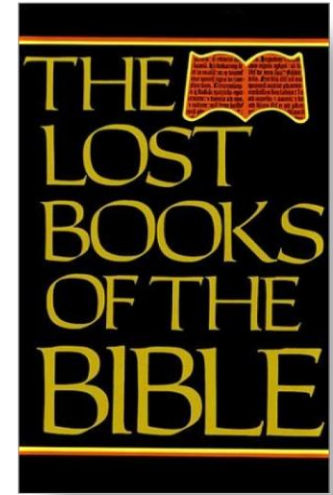


What about the
“Lost Gospels”?

➔ **a.)** What the issue is not (**John 20:30**; etc.)



b.) One example of pseudepigrapha popularized in the “The LOST BOOKS OF THE BIBLE” 1926
(ridiculous / not taken seriously)

c.) A detailed look at the Nag Hammadi “gospels,” etc., found in the 1940’s
(also ridiculous, but presented as serious)



d.) the gospel of Luke:
a contrast from a **HISTORICAL** view

permission: Institute For Antiquity
And Christianity, Claremont, California

NOTE

the issue at hand is not:

Did Jesus

(and his apostles & prophets)

say and do things

we don't have a record of?

John 20:30 ESV Now Jesus did many other signs in the presence of the disciples, which are not written in this book;


Acts 2:40 ESV And with many other words he bore witness and continued to exhort them

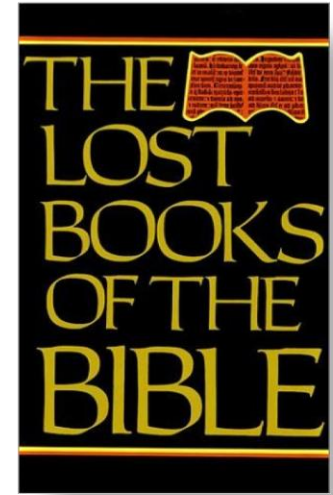
Luke 1:1 ESV many have undertaken to compile a narrative of the things that have been accomplished among us

1 Cor. 5:9 ESV I wrote to you in my letter

Col. 4:16 ESV And when this letter has been read among you, have it also read in the church of the Laodiceans; and see that you also read the letter from Laodicea. (*poss. Eph.?*)

a.) What the issue is not (**John 20:30**; etc.)

 **b.)** One example of pseudepigrapha popularized in the “The LOST BOOKS OF THE BIBLE” 1926 (*ridiculous / not taken seriously*)



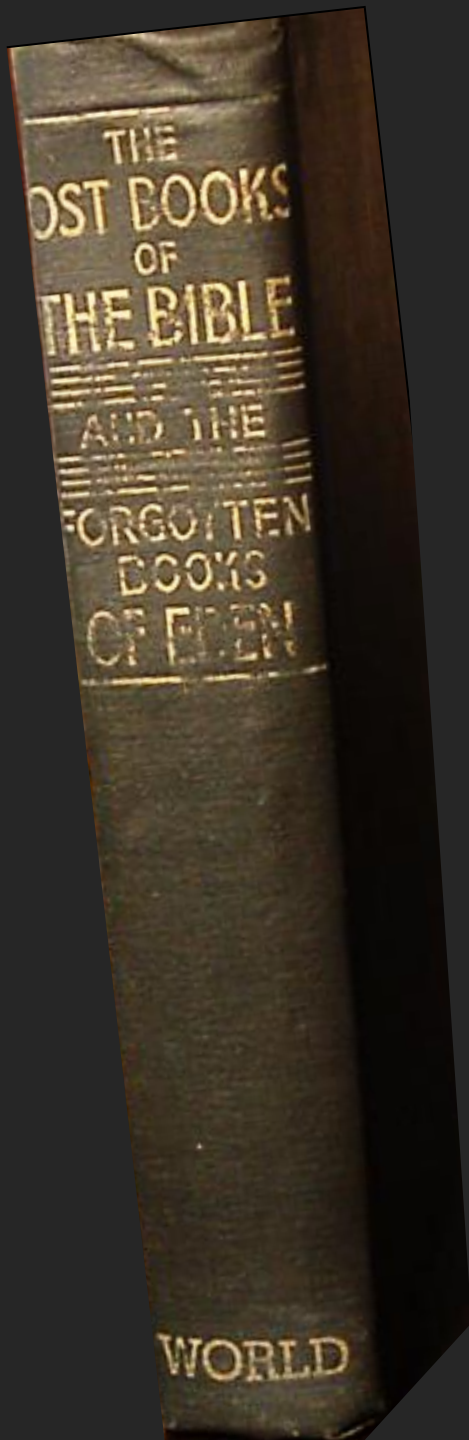
c.) A more detailed look at the Nag Hammadi “gospels,” etc., found in the 1940’s (*also ridiculous, but presented as serious*)



