

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

Lesson

The Art of Asking Questions

Gardening and Harvesting

Ambassadors for Christ

A-Paul-agetics

Why?

Use questions to further a conversion

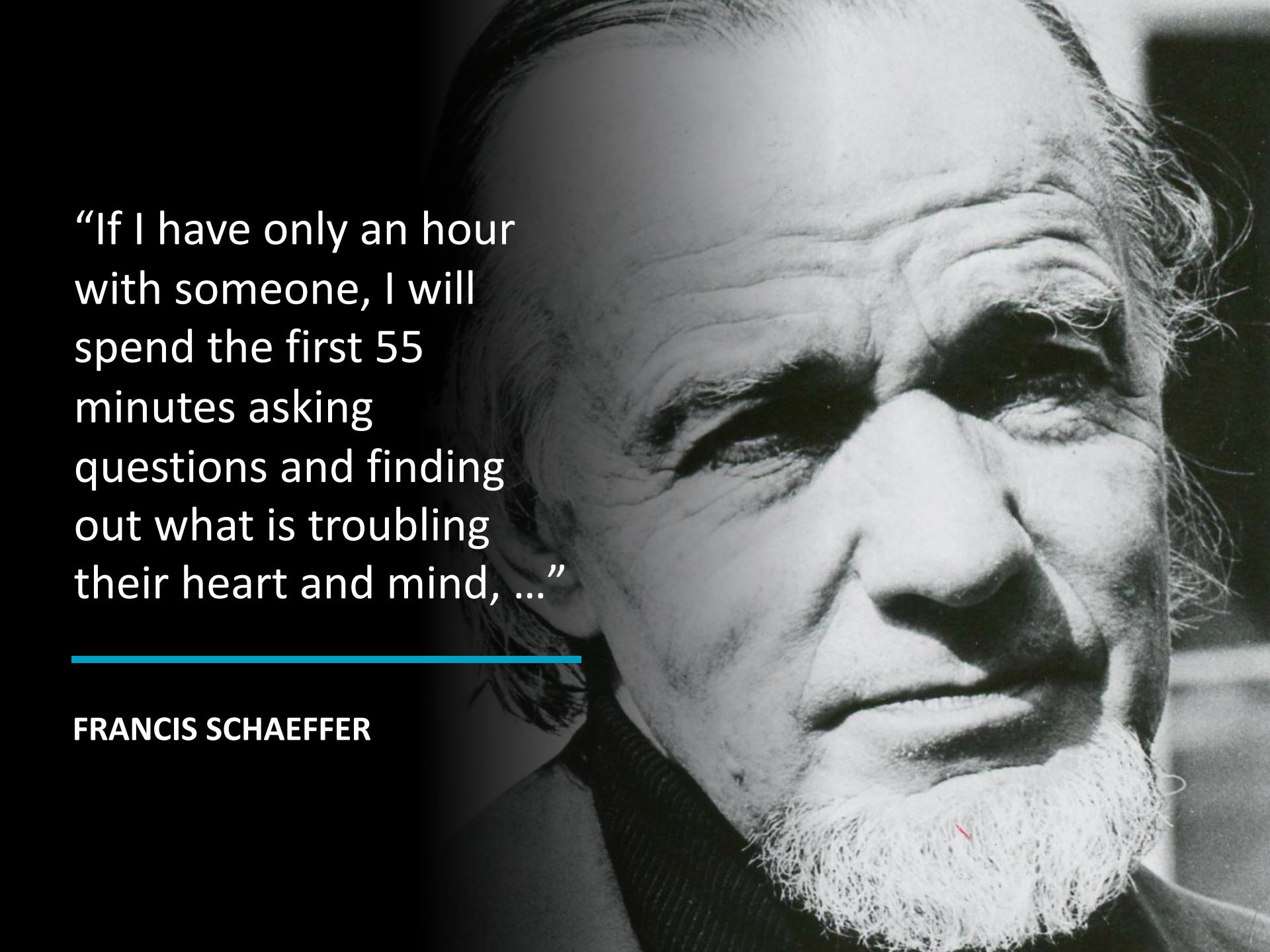
Make progress, not a home run

Represent Christ in our approach

Don't just become a harsh critic

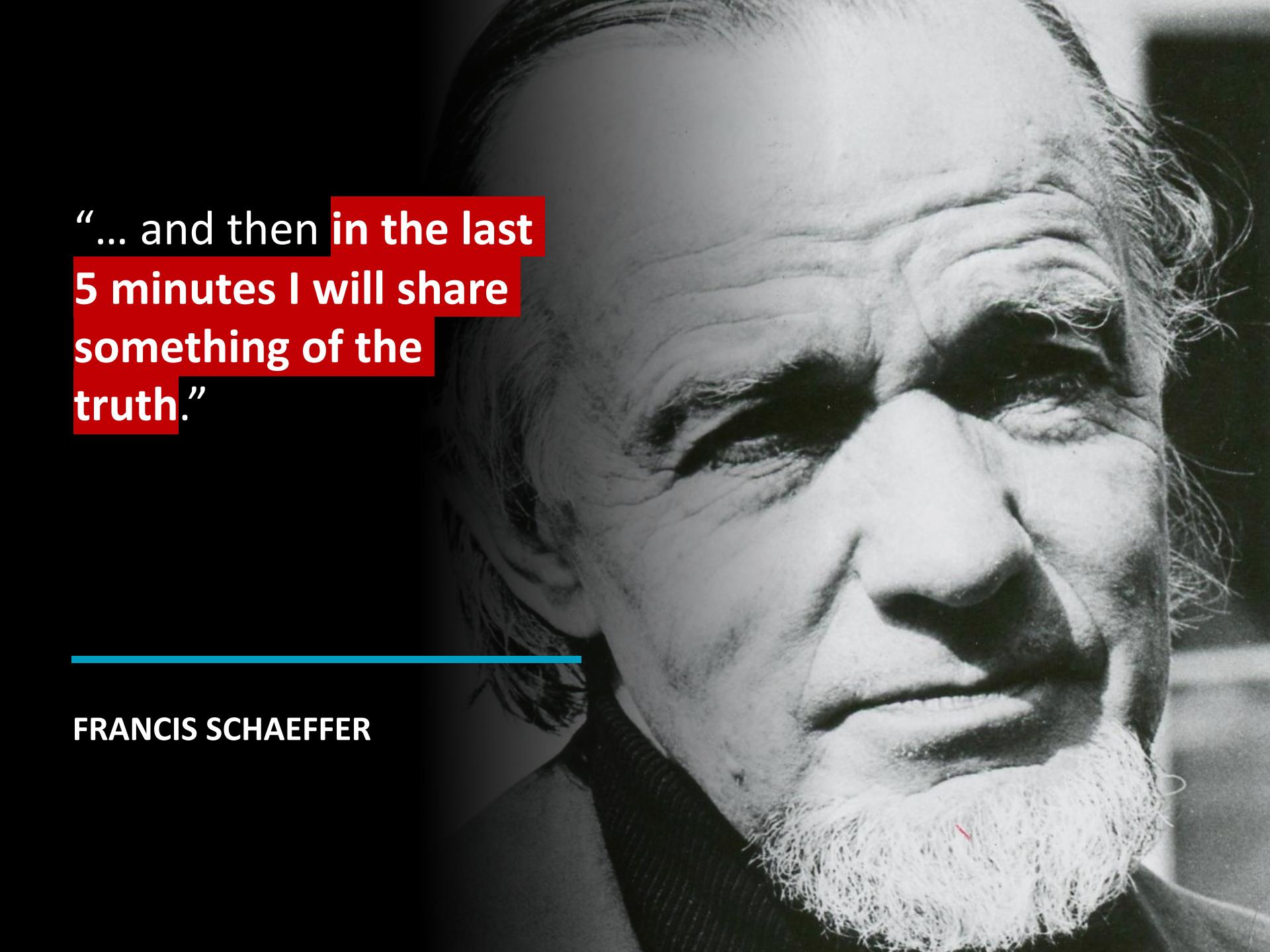
Questions Jesus
183
Answered

Questions Jesus
307
Asked



“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**

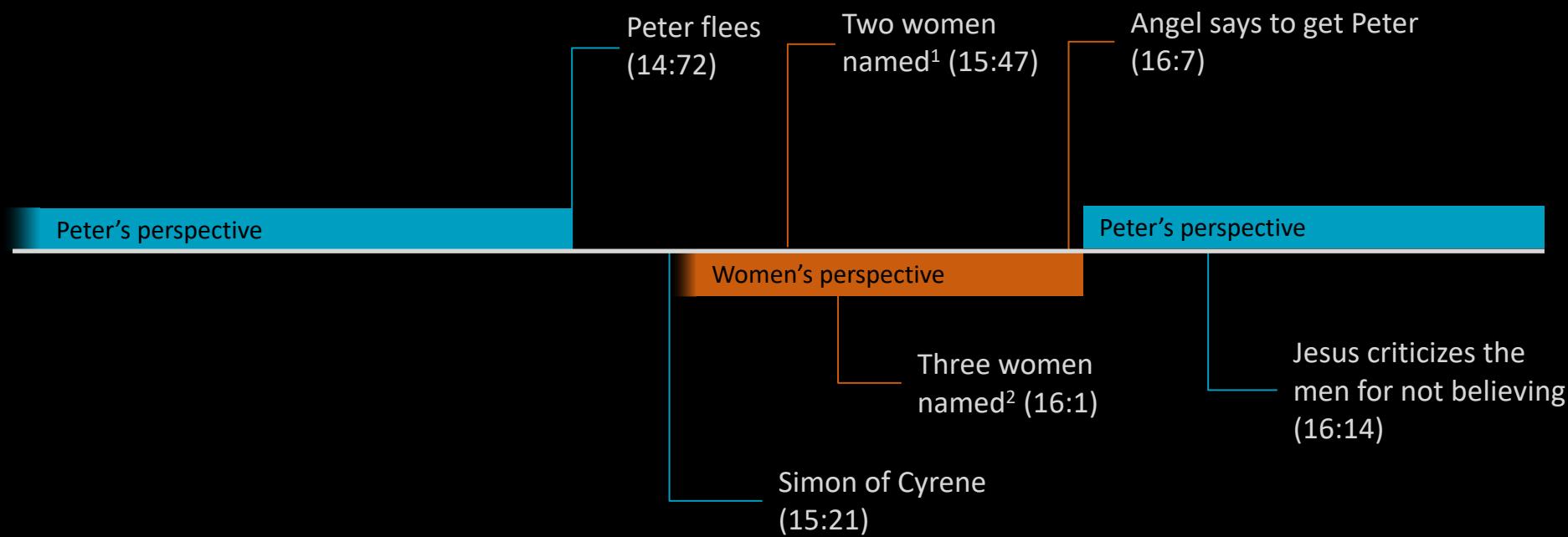
3

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

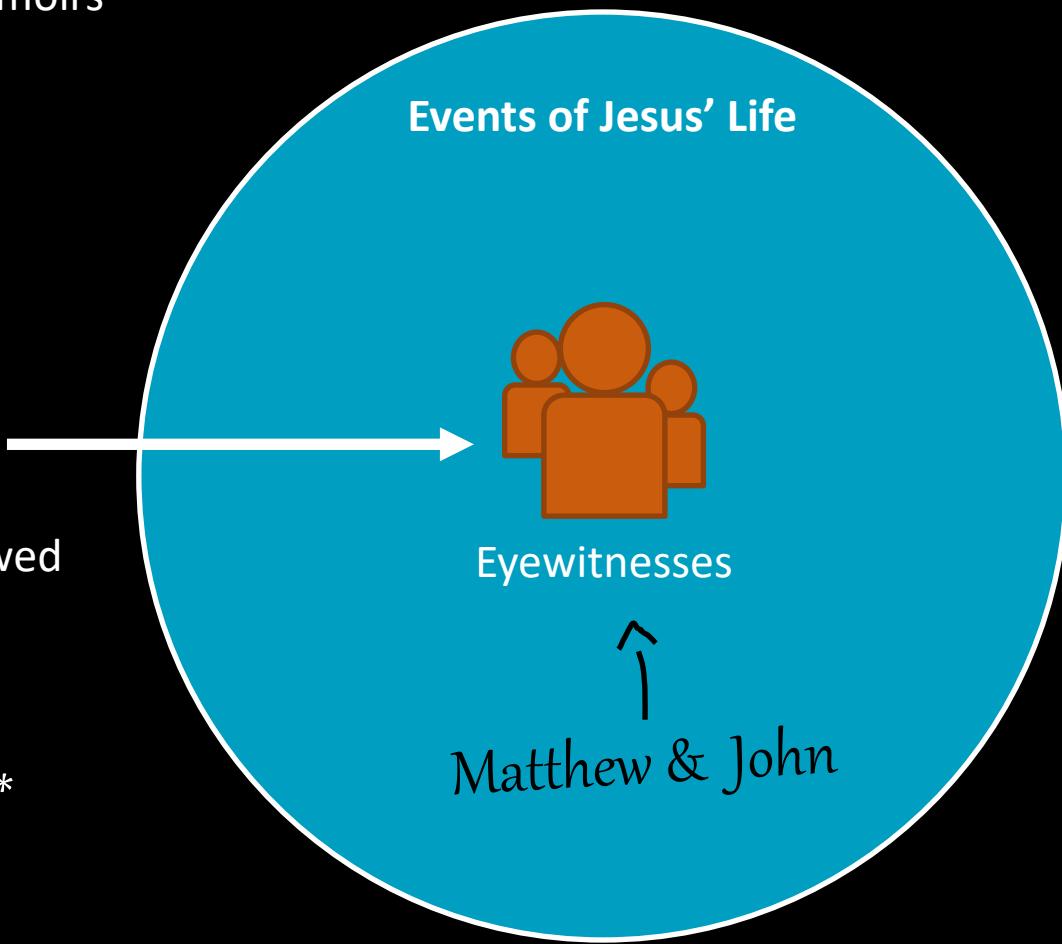


People reading the memoirs



People who interviewed
eyewitnesses

↑
Mark & Luke*



* Luke switches to eyewitness testimony in Acts 16:10

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

