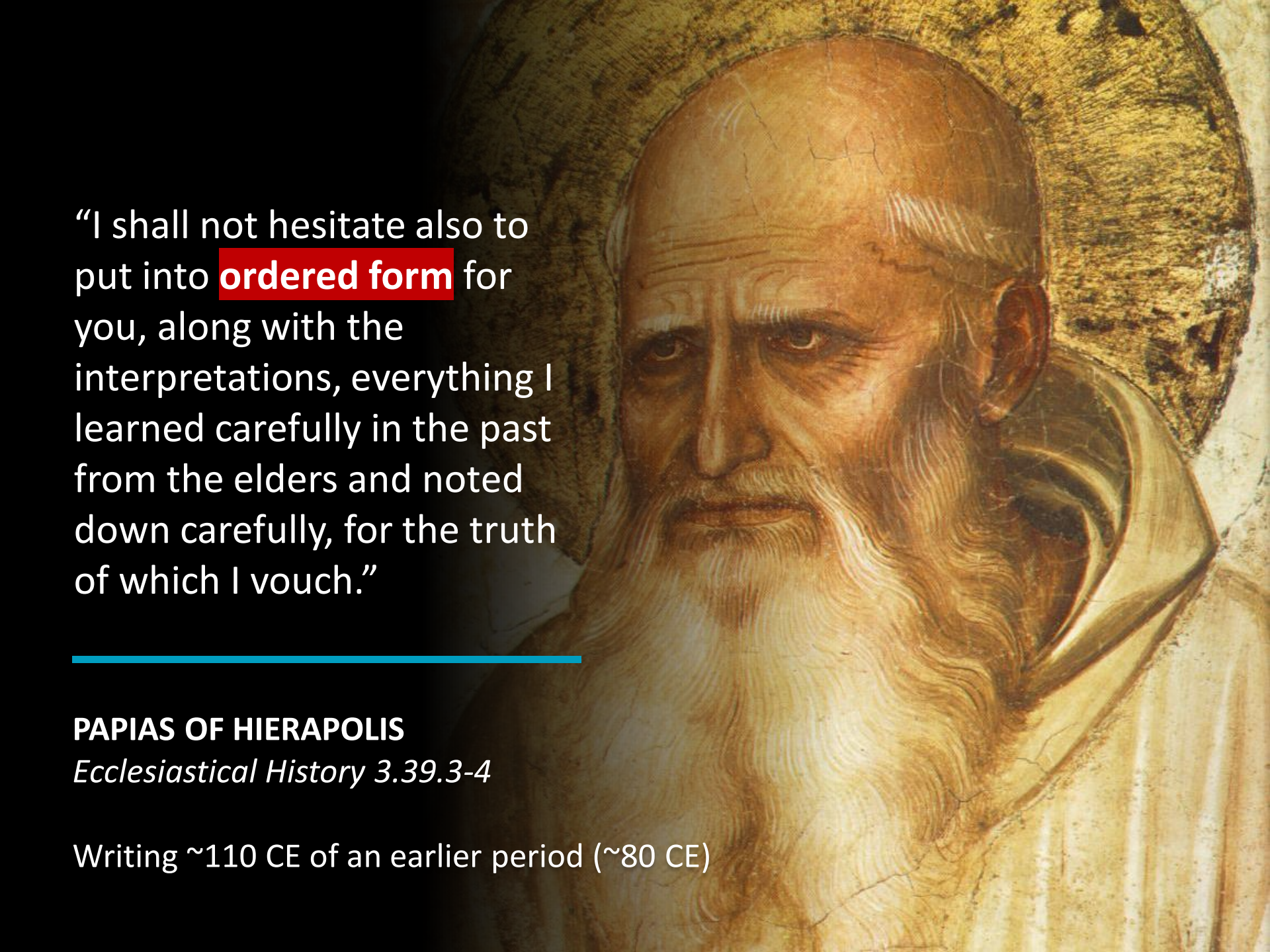


“For I did not think that
information from the
books would profit me
as much as **information**
from a living and
surviving voice.”

PAPIAS OF HIERAPOLIS

Ecclesiastical History 3.39.3-4

Writing ~110 CE of an earlier period (~80 CE)



“I shall not hesitate also to put into **ordered form** for you, along with the interpretations, everything I learned carefully in the past from the elders and noted down carefully, for the truth of which I vouch.”

