

The Historical Reliability of the Gospels - An Important Apologetic for Christianity

Dr. Patrick Zukeran

Dr. Pat Zukeran provides a succinct argument for the reliability of our current copies of the four gospels. This data is an important part of any apologetic argument, i.e. defense of the veracity of the Christian faith.

This article is also available in [Spanish](#).



Differences Between the Four Gospels

Skeptics have criticized the Gospels, the first four books of the New Testament, as being legendary in nature rather than historical. They point to alleged contradictions between Matthew, Mark, Luke, and John. They also maintain the Gospels were written centuries after the lifetimes of the eyewitnesses. The late date of the writings allowed legends and exaggerations to proliferate, they say.

Are the Gospels historical or mythological?

The first challenge to address is how to account for the differences among the four Gospels. They are each different in nature, content, and the facts they include or exclude. The reason for the variations is that each author wrote to a different audience and from his own unique perspective. Matthew wrote to a Jewish audience to prove to them that Jesus is indeed their Messiah. That's why Matthew includes many of the teachings of Christ and makes numerous references to Old Testament prophecies. Mark wrote to a Greek or Gentile audience to prove that Jesus is the Son of God. Therefore, he makes his case by focusing on the events of Christ's life. His gospel moves very quickly from one

event to another, demonstrating Christ's lordship over all creation. Luke wrote to give an accurate historical account of Jesus' life. John wrote after reflecting on his encounter with Christ for many years. With that insight, near the end of his life John sat down and wrote the most theological of all the Gospels.

We should expect some differences between four independent accounts. If they were identical, we would suspect the writers of collaboration with one another. Because of their differences, the four Gospels actually give us a fuller and richer picture of Jesus.

Let me give you an example. Imagine if four people wrote a biography on your life: your son, your father, a co-worker, and a good friend. They would each focus on different aspects of your life and write from a unique perspective. One would be writing about you as a parent, another as a child growing up, one as a professional, and one as a peer. Each may include different stories or see the same event from a different angle, but their differences would not mean they are in error. When we put all four accounts together, we would get a richer picture of your life and character. That is what is taking place in the Gospels.

So we acknowledge that differences do not necessarily mean errors. Skeptics have made allegations of errors for centuries, yet the vast majority of charges have been answered. New Testament scholar, Dr. Craig Blomberg, writes, "Despite two centuries of skeptical onslaught, it is fair to say that all the alleged inconsistencies among the Gospels have received at least plausible resolutions." [\[1\]](#) Another scholar, Murray Harris, emphasizes, "Even then the presence of discrepancies in circumstantial detail is no proof that the central fact is unhistorical." [\[2\]](#) The four Gospels give us a complementary, not a contradictory, account.

The Date of the New Testament Writings:

Internal Evidence

Critics claim that the Gospels were written centuries after the lifetimes of the eyewitnesses. This would allow for myths about Jesus' life to proliferate. Were the Gospels written by eyewitnesses as they claim, or were they written centuries later? The historical facts appear to make a strong case for a first century date.

Jesus' ministry was from A.D. 27-30. Noted New Testament scholar, F.F. Bruce, gives strong evidence that the New Testament was completed by A.D. 100.^{3} Most writings of the New Testament works were completed twenty to forty years before this. The Gospels are dated traditionally as follows: Mark is believed to be the first gospel written around A.D. 60. Matthew and Luke follow and are written between A.D. 60-70; John is the final gospel, written between A.D. 90-100.

The internal evidence supports these early dates for several reasons. The first three Gospels prophesied the fall of the Jerusalem Temple which occurred in A.D. 70. However, the fulfillment is not mentioned. It is strange that these three Gospels predict this major event but do not record it happening. Why do they not mention such an important prophetic milestone? The most plausible explanation is that it had not yet occurred at the time Matthew, Mark, and Luke were written.