“Therefore it is necessary to choose one of the men who have accompanied us the whole time the Lord Jesus went in and out among us, beginning from John’s baptism until the day Jesus was taken up from us. For one of these must become a witness with us of His resurrection.” So they proposed two men: Joseph called Barsabbas (also known as Justus) and Matthias.”

ACTS 1:21-23

“And they prayed, “Lord, You know everyone’s heart. Show us which of these two You have chosen to take over this ministry and apostleship, which Judas abandoned to go to his rightful place.” Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles.”

ACTS 1:24-26

**“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

“Many have undertaken to compose an account of the things that have been fulfilled among us, just as they were handed down to us by the initial eyewitnesses and servants of the word.”

LUKE 1:1-2

“Therefore, having carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus”

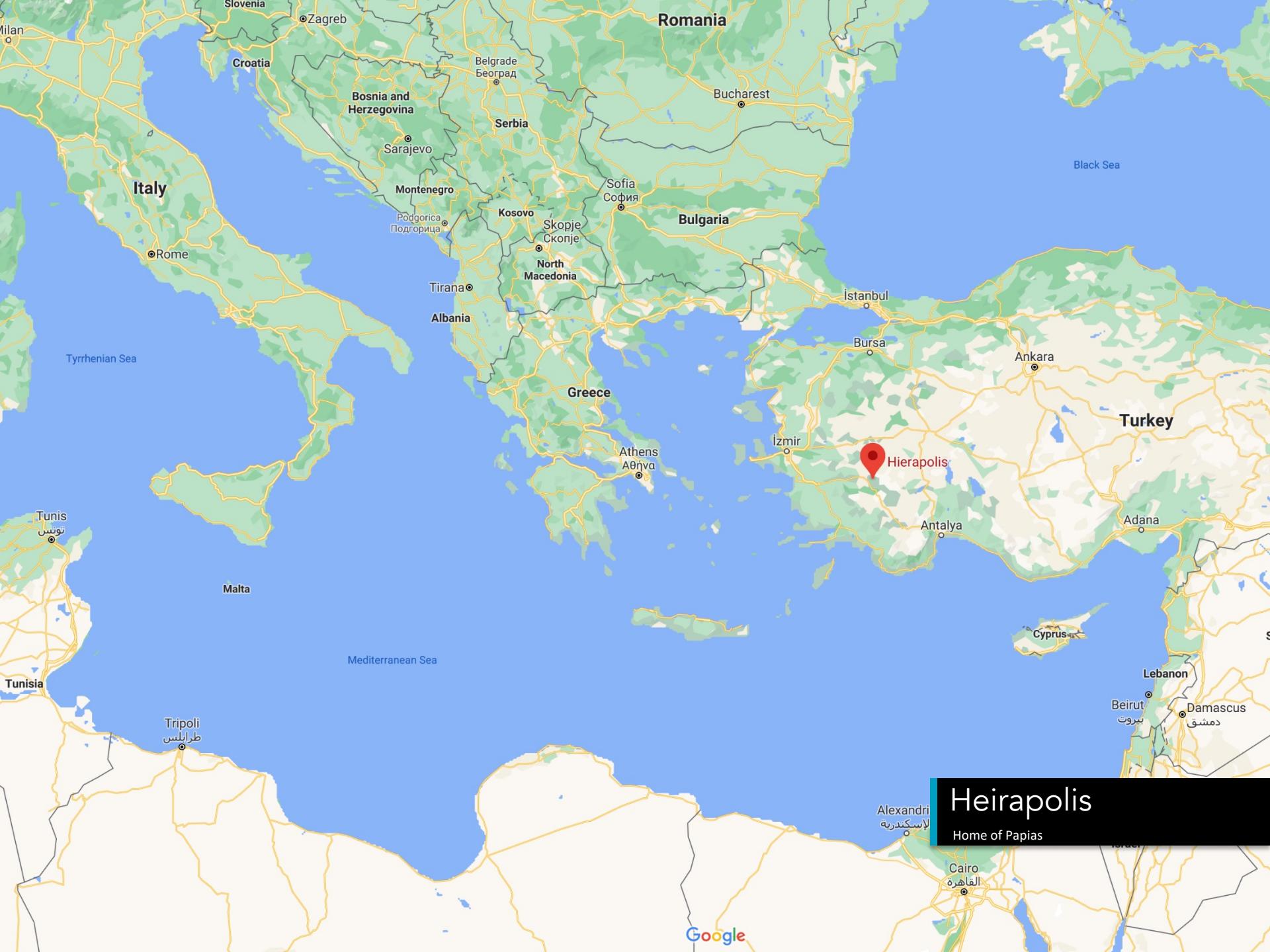
LUKE 1:3

“so that you may know the certainty of
the things you have been taught.”