PAPIAS OF HIERAPOLIS

Ecclesiastical History 3.39.3-4

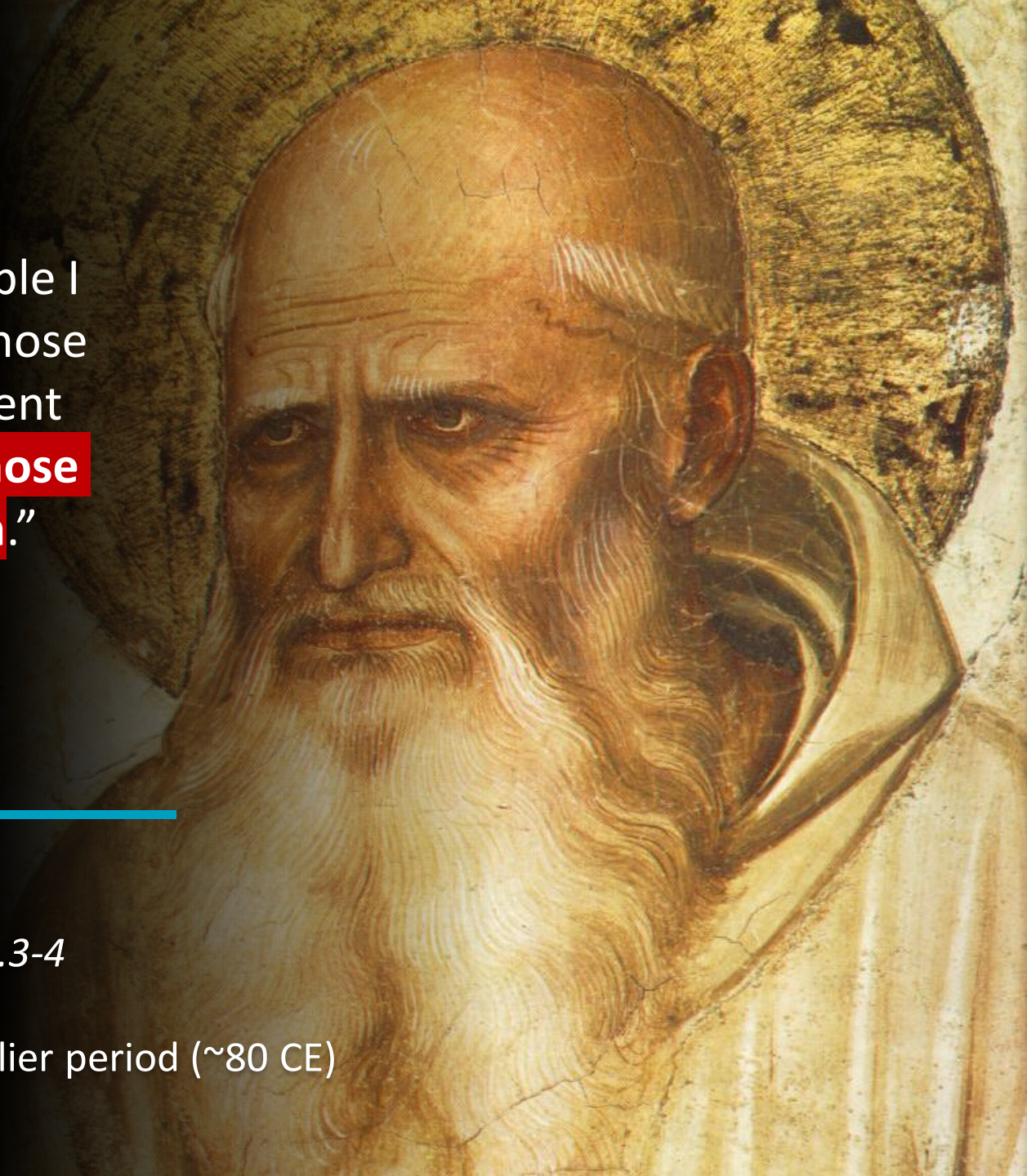
Writing ~110 CE of an earlier period (~80 CE)

“For unlike most people I took no pleasure in those who told many different stories, but **only in those who taught the truth.**”

PAPIAS OF HIERAPOLIS

Ecclesiastical History 3.39.3-4

Writing ~110 CE of an earlier period (~80 CE)