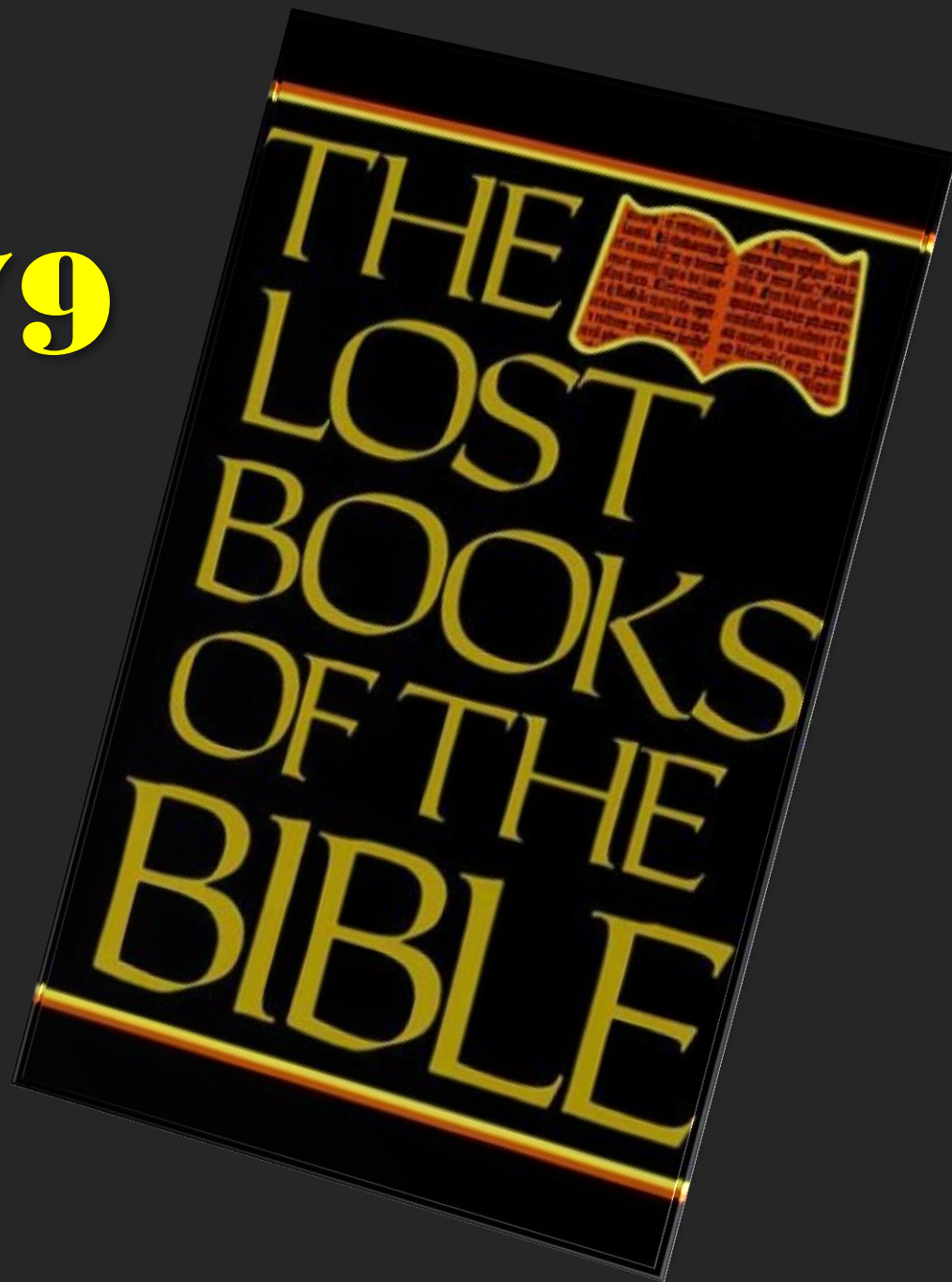
d.) the gospel of Luke:
a historical contrast

