

## **Doctrine of the Authenticity of The Bible**

1. What is history and how did we get it?

1.1 History is primarily determined from ancient written records.

1.2 To determine what is fact, or history, scholars use the following tests:

1.2.1 How many documents exist and how old they are--older documents take precedence where there are conflicts.

1.2.2 The number of mistakes in the various manuscripts and the substance of the errors are also important.

1.2.3 The time interval between the event described and the writing of the original documents helps in ascertaining history.

2. Now let us see how the Old Testament meets these tests.

2.1 Until the recent discovery of the Dead Sea Scrolls, the oldest extant Hebrew manuscripts were dated A.D. 900.

2.1.1 Keep in mind a manuscript as used in this doctrine may be only a small portion of an entire book on a vellum, parchment, scroll or papyrus.

2.1.2 The Dead Sea Scrolls contain parts of several Old Testament books and date back to the first century B.C.

2.2 Before the discovery of the scrolls in 1947-54 there was a gap of 1325 years between Old Testament events and the oldest manuscript. The Old Testament was completed c. 425 B.C.

2.3 The Dead Sea Scrolls contained a number of Old Testament copies dated before the time of Christ. By comparing these copies to the A.D. 900 copies scholars found little had been lost in transition, i.e. from before the time of Christ until A.D. 900.

2.4 The Christian can now take the Old Testament and say without fear, "This is the Word of God, handed down without essential loss from generation to generation."

2.5. As will later be revealed in this doctrine, the same can be said for the entire Bible.

2.5.1 All the more remarkable is the fact that more than 40 men, in three languages and from three different continents, spanning 60 generations and 1600 years, have written the Bible. This is a remarkable feat.

2.5.2 We will look at the accuracy factor of the numerous copies in greater detail later but for now it suffices to simply state that the accuracy is "nothing short of phenomenal."

2.6 To understand the accuracy of the Old Testament copies it is necessary to examine the extreme care with which copyists transcribed the Old Testament year after year and from many and varied manuscripts.

2.7 Masoretic copyist spent a great deal of time copying Old Testament documents. They had quite an intricate system of transcription. For example:

2.7.1 Each copy had to be written on a skin of an animal classified as clean.

2.7.2 The skin had to be prepared a special way.

2.7.3 Every skin had to contain a certain number of columns.

2.7.4 The length of each column had to extend over at least 48 but not more than 60 lines. Each line had to have at least 30 letters.

2.7.5 The ink had to be black and prepared according to a certain recipe.

2.7.6 No word or letter could be written from memory.

2.7.7 The space of a hair or a thread must intervene between every consonant.

2.7.8 There must be three lines between every book.

2.7.9 The copyist must sit in full Jewish dress.

2.7.10 The copyist had to take a bath before beginning.

2.7.11 The copyist must use a new pen dipped in a new bottle of ink before writing the name of God.

2.8 The existence of the many ancient copies of the Scriptures is even more remarkable given the repeated persecutions of the Jews and the large-scale destruction of their property, including their books and manuscripts.

2.9 That any remain at all is a tribute to God's intervention. This is especially evident given the Philistine, Egyptian, Assyrian, Babylonian, Persian, Turkish, German, Spanish and Russian pogroms.

2.10 The Masoretic period (A.D. 500-900) was a time of great industry.

2.10.1 The Masorites accepted the laborious job of editing the text and standardizing it.



3.4.5 The oldest complete manuscript of the Old Testament is Codex Babylonicus Petropolitanus (A.D. 1008) located in Leningrad. It was prepared from a corrected text of Rabbi Aaron ben Moses ben Asher before A.D. 1000.

3.4.6 Reuchlin Codex of the Prophets (A.D. 1105) is a product of Masorite ben Naphtali and is one of the more complete codices.

4. Let's look further at the Dead Sea Scrolls as bearing witness to the reliability of the Hebrew Scriptures.

4.1 The big question is, Does the Hebrew texts which we call Masoretic texts really represent true copies of the Hebrew texts as originally written?

4.2 The Dead Sea Scrolls provide a decided yes to this question.

4.3 The problem before the scrolls was, How accurate were the copies of our Old Testament since they were so distant from the events?"

4.3.1 After all, they were copied so often and over such a long period of time.

4.4 The scrolls are made up of some 40,000 inscribed fragments from which over 500 books have been reconstructed and translated into several languages.

4.4.1 Many extra-biblical fragments and many secular records were discovered in what was an early first-century B.C. settlement of Essenes, some eight miles south of Jericho and just west of the Dead Sea in several Qumran caves.

4.4.2 In the spring of 1947 a shepherd boy discovered by accident the scrolls in a cave while looking for a lost sheep. The leather scrolls were wrapped in linen cloth in a clay jar.

4.5 One of the scrolls was a complete Hebrew manuscript of the book of Isaiah. This scroll was dated by paleographers at somewhere around 125 B.C.