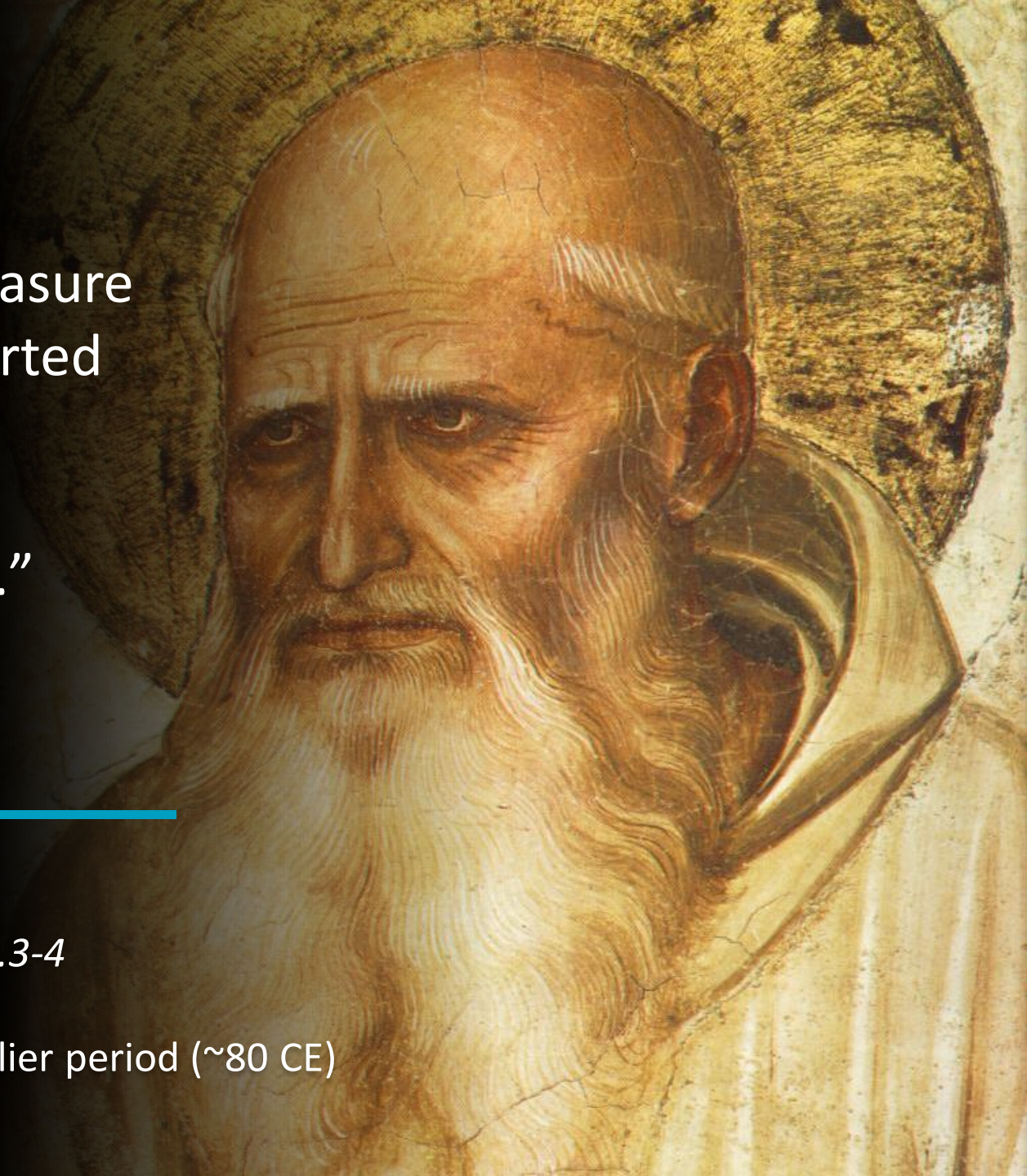


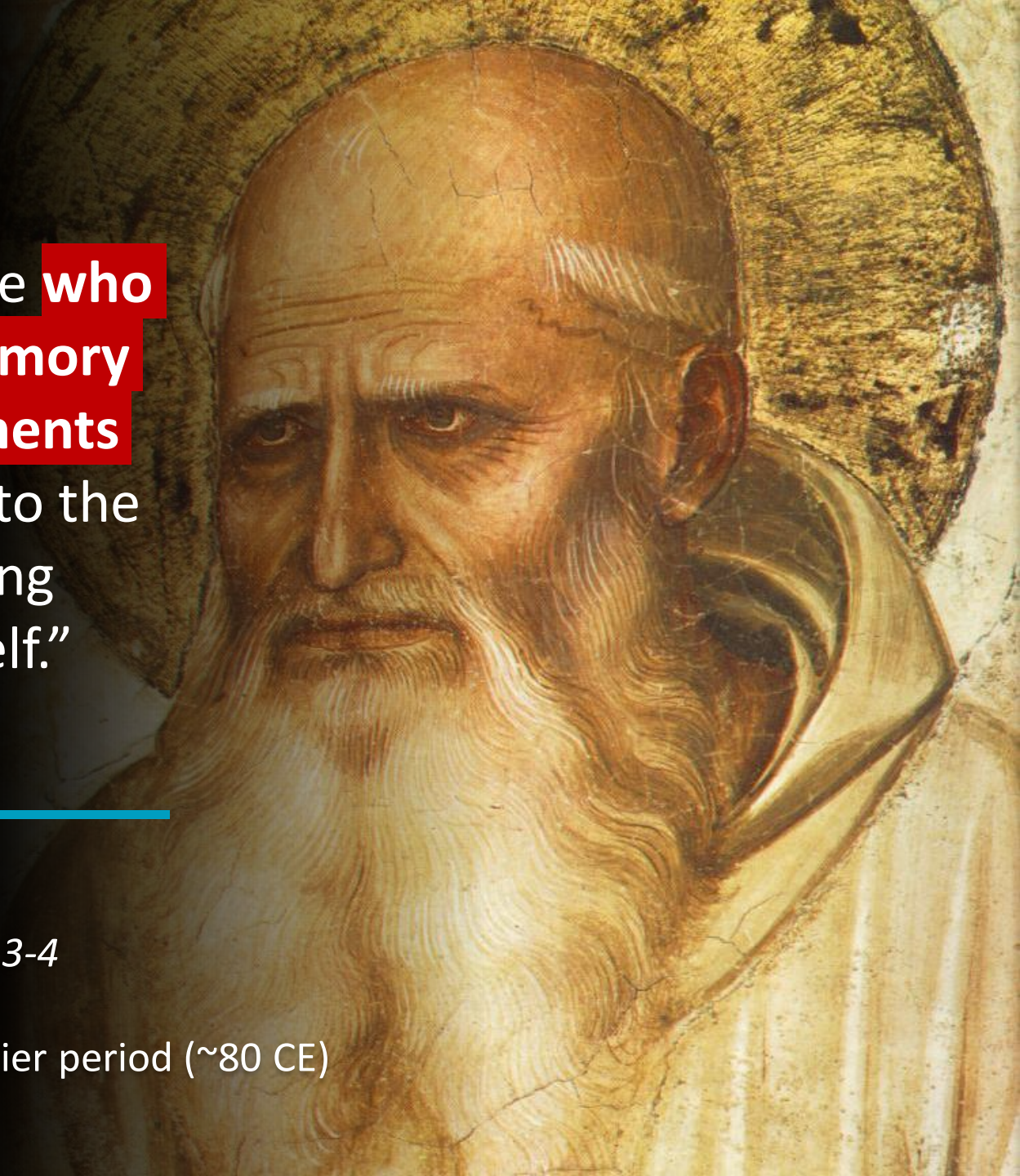
“Nor did I take pleasure
in those who reported
their memory of
someone else’s
commandments ...”

PAPIAS OF HIERAPOLIS

Ecclesiastical History 3.39.3-4

Writing ~110 CE of an earlier period (~80 CE)