LUKE 1:4

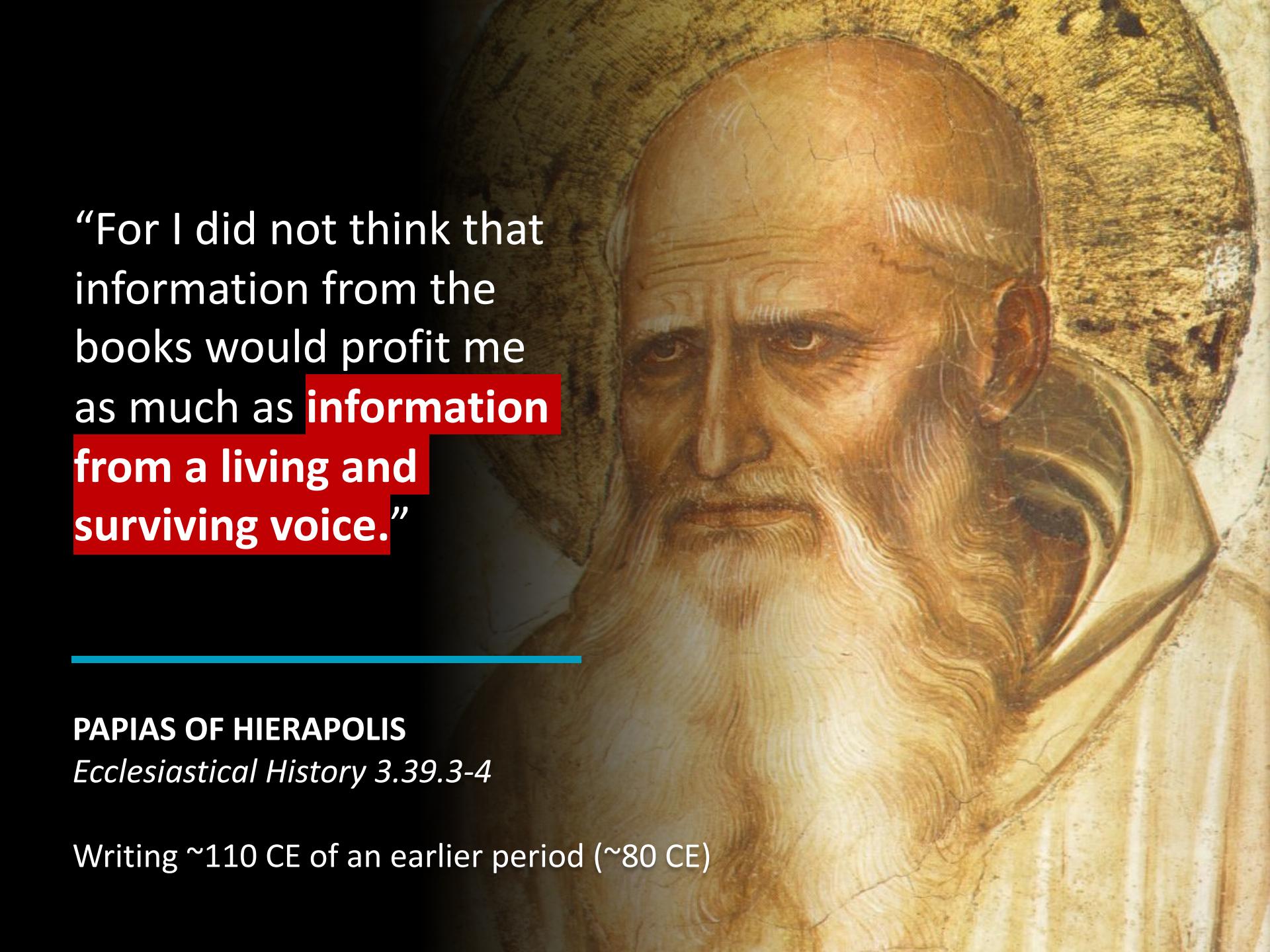
“That which was from the beginning,
which we have heard, which we have
seen with our own eyes, which we have
gazed upon and touched with our own
hands—this is the Word of life.”