4.5.1 This gave us an excellent comparison to the previously oldest manuscript of Isaiah dated A.D. 900.

4.5.2 As we will see in greater detail later the accuracy of the A.D. 900 copy will be proven "remarkable" given the comparison to the 125 B.C. manuscript of Isaiah, thanks to the work of the Masoretic copyists.

4.5.3 Of the 166 words in Isaiah 53 there are only 17 letters in question. Ten of these letters are simply a matter of spelling and four more letters are minor stylistic changes such as conjunctions. The remaining three letters comprise the word "light" which is added in verse 11 and does not greatly affect the meaning. Thus in one chapter of 166

words there is only one word in question after 1000 years of transmission and this word does not significantly change the meaning of the passage.

KJV

Isa 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

NIV

Isa 53:11 After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.

4.5.4 A second (incomplete) scroll of Isaiah found in Qumran #1 agrees even more closely with the first scroll designated Isaiah A. With reference to Isaiah, B. Miller Burrows in his book The Dead Sea Scrolls has written: "It is a matter of wonder that through something like 1000 years the text underwent so little alteration. As I said in my first article concerning the scroll, 'herein lies its chief importance, supporting the fidelity of the Masoretic tradition.'"

4.5.5 The value of the scrolls that were found in numerous caves over a six-year period is inestimable. The scrolls not only shed light on the accuracy of the Scriptures but they also reflect the great schism between Judaism and Christianity.

4.5.6 The scrolls were evidently placed there in approximately A.D. 68 in an effort to avoid the pillaging of the Roman military.

5. The Septuagint also substantiates the genuineness of the Hebrew text.

5.1 During the reign of Ptolemy Philadelphus of Egypt the Old Testament was translated into the Koine Greek.

5.2 Ptolemy was renowned as a patron of literature and it was at his behest that the great library at Alexandria was established.

5.3 Ptolemy's librarian aroused the king's interest in the Jewish law and advised him to send a delegation to the High Priest Eleazar at Jerusalem.

5.4 The high priest selected 72 translators who took up residence on the Island of Pharos where in 72 days they completed their work and presented a Greek copy of the Pentateuch.

5.5 The Septuagint helped bridge the textual criticism gap by its substantial agreement with the Hebrew Old Testament text.

6. Let us look at a New Testament comparison.

6.1 We now have close to 5,000 Greek manuscripts along with some 13,000 copies of portions of the New Testament. Besides all this, much of the New Testament can be produced from quotations of early Christian writers.

6.1.1 To be skeptical of the text of the New Testament is to allow all classical antiquity to slip into obscurity; no other document of the ancient period is as well established bibliographically as the New Testament.

6.2 Sir Frederic Kenyon, director and principle librarian of the British Museum and second to none in authority for issuing statements about ancient manuscripts, says, ... "beside number, the manuscripts of the New Testament differ from those of the classical authors, and this time the difference is clear again. In no case is the interval of time between the composition of the book and the date of the earliest extant manuscripts so short as in that of the New Testament. The books of the New Testament were written in the latter part of the 1st century; the earliest extant manuscripts (trifling scraps excepted) are of the 4th century-- say from 250 to 300 years later. This may sound like a considerable interval, but it is nothing to that which separates most of the great classical authors from their earliest manuscripts.

We believe that we have in all essentials an accurate text of the seven extant plays of Sophocles; yet the earliest substantial manuscript upon which it was based was written more than 1400 years after the poet's death."

6.3 For Caesar's Gaelic War (written between 58 and 50 B.C.) there are several extant manuscripts but only nine or ten are good, and the oldest is some 900 years later than Caesar's day. Of the 14 books of the Histories of Tacitus (A.D. 100) only four and one-half survive; of the 16 books of his Annals, ten survive in full and two in part. The texts of these extant portions of Tacitus's two great historical works depend entirely on two manuscripts, one of the ninth century and one of the eleventh.

6.4 A chart has been developed for four renowned writers from antiquity as compared to the New Testament. As you can see from the chart neither Tacitus, Suetonius, Herodotus, nor Aristotle compare favorably.

#### COMPARISON CHART

AUTHOR SPAN	COPIES	WHEN WRITTEN	EARLIEST COPY	TIME
Tacitus (Annals)	A.D. 100	A.D. 1100	1000 yrs.	20
Plato yrs.	400 B.C.	8	A.D. 900	1300

Herodotus (History)	480-425 B.C. 8	A.D. 900	1325 yrs.
Aristotle yrs.	384-322 B.C. 5	A.D. 1100	1422
New Testament	A.D. 45-96 225 yrs.	1000's	A.D. 325*

\* Fragments (114 A.D.), books (200 A.D.), most of New Testament (250 A.D.), complete New Testament (325 A.D.)

7. A listing of the major New Testament manuscripts is as follows.

7.1 John Ryland manuscripts (A.D. 130) are the oldest fragments of the New Testament. These papyri fragments contain most of the Gospel of John.