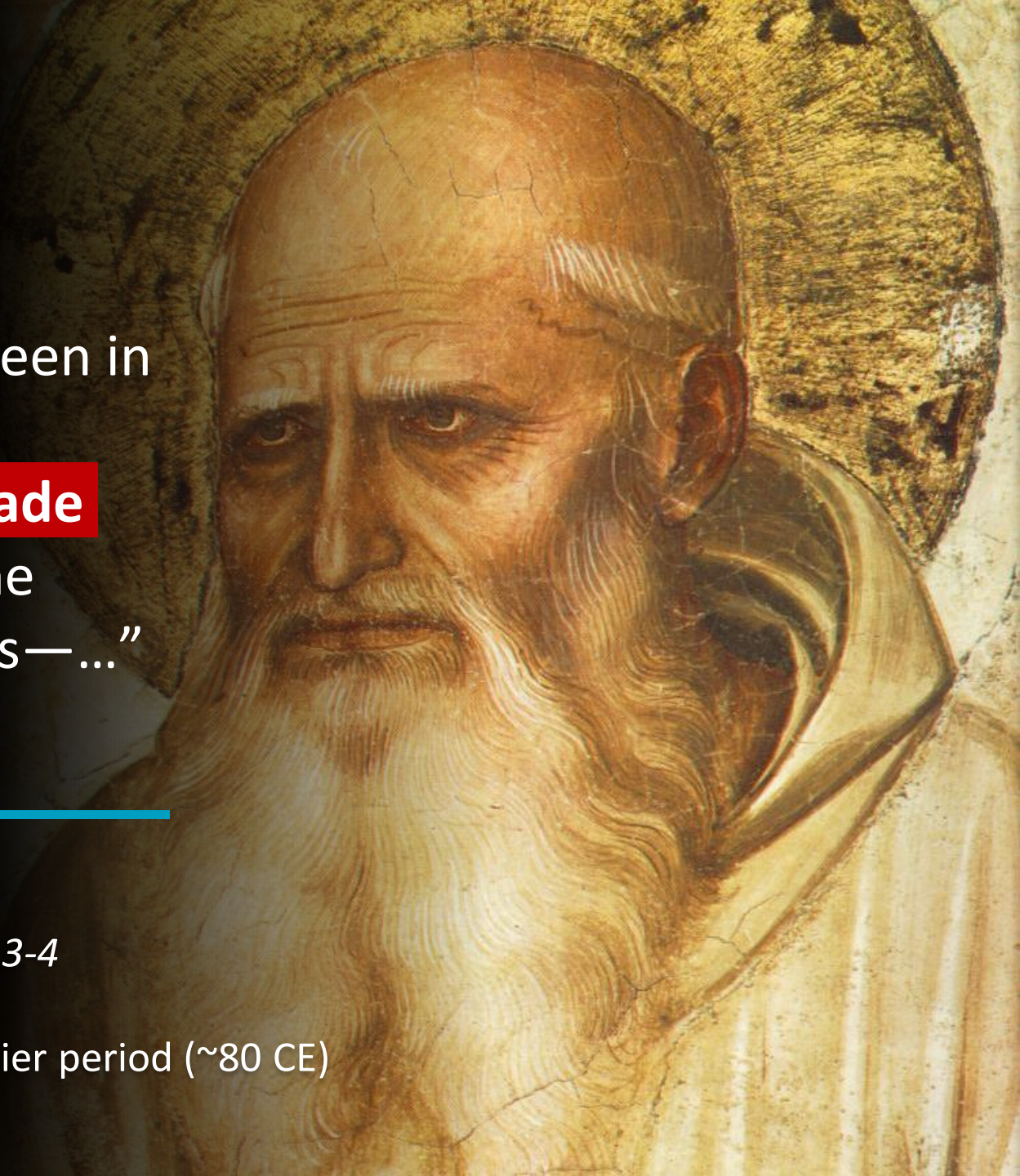


“...but only in those **who reported their memory of the commandments given by the Lord** to the faith and proceeding from the Truth itself.”

PAPIAS OF HIERAPOLIS

Ecclesiastical History 3.39.3-4

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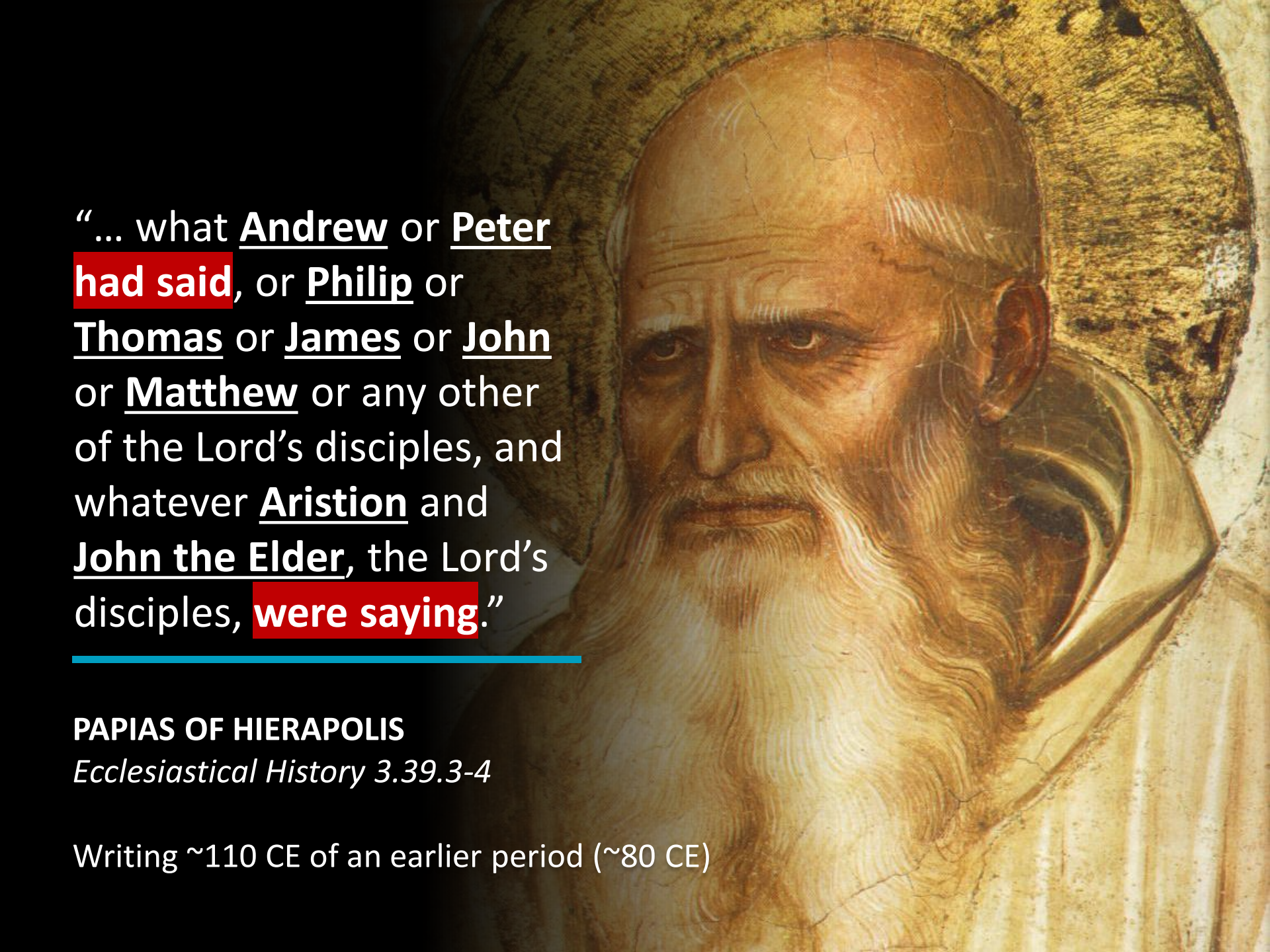


“And if by chance
anyone who had been in
attendance on the
elders arrived, I **made**
enquiries about the
words of the elders—...”