1 JOHN 1:1



Heirapolis

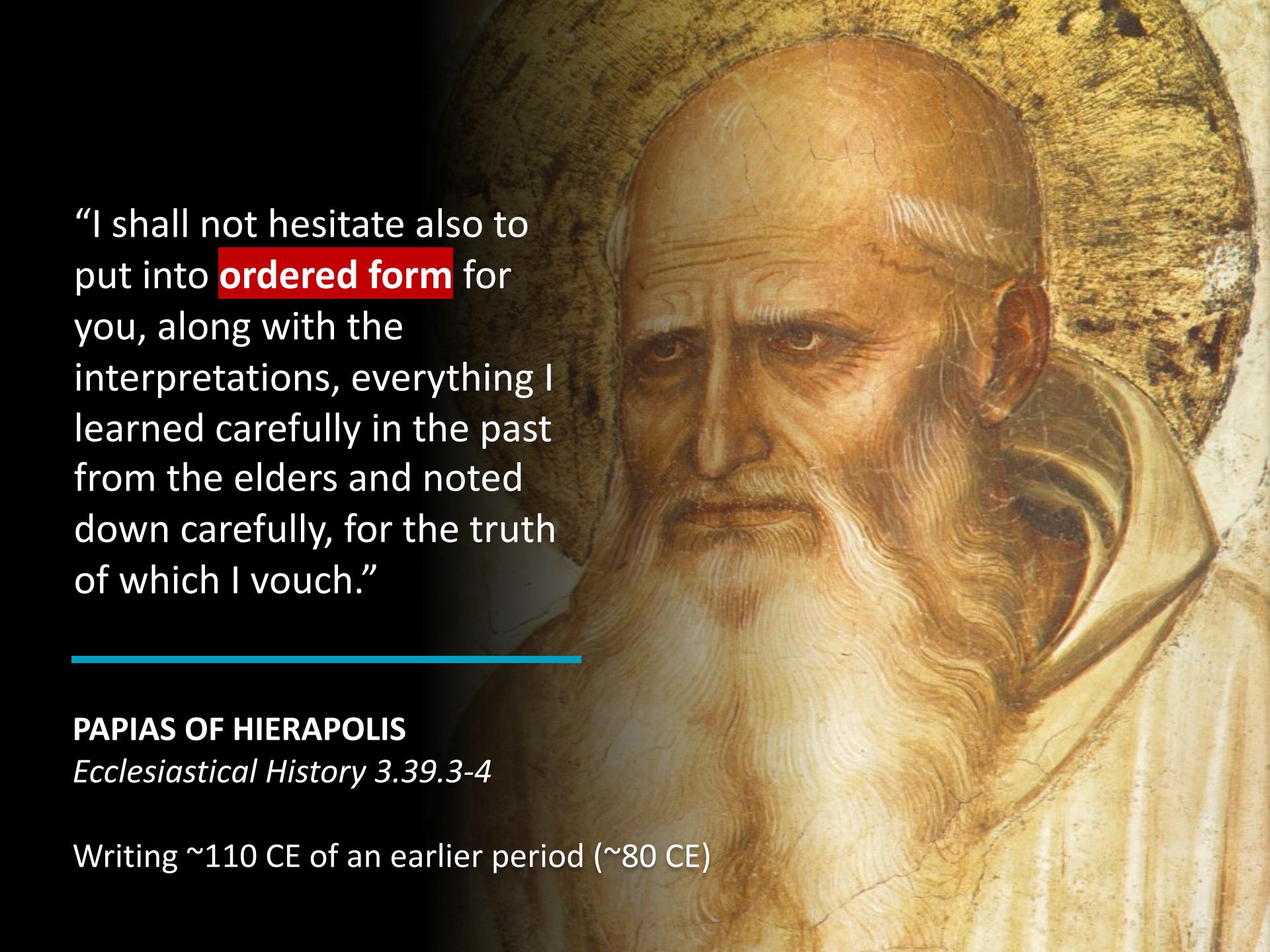
Home of Papias



“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

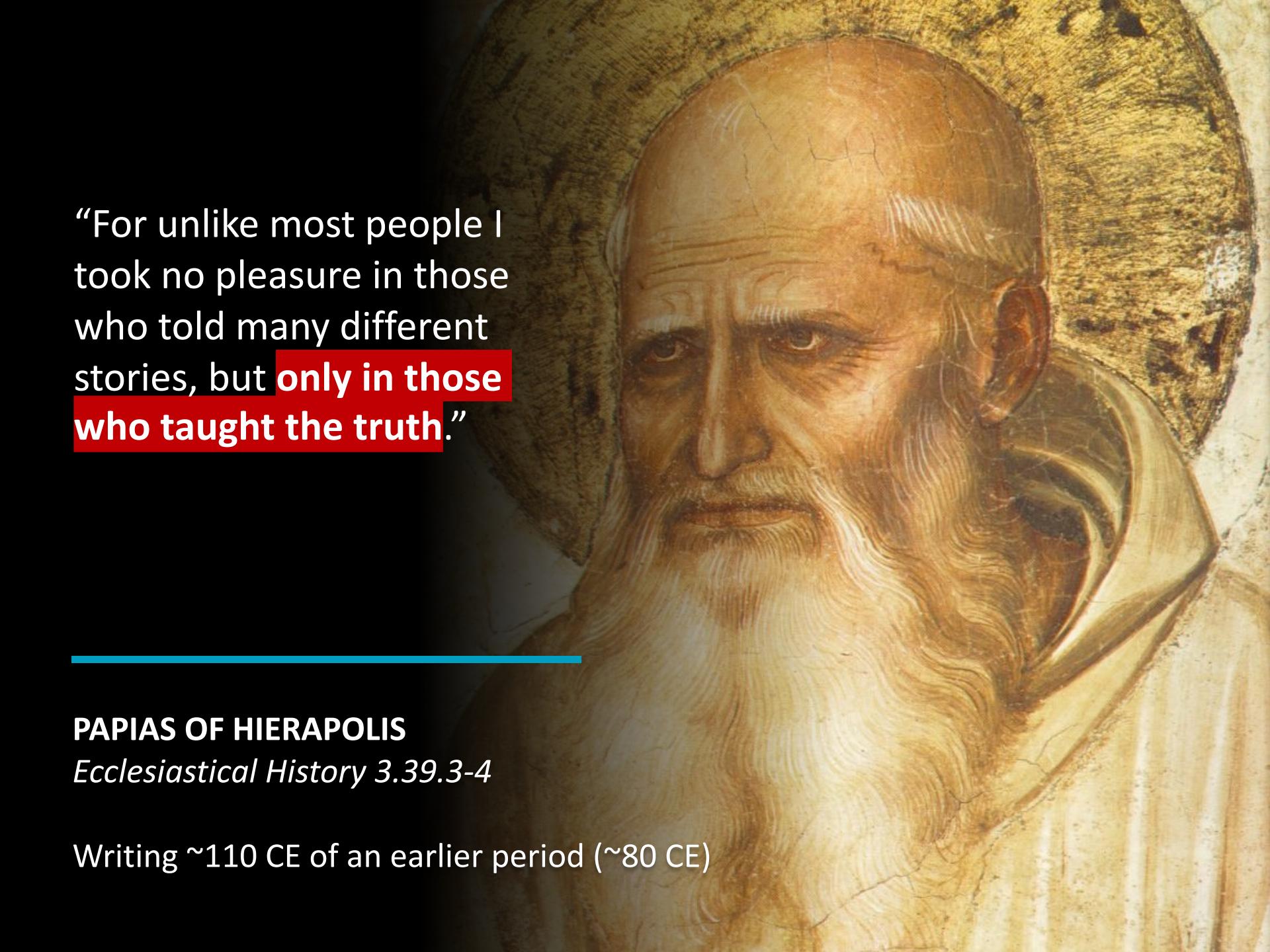
Writing ~110 CE of an earlier period (~80 CE)



“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

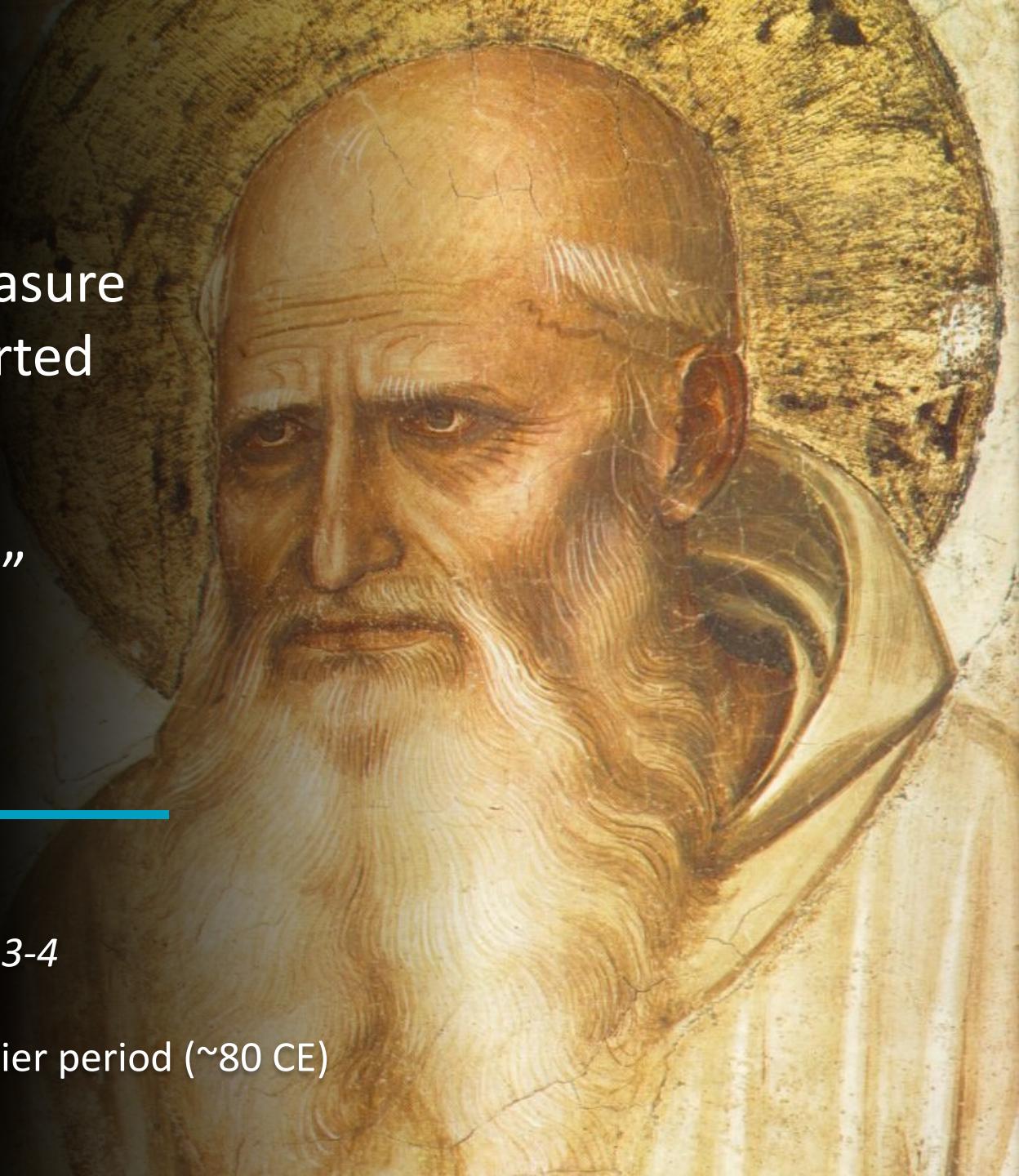
Writing ~110 CE of an earlier period (~80 CE)



“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

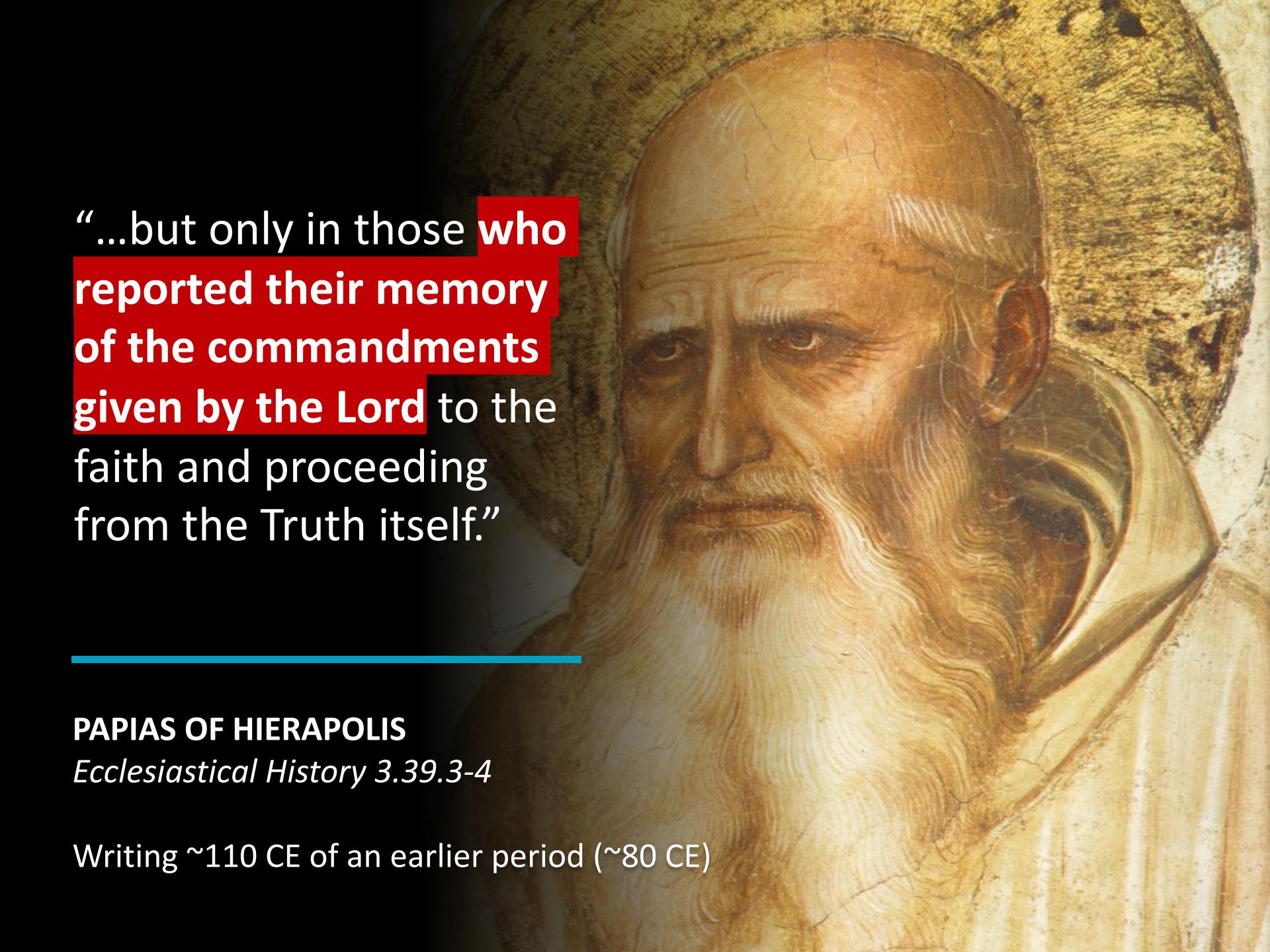
Writing ~110 CE of an earlier period (~80 CE)