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And Christianity, Claremont, California

1926



1979



The Infancy Gospel of Thomas

From "The Apocryphal New Testament" M.R. James-Translation and Notes Oxford: Clarendon Press, 1924
<http://gnosis.org/library/inftoma.htm>

I, Thomas the Israelite, tell unto you, even all the brethren that are of the Gentiles, to make known unto you the works of the childhood of our Lord Jesus Christ...

The Infancy Gospel of Thomas

From "The Apocryphal New Testament" M.R. James-Translation and Notes Oxford: Clarendon Press, 1924
<http://gnosis.org/library/inftoma.htm>

This little child Jesus when he was five years old was playing at the ford of a brook: and he gathered together the waters that flowed there into pools ... And having made soft clay, he fashioned thereof twelve sparrows...

Jesus clapped his hands together and cried out to the sparrows and said to them: Go! and the sparrows took their flight and went away chirping...

The Infancy Gospel of Thomas

From "The Apocryphal New Testament" M.R. James-Translation and Notes Oxford: Clarendon Press, 1924
<http://gnosis.org/library/inftoma.htm>

But the son of Annas the scribe was standing there with Joseph; and he took a branch of a willow and dispersed the waters which Jesus had gathered together. And when Jesus saw what was done, he was wroth and said unto him: O evil, ungodly, and foolish one, what hurt did the pools and the waters do thee? behold, now also thou shalt be withered like a tree, and shalt not bear leaves, neither root, nor fruit. And straightway that lad withered up wholly, but Jesus departed and went unto Joseph's house...

The Infancy Gospel of Thomas

From "The Apocryphal New Testament" M.R. James-Translation and Notes Oxford: Clarendon Press, 1924
<http://gnosis.org/library/inftoma.htm>

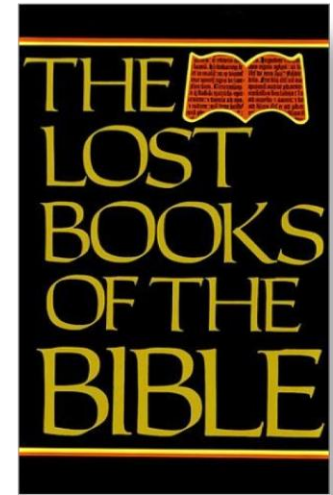
After that again he went through the village, and a child ran and dashed against his shoulder. And Jesus was provoked and said unto him: Thou shalt not finish thy course. And immediately he fell down and died... And the parents of him that was dead came unto Joseph, and blamed him, saying: Thou that hast such a child canst not dwell with us in the village: or do thou teach him to bless and not to curse: for he slayeth our children.


And Joseph called the young child apart and admonished him... But Jesus said: I know that these thy words are not thine: nevertheless for thy sake I will hold my peace: but they shall bear their punishment. And straightway they that accused him were smitten with blindness.

