

Chapter #5

The Historical Reliability of the New Testament, Part 1

In the last chapter we began to make a case for the reliability of the New Testament. We briefly examined the first of three tests for the reliability of any manuscript, the bibliographic test. What we saw was that the manuscript evidence for the New Testament is overwhelming. To dismiss the Bible as unreliable would necessitate dismissing all ancient literature and history as unreliable. Textual critics have determined that the New Testament we have today is an accurate reproduction of the original — as much as 99% accurate. And would we expect any less? In Matthew 5:18 Jesus said, “I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.” And later He added, “Heaven and earth will pass away, but my words will never pass away” (Matthew 24:35). For us as Christians it is no surprise that God watched over the transmission of His Word from one generation to another to keep it free from error. It was not by accident or good fortune that the manuscript evidence is so comprehensive. It is God’s Word. And He protects it so every generation can know the way of Salvation.

Now that we are assured that our present-day New Testament is an adequate reflection of the original, we still have to prove its reliability by using the internal and external evidence tests. This chapter will focus on internal evidence, evidence found within the New Testament itself that substantiates its validity. We want to examine the historical nuances within the Gospels and Acts, especially, to determine if they’re accurate representations of the first century. Do the facts recorded in these writings show familiarity with and knowledge of the period and geographical location? We’ll also briefly examine the consistency of the New Testament, whether or not there are apparent contradictions that cannot be reconciled.

In our examination of the text, we must keep in mind Aristotle’s dictum: “The benefit of the doubt is to be given to the document itself, not arrogated by the critic to himself.” The Bible must be approached with the presumption of “innocence” or accuracy unless it is proven to be false. We’re not examining miracles at this point. Some would discount the Bible on the grounds that, since it contains miracles, and we all know miracles cannot happen, then the internal evidence of the New Testament proves it to be false. But that would be a misapplication of the test. Right now we’re concerned only with historical information. If we can show the skeptic that the historical information recorded in the Bible is correct, we must then assume that accurate accounts are given in other areas, including miracles. Now, the person you’re sharing with may not agree that actual miracles occurred. But they will have to admit, at the very least, that the eyewitnesses did see some kind of unique phenomenon which they ascribed to God or to Jesus and called a miracle. The events themselves cannot be easily questioned, though the conclusions still may. At this point in our apologetics we’re not trying to convince anyone to believe in what they read, just to admit that it is reliable and accurate and worthy of being examined.

What does the Bible itself claim about its historical foundation?

The writers of the New Testament make some very explicit claims concerning their purpose in writing and their historical accuracy. Examine the New Testament text yourself to see the importance the authors placed on truth, accuracy and credible eyewitness testimony.

Luke 1:1-3 Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus,

2 Peter 1:16 *We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.*

1 John 1:3 *We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.*

John 19:35 *The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe.*

Luke 3:1 *In the fifteenth year of the reign of Tiberius Caesar—when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Iturea and Traconitis, and Lysanias tetrarch of Abilene—*

Notice also the appeal to the common knowledge of their listeners:

Acts 2:22 *“Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know.*

Acts 26:24-26 *At this point Festus interrupted Paul’s defense. “You are out of your mind, Paul!” he shouted. “Your great learning is driving you insane.” “I am not insane, most excellent Festus,” Paul replied. “What I am saying is true and reasonable. The king is familiar with these things, and I can speak freely to him. I am convinced that none of this has escaped his notice, because it was not done in a corner.*

The claims of Scripture are important because they reveal that the authors set out to record historical events. This is what separates Christianity from all other religions: Everything hinges on specific historical events. In Buddhism or Hinduism or a host of other religions nothing would change if their major religious works had been written by someone else. They are not tied to history but to ideas. In Christianity, if certain historical events did not take place, all the rest is useless and empty. There is no Christianity without Christ. There is no Christianity without a crucifixion and a resurrection. The writers of the New Testament appealed to the knowledge of these events, which they were convinced could not have gone unnoticed by the people of the day.