“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

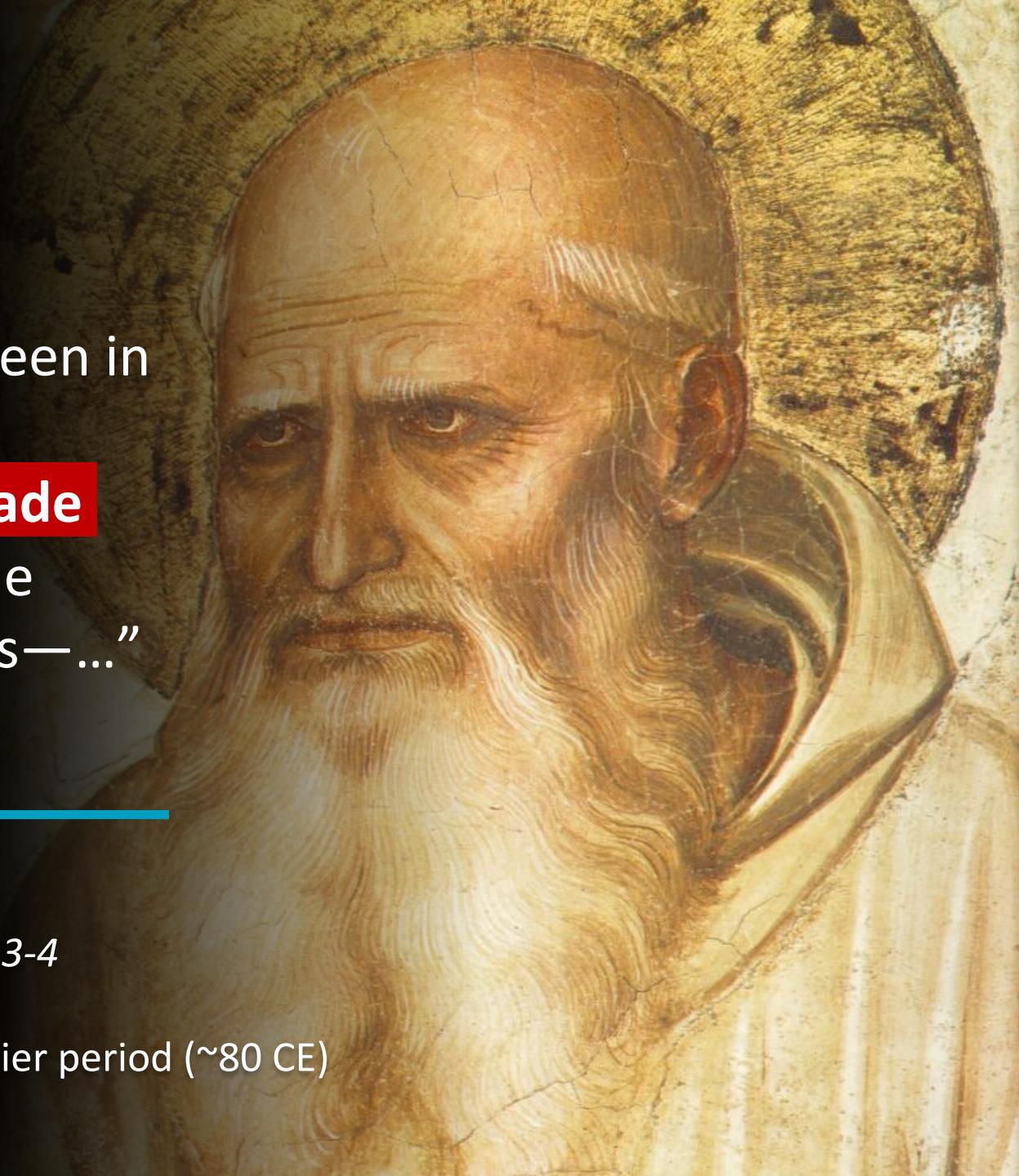
Writing ~110 CE of an earlier period (~80 CE)



“...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

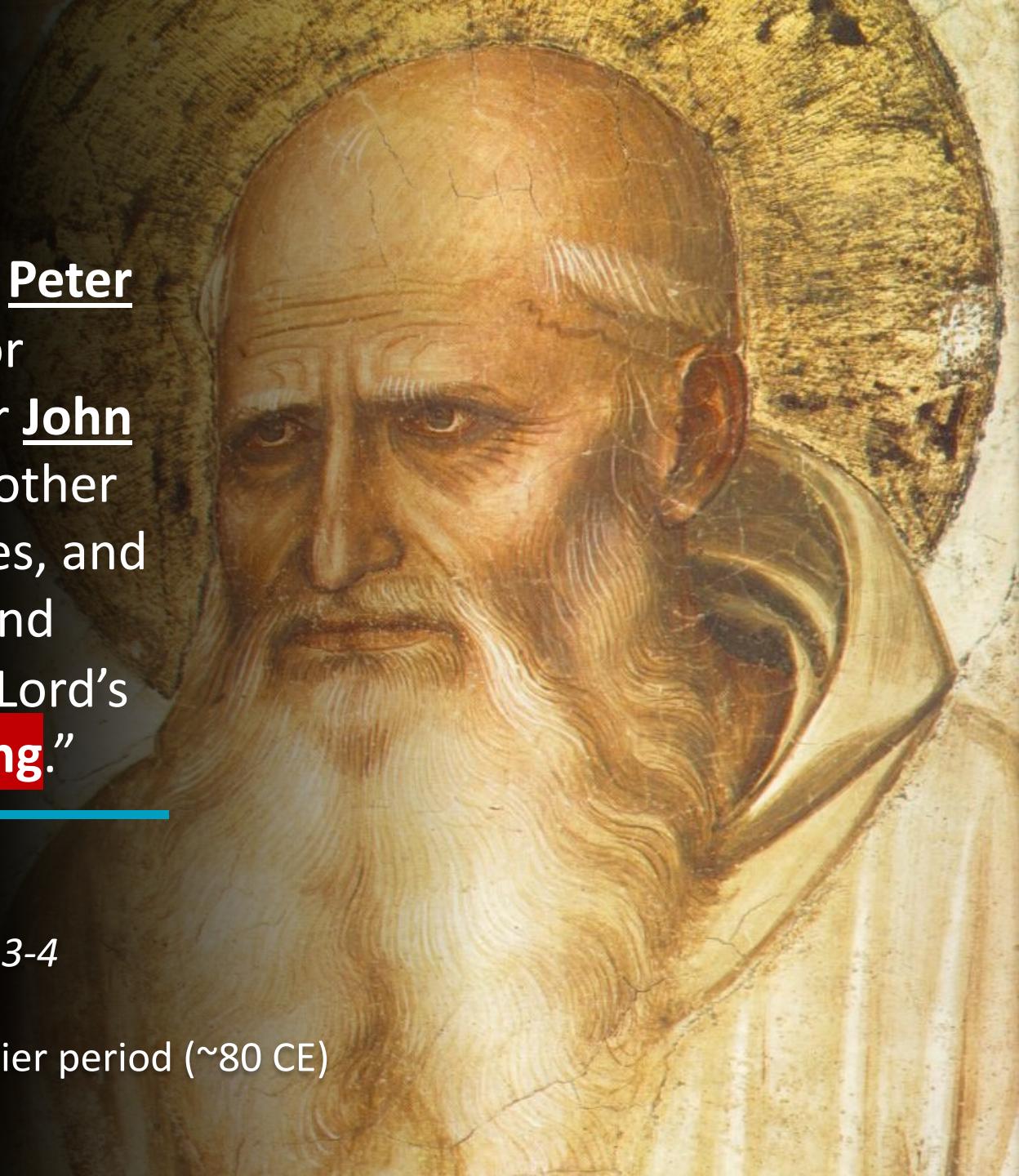
Writing ~110 CE of an earlier period (~80 CE)