*but that is not what
people usually mean
when they say
“the Lost Gospels”*

a.) What the issue is not (**John 20:30**; etc.)

b.) One example of pseudepigrapha popularized in the “The LOST BOOKS OF THE BIBLE” 1926
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d.) the gospel of Luke:
a historical contrast

permission: Institute For Antiquity
And Christianity, Claremont, California





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Institute For Antiquity And Christianity, Claremont, California



by permission:

Institute For Antiquity And Christianity, Claremont, California

1945

Nag
Hammadi
Library



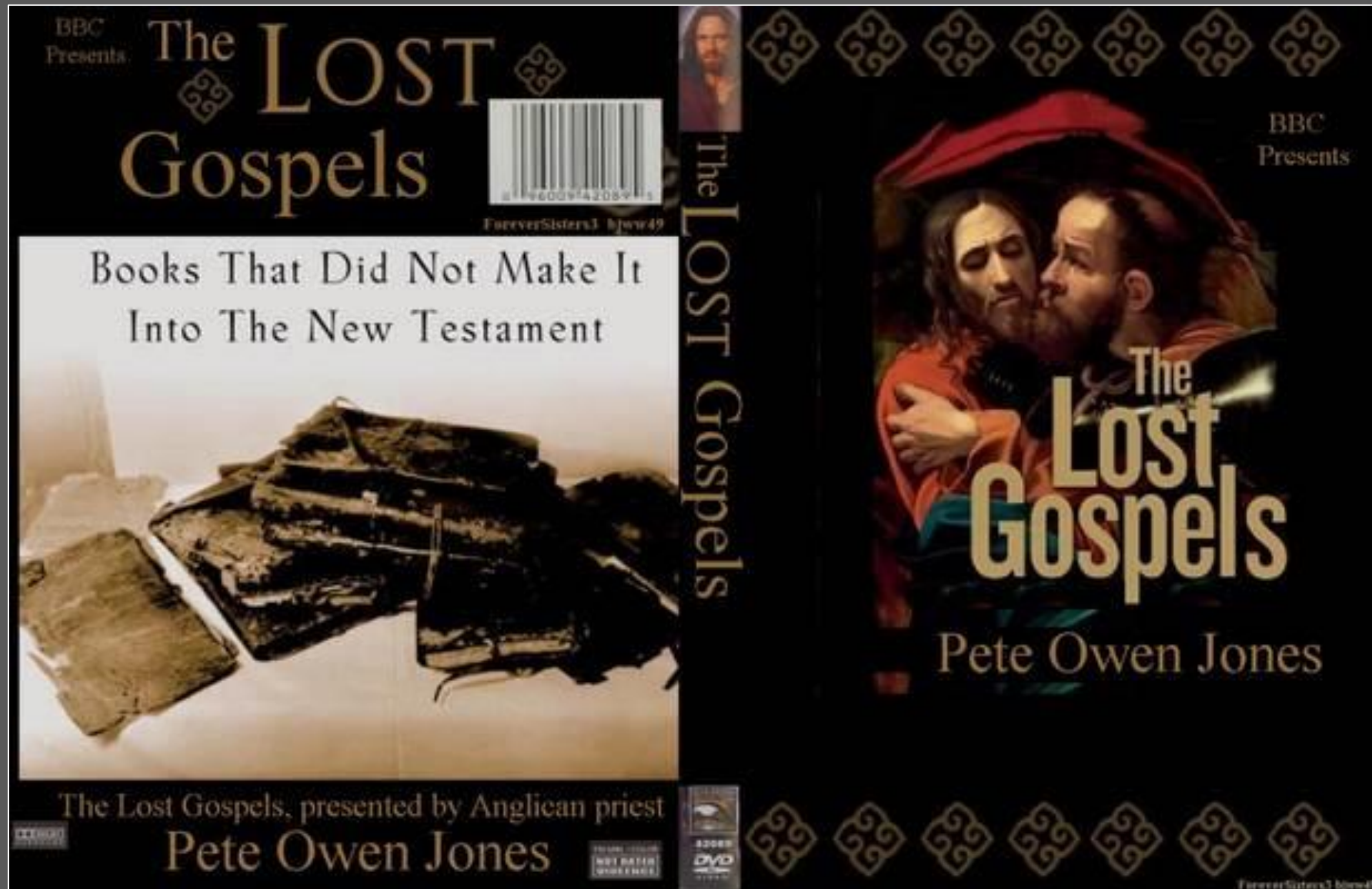
permission:
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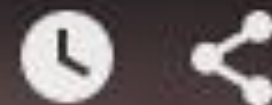
DaVinci Code: The historian on NH& DSS