7.1.1 Keep in mind the Gospel of John was written in c. A.D. 85; thus with the Ryland fragments of John, we are getting very close to the autograph--a mere 45 years.

7.1.2 Papyri were made from a plant pressed together, thus forming a writing surface; the surface was organic and made for great longevity. Papyri, like vellum manuscripts, were often discovered in interesting and mysterious ways.

One such discovery took place in Oxyrhynchos, Egypt, when two archaeologists searching an ancient tomb uncovered a door guarded by several stuffed crocodiles. When the crocodiles were carried out of the tombs, one was dropped and burst open revealing numerous papyri. Most important were the many copies of several New Testament books and various etymology books that led to further discoveries of principles involved in the syntax and grammar of the Koine Greek.

7.2 Chester Beatty papyri (c. 200 A.D.) is a collection of parchments, three of which contain major portions of the New Testament. These were discovered in 1931 when Chester Beatty bought them from a group of Arab treasure hunters who had found them in a rubbish heap that contained slates and broken pottery along with the papyri. Beatty was a millionaire who paid what many thought to be an exorbitant sum, but not to Mr. Beatty.

7.3 Bodmer Papyrus II (A.D. 150-200) contains most of the book of John.

7.4 Codex Sinaiticus (c. A.D. 350) contains most of the New Testament lacking Mar 16:9-20 and John 7:53-8:11 and over half of the Old Testament.

7.4.1 This codex was discovered in a waste basket in a Russian monastery by Count von Tischendorf. On a trip to the Near East in 1844 he stopped at St. Catherine's

Monastery to spend the night. He noticed the monks placing certain old vellums in a wastebasket; the vellums were ultimately to be used as fuel for their fireplaces. After rummaging through the vellums he noted the importance of the ancient manuscripts.

7.4.2 The count was not allowed to buy or borrow the manuscripts but he was allowed to copy the 129 pages. Many years later, after lengthy failed negotiations the original vellums were given to the Russian government. Fortunately, in 1933 the communist regime decided it had no need for Bibles old or new and Codex Sinaiticus was sold to the British Museum for 100,000 pounds sterling.

7.5 Codex Vaticanus (c. 335 A.D.) contains nearly the entire New Testament. With the discovery of Codex Sinaiticus interest in old New Testament manuscripts peaked. Count Tischendorf and a friend named Tregelles led a search for Codex Vaticanus, last known to exist in the library of Pope Nicholas.

Nicholas had been exiled to Savona in 1809 when Napoleon defeated the Vatican. As it turned out the library had been returned to the Vatican in 1815; however, little analysis of the contents of the manuscript had been done. Codex Vaticanus was jealously guarded in the Vatican.

7.5.1 Tregelles, a professor of the New Testament at Leipzig, sought permission to examine the document. The Pope gave permission for Tregelles to study the manuscript for six hours and that was in 1843. Two years later Tregelles and his friend Tischendorf were given permission to study the document. Neither man was permitted to copy the document. Each man was searched on his way in and out of the Vatican. In three months Tregelles memorized the entire document, returning home each evening where he recorded the day's memorization.

7.5.2 Upon Tregelles's return to Leipzig he published the results of his findings. So close was his text to the original that Pope Pius IX in 1859 ordered the document photographed. In that way it became the property of the world and it is still one of the most valuable manuscripts of the Word of God.

7.6 Codex Alexandrinus (c. A.D. 400) contains almost the entire New Testament. In 1621 when Cyril Lucar became the patriarch of the Greek Orthodox Church the document was taken to Constantinople. Lucar later succumbed to the influence of Calvinism and agreed to present the manuscript to the Court of King James just 15 years after the KJV had been translated. What a pity it had come so late because this very ancient codex would have helped immensely in the correct rendition of the English text.

7.7 Codex Ephraemi (A.D. 400) contains every book of the New Testament except Second Thessalonians and Second John. Ephraemi is so named because of the way this manuscript was rediscovered. Father Ephraemi was a favorite of Catherine de Medici. The Medicis were a colorful Italian family associated by marriage with many of the great houses of Europe. In 1834 a young student of the Bible heard of the priest's fame so he sought and received permission to study his sermons. While examining one of his

sermons at the National Library in Paris--he noticed the priest had written over a very old vellum.

7.7.1 The alert student immediately became more interested in what the priest had erased rather than the sermon. Through the use of chemicals the manuscript was restored. Since that time the document has been removed from the Medici stacks to where it belongs--in the Bible stacks.

7.8 Codex Bezae (c. A.D. 450) contains the Gospels and the book of Acts, not only in Greek but also in Latin.

7.9 Codex Washingtonensis (450-500 A.D.) contains the four Gospels in the following order: Matthew, John, Luke and Mark.

7.10 Codex Claromontanus (c. A.D. 500) contains the Pauline Epistles. It is a bilingual manuscript, as is Codex Washingtonensis.