“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

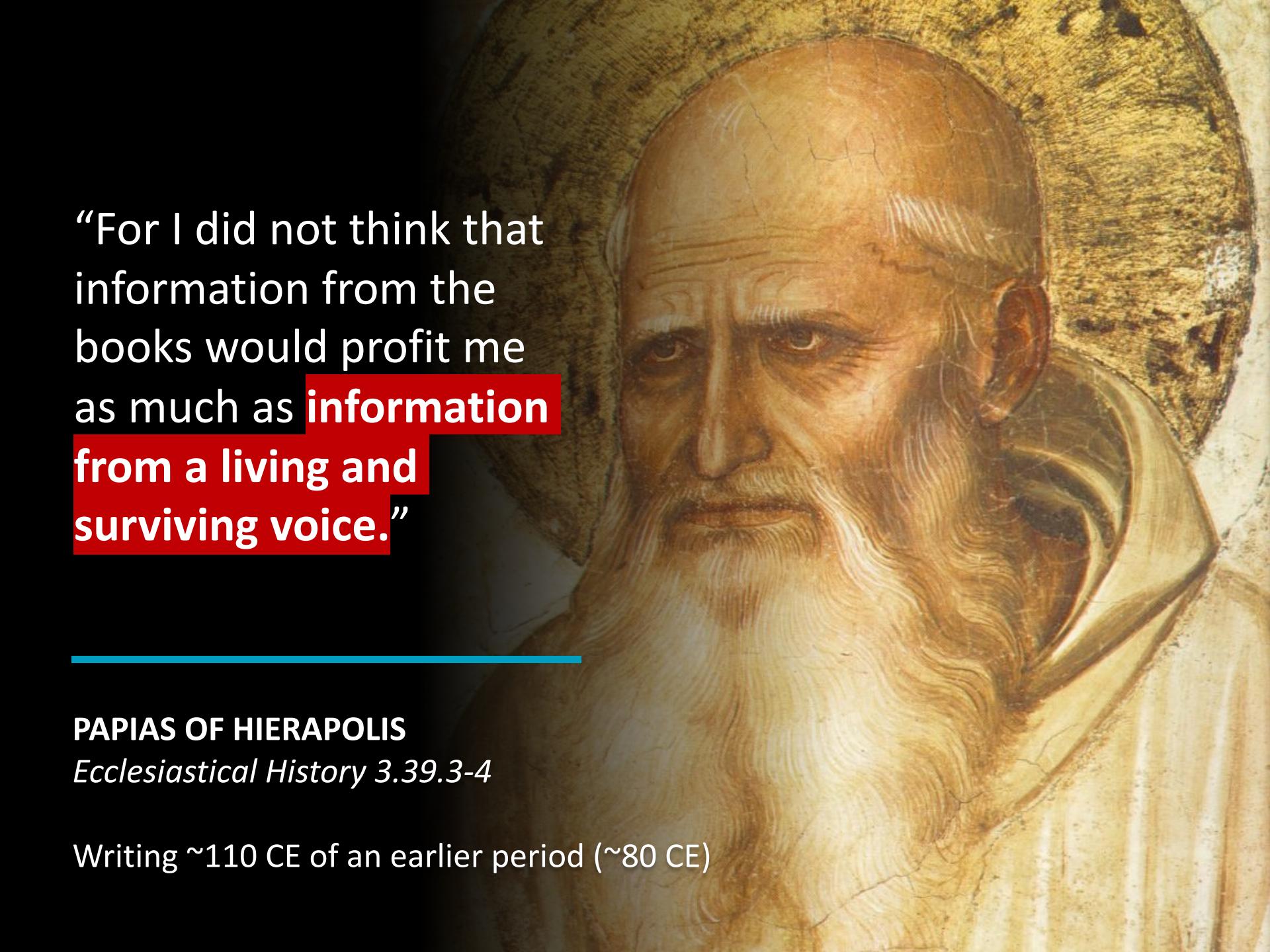
Writing ~110 CE of an earlier period (~80 CE)



“... 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)

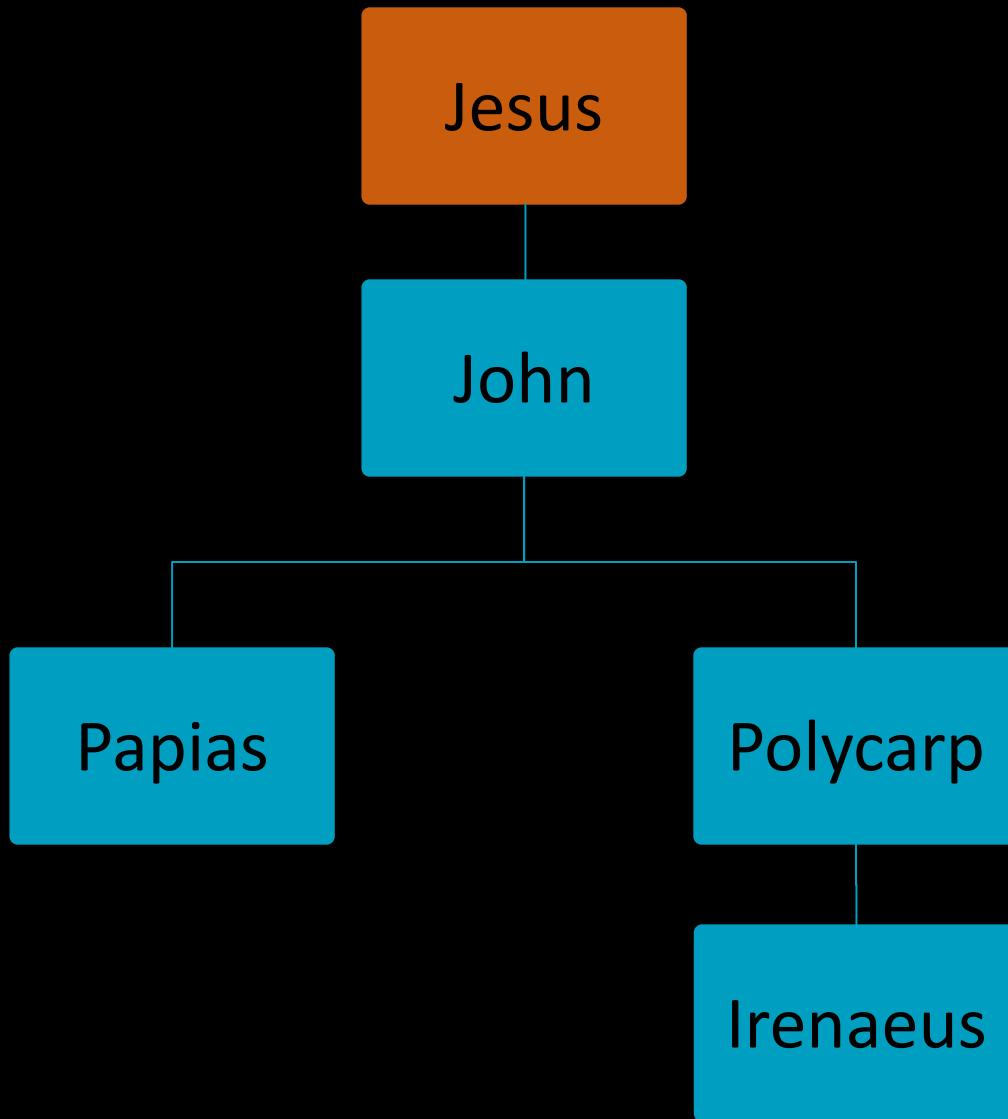


“For I did not think that information from the books would profit me as much as **information from a living and surviving voice.**”