In the book of Acts, the Temple plays a central role in the nation of Israel. Luke writes as if the Temple is an important part of Jewish life. He also ends Acts on a strange note: Paul living under house arrest. It is strange that Luke does not record the death of his two chief characters, Peter and Paul. The most plausible reason for this is that Luke finished writing Acts before Peter and Paul's martyrdom in A.D. 64. A significant point to highlight is that the Gospel of Luke precedes Acts, further supporting the traditional dating of A.D. 60. Furthermore, most scholars agree Mark precedes Luke, making Mark's Gospel even earlier.

Finally, the majority of New Testament scholars believe that Paul's epistles are written from A.D. 48-60. Paul's outline of the life of Jesus matches that of the

Gospels. 1 Corinthians is one of the least disputed books regarding its dating and Pauline authorship. In chapter 15, Paul summarizes the gospel and reinforces the premise that this is the same gospel preached by the apostles. Even more compelling is that Paul quotes from Luke's Gospel in 1 Timothy 5:18, showing us that Luke's Gospel was indeed completed in Paul's lifetime. This would move up the time of the completion of Luke's Gospel along with Mark and Matthew.

The internal evidence presents a strong case for the early dating of the Gospels.

The Date of the Gospels: External Evidence

Were the Gospels written by eyewitnesses of the events, or were they not recorded until centuries later? As with the internal evidence, the external evidence also supports a first century date.

Fortunately, New Testament scholars have an enormous amount of ancient manuscript evidence. The documentary evidence for the New Testament far surpasses any other work of its time. We have over 5000 manuscripts, and many are dated within a few years of their authors' lives.

Here are some key documents. An important manuscript is the Chester Beatty Papyri. It contains most of the N.T. writings, and is dated around A.D. 250.

The Bodmer Papyri contains most of John, and dates to A.D. 200. Another is the Rylands Papyri that was found in Egypt that contains a fragment of John, and dates to A.D. 130. From this fragment we can conclude that John was completed well before A.D. 130 because, not only did the gospel have to be written, it had to be hand copied and make its way down from Greece to Egypt. Since the vast majority of scholars agree that John is the last gospel written, we can affirm its first century date along with the other three with greater assurance.

A final piece of evidence comes from the Dead Sea Scrolls Cave 7. Jose Callahan discovered a fragment of the Gospel of Mark and dated it to have been written in

A.D. 50. He also discovered fragments of Acts and other epistles and dated them to have been written slightly after A.D. 50. [\[4\]](#)

Another line of evidence is the writings of the church fathers. Clement of Rome sent a letter to the Corinthian church in A.D. 95. in which he quoted from the Gospels and other portions of the N.T. Ignatius, Bishop of Antioch, wrote a letter before his martyrdom in Rome in A.D. 115, quoting all the Gospels and other N.T. letters. Polycarp wrote to the Philippians in A.D. 120 and quoted from the Gospels and N.T. letters. Justin Martyr (A.D. 150) quotes John 3. Church fathers of the early second century were familiar with the apostle's writings and quoted them as inspired Scripture.

Early dating is important for two reasons. The closer a historical record is to the date of the event, the more likely the record is accurate. Early dating allows for eyewitnesses to still be alive when the Gospels were circulating to attest to their accuracy. The apostles often appeal to the witness of the hostile crowd, pointing to their knowledge of the facts as well (Acts 2:22, 26:26). Also, the time is too short for legends to develop. Historians agree it takes about two generations, or eighty years, for legendary accounts to establish themselves.

From the evidence, we can conclude the Gospels were indeed written by the authors they are attributed to.

How Reliable was the Oral Tradition?

Previously, I defended the early dating of the Gospels. Despite this early dating, there is a time gap of several years between the ascension of Jesus and the writing of the Gospels. There is a period during which the gospel accounts were committed to memory by the disciples and transmitted orally. The question we must answer is, Was the oral tradition memorized and passed on accurately? Skeptics assert that memory and oral tradition cannot accurately preserve accounts from person to person for many years.