F.F. Bruce, former Rylands Professor of Biblical Criticism and Exegesis at the University of Manchester observed:

And it was not only friendly eyewitnesses that the early preachers had to reckon with; there were others less well disposed who were also conversant with the main facts of the ministry and death of Jesus. The disciples could not afford to risk inaccuracies (not to speak of willful manipulation of the facts), which would at once be exposed by those who would be only too glad to do so. On the contrary, one of the strong points in the original apostolic preaching is the confident appeal to the knowledge of the hearers; they not only said, “We are witnesses of these things;” but also, “As you yourselves know” (Acts 2:22). Had there been any tendency to depart from the facts in any material respect, the possible presence of hostile witnesses in the audience would have served as further corrective.¹

The intention of the original writers was to give accurate descriptions of actual historical events. The Gospels and Acts are replete with names, geographic locations and topographical information that indicate they were recording actual events, not just writing a fictional account. They mention cities such as Nazareth, Capernaum, Jerusalem, Bethlehem, Jericho, and Gadara. They refer to people such as Pontius Pilate, Quirinius, Tiberius Caesar, Lysanias and Herod. They include topographical information, such as going up to Jerusalem, even when travelling southward, since the city was located on a hill and the only way to get there was by going up the hill. Such historical detail is a mark of authenticity. But the skeptic might be tempted to still believe that the stories are just myth. After all, people write fiction all the time (even historical fiction) and use a great deal of detail to make readers believe the events were actually written in the place and location they determine.

How do we know that what we read in the New Testament isn't just myth?

If you were to read a sampling of myths, you would notice immediately some similarities. All myths became exaggerated over time and inordinate detail was added, little of which would be tied to a particular place during a particular time period (they took place ða long time agoö). In myth there is little, if any, pretense of historicity. In other words, it is obvious even to the casual reader that the account is mythological and not historical.

Myths were designed to explain the cycles of nature and to provide hope of life after death. They involved secret ceremonies and mystical experiences.² Greek myths were filled with stories of the military and sexual conquests of the gods, their struggles for supremacy and victories over monsters and giants. The gods themselves were often capricious or immoral.

The New Testament is vastly different from myth. The writing styles are simple, direct and obviously eyewitness testimony. Blacklock comments on the Gospel of John:

öI read him often in his simple Greek without translating and always gain an overwhelming impression of his directness, his intimacy with theme and reader. Simply read the story of the wedding at Cana (but correctly rendering, öMother, what is that to do with me?ö) and feel the homely atmosphere, Mary's embarrassment, the best man's feeble joke (chapter 2). Follow on to the story of the rabbi (chapter 3) who came in the night and was annoyed at first because the answer to the question he was not allowed to ask was given by allusion to the books of Ezekiel and Numbers (Ezekiel 36:25-27; Numbers 21:4-9). And then read the story of the conversation at Sychar's well, with the Samaritan fighting her losing battle of words with the strangest Jew she had ever met (chapter 4). Read on to the poignant account of the Passion Week with its climax in the vivid resurrection stories, paralleled for simple reality only by the narrative in Luke. Simply read. These men were not writing fiction. This is not what myth sounds like. This is history and only thus set down because it was reporting.ö³

öThe message of the resurrection did not appear to the contemporary world to be one of the customary cult legends, so that Jesus Christ would be a new cult hero standing harmoniously side by side with other cult heroes. But the message was in terms of strict exclusiveness: One alone is the Kyrios (öLordö). Here every analogy fails. This witness, in contrast to the tolerance of the whole mythical world, comes with an intolerant claim to absoluteness which calls in question the validity and truth of all mythology.ö⁴

What evidence is there that the New Testament is historically accurate?