PAPIAS OF HIERAPOLIS
Ecclesiastical History 3.39.3-4

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

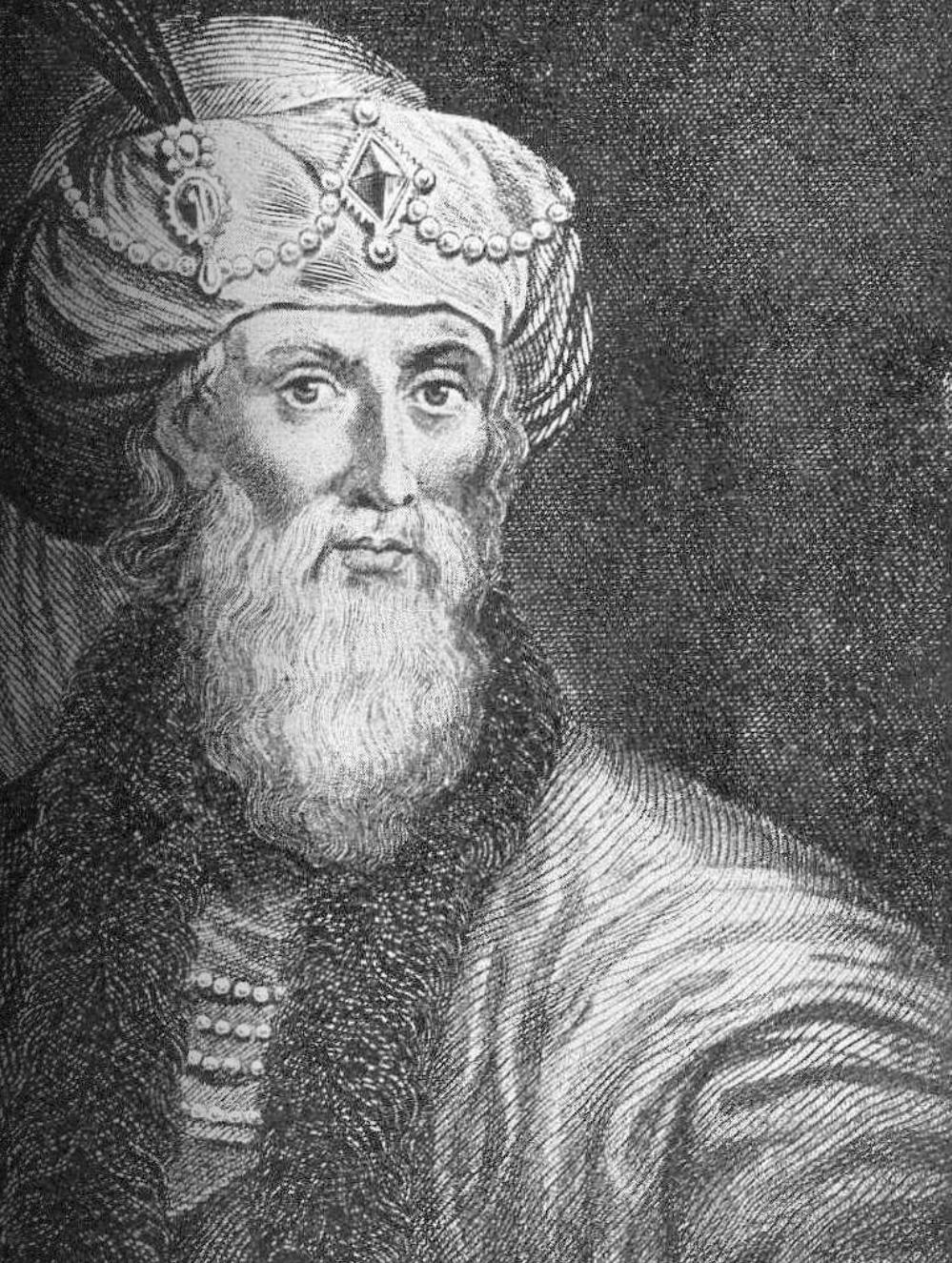
Chain of Custody



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

FLAVIUS JOSEPHUS

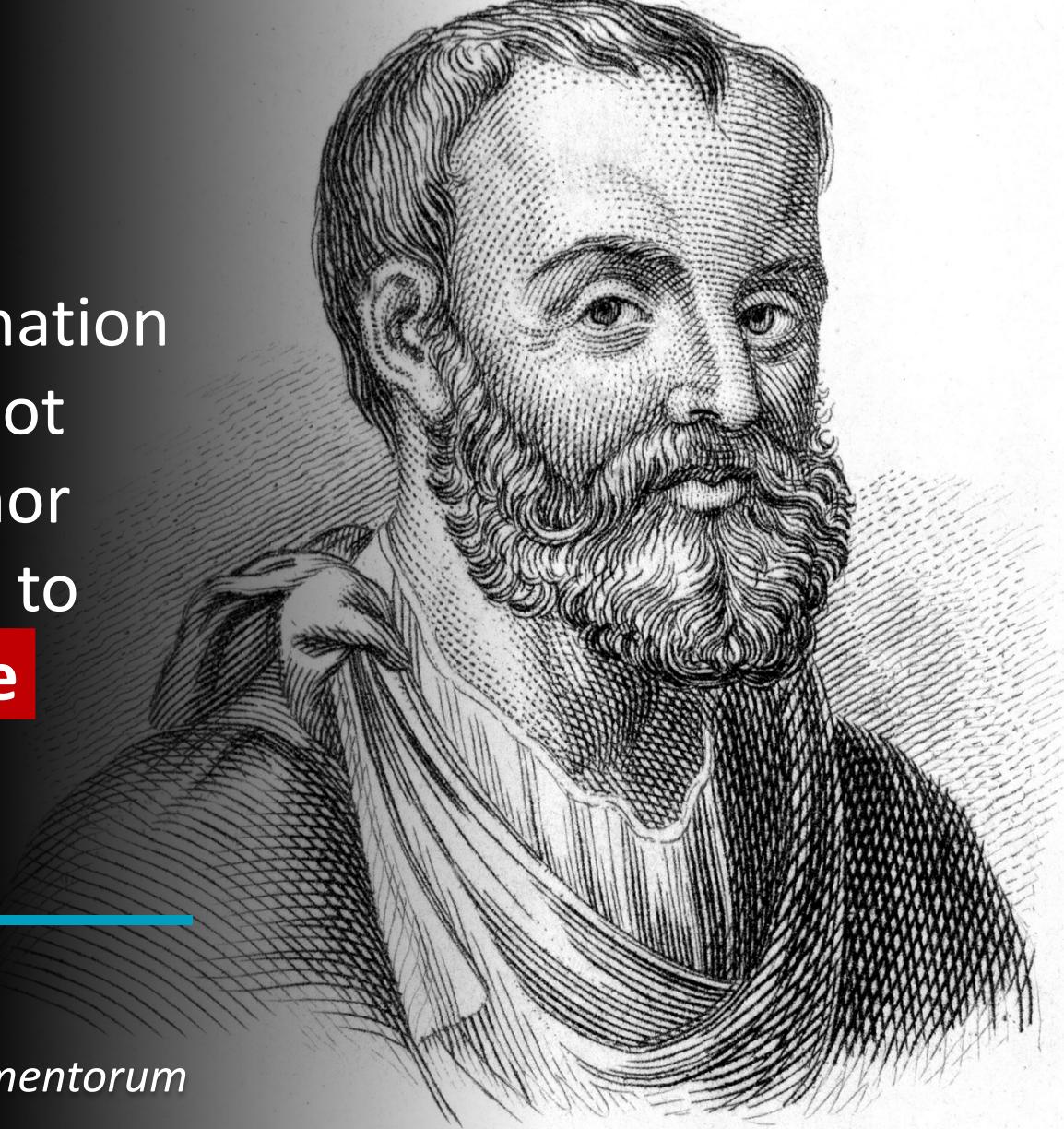
The Life of Flavius Josephus, 336



“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.

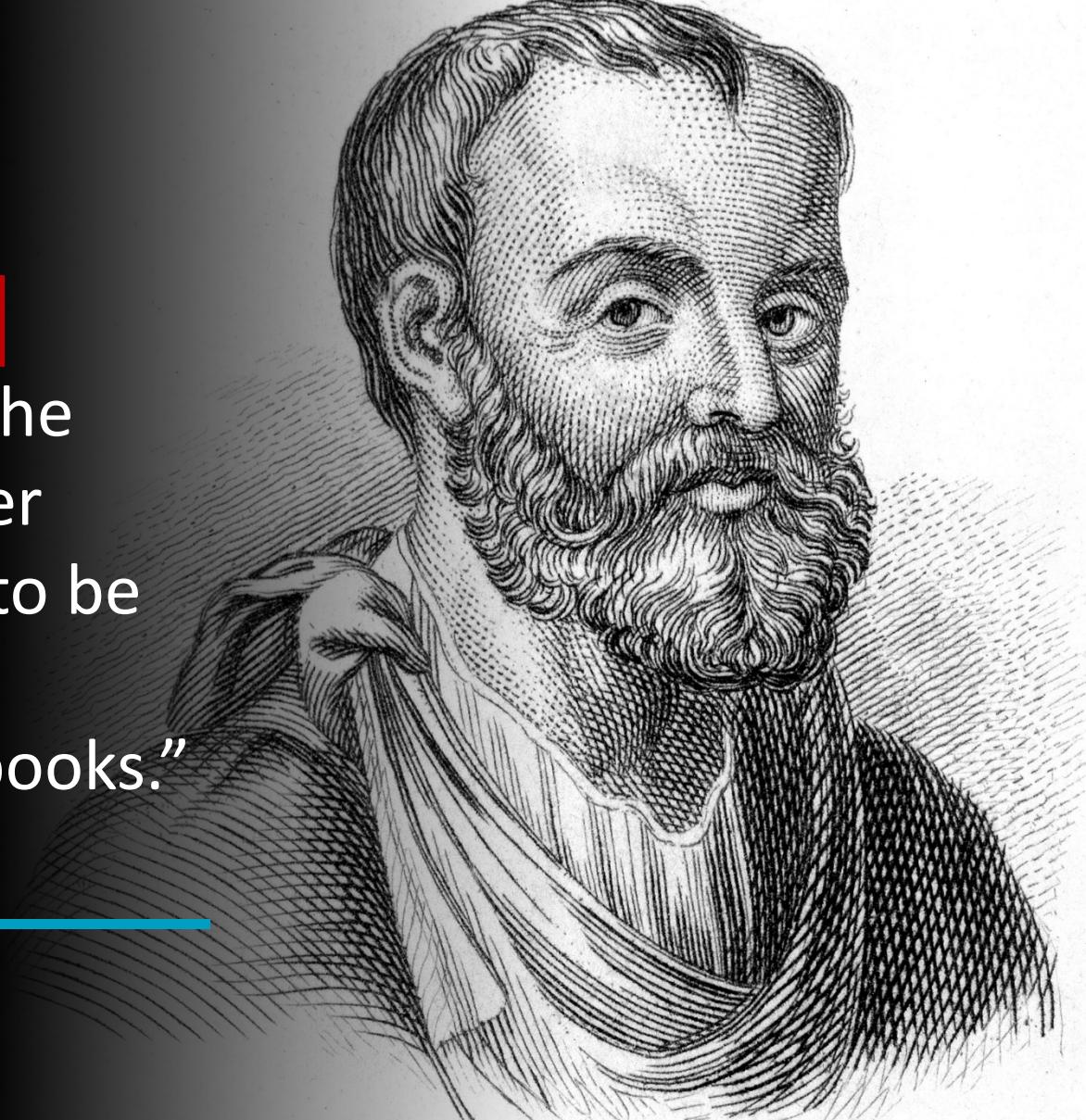
“better to be an eyewitness¹ by the side of the master himself and not to be like those who navigate out of books.”