“These are photocopies of the Nag Hammadi and Dead Sea Scrolls, which I mentioned earlier,” Teabing said. **“The earliest Christian records.** Troublingly, they do not match up with the gospels in the Bible.” pg.266

The Lost Gospels – BBC documentary

brdcst: 2008/10





The Lost Gospels





It was when I went hitch hiking as a teenager that I first read the NT... the driver who picked me up was a Christian, and we got talking. He said if I wanted to find out about God, I should read the gospels... and when I got home I read the four gospels, Mt, Mk. Lk. and John... That day was the first step on a journey that led to my ordination as a priest in the Church of England.



But what I didn't know then, is that these gospels are only a fraction of the information we have about Jesus.



In fact ... discoveries here in the Egyptian deserts have revealed that in the first 400 yrs after Jesus' death there were in existence more than 20 gospels ... and ...other texts about Jesus. So why do we only know of the ones in the NT?



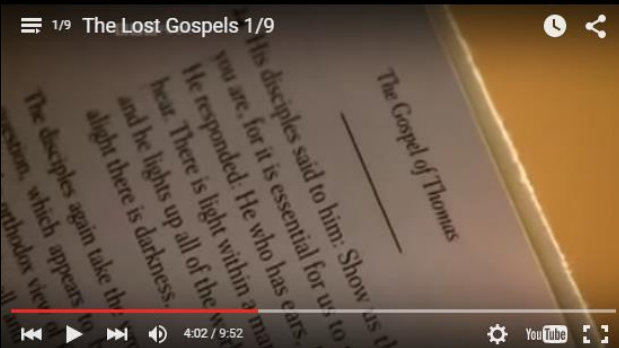
This is the story of a battle of words ...
A battle in which texts fought against each other for acceptance in a fledgling faith.



If the gospel of Peter had won out, Christians today might believe that Jesus had never died. If the gospel of Philip had won, Mary Magdelene might have been hailed as the first pope. If the infancy narrative of James had been accepted, I would have learned in Sunday School that a child named Jesus caused his teacher to wither on the spot just for reprimanding him in class.



This film is my journey
to uncover this treasure trove
of lost literature.



These lost gospels were discarded by the
leaders of the early church as heretical, and
were left out of the NT.



These texts have reawakened in me a new
fascination in Christianity





My Journey begins in Egypt.

...Alexandria was home to Athanasius: one of the most powerful and colorful bishops in Christian history, who lived and worked in the city in the 4th c. A.D.... He wrote every year to all the Christians in his jurisdiction, to tell them when to celebrate Easter...



In his 39th letter, written in 367 AD, he had something more controversial to say. What Athanasius included in his letter was a list... he named the 27 books which we now know make up the canon of NT scripture. And he made it clear, he made it *very clear*, that it was these, and only these, that the church approved of as scripture. Any other book, he said, should not be read. At a single stroke he condemned a wealth of literature that had, up until that point, been regarded as Christian.



The gospels of Mt, Mk., Luke, and John were permitted. But those of Mary, Philip and Peter were condemned.

The Acts of the Apostles was considered to be educational, but the Acts of Tecla, were shunned.

The first and second letters of Paul to the Corinthians were allowed, but I'm afraid the 3rd one, didn't make it.



Athansius' edict was remarkable because it was the first time any one in the church's top echelons of the church hierarchy had suggested only certain books would be tolerated.



After nearly 2,000 yrs those texts ... remained a complete mystery to us, really, all we have are scant references to them, found in the writings of their enemies, the early church fathers, who only mentioned them purely to condemn them... And perhaps, this might have remained the case, if it wasn't for a chance find in December, 1945, a discovery that forced scholars to completely rethink the nature of early Christianity.



st Gospels 1/9

[B.E.]: “Well, this is where they discovered the manuscripts. There were 7 farm hands from the nearby village... out digging for...a nitrate rich soil in this area ... one of them hit something in the ground ...it was a skeleton, next to the skeleton, they found a jar, an earthenware jar ... they were afraid to open the jar because they thought, uh, there might be an evil genie inside... after some reflection, they realized there might be gold inside, and so they smashed into it with their mattocks, and uh, there wasn't gold or genie, there were, uh, some codices, some books.”