In the book, *He Walked Among Us: Evidence for the Historical Jesus*, Josh McDowell and Bill Wilson give a plethora of examples of the internal evidence for the historicity of the New Testament. The following examples of historical geography are taken primarily from that book.⁵

1. **Nazareth.** Today most Christians recognize Nazareth as Jesus's hometown. But it is not mentioned by any ancient sources ö not by the first-century historian Josephus, not in the Talmud and not even in the Old Testament.⁶ And for good reason. Excavations have turned up a total of 14 houses and 23 first-century tombs in the little village. At most 500 people could have lived in the surrounding hills during the time of Jesus. It wasn't a town of any prominence, which helps to explain Nathanael's comment in John 1:46, öNazareth! Can anything good come from there?ö The town was located on the side of a high ridge overlooking the Jezreel valley. Luke must have been familiar with the geographical setting when he recorded in Luke 4:29, öThey got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him down the cliff.ö

2. **Capernaum.** Located on the west side of the Sea of Galilee, Capernaum became the headquarters of much of Jesus's ministry. Why would He choose a town in Galilee, a territory heavily influenced by Greek culture and looked down upon by many in Palestine? Why not Jerusalem, the center of Jewish religion? Capernaum had a population of only about 10,000 people, but the region was crisscrossed with Roman military roads and ancient trade routes, making it possible for many more thousands to hear the Gospel message. Excavations have unearthed many large estate houses, a synagogue and Roman customs office.⁷ Looking across the Sea of Galilee from Capernaum, the disciples could see the lights of cities located all around the perimeter of the water,

reminding them of Jesus' words in Matthew 5:14, "You are the light of the world. A city on a hill cannot be hidden."

3. Jerusalem. Herod had undertaken many great building projects beginning in about 18 B.C. Some were still under construction at the time Jesus ministered in Palestine. Among them was the enlargement and beautification of the Jewish temple in Jerusalem that began in 18-20 B.C. and wasn't completed until A.D. 64. Excavations in 1968-77 unearthed hewn stones of limestone that averaged 3-4 feet in height and up to 40 feet in length. Some of the larger stones weighed more than 100 tons.⁸ The building was not only massive, but also beautifully ornate. The rabbis said, "Whoever has not seen Herod's temple has never seen a beautiful building." This temple was the topic of conversation in the Gospels on several occasions.

John 2:20 *The Jews replied, "It has taken forty-six years to build this temple, and you are going to raise it in three days?"*

[Our system of dating BC/AD was developed by a monk in the 6th century AD, but he miscalculated the reign of Emperor Augustus by 4 years. Therefore Jesus was born before Herod's death in 4 BC, a date many believe to be confirmed by astronomical calculations.¹⁰ If this building project began in 18-20 B.C. and had been continuing for 46 years, the year would be 26-28 A.D., making Jesus 30-32 years old at the time.]

Mark 13:1 *As he was leaving the temple, one of his disciples said to him, "Look, Teacher! What massive stones! What magnificent buildings!"*

Luke 21:5 *Some of his disciples were remarking about how the temple was adorned with beautiful stones and with gifts dedicated to God.*

These passages are significant in light of the temple's destruction in A.D. 70. The Gospel writers must have been familiar with the temple to have recorded these remarks, which are consistent with what we know today of Herod's temple.

4. Geography and other details. Some of the geographical accounts reveal the authors were intimately acquainted with the region of Palestine. For instance, it was at the base of the 9,000-foot high "rock" of Mt. Herman that Jesus said in Matthew 16:18, "And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it." At the base of the mountain, niches were carved that housed statues of the Greco-Roman gods. It is no wonder Jesus used the phrase "gates of Hades," which was a rabbinic term referring to Gentile cities. It was His immediate geographical surroundings that prompted His statement to His disciples.¹¹

John 1:11 tells us, "He came to that which was his own, but his own did not receive him." A brief examination of the cities that Jesus visited is revealing. He didn't travel to the larger cities, but to those that consisted in the first century mainly of religious Jews. There is no record of Jesus entering the larger cities where Gentiles and Hellenized Jews mingled.¹²

There is an interesting account in Matthew's gospel about Jesus and His disciples owing taxes. Jesus tells Peter in Matthew 17:27, "But so that we may not offend them, go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours." There is a species of fish called *Cichlidae* ("mouth-breeders") found only in Lake Victoria, along the Nile River, and in the Sea of Galilee. Its significance is explained by Dr. Jim Fleming, a teacher of archaeology and historical geography in Jerusalem:

"The female keeps the eggs in her mouth until they hatch. As the brood begins to grow she lets them out from time to time on an "outing," but quickly scoops them up when danger is near. The mother will fast until near starvation in order not to swallow her young. These strong instincts have given the Hebrew name of the fish "The Mother-Fish." After the young are off on their own the mother often keeps a substitute in her mouth. They are sometimes caught today with pebbles or coke bottle caps in their mouths! The popular name for the fish is "St. Peter's fish" because of the gospel story in Matthew 17:24-27 about Peter catching a fish with a shekel coin in its mouth."¹¹

One puzzling event in Jesus' ministry is the cursing of the fig tree in Mark 11:12-14. "The next day as they were leaving Bethany, Jesus was hungry. Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs. Then he said to the tree, "May no one ever eat fruit from you again." And his disciples heard him say it." In Matthew's ac-

count, he records that the fig tree immediately withered. Why would Jesus curse a tree for not bearing fruit when *ōit* was not the season for figs? The town of Bethpage, which was located on the side of the Mt. of Olives facing away from Jerusalem, was named for a pre-season fruit which grew on fig trees in the region called phage (fah-gay). This fruit appeared in the early spring with the first leaves and were edible. So, even though it wasn't yet the season for figs, the tree should have produced the pre-season phage.

From where He stood on the Mt. of Olives, Jesus could see Herod's palace, which sat on a small mountain with the Dead Sea in the distance behind it. This probably predicated His comments after cursing the fig tree: *ōI tell you the truth, if anyone says to this mountain, 'Go, throw yourself into the sea, and does not doubt in his heart but believes that what he says will happen, it will be done for him' (Mark 11:23). Jesus's sayings and teachings weren't random; they were firmly rooted in His surroundings.*

In Jerusalem, on the south side of the temple where the rabbis typically addressed their pupils, the chalk-white tombstones covering the Mt. of Olives are clearly visible. They prompted Jesus's indictment of the Pharisees in Matthew 23:27-28, *ōWoe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men's bones and everything unclean. In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness.ō*

• **Inscription on the Cross.** Three major languages were spoken in first-century Palestine. Greek was the legal language, Hebrew and Aramaic were used by the general Jewish population and some Latin had been introduced through the Roman influence. The inscription over the cross of Jesus reflects the languages of the day: *ōPilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek' (John 19:19-20).*

6. Churches of Revelation. Each of Jesus's letters to the churches reflects the unique character of the city in which the church was located. For instance, in Pergamum, a huge altar of Zeus was discovered in the 19th century that was probably the focus of Jesus's statement in Revelation 2:13, *ōI know where you live' where Satan has his throne. Yet you remain true to my name. You did not renounce your faith in me, even in the days of Antipas, my faithful witness, who was put to death in your city' where Satan lives.ō* The city of Laodicea was noted for its banking and textile industry and the famous eye salve of the medical school located just 30 miles away in Men Carou. The water that was piped into the city via a 6-mile long aqueduct originated in the hot springs of Hierapolis, but was only lukewarm by the time it reached the city. To the church at Laodicea Jesus said, *ōSo, because you are lukewarm' neither hot nor cold' I am about to spit you out of my mouth...I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see' Revelation 3:16, 18.*

7. Luke's use of names and titles. For centuries Luke was criticized for his use of names and titles that biblical critics claimed were incorrect. In fact, much of the New Testament was considered unhistorical based on Luke's apparent mistakes concerning first-century historical information. On every count, though, archaeology has proven Luke to be correct.

Luke was considered in error in Acts 14:6 for recording that Lystra and Derbe were located in Lycaonia and Iconium was not. Archaeologists based their distrust of Luke on the writings of Romans such as Cicero. But in 1910, sir William Ramsay found a monument that showed that Iconium was actually a Phrygian city, proving Luke correct. Later discoveries also confirmed Luke's designations.