The evidence shows that in oral cultures where memory has been trained for generations, oral memory can accurately preserve and pass on large amounts of information. Deuteronomy 6:4-9 reveals to us how important oral instruction and memory of divine teaching was stressed in Jewish culture. It is a well-known fact that the rabbis had the O.T. and much of the oral law committed to memory. The Jews placed a high value on memorizing whatever writing reflected inspired Scripture and the wisdom of God. I studied under a Greek professor who had the Gospels memorized word perfect. In a culture where this was practiced, memorization skills were far advanced compared to ours today. New Testament scholar Darrell Bock states that the Jewish culture was “a culture of memory.” [\[5\]](#)

Rainer Reisner presents six key reasons why oral tradition accurately preserved Jesus’ teachings. [\[6\]](#) First, Jesus used the Old Testament prophets’ practice of proclaiming the word of God which demanded accurate preservation of inspired teaching. Second, Jesus’ presentations of Himself as Messiah would reinforce among His followers the need to preserve His words accurately. Third, ninety percent of Jesus’ teachings and sayings use mnemonic methods similar to those used in Hebrew poetry. Fourth, Jesus trained His disciples to teach His lessons even while He was on earth. Fifth, Jewish boys were educated until they were twelve, so the disciples likely knew how to read and write. Finally, just as Jewish and Greek teachers gathered disciples, Jesus gathered and trained His to carry on after His death.

When one studies the teachings of Jesus, one realizes that His teachings and illustrations are easy to memorize. People throughout the world recognize immediately the story of the Good Samaritan, the Prodigal Son, and the Lord’s Prayer.

We also know that the church preserved the teachings of Christ in the form of hymns which were likewise easy to memorize. Paul’s summary of the gospel in 1 Corinthians 15 is a good example of this.

We can have confidence then that the oral tradition accurately preserved the teachings and the events of Jesus' life till they were written down just a few years later.

The Transmission of the Gospel Texts

When I am speaking with Muslims or Mormons, we often come to a point in the discussion where it is clear the Bible contradicts their position. It is then they claim, as many skeptics, do that the Bible has not been accurately transmitted and has been corrupted by the church. In regards to the Gospels, do we have an accurate copy of the original texts or have they been corrupted?

Previously, we showed that the Gospels were written in the first century, within the lifetime of the eyewitnesses. These eyewitnesses, both friendly and hostile, scrutinized the accounts for accuracy.

So the original writings were accurate. However, we do not have the original manuscripts. What we have are copies of copies of copies. Are these accurate, or have they been tampered with? As shown earlier, we have 5000 Greek manuscripts of the New Testament. When you include the quotes from the church fathers, manuscripts from other early translations like the Latin Vulgate, the Ethiopic text, and others, the total comes out to over 24,000 ancient texts. With so many ancient texts, significant alterations should be easy to spot. However, those who accuse the New Testament of being corrupted have not produced such evidence. This is significant because it should be easy to do with so many manuscripts available. The truth is, the large number of manuscripts confirm the accurate preservation and transmission of the New Testament writings.

Although we can be confident in an accurate copy, we do have textual discrepancies. There are some passages with variant readings that we are not sure of. However, the differences are minor and do not affect any major theological doctrine. Most have to do with sentence structure, vocabulary, and

grammar. These in no way affect any major doctrine.

Here is one example. In our Bibles, Mark 16:9-20 is debated as to whether it was part of the original writings. Although I personally do not believe this passage was part of the original text, its inclusion does not affect any major teaching of Christianity. It states that Christ was resurrected, appeared to the disciples, and commissioned them to preach the gospel. This is taught elsewhere.

The other discrepancies are similar in nature. Greek scholars agree we have a copy very accurate to the original. Westcott and Hort state that we have a copy 98.33% accurate to the original. [{7}](#) A.T. Robertson gave a figure of 99% accuracy to the original. [{8}](#) As historian Sir Fredric Kenyon assures us, "...the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the authenticity and general integrity of the books of the New Testament may be regarded as finally established." [{9}](#)

Do Miracles Discredit the Gospels?

Skeptics question the accuracy of the Gospels because of the miracles. However, this is an issue of worldviews. Those who hold to a naturalistic worldview do not believe an omnipotent creator exists. All that exists is energy and matter. Therefore, miracles are impossible. Their conclusion, then, is that the miracle accounts in the Gospels are exaggerations or myths.

