

APOLOGETICS

THEOL. SEMINARY

CETYSBURG

1862.

Apologetics.

Ques. 1 What does the term Apologetics mean?
Evidences of Christianity, (as that branch of
Theology which defends their Divine Authority
(Patristic Theology & S.S.) and signifies not only
a defence but also a discussion affirm-
atively and negatively concerning Jesus
Christ.

Ques. 2 Has God seen fit to favor us with
any other revelation beyond that of na-
ture and reason?

He has in the gift of his word, the Bible.

Ques. 3^d What are the general features
of the historical arrangements by which
you prove this fact?

From friends & Enemies - Sacred and
profane history we establish the genui-
ness, integrity, Authenticity and Divine
Authority of it.

Ques. 4th What do you mean by the genui-
ness of a book?

By genuineness is meant that the book
has really been written by the person whose
name it bears.

Ques. 5 What is its integrity?

When it has been subjected to no inter-
polations and no erasures.

Ques. 6 What do you understand by the
Authenticity of a book?

The fact that its contents are beyond a
doubt true.

Ques. 7 What is meant by the Divine Au-
thority of a book?

That it has been written under the in-
fluence and by the assistance of the
inspiration of the Holy Spirit.

Ques. 8 - Genuineness of the Scriptures.

What are the precise facts which can
be proved by the testimony of Heathen and
Jewish writers concerning the early exten-
sion of Christianity and the existence of
the New Testament?

By the testimony of Authors who were not
Christians we learn that during the reign
of Nero and the period immediately

subsequent the Christians were not only
augmenting their numbers in Judea where
Christianity first originated but were ex-
tending their influence into other countries
and used certain sacred writings in part
peculiar to themselves and different from
the more ancient religious books of the
Jews. The following are the principal
writers upon this subject, Tacitus, Sueton-
ius, Josephus, Pliny Lucian Celsus and
Porphyry. We have Christian evidence also
that the four Gospels the Acts of the Apos-
tles the Epistles of Paul the first Epistle of
Peter were considered genuine. S & T.

Ques. 9 When did Nero reign?

He reigned from A.D. 54 to 68.

Ques. 10 Who was Tacitus and when did he
live?

He was a celebrated Roman historian
and friend to Pliny. He was born A.D. 61
and enjoyed some of the highest offices
under Vespasian-emperor having been
contemporary with some of the
Apostles.

Ques. 11 Who was Suetonius and when
did he flourish?

He was a Roman biographer and he flour-
ished in the reign of Trajan. He was born
in the beginning of Vespasian's reign A.D. 70

Ques. 12 Who was Celsus and what is proved
from his testimony?

He was an Epicurean philosopher. He wrote
in A.D. 176 and was contemporary with
Lucian. From his objections in his work against
Christians we know that the four Gospels
formed a part of the books used by the Christians.

Ques. 13 Who was Porphyry and what can be
proved from his writings?

It is proved from his writings that he was
acquainted with the writings of Matthew
Mark, Luke, the Acts of the Apostles and
perhaps the Epistle of Galatians. He was
a Tyrian by birth and was born A.D. 203
and died in 270.

Ques. 14 Who was Josephus and what does
he testify?

He was a celebrated Jewish historian of
acknowledged veracity and from his

having been contemporary with the Apostles
his testimony is of the greatest importance.
He was born A.D. 37 and died in 98. He was
present at the siege of Jerusalem,
The following is the testimony of Josephus,
"Now there lived about this time a certain
Jesus, a wise man, if indeed it is proper
to call him a man, for he performed many
wonderful works; he was an instructor of
those persons who received the truth with
willingness. He induced many to become
his followers as well among the Jews as
among the Gentiles. This was Christ.
And when on the accusation of our prin-
cipal men he was condemned by Pontius
Pilate to the cross these did not cease
to love him, for he appeared to them again
alive on the third day; the divine prophets
having told these and a myriad of other
wonderful things concerning him. And
even now the tribe of Christians so de-
nominated from him still subsists".