At the beginning of John the Baptist's ministry (near 27 A.D.), Luke refers to Lysanias as the tetrarch of Abilene (Luke 3:1). He was ridiculed for this apparent mistake, since the only Lysanias known to ancient historians was killed in 36 B.C. That is, until an inscription was found near Damascus which identified a *ōfreedman of Lysanias the tetrarch,ō* which was dated between 14 and 29 A.D. Again, Luke was proven absolutely correct.

It was once thought that Luke's record of events surrounding Christ's birth were incorrect. No known census was taken at that time, Quirinius was not governor of Syria at that time and there was no indication that anyone was ever required to return to their ancestral homes in order to be taxed, as recorded in Luke 2:1-3: *ōIn those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. (This was the first census that took place while Quirinius was governor of Syria.) And everyone went to his own town to register.ō* Critics contended that the census by Quirinius was in 6 A.D., almost 10 years after the death of Herod. Archaeological discoveries have again proven Luke correct. Apparently, Quirinius was governor twice: once in 7 B.C. and again in 6 A.D. According to Josephus, the census taken in 6 A.D. was met with rebellion, and so was well known. Luke records no such rebellion, but notice his careful choice of words. This was the *first census*. He knows there was more than one (which many had formerly denied) and wants his readers to understand he is speaking of the earlier, lesser known census prior to Herod's death. Since Herod's death was

imminent, the taking of a census before changing rulers makes sense. By the time of the well known census under Quirinius in 6 A.D., Palestine was broken up into tetrarchies, which would have made it impossible for Mary and Joseph to leave one region and travel to another in order to be taxed. But in 6 A.D., under one central authority (Herod), this would have been possible. It should be noted that if Luke had been incorrect on this point, surely Celsus or Porphyry would have seized the opportunity to impugn his accuracy. But those with the resources to refute these facts never questioned them.

Luke has a great track record for historical accuracy. In 22 B.C., Cyprus became a senatorial province (from an imperial one) and, consequently, titles were also changed. Acts 13:7 speaks of one who was an attendant of the proconsul, Sergius Paulus. Prior to 22 B.C., Paulus would have been called imperial legate, but Paul correctly used the title proconsul.

In Acts 17:6, Luke records, "But when they did not find them, they dragged Jason and some other brothers before the city officials, shouting: 'These men who have caused trouble all over the world have now come here.' Luke correctly uses the term *politarches* to refer to the city officials, and he is the only ancient author to have done so! He was considered unreliable on this point until 19 different inscriptions were found attesting to the title being used in Thessalonica and throughout Macedonia.

In referring to the island of Malta, Luke tells us in Acts 28:7, "There was an estate nearby that belonged to Publius, the chief official of the island. He welcomed us to his home and for three days entertained us hospitably." The technical title Luke uses, "chief official," has been confirmed by Greek and Latin inscriptions as being used in reference to rulers of Malta at that time.

Regarding Luke's accuracy F.F. Bruce commented,

"Now, all these evidences of accuracy are not accidental. A man whose accuracy can be demonstrated in matters where we are able to test it is likely to be accurate even where the means for testing him are not available. Accuracy is a habit of mind, and we know from happy (or unhappy) experience that some people are habitually accurate just as others can be depended upon to be inaccurate. Luke's record entitles him to be regarded as a writer of habitual accuracy."¹⁴

[Sir William Ramsay] is regarded as one of the greatest archaeologists and geographers ever to have lived. He was a student in the German historical school of the mid-nineteenth century. As a result, he believed that the Book of Acts was a product of the mid-second century A.D. He was firm in this belief. In his research to make a topographical study of Asia Minor he was compelled to consider the writings of Luke. As a result he was forced to do a complete reversal of his beliefs due to the overwhelming evidence uncovered in his research. Concerning Luke's ability as a historian, Ramsay concluded after thirty years of study that "Luke is a historian of the first rank; not merely are his statements of fact trustworthy... but also this author should be placed along with the very greatest of historians." He added, "Luke's history is unsurpassed in respect of its trustworthiness."¹⁵

How do you explain all the contradictions in the Bible?