7.11 Let me summarize what we have learned about the New Testament manuscript gap.

7.11.1 The time gap between the earliest copy (the autograph) and the extant copies calls for the conclusion, "The New Testament is far more authentic than Greek classical history."

7.11.2 Most copies of the Greek classical authors' manuscripts are dated 1,000 years or more after the autographs. In the case of the New Testament, two of the most important manuscripts were written within 225 years after the New Testament was completed, and some virtually complete books, as well as extensive fragmentary manuscripts, were written within 100 years of the original writings.

7.11.3 Next to the New Testament, there are more extant manuscripts of the Iliad (643) than any other book. The New Testament has about 20,000 lines. The Iliad has about 15,500 lines. Only 40 lines or 400 words of the New Testament are in doubt, whereas 764 lines of the Iliad are questioned. This five percent textual corruption compares with one-half of one percent for the New Testament.

8. Now let's see what archeology teaches regarding the historicity of our Scriptures.

8.1 Nelson Glueck, a renowned Jewish archaeologist, wrote that "It may be stated categorically that no archaeological discovery has ever controverted a Biblical reference."

8.2 William F. Albright, one of our country's greatest archaeologists, has written, "There can be no doubt that archaeology has confirmed the substantial historicity of Old Testament tradition. Discovery after discovery has established the accuracy of innumerable details."

8.3 Merrill Unger in his book Archaeology and the New Testament has written "Old Testament archaeology has rediscovered whole nations, resurrected important peoples and in a most astounding manner filled in historical gaps, adding immeasurably to the knowledge of Biblical backgrounds."

8.4 Millar Burrows, a Yale archaeologist says, "The excessive skepticism of many liberal theologians stems not from a careful evaluation of the available data, but from an enormous predisposition against the supernatural. On the whole, however, archaeological work has unquestionably strengthened confidence in the reliability of the scriptural record. More than one archaeologist has found his respect for the Bible increased by the experience of excavation in Palestine."

8.5 Archaeology has also given us evidence as to the substantial accuracy of the Masoretic texts.

8.5.1 Josh McDowell in his book New Evidence That Demands a Verdict has written "The Jeremiah seal, a seal used to stamp the bitumen seals of wine jars, and dated from the first or second century A.D. has Jeremiah 48:11 stamped on it and, in general, conforms to the Masoretic text. This seal attests to the accuracy with which the text had been copied over hundreds of years by generations of copyists." Jeremiah was written 600 B.C.

Jer 48:11 Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

8.6 Prior to 1925 it was fashionable to treat the patriarchal sagas of Genesis as though they were artificial creations of Israelite scribes. Archaeological finds since 1925 have changed all that. There is scarcely a single historian of the Bible who has not been impressed by the rapid accumulation of data supporting the substantial historicity of patriarchal traditions.

8.7 Israel according to the Book of Genesis originated from the area of Mesopotamia. Archaeological evidence today most certainly supports this origin.

8.8 Genesis tells us the whole earth was at one time of one language and philologists concur that this was most likely true given their study of ancient language progression.

8.9 Esau in Gen 36:20 encountered a people called the Horites. For many years the verse was thought to be in error. Perhaps, thought some (since the word Horite was similar to the Hebrew word for cave), it described a few cave dwellers.

Gen 36:20 These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

8.9.1 Archeology now has found the Horites were a people living in Palestine at the time of the patriarchs.

8.10 During the excavation of Jericho, the chief archaeologist (Garstang) found something so startling that he had a document prepared and signed by two of his fellow workers to the effect that "The walls fell outward and not inward." This very unusual phenomenon was described in Jos 6:20.

KJV

Jos 6:20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat (NIV collapsed), so that the people went up into the city, every man straight before him, and they took the city.

8.11 There are many other evidences from archaeology that authenticate the Scriptures and there will no doubt be more.

8.12 William Albright summed it up, "As critical study of the Bible is more and more influenced by the rich new material from the rich ancient Near East, we shall see a steady rise in respect for the historical significance of now neglected or despised passages ..."

9. Scientific data also provide evidence of scriptural authenticity. A few examples:

9.1 Planets move around each other.

Job 38:31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?  
Job 38:32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

9.2 Static electricity exists and can be formed as we now know by the condensation of vapor.

9.2.1 Water rises and then again falls as rain.

Jer 10:13 When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

9.3 The earth is a sphere.

Isa 40:22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

9.4 The earth rotates on its axis.

Luk 17:31 **In that day**, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back ...

Luk 17:34 I tell you, **in that night** there shall be two men in one bed; the one shall be taken, and the other shall be left.

9.5 Air has weight.

Job 28:25 To make the weight for the winds; and he weigheth the waters by measure.

9.6 Winds have circuits and there are laws of evaporation.

Ecc 1:6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

Ecc 1:7 All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.

9.7 Messages can be sent by electricity.

Job 38:35 Canst thou send lightnings, that they may go and say unto thee, Here we are?

9.8 Doctors of medicine have often marveled at the detail the Bible provides concerning sanitation and health practices. In Leviticus and Deuteronomy there are great details provided with reference to quarantining communicable diseases.