PAPIAS OF HIERAPOLIS

Ecclesiastical History 3.39.3-4

Writing ~110 CE of an earlier period (~80 CE)

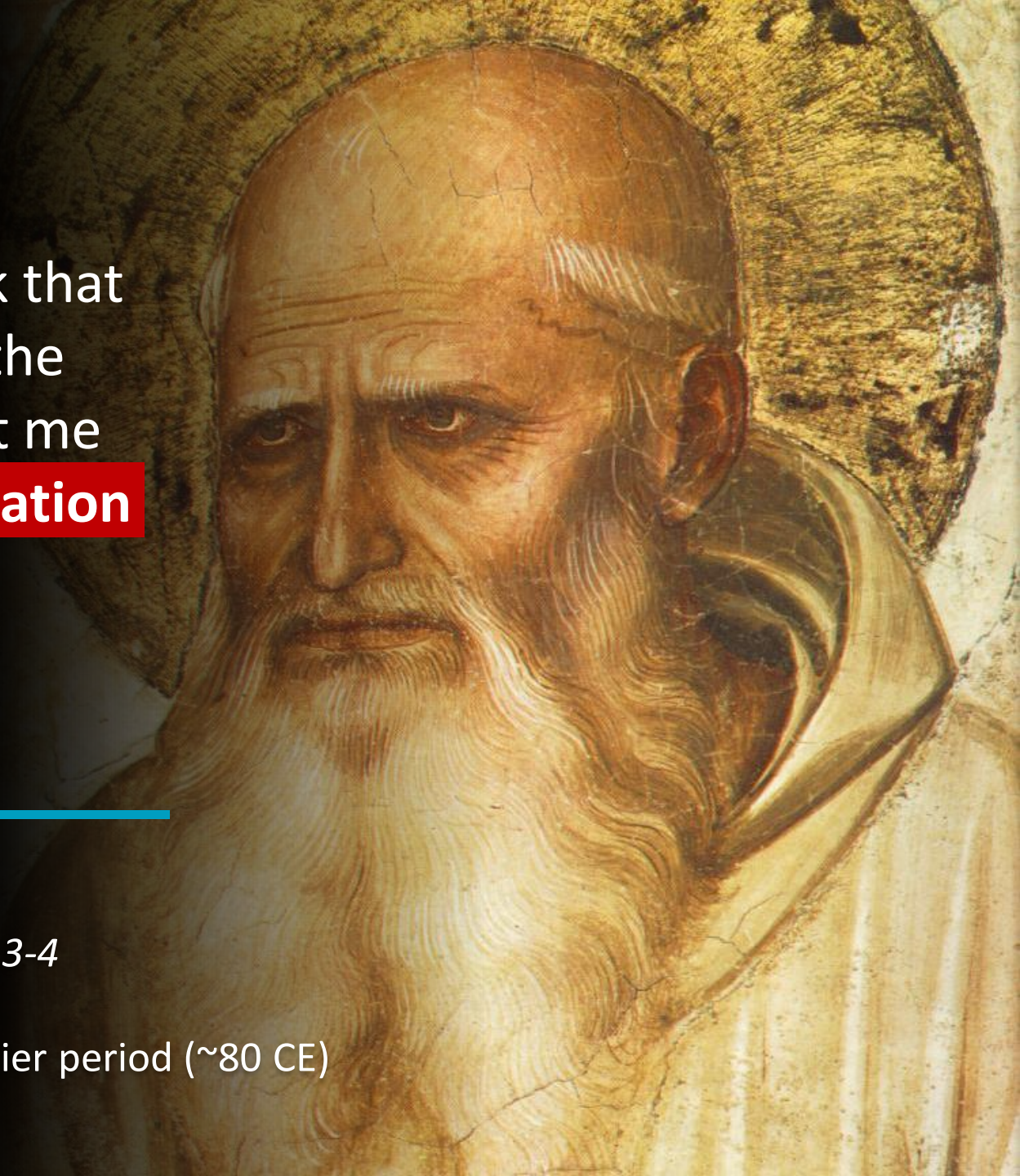


“... what Andrew or Peter **had said**, or Philip or Thomas or James or John or Matthew or any other of the Lord’s disciples, and whatever Aristion and John the Elder, the Lord’s disciples, **were saying**.”

PAPIAS OF HIERAPOLIS

Ecclesiastical History 3.39.3-4

Writing ~110 CE of an earlier period (~80 CE)



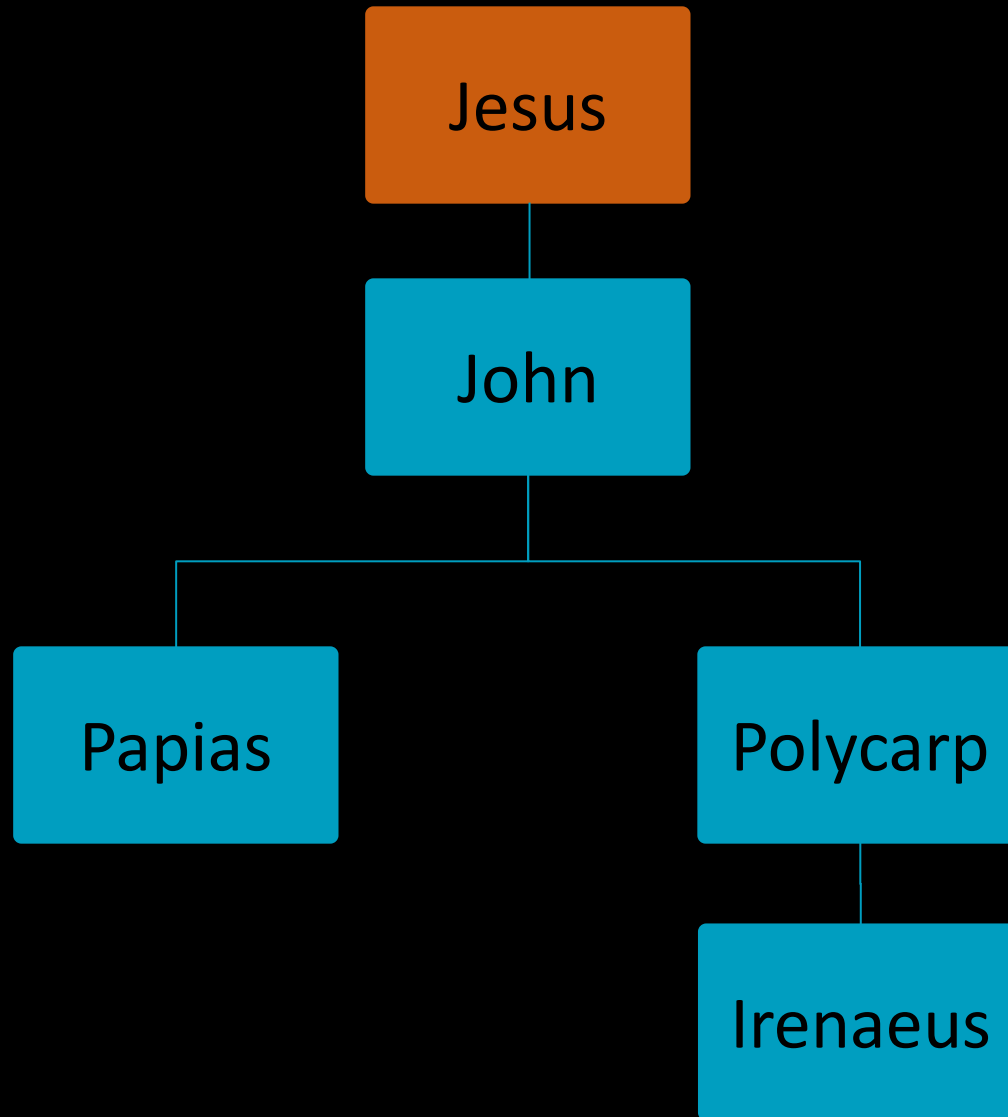
“For I did not think that
information from the
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from a living and
surviving voice.”