It is surprising how often a skeptic will state that the Bible is full of contradictions. It is equally surprising how few of them can name even one. All the apparent discrepancies in accounts recorded by the four gospel writers can be reconciled. But it should be pointed out that the lack of harmonization is what gives the accounts their greatest reliability. There is no hint that the stories were fabricated and made to agree on every point. No one author felt compelled to alter his story to make it coincide with the others. This is the mark of authentic eyewitness testimony.

Speaking of apparent discrepancies in Scripture, Craig comments:

"Was the Last Supper celebrated on the night of the Passover meal (so apparently Mark 14:12-16 and parallels) or before it (so apparently John 18:28 and 19:14)? No doubt it was on Passover, since John 18:28 probably alludes to the week-long Passover festival and 19:14 can be taken as the Day of Preparation for the Sabbath during Passover week (as in the NIV rendering). Does the centurion himself come to Jesus to ask healing for his servant (Matt 8:5-13) or does he send the elders of the Jews to make the request (Luke 7:1-10)? Probably the latter, since in the ancient world actions taken by one's emissaries could be considered one's own. We preserve the same convention today when the newspapers write, 'the President today said that....' when in fact his speech writers created the copy and his press secretary delivered the address. Did Jesus send the demons into the swine in Gerasa (Mark 5:1; Luke 8:26) or in

Gadara (Matthew 8:28)? Probably near Khersa ô a city on the east bank of the Sea of Galilee, whose spelling in Greek could easily yield Gerasa ô in the *province* of Gadara. Additional examples abound.... The large number of common-sense explanations available for almost every so-called contradiction that has ever been pointed out must surely be considered before glibly dismissing the NT as hopelessly contradictory.ö¹⁶

öThere is only one ready explanation. Four men, under the dire compulsion of a truth which made them free, wrote of what they saw, or of what immediate and reliable eyewitnesses reported to them. It is as Rousseau said, men who could invent such a story would be greater and more astonishing than its central figure.ö¹⁷

In our next chapter weöll continue by looking at archaeological evidence that corroborates what we read in the New Testament. Weöll also look briefly at the Old Testament, since it also is a part of our Scriptures. Although none of this information will cause the skeptic to trust Christ as his or her Savior, it just may help convince them that the Bible is historically accurate and not just a fanciful myth. It is rooted in historical events and is a reliable source of historical information. All this evidence is given merely to build a foundation for the reliability of the New Testament. So far weöve seen not only that the Bible is internally consistent, but that it is consistent with external evidence of historical information. No other ancient work comes close to the historical consistency of the Bible.

End Notes

- ¹ Josh McDowell and Bill Wilson, *He Walked Among Us: Evidence for the Historical Jesus* (Nashville: Thomas Nelson Publishers, 1988, 1993), p. 115.
- ² Ibid, p. 176-182
- ³ Ibid., p. 195.
- ⁴ Ibid., p. 194 (quoting Walter Kunneth)
- ⁵ Ibid., p. 206-208.
- ⁶ Donald Wiseman and Edwin Yamauchi, *Archaeology and the Bible: An Introductory Study*. (Grand Rapids: Zondervan, 1979), p. 78.
- ⁷ Steven Collins, *Championing the Faith: A Layman's Guide to Proving Christianity's Claims* (Tulsa: Virgil Hensley Publishing Co., 1991), p. 217.
- ⁸ Wiseman, p. 68.
- ⁹ Ibid., p. 68.
- ¹⁰ Patricia J. David, *Through the Bible* (Indianapolis: Wesleyan Publishing House, 1995), p. 184.
- ¹¹ McDowell, p. 206.
- ¹² Ibid., p. 206.
- ¹³ Quoted by McDowell, p. 208.
- ¹⁴ Quoted by McDowell, p. 206.
- ¹⁵ McDowell, p. 211.
- ¹⁶ William Lane Craig, *Reasonable Faith: Christian Truth and Apologetics* (Wheaton: Crossway Books, 1984), p. 208.
- ¹⁷ McDowell, p. 195.