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)

“That which was from the beginning,
which we have heard, which we have
seen with our own eyes, which we have
gazed upon and touched with our own
hands—this is the Word of life.”

1 JOHN 1:1

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

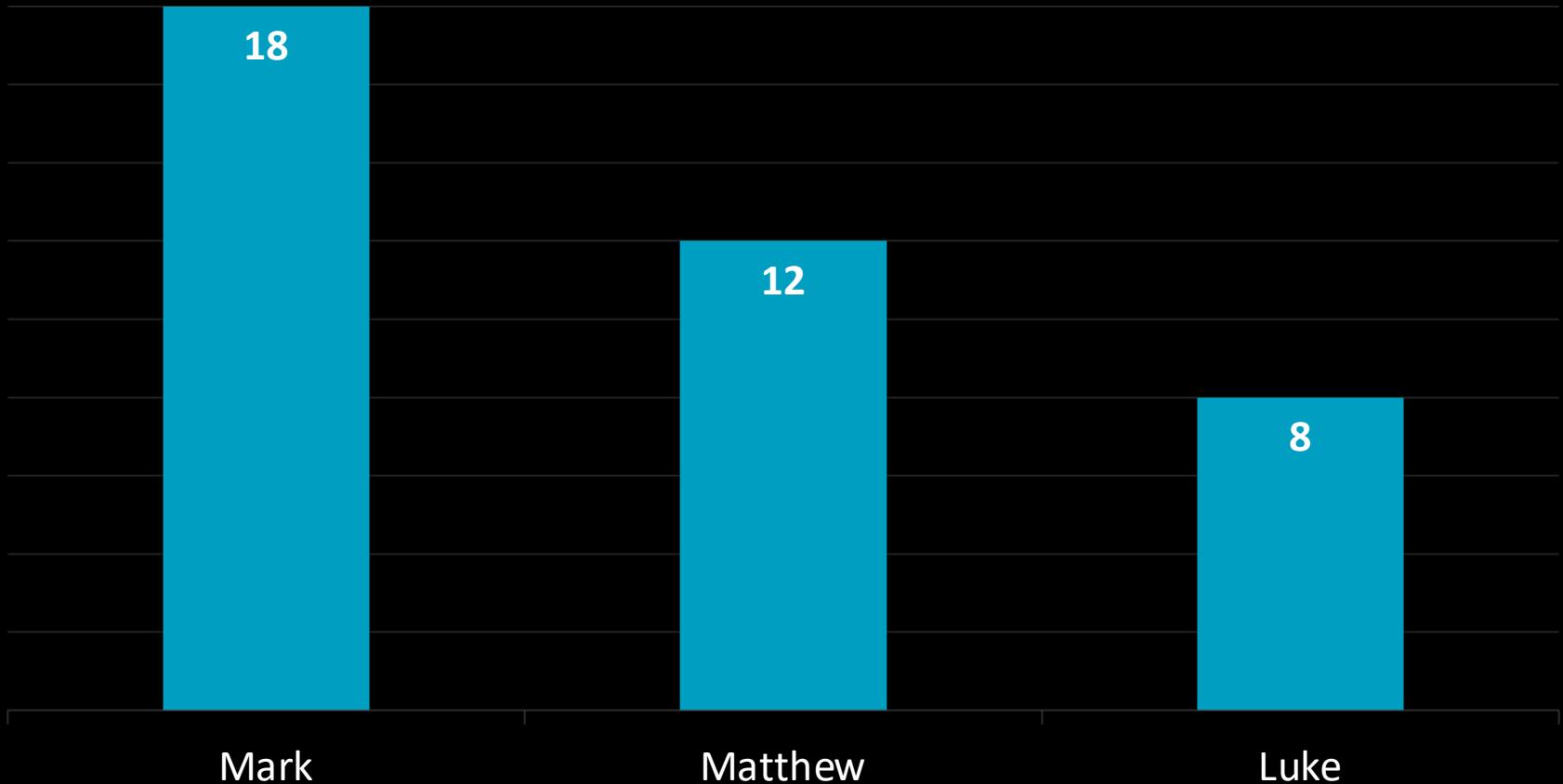


Healing Beneficiaries

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

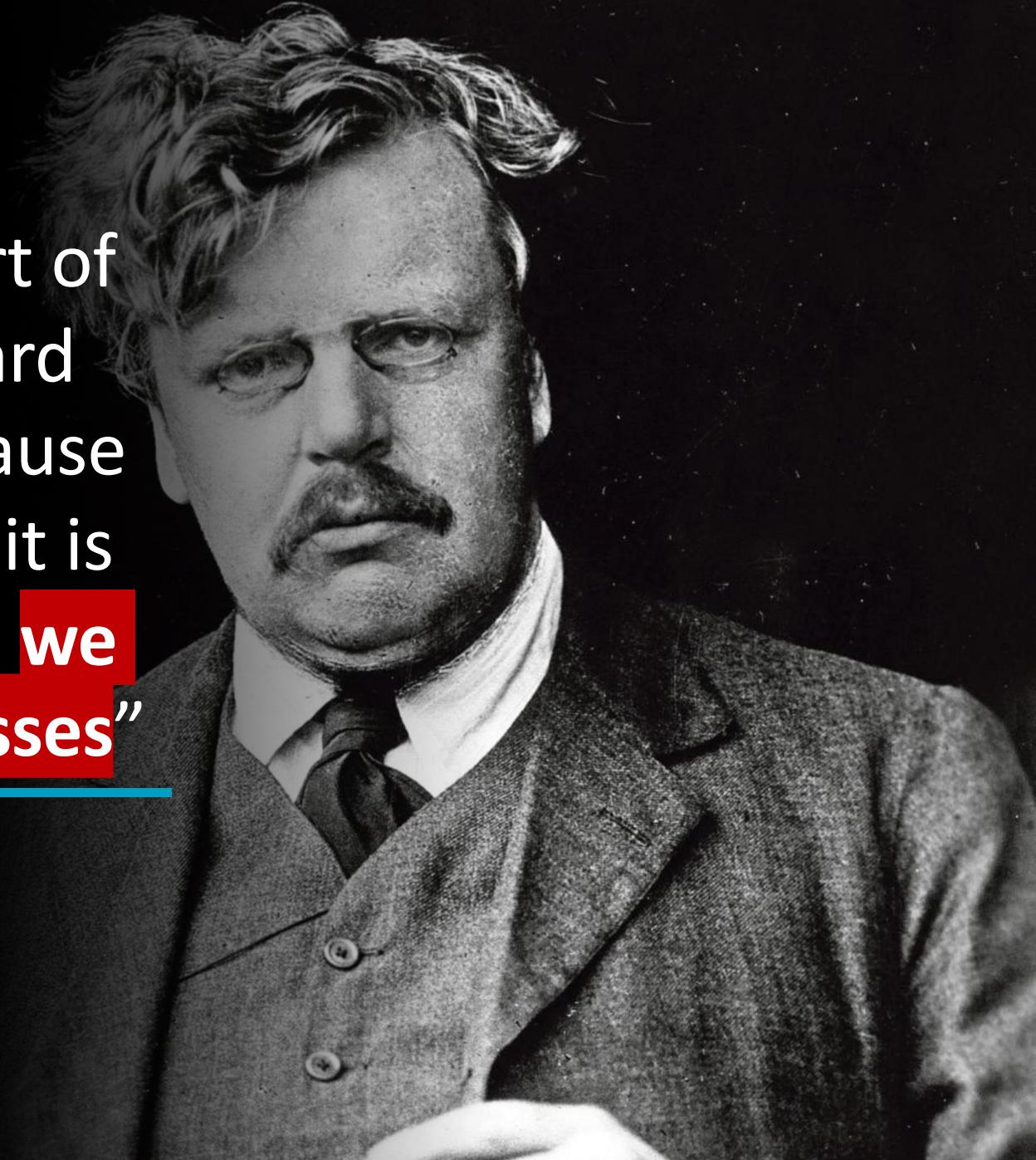
Gospels are ancient biographies which **expected** living eyewitnesses

2

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

3

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



“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