Lev 13:45 And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

Lev 13:46 All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.

10. There are many prophecies which Jesus fulfilled and many others which will later be fulfilled.

10.1 Jesus would be born in Bethlehem.

Mic 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

10.2 Jesus would be born of a virgin.

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

10.3 Jesus would be believed on by Gentiles.

Gen 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Isa 65:1 I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

10.4 Jesus would teach by parables.

Psa 78:2 I will open my mouth in a parable: I will utter dark sayings of old:

Mat 13:34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

Mat 13:35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Mat 13:36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

10.5 Jesus would perform miracles.

Isa 35:3 Strengthen ye the weak hands, and confirm the feeble knees.

Isa 35:4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.

Isa 35:5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Mat 9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

10.6 Jesus' disciples would forsake Him.

Zec 13:7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

Mar 14:49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

Mar 14:50 And they all forsook him, and fled.

10.7 Jesus would be betrayed for 30 pieces of silver.

Zec 11:13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

Mat 27:7 And they took counsel, and bought with them the potter's field, to bury strangers in.

Mat 27:8 Wherefore that field was called, The field of blood, unto this day.

Mat 27:9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10.8 Jesus would be rejected, despised and bear our sorrows and transgressions.

Isa 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

Isa 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Isa 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Isa 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

10.9 Jesus Himself predicted He would be crucified.

Mat 20:18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

Mat 20:19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

Mat 27:32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

Mat 27:33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

Mat 27:34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

Mat 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

Mat 27:36 And sitting down they watched him there;

Mat 27:37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Mat 27:38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

Mat 27:39 And they that passed by reviled him, wagging their heads,

Mat 27:40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

10.10 The sun would go down and there would be darkness from noon to 3 p.m.

Amo 8:9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

Mat 27:45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

10.11 Jesus would be resurrected.

Hos 6:2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

Mat 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Mat 26:32 But after I am risen again, I will go before you into Galilee.

10.12 Jesus' bones would not be broken.

Psa 34:20 He keepeth all his bones: not one of them is broken.

Joh 19:33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

10.13 Jesus' side would be pierced.

Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Joh 19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

10.14 Jesus would be thirsty and be given gall and vinegar to drink.

Psa 69:21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

Psa 22:15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

Joh 19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Joh 19:29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

10.15 Jesus' garments would be divided and lots would be cast for them.

Psa 22:18 They part my garments among them, and cast lots upon my vesture.

Joh 19:23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

Joh 19:24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

10.16 Jesus' body would not decay.

Psa 16:10 For thou wilt not leave my soul in Sheol; neither wilt thou suffer thine Holy One to see corruption.

Acts 2:26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

Acts 2:27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

11. There are many other prophecies and phenomena documenting the authenticity of the Bible. I have only provided a few of those fulfilled by Jesus.

12. Now let's just briefly note something about that which is not real. The best way to do this is to look at a summary of the subject of canonicity.

13. A tremendous mass of literature appeared in the first three or four centuries. The early church leaders had to determine which books were "in" and which were "out" of the Canon.

14. The early church fathers agreed upon five criteria.

**Was the book of divine origin?** That is to say, does the book in its entirety purport to be from God?

2Pe 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2Pe 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

**Was its claim to inspiration adequately sustained** by the awareness of the writers that this was indeed sacred Scripture? In other words was there internal evidence the writers in their work believed they were providing the Canon.

**Was it documented by quotation?** For example, The New Testament contains numerous quotations from the Old Testament made not only by Jesus Christ but by virtually every writer of Scripture.

**Was there a record of public or official action?** In the case of the Old Testament was there a record of an Old Testament priest reading from it in public? Such readings would serve to document the authenticity of the book being examined.

Neh 8:5 And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

**What did all of Israel seem to know as the Canon?** External evidence was used in the sense that the Masoretic copyist only preserved that which Israel seemed to know was Canon.

15. From the [Grolier Encyclopedia](#) we find a rather unbiased description of what is known as the Pseudepigrapha and the Apocrypha:

### **Pseudepigrapha**

"The word pseudepigrapha, meaning "books with false titles," refers to books similar in type to those of the Bible whose authors gave them the names of persons of a much earlier period in order to enhance their authority. Among the best known are 3 and 4 Esdras and the Prayer of Manasses, which are included in the APOCRYPHA.

The term is applied to many Jewish and Jewish-Christian books written in the period 200 BC-AD 200. The Jewish books include Jubilees, Enoch, Psalms of Solomon, Assumption (or Testament) of Moses, Testaments of the Twelve Patriarchs, the Sibylline Oracles, and the Apocalypse of Baruch. Fragments of the Damascus Document have been found among the DEAD SEA SCROLLS.