Ques. 15 What is the testimony of the early
Christian writers on this subject?

If we listen to the testimony of Christians
themselves we find that not only the age
of Eusebius the commencement of the fourth
century, and the earlier age in which
Origen lived - the third century but also
the tradition of still more ancient times
that is the concurrent opinion of all those
ancient writers whose productions had
fallen into the hands of these Christian
Fathers, unanimously declare the four
Gospels, the Acts of the Apostles, thirteen
Epistles of Paul, the first Epistle of
John and the first of Peter to be the
genuine productions of those disciples
of Jesus to whom they are ascribed.

Now have we any reason to doubt their
genuineness. For in the few fragments
of those earlier writers, which have
reached us, we find that they did
actually view these books in that light
in which Origen and Eusebius report
these earlier writers to have viewed
them. Moreover there is nothing found
in these writings incongruous either with

the age in which they are said to have been written, or the authors to whom they are attributed, and even those heretics to whose interest the authority of these Sacred writings was extremely prejudicial did not at first presume to dispute their genuineness but endeavored to extricate themselves from their difficulties by arbitrary interpretations, of the odious paragraphs or by the alteration or erasure of them, these by pronouncing these writings not apocryphal but only adulterated; or finally they sought refuge by denying the authority of the writers while they confessed the genuineness of the books. And when in the course of time they began to dispute even the genuineness of the books, they did not urge the want of ancient testimony in their favor, or attempt to impugn their genuineness with any historical objections; but they were contented to adduce some trifling pretended doctrinal objections, extracted from the writings which were the object of their hatred." § 7.

Ques. 16. Who was Origen and what of his writings is most important on this subject?

He was the son of Leonidas the martyr and was born in Egypt A.D. 184. He taught at Alexandria and Caesarea and his writings were so numerous that Jerome said "He wrote more than any other man could read".

Having spent a life in the cause of Christianity and suffered much in the Decian persecution in A.D. 250 he died in his seventieth year. His principal work was that against Celsus called "Contra Celsum" translated by Morheim into German. He also wrote the "Hexapla" a work giving the Bible in six languages viz, Hebrew in Greek letters, Hebrew with Hebrew text, Septuagint, translation of Aquila into Greek, translation of Theodotus, and the translation of Cymonius. It is to be regretted that only a fragment of this

great work remains as it would have proved
of vast importance in the pronunciation of
Hebrew.

Ques. 17. Who was Eusebius and what did
he particularly write?

He was bishop of Caesarea in Palestine
in A.D. 315 - he was born in 270. He flourished
principally during the reigns of Constantius
and Constantine and as Jerome states
"was a man most studious in the Divine
Scriptures". He wrote a history of the Chris-
tian church and also the life of Constantine
this being the first history written it is
the principal source from which later
writers have derived their knowledge.
He died A.D. 339.

Ques. 18. What books of the New Testament
does Eusebius include in the Homologoumena?
The four Gospels the Acts of the Apostles Epis-
tles of Paul the first Epistle of John the
first of Peter and the Apocalypse.

Ques. 19. What in the Antilegomena?
Epistle of James the Epistle of Jude
the second Epistle of Peter and the
second and third of John.

Ques. 20. Of what writers earlier than
Eusebius and Origen have any frag-
ments reached us?

From the following - Polycarp bishop
of Smyrna and disciple of John.
He lived in the first and second centuries
died A.D. 166.

Papias bishop of Hierapolis A.D. 110
Justin Martyr born at Lichen a city
of Samaria A.D. 89

Irenaeus bishop of Lyons - lived A.D. 177

Theophilus bishop of Antioch died 181

Athenagoras lived & wrote in same century
Clement of Alexandria - teacher of

Origen - lived at close of second century

Tertullian presbyter of Carthage 2nd cent.