Those who hold to a theistic worldview can accept miracles in light of our understanding of God and Christ. God can intervene in time and space and alter the natural regularities of nature much like finite humans can in smaller limited ways. If Jesus is the Son of God, we can expect Him to perform miracles to affirm His claims to be divine. But worldviews are not where this ends. We also need to take a good look at the historical facts.

As shown previously, the Gospels were written by eyewitnesses to the events of

the life of Christ. Early dating shows eyewitnesses were alive when Gospels were circulating and could attest to their accuracy. Apostles often appeal to the witness of the hostile crowd, pointing out their knowledge of the facts as well (Acts 2:22, Acts 26:26). Therefore, if there were any exaggerations or stories being told about Christ that were not true, the eyewitnesses could have easily discredited the apostles accounts. Remember, they began preaching in Israel in the very cities and during the lifetimes of the eyewitnesses. The Jews were careful to record accurate historical accounts. Many enemies of the early church were looking for ways to discredit the apostles' teaching. If what the apostles were saying was not true, the enemies would have cried foul, and the Gospels would not have earned much credibility.

There are also non-Christian sources that attest to the miracles of Christ. Josephus writes, "Now there was about that time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew to him both many of the Jews and many of the gentiles." The Jewish Talmud, written in the fifth century A.D., attributes Jesus' miracles to sorcery. Opponents of the Gospels do not deny He did miracles, they just present alternative explanations for them.

Finally, Christ's power over creation is supremely revealed in the resurrection. The resurrection is one of the best attested to events in history. For a full treatment, look up the article [Resurrection: Fact or Fiction](#) here at Probe.org.

Notes

1. Craig Blomberg, *The Historical Reliability of the Gospels*, (Downers Grove, Ill.: InterVarsity Press, 1987), 10.
2. Ibid., 9.
3. F.F. Bruce, *The New Testament Documents: Are They Reliable?* 5th ed. (Downers Grove: InterVarsity Press, 1983), 14.

4. Norman Geisler, *Baker Encyclopedia of Christian Apologetics*, (Grand Rapids, Mich.: Baker Books, 2002), 530.
5. Michael Wilkins and J.P. Moreland, *Jesus Under Fire*, (Grand Rapids, Mich.: Zondervan Publishing, 1995), 80.
6. Blomberg, *The Historical Reliability of the Gospels*, 27-28.
7. Geisler, 474.
8. Ibid.
9. Quoted by Norman Geisler, *General Introduction to the Bible*, (Chicago: Moody Press, 1986), 405.

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“Did the Early Church Fathers Accept the Apocrypha?”

Don Closson

I have been searching for some time to find quotes from the earliest church fathers (first through fourth centuries) that will demonstrate that they did not accept the books of the Old Testament Apocrypha (presently accepted by the Roman Catholic Church) as scripture. Do such evidences exist? Where might I find them? What was accepted as authoritative Old Testament scripture in the time of Jesus? Did certain copies of the Septuigint include the Apocrypha? Thank you for your assistance.

Let me try to answer your questions in order:

Do such evidences exist? Where might I find them?

F. F. Bruce uses extensive quotes from the early church fathers in both chapters five and six of his book *The Canon of Scripture* (InterVarsity Press, 1988). Chapter five includes church fathers in the east (Justin Martyr, Melito of Sardis, Origen and Athanasius, etc), while chapter six looks at the Latin west (Tertullian, Jerome and Augustine). The record is mixed; some accepted the apocryphal books with qualifications, others were more critical. Few accept them outright.

What was accepted as authoritative Old Testament scripture in the time of Jesus?

Both the Hebrew and Greek versions of the Old Testament were authoritative in Jesus' time. Bruce argues that Jesus read from and used the Hebrew version while Stephen, a Hellenist, would have used the Septuagint.

Did certain copies of the Septuagint include the Apocrypha?

The earliest extant copies we have of the Septuagint come from the Christian era (5th and 6th centuries). Although they include the apocryphal books, Bruce argues that there is no evidence of a wider canon for the Alexandrian or Greek Jews than was accepted by the Palestinian Jews. In fact, Philo (20 B.C - 50 A.D.) a Hellenistic Jew, does not mention the apocryphal additions.

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