PAPIAS OF HIERAPOLIS

Ecclesiastical History 3.39.3-4

Writing ~110 CE of an earlier period (~80 CE)

Chain of Custody



“But now when these men are no longer with us, and you think you cannot be contradicted, you venture to publish it.”

FLAVIUS JOSEPHUS

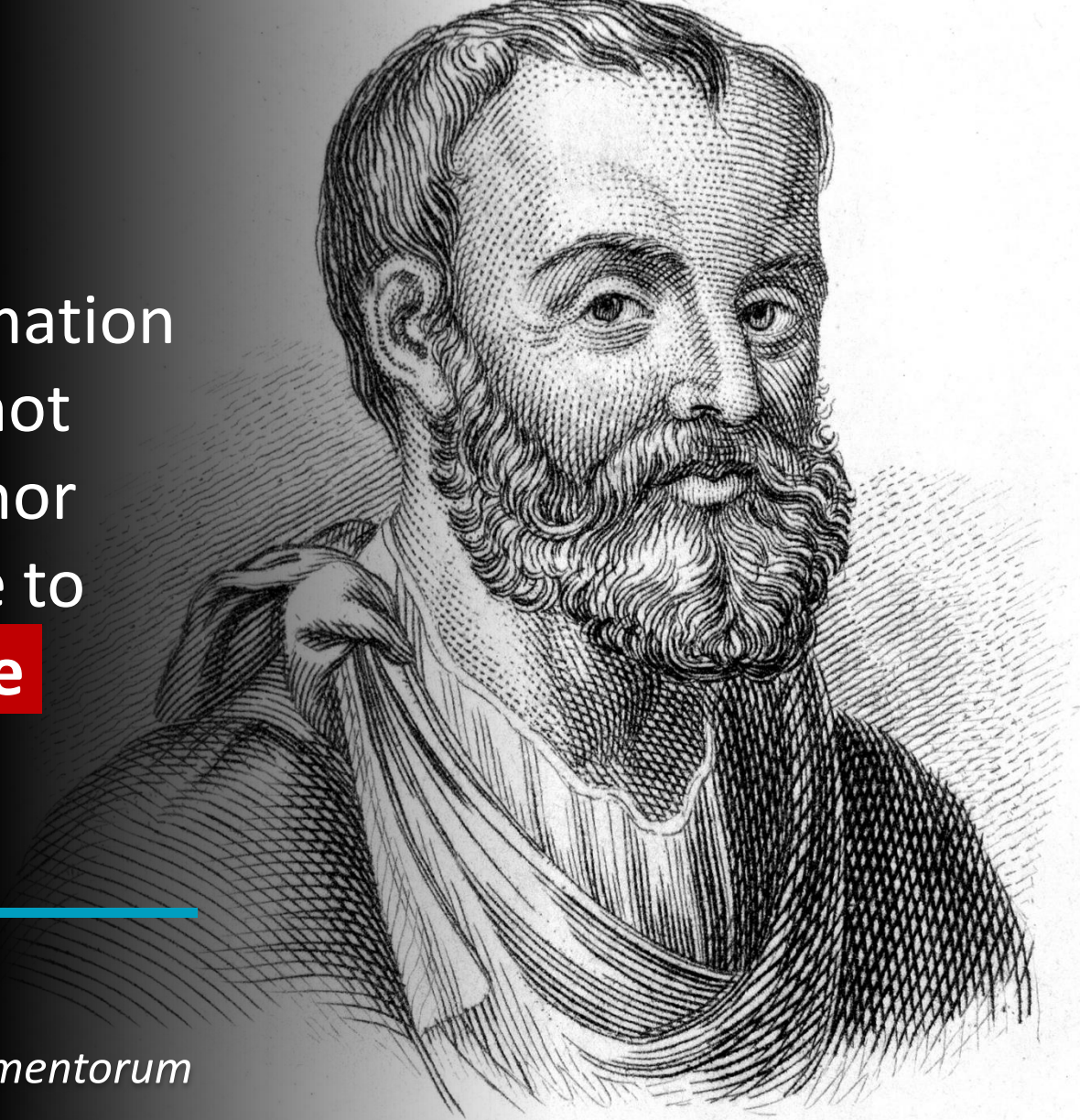
The Life of Flavius Josephus, 336



“gathering information
out of a book is not
the same thing, nor
even comparable to
**learning from the
living voice.”**