Cyril - lived beginning of third century.

Ques. 21. What is the nature of their testi-
mony? It is fragmentary and consists
chiefly from quotations from the New
Testament - of Apologies and defences
of the Christian religion. Their testimony
is that the homologoumena are the genuine

their typography,
and preservation,
historical refer-
ences and psycho-
logical consis-
tency.

productions of those disciples of Jesus to whom their different parts are ascribed.
Ques. 22. What do you understand by the internal evidence of a book?

By the internal evidence of a book is meant those peculiar features of the language and contents which necessarily compel us to pronounce it either genuine authentic or inspired or all of these combined.

Ques. 23. What are the ^{items} evidences of internal evidence of the homologousness in favour of their genuineness.

The style sublimity and purity of their moral precepts their miraculous presentations and (external evidence) the happiness of mankind.

Ques. 24. What are the four objections of Eckermann and how do you answer them?

Obj. 1. "The illiterate disciples of Jesus could not well have possessed any skill in writing; Matthew alone excepted".

Reply. We have no authority for asserting of the disciples of Jesus that they were wholly unable to write although their artless narrations may prove that they were not acquainted with the artificial rules of composition. Again - They may like Paul have dictated their work to others who served as amanuenses. Eckermann admits that the groundwork of the Gospels of Matthew Luke and John like that of the Acts of the Apostles was the composition of those very men, though he supposes that they were rewritten at a subsequent period and much enlarged by spurious additions.

Obj. 2. "Prior to the Second Century there was no necessity for written records of the life and doctrines of Jesus".

Reply. The inference of the non-existence of a thing from the fact of its being unnecessary is in general not legitimate. But the contrary has been proven by Crisostomus (Thomas Intro). Again - Must the Apostles be supposed to have provided only for a case of absolute and indispensable necessity? May there not have been many Christians who were desirous of

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possessing circumstantial narratives of the life of Jesus? The opponents of Christianity even in the Apostolical age may have rendered it necessary to commit to paper a history of the doctrines of Christ.

Obj. 3, "that the Gospels are not written in the spirit of Jesus and his immediate disciples for they would not by any means have faith in their doctrines founded on signs and miracles".

Reply - The principal facts in the life of Jesus would lead us to conclude not only that Jesus himself believed in the extraordinary agency of God but that he would refer his hearers to miracles and signs as proof of his Divine Mission. The assumption of Etkeman is moreover false.

Obj. 4. "If Matthew had written the Gospel which bears his name he certainly would have given us more of those excellent and instructive discourses of Jesus which are found in Luke and John".

Reply - It was inconsistent with the object of Matthew to insert those things which are found in the other Gospels.

Ques. 25 What are the several hypotheses which have been advanced to account for the verbal coincidences of the first three Gospels called the "Synoptical Gospels"?

1 That the Evangelists copied one from the other the one having written before the others.

2 That the Evangelists derived their Gospels from some common source - Aramæan or Greek - such as an original Gospel or different translations or editions of it, 3 That they wrote only what they themselves saw or heard.

Ques. 26 Which is the most probable of these theories?

D. B. thinks the last - He supposes that a more satisfactory account of these coincidences is to be found from their acquaintance with traditional knowledge compare Acts 11 Luke 11:45. The following is his theory - "that the most probable and natural opinion of all is that each Evangelist composed his own Gospel without

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having either of the others before him and that the things which they have in common were narratives preserved by the Christians in common orally like the traditions of the Elders among the Jews; the poems of Homer of the Greeks and the Arabian nights entertainments among the Orientals. Such traditions were very common before the invention of the art of printing. From these narratives current among the Christians - who were converted Jews - each Evangelist drew more or less as it served his purpose and hence the frequent coincidences and also the verbal peculiarities when the narratives were substantially the same.

Ques. 27. What fact has Olshausen established concerning this point in his work on the genuineness of the Gospels? "That each of them is a separate and genuine book".