Other pseudepigrapha exist in Greek, Slavonic, and other languages, many of them revisions of Jewish books. These include the Apocalypse of Peter, the Shepherd of HERMAS, and the Ascension of Isaiah. The Gospel of Thomas and the Protoevangelium of James contain many legends about Jesus and Mary and show the influence of GNOSTICISM, as does the Apocalypse of Adam. The Gospel of Nicodemus is composed of the Acts of Pilate and the Harrowing of Hell.

The pseudepigrapha are important for the light they throw on Judaism and early Christianity. The Epistle of Jude, for example, reflects a knowledge of Enoch and the Assumption of Moses."

There are many other **pseudepigrapha** books such as the Book of Mormons and devotional/prayer books of the Christian Science denomination which are accepted by some as Biblical.

### **Apocrypha**

"The Apocrypha are books of the Old Testament included in Roman Catholic and Orthodox Bibles as deuterocanonical (added to the earlier canon), but excluded from the Hebrew Bible and from most Protestant Bibles. It is not certain why the term apocrypha (hidden things) was originally applied to them, but they were considered less authoritative than the other biblical books because of their relatively late origin (c. 300 BC-AD 100). Except for 2 Esdras, which was in Latin, they were part of the SEPTUAGINT. The other books placed after the Old Testament in the Revised Standard Version are the following: 1 and 2 Esdras, TOBIT, JUDITH.

Additions to the Book of ESTHER, WISDOM, SIRACH, BARUCH and the Letter of Jeremiah, Additions to DANIEL, the Prayer of Manasseh, and 1 and 2 MACCABEES. Roman Catholic Bibles also list 1 and 2 Esdras and the Prayer of Manasseh as apocryphal. The Greek Orthodox Bible omits 2 Esdras but adds 3 Maccabees and Psalm 151, with 4 Maccabees as an appendix ..."

17. Paul, inspired by the Holy Spirit, anticipated the problem of spurious doctrines and made a rather sarcastic remark in Gal 1:8-9.

Gal 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

Gal 1:9 As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.

18. If you consider the copies available, age and accuracy of the documents it becomes quite obvious that we have the inspired Word of God preserved for us and need no extra-biblical revelation. Flavius Josephus was an unbeliever who in Contra Apion describes the sacred "Books of the Jew." For you see canonicity was an accepted part of Jewish history. Not surprisingly he tells us (without any ax to grind) that the Old Testament is the Canon and has no need for added *pseudepigraphai*.

19. Col. R. B. Thieme in his book Canonicity writes concerning the Apocrypha. Quoting now:

"THE REJECTION OF THE APOCRYPHA"

1. THE APOCRYPHA WAS NEVER IN THE HEBREW CANON. Every card-indexing of the Canon of Scripture in the ancient world listed only ... the Old Testament, but it excluded the Apocrypha in toto.

2. NEITHER JESUS CHRIST NOR ANY OF THE NEW TESTAMENT WRITERS EVER QUOTED FROM THE APOCRYPHA. Never even once.

3. JOSEPHUS EXPRESSLY EXCLUDED THEM FROM HIS LIST OF SACRED SCRIPTURE IN HIS BOOK. He explained that these books were excluded from the Canon because they were spurious!

4. NO MENTION OF THE APOCRYPHA WAS MADE IN ANY CATALOGUE OF CANONICAL BOOKS IN THE FIRST FOUR CENTURIES A.D. It was not until the fifth century that a well-known organization slipped them into the catalogue.

5. THESE APOCRYPHAL BOOKS WERE NEVER ASSERTED TO BE DIVINELY INSPIRED, OR TO POSSESS DIVINE AUTHORITY IN THEIR CONTENTS!

6. NO PROPHETS WERE CONNECTED WITH THESE WRITINGS! Each Old Testament book was written by a man who was a prophet either by office or by gift or both.

7. THESE BOOKS CONTAINED MANY HISTORICAL, GEOGRAPHICAL AND CHRONOLOGICAL ERRORS. They so distorted and contradicted Old Testament narratives that in order to accept the Apocrypha one had to reject the Old Testament.

8. THE APOCRYPHA TEACHES DOCTRINES AND UPHOLDS PRACTICES WHICH ARE CONTRARY TO THE CANON OF SCRIPTURE! Documentation regarding the false doctrine found in the Apocrypha is as follows:

a. **Prayers and Offerings for the Dead.** In 2 Maccabees 12:41-46, not only are prayers offered for the dead, but monetary offerings are brought on their behalf and even recommended! I am quoting from the Douay version ... of the Old Testament, which is a revised version of the Latin Vulgate:

It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sin (v. 46).