GALEN

*De Compositione Medicamentorum
Secundum Locus, 6*



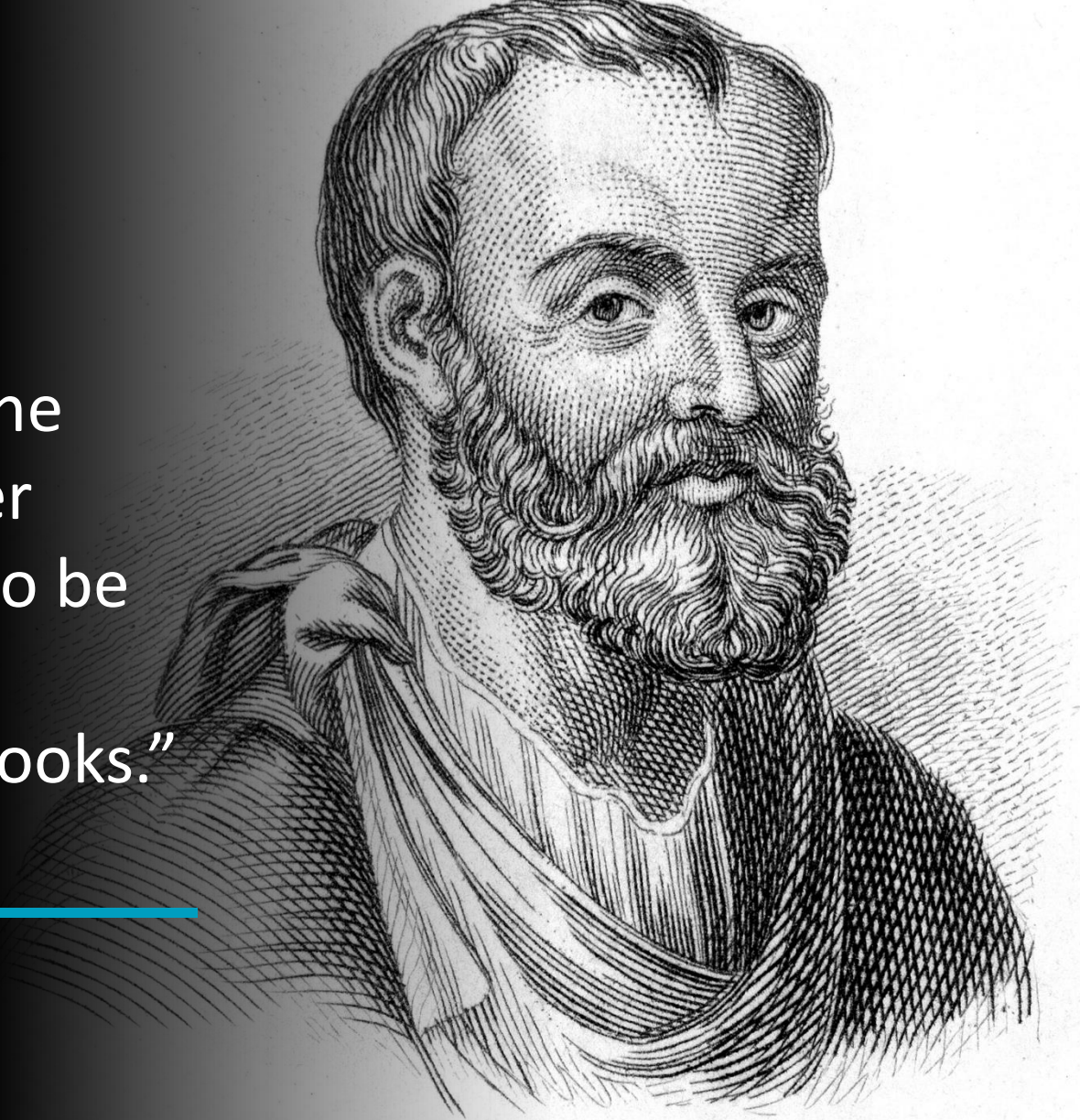
Galen.

**“better to be an
eyewitness¹** by the
side of the master
himself and not to be
like those who
navigate out of books.”

GALEN

De Temperamentis, 6

¹ Same word that Luke uses (αὐτόπτης)



Galen.

“As to the facts themselves, [the historian] should not assemble them at random, but only after much laborious and **painstaking investigation**”

LUCIAN OF SAMISOTA

Quomodo historia conscribenda sit, 47



“He should **for preference be an eyewitness** but, if not, listen to those who tell the more impartial story”

LUCIAN OF SAMISOTA

Quomodo historia conscribenda sit, 47



“Papias assumes that
the value of oral
traditions depends
on their derivation
from **still living
witnesses**”

RICHARD BAUCKHAM

Jesus and the Eyewitnesses (page 28)



3

Document the claims of 1
Corinthians 15:1-8 regarding the
resurrection account sources

**“those who were
healed ... were always
present,
not merely when the
Savior ... some of them
survived **even to our
own times**”**

QUADRATUS OF ATHENS
Ecclesiastical History 4.3.2

Writing in 117 CE



Healing Beneficiaries

Beneficiary

Mark

Matthew

Luke

Jairus

5:22

9:18
(unnamed)

8:41

Bartimaeus

10:46

20:30
(unnamed)

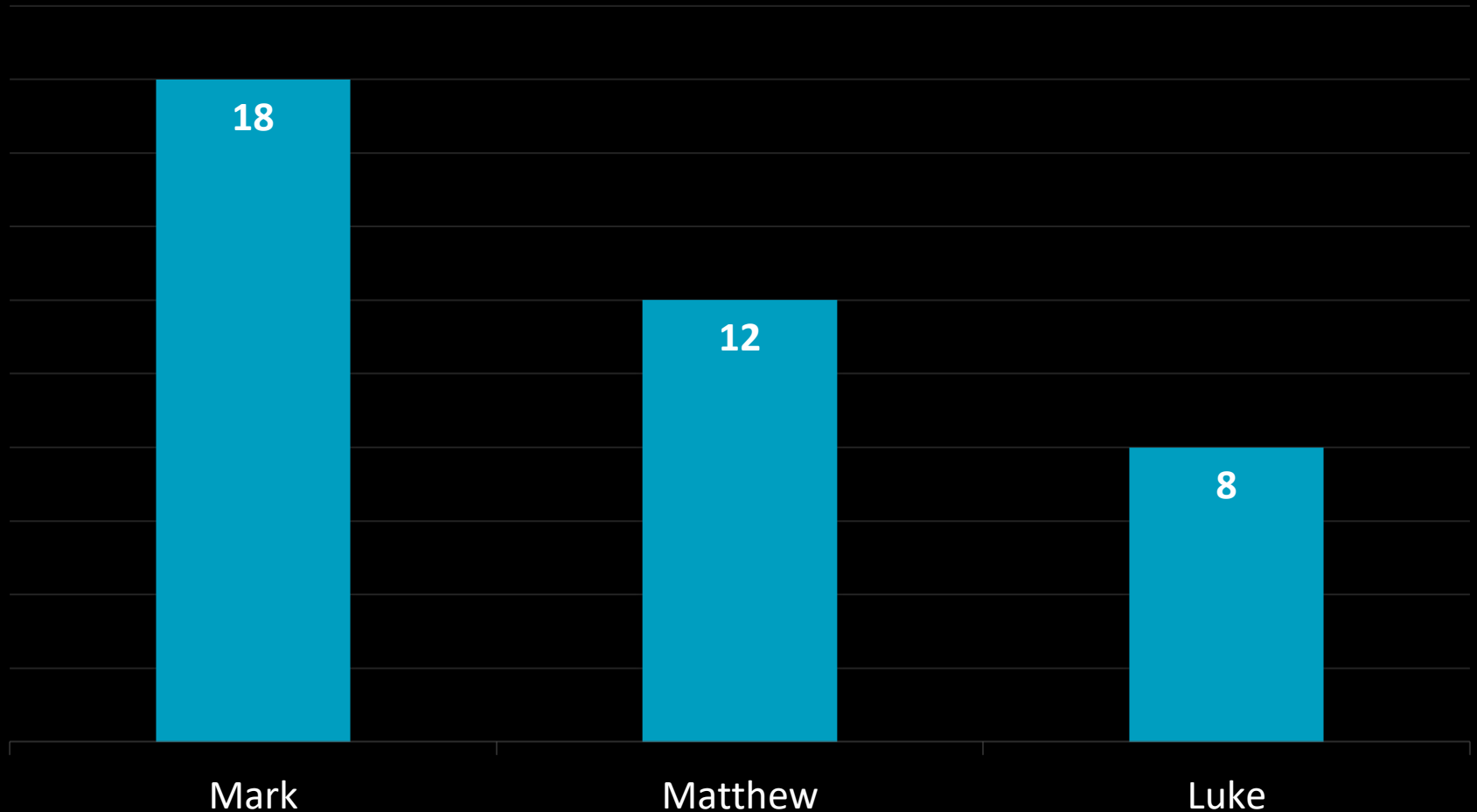
18:35
(unnamed)