Ques. 28. How do the earlier heretics bear testimony to the genuineness of the books of the New Testament?

They admitted the genuineness of the books of the New Testament, but sought refuge in arbitrary interpretations of the various passages.

Ques. 29. What heretics are here particularly referred to?

The Gnostics - among whom may be mentioned Valentinus, Lucian the Ebionites and the Marcionites.

Ques. 30. Can you give a summary statement of the evidences for the genuineness of the ~~Anti~~logomena?

Origen and Eusebius both acknowledge that the Apocalypse was unanimously received as genuine by the earliest writers and with this acknowledgement the testimony of the earliest writings agree. And even the opponents of the Apocalypse do not venture to deny that in the first ages of Christianity it was acknowledged to be the production of John. It might therefore have been received into the number of the homologomena. The Greek church's unanimity

usually ascribed the Epistle of the Hebrews
to the Apostle Paul; the Latin Church alone
originally receded from this opinion.
We have also conclusive evidence in favor
of the genuineness of the other disputed books
viz - 2^d & 3^d Epistles of John the 2^d of Peter,
the Epistle of James and that of Jude.
Ques. 51 What early authors testify to the
genuineness of the Apocalypse?
Origen Eusebius Dionysius [pupils of Origen]
and by writers earlier than these - Iustin
Martyr Irenaeus Clemens of Alexandria
Tertullian Melito bishop of Sardis Praxeas
and Jerome.

Ques. 52 Can you specify the four items
of internal evidence for the genuine-
ness of the Apocalypse?
This book must have been written in
the Apostles age, because the descrip-
tion of the seven churches supposes an
existing contest between Christianity
and Judaism, and an oppression
of the Christians by the Jews; consequent-
ly it involves an historical fact which
occurred only in the Apostles age.
It likewise contains no traces of
the destruction of Jerusalem as a past
event. Again - the historical interest
and psychological fidelity with
which it is penned militate against
any other supposition. This is pe-
culiarly applicable to the Epistles ad-
dressed to the seven churches in which
the writer could not have his eye on
fictitious circumstances and char-
acters. This argument holds good
against the hypothesis that these
Epistles are a mere poetic fiction. Each
again - the writer characterizes himself
in the Epistle - professes himself to be
John - to have been an eye witness of
the history of Jesus and professes too
to have been banished to the isle of
Patmos for being a minister of Christ
and all this is precisely what we
have been told by the unanimous
traditions of the Ancient Church. The
style of the Apocalypse too resembles that

of the Gospel of John both in regard to ideas and phraseology.

Ques. 33 By what authority can you prove the genuineness of the Epistle to the Hebrews?

By the authority of the earliest Greek churches,

Ques. 34 What was the common opinion of the Latin Church in the time of Tertullian and how do you account for it?

That it was the production of Barnabas or Clement; but they had no ecclesiastical tradition, nor an authority of the early churches to which they could appeal, their arguments were based wholly on internal evidence. The opinion was probably first brought into circulation by Marcion; afterwards Celsus assumed a clamorous front against the Epistle in a work which he wrote against the Montanists who relied especially on Hebrews 6:4,5 in vindication of their tenets, from that time the opinion was adopted by the greater part of the Latin Church.

Ques. 35 How do the contents and style accord with Paul's authorship?

1 The salutation from Jewish Christians who had been driven from Italy Heb. 13:24 and the mention of Timothy as his fellow traveller Heb. 13:24 are very applicable to Paul, 2 Not only does the general scope tend to the same point on which Paul lays so much stress in his other Epistles viz - that we are justified and obtain salvation only through Jesus Christ and that the Mosaic institutions can not effect this object but there are also various propositions in this Epistle which are found in the other writings of Paul, 3 Warmth and energy characterize this Epistle as they do the undisputed productions of Paul; and finally it contains

Hebraisms Expressions particular phrases and collocations of words which are either peculiar to Paul