This is contrary to all Scripture (John 3:18, 36)! You simply cannot buy the unsaved dead out of their unsaved status, nor can you improve their condition by prayer!

b. **Suicide Justified.** 2Ma 14:41-46 deals with a revolt against the Syrians, led by the Maccabean brothers. Here we find an attempted suicide that was not successful until the third try. ... The Bible teaches that to take one's own life is to superimpose human volition over divine volition (Psa. 31:15); but the Apocrypha justifies this suicide and calls it a noble death.

c. **Atonement and Salvation by Almsgiving.** At least two of the books in the Apocrypha state that sins may be atoned for and salvation may be obtained by giving large donations ... Ecclesiasticus 3:33 ... speaks of atonement by almsgiving. Tobit 4:11 states that salvation can be purchased:

For alms deliver from all sin, and from death and will not suffer the soul to go into darkness.

d. **Cruelty to Slaves Justified.** In Ecclesiasticus 33:25-29, we read that the best way to treat a slave is to pile the work on him, and that, if need be, cruelty to slaves is fully justified, ...

e. **The Doctrine of Emanations.** This is a cosmological concept characteristic of ... Gnosticism. It explains the world as an "outflowing" from One Absolute source but never uses the word "God." This is frequently encountered in Indian metaphysics. In contrast to "creation," "emanations" is entirely impersonal and metaphorical. ...

What we have here is a rehash of Neoplatonism ... Plato also taught that knowledge is partly a matter of recollections of a previous life with all souls preexisting.

f. **The preexistence of souls** is also mentioned ... which claims that the soul, as well as the body is produced in procreation by the parents. Now we know that ultimately only God can give soul-life.

g. **Other Fallacies and Blasphemies in the Apocrypha.** ... hatred of the Samaritans. ... lying is sanctioned. ... incantations are encouraged ... seven angels are said to have the power of intercession ... "

Now where do you find all these things--including Purgatory--mentioned? Only in the Apocrypha! Is it any wonder, then, that the Apocrypha was rejected?

### **THE CRITERIA FOR NEW TESTAMENT CANONICITY**

1. **Apostolicity.** Every book must be written by an Apostle or someone closely associated with an Apostle. ...
2. **Reception by the Churches.** The books must be universally received by the local Churches as authentic at the time of their writing.
3. **Consistency.** They must be consistent with the doctrines that the Church already possessed--namely, the Old Testament and Apostolic teaching.
4. **Inspiration.** Each Book must give evidence, internally and externally, of being divinely inspired. The spiritual gift of discernment was used to determine canonicity (1Cor. 12:10).

5. Recognition. Each book must be recognized as canonical in the catalogues of the Church Fathers and must be used by those who had the gift of pastor-teacher.
6. Internal. To be canonical, each book must contain exhortation to public exegesis of the Word ..."
20. So much for the Colonel's excellent analysis.
21. Interestingly neither the Roman nor the Greek Orthodox Church accepts all of the theology of the Apocrypha. They have chosen to pick and choose. They therefore have no absolute standard or canon. Much of that taught in the Apocrypha is vehemently opposed to sound Catholic teaching and many of the early church fathers considered the Apocrypha as questionable. It was not to be considered equal with the Bible.
22. The church councils finally resolved all question as to what constituted our New Testament.
- a. Council of Laodicia-336 AD  
 b. Council of Damascus-382 AD  
 c. Council of Carthage-397 AD  
 d. Council of Hippo-419 AD
- 22.1 The Council of Laodicia recognized and accepted all books of the New Testament except Revelation; but at the following three councils Revelation was accepted.
23. The question of canonicity never came up again until the rise of liberalism in the nineteenth century which led to our twentieth century modernism.
11. In closing I want to provide in part a paraphrase of a sermon by James Kennedy entitled The Anvil.

If the Bible had not been written, many critics would have been out of work. It is the most attacked book written. Years ago I saw a painting of a very large anvil and around the anvil on the floor lay scattered many shattered, smashed hammers and underneath was written the words "the Word of God endureth forever."

The anvil is an appropriate metaphor for the Word of God, which like the anvil has endured the attacks of numerous skeptics and unbelievers and yet still stands unscathed in spite of the onslaught of the ages. "Hammer away ye hostile hands your hammers break, God's Anvil stands." The Word of the Lord endureth forever. God in a supernatural way has sustained His Word down through the centuries against the attacks of all ranks and classes of men. Numerous kings with the scepter of state in one hand have taken up the hammer of unbelief ... and ... with all the power of government *have attempted* to smash the Anvil of God.

The cases are numerous:

One of the early ones involved Herod, sometimes called "the Great." He discovered that the wise men declared that the One who had been chosen to be ruler in Israel had been born. He gathered together the scholars from the East to find out where this prince should be born. They said to him, "It is written in the prophet, thou Bethlehem Ephratah though thou be least among the tribes of Judah yet out of thee shall He come forth to me who shall rule my people Israel. Whose goings forth have been from old, even from everlasting. Thus said the Prophet, thus declared the Word of God."

Then King Herod took up the hammer of his might and sent for his soldiers to destroy that promised One and nullify the prophesy. They killed all of the children two years old and younger in all of the environs of Bethlehem. And the king believed he had brought to naught the prophecy of the Word of God. But God had warned Joseph in a dream. He took the child and his mother and fled into Egypt and so the prophecy came to pass. The Word of God was fulfilled. He that was to rule His people came forth out of Bethlehem after all. Another king 400 years later, Constantine the Great, made Rome a Christian Empire; at his death his nephew Julian, later to be known as Julian the Apostate, rose to the throne. He was determined to reestablish the pagan religions of Rome and set out to study the Scripture to disprove Christianity by using his armies to disprove its prophecies by bringing them to naught.