... son of Timaeus

10:46

Number of Names

Count of names in the same story told in multiple accounts
(excluding major characters and famous people)



4

Document how the Twelve
defended the resurrection

Key Takeaways

1

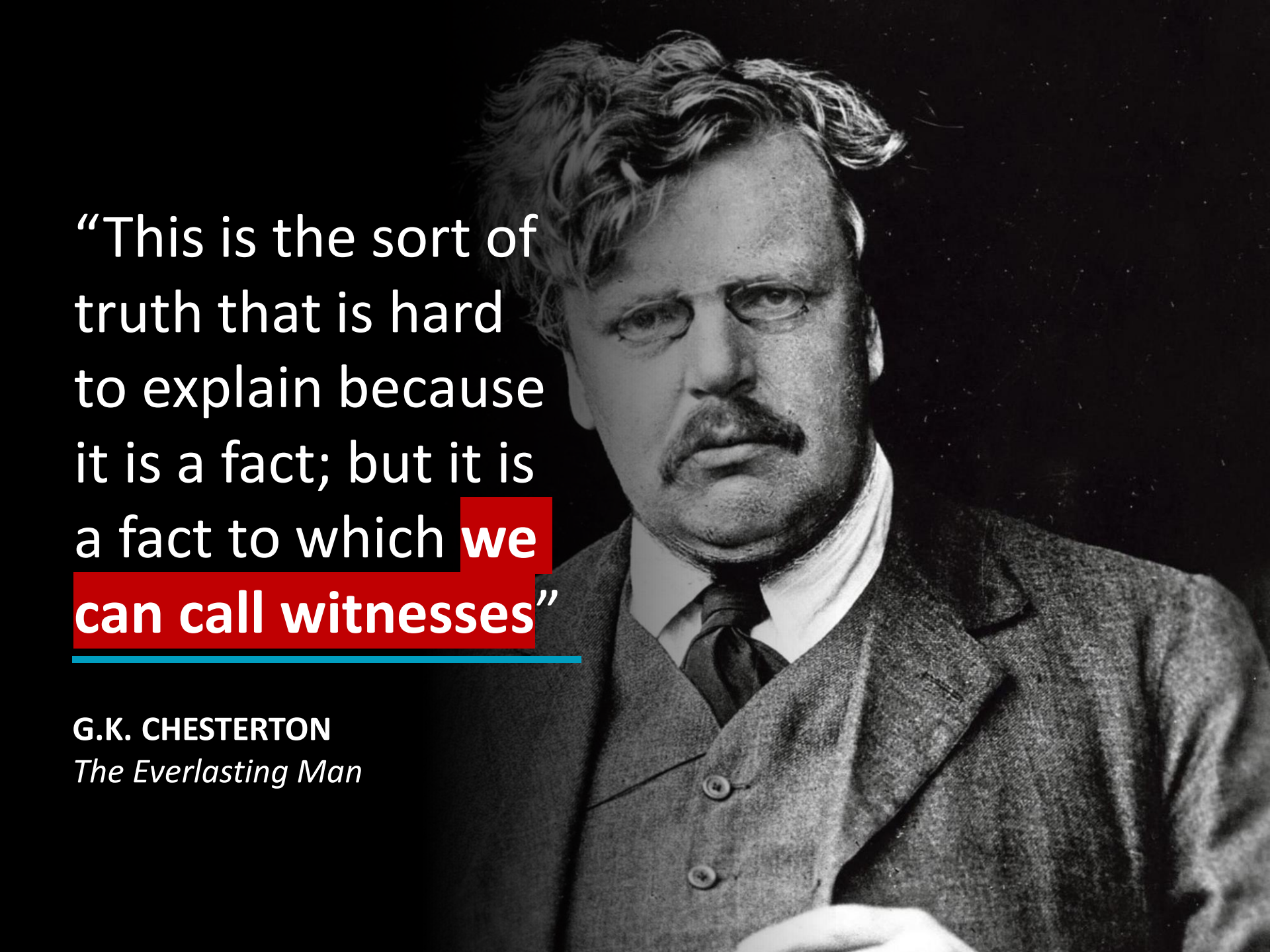
Gospels are ancient biographies which **expected** living eyewitnesses

2

The New Testament **valued living eyewitness sources** (and named them)

3

The early church **valued living eyewitness sources** (and could name them)

A black and white portrait of G.K. Chesterton, a man with curly hair and a mustache, wearing a suit and tie. The background is dark.

“This is the sort of truth that is hard to explain because it is a fact; but it is a fact to which **we can call witnesses**”

G.K. CHESTERTON
The Everlasting Man