When he saw the prophecy concerning the destruction of the Temple he determined that he would build the Temple again, disproving the Scripture. He sent forth the money and the men to do just that; but there was a great earthquake that destroyed the work before it was hardly started. Undaunted, he started again, but this time from fissures in the earth, there came forth great clouds of gas which were ignited in great explosions, terrifying the men. His men fled from the scene refusing to return in spite of all the inducements offered. "Hammer away ye hostile hands your hammers break, God's Anvil stands."

Hitler, who called himself a complete pagan, and Mussolini, who declared the church would soon cease to exist, set themselves obstinately against Christ's Church and the Word of God. Hitler determined to uproot Christianity -- root and branch. Hitler's charred body was discovered in a bunker. Mussolini hung by his feet in the town square. The Word of God goes on today. The Word of the Lord endureth forever.

Many of those breaking their hammers against the Anvil were changed into avid defenders of the very Word they hated. One such man was the brilliant and erudite Sir William Michael Ramsey, Oxford trained, born into a house of skepticism and atheism, his parents wealthy unbelievers. He was determined that he would see the Word of God demolished. Unlike the philosophers who discoursed and made claims, he would use his training as an archaeologist to prove the Bible was the product of ambitious monks of the second and third century. After much study he determined the Achilles heel of the New Testament was the book of Acts because it included detailed accounts of Paul's missionary journeys, with the names of places throughout the Roman world. The critical world waited expectantly. Even some Christians were fearful of his findings. Beginning in 1881 he labored indefatigably for 15 years following the routes laid out by Luke.

In 1896, he produced his work, Saint Paul, Roman Citizen, World Traveler. Much to the dismay of those scholars who waited for his findings he said he had found Luke to be an astonishingly accurate guide for his journeys and when he had followed his instructions he had turned up the evidence which proved him right. For forty years he continued his excavations and writings all to the increasing chagrin of the unbelieving world. He found Luke to be accurate in the minutest detail. Ramsey committed his life to the Christ of the Scriptures which he had found to be unfailingly sure.

Colonel Robert Ingersoll was a famous skeptic and unbeliever. He met a general on a train as he was traveling to one of his many speaking engagements against the Bible. Discussing theology, he told the general, "You have great literary skills. Why don't you use these skills to demolish the myth and uncover the truth about this Jesus and show Him as only a man among men." The general decided to take up the challenge and began his research. As he searched he found himself astonished that this peasant from Nazareth from which no good thing could come, having never attended school, never earned any degrees, walked upon a mountain and delivered the most astounding sermon on human ethics the world has ever seen. This general considered, how can He know these things? His amazement increased until there at the cross he received the Lord as His Saviour. The general's name was Lou Wallace, the author of Ben Hur.

The Assured Results of Higher Criticism was a school established in the last century. They were determined to demolish all traditional views of the Bible. They said it was quite obvious Moses could not possibly have written the Pentateuch because writing had not yet been invented in Moses' day. About the time that Higher Criticism really got going, so also developed the science of archaeology. The spade of the archaeologist became the bane of the School of Higher Criticism. The postulation concerning the incipience of writing post-dating Moses was soon disproved. According to several digs writing was found to predate Moses by 1,500 years, thus shattering the notion that Moses could not write.

The Empire of Assyria with its capital of Nineveh was believed to never have existed except in the mythological Bible. None of the secular historians had written about Assyria. An archaeologist named Layard went to Masul where in an ancient dig he found a brick with the name Sargon. He sent it to the museum in Paris where it was declared to be fraudulent because the empire never existed. Layard later dug up the whole city of Nineveh and discovered thousands of inscriptions detailing the history of Assyria.

The Hittites mentioned over 40 times in the Bible were believed to be mythical. In 1906, Hugo Winkler uncovered in central Turkey the city of Burgoscoi which turned out to be the capital of the Empire of the Hittites.

The birth of Jesus was a familiar target. Luke was a frequent object of several critics. Scholars said there was no such thing as a census required by Rome. People were not required to return to their ancestral homes said the critics. Later a papyrus was discovered ordering citizens to return to their birth place to be counted for taxation purposes. And so it goes. Even today there are skeptics everywhere, ever doubting the birth, life, resurrection and ascension of Christ Jesus, our Lord. It is His total work that we celebrate each and every Lord's day.

12. I am eternally grateful to men like Col. R. B. Thieme, Jr., Josh McDowell, Dwight Pentecost, C. I. Scofield, Lewis Sperry Chafer, John Walvoord and a host of others too numerous to mention for providing much of that which I have ingested and metabolized in preparing this message for you.