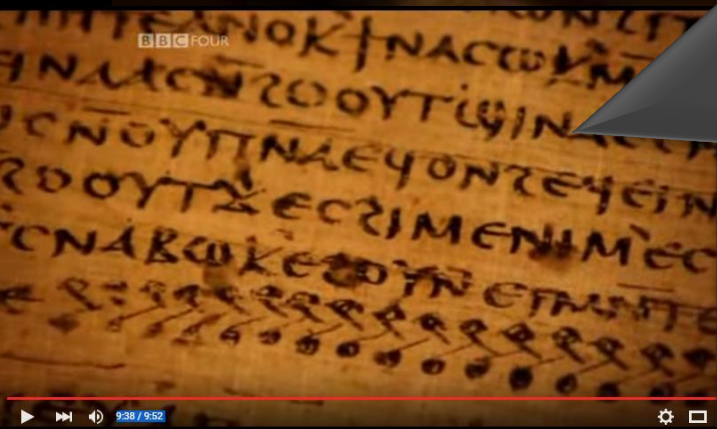


7:36 / 9:52



YouTube





The books formed the most significant collection of lost Christian writings. The manuscripts date from the 4th century, but some scholars believe they may have been composed much earlier. They include several gospels about Jesus, but the man they describes is unrecognizable from the man described in the traditional books of the NT.



This was a Jesus that didn't die, who took revenge on his enemies, and who kissed Mary Magdalene on the mouth. These were shocking and challenging texts, never before seen by a western scholar.



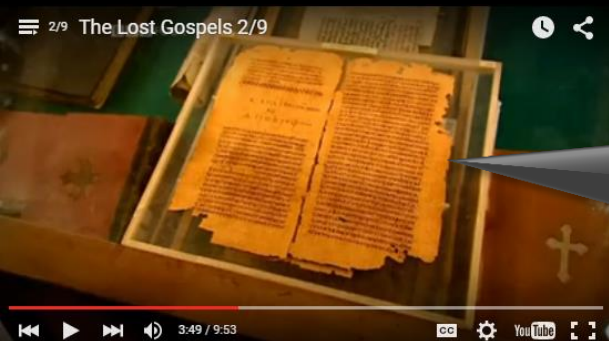
And although it was known they'd existed in antiquity, they'd been lost for nearly one and a half thousand years.



Cairo: This is the Coptic Museum, and it's here that the Nag Hammadi Scrolls are now housed.



Amongst the mss found were many fragments of gospels not included in the NT. One such text is the Gospel of Thomas, unusual because it was discovered in entirety.



It's attributed to, although not proven to be, the work of one of Jesus' disciples... Thomas... The gospel penned in his name is a collection of 114 sayings ascribed to Jesus, written in Coptic, the language of Egypt.



"These are the secret words that the living Jesus spoke, and Didymus Judas Thomas wrote them down."



*Scholarly debate has raged over the historical accuracy of Thomas' gospel... Although the physical manuscript of Thomas can be dated to the early 4th century, there is speculation that the content of the gospel is far older. The logic goes, that **if it was written in the first century**, it could well be older than the canonical gospel. **And if that's the case, it's the nearest will ever get to the historical Jesus.***



*So is this the earliest info about Jesus that we have? It could be. Because this form... transmitting simply what I said, what he taught, is what scholars have for hundreds of years assumed was the more original form... **So the Gospel of Thomas, certainly according to its form, could well be historically older, earlier, than any of the gospels in the Bible.***



ff to last interview...



What about the gospel of Thomas, the gospel of Peter?



Gospel of Peter, Gospel of Thomas, Gospel of Mary, Gospel of Philip – all of these explicitly claim to be written by those figures and these figures are... apostolic generation figures, and yet all four of them were not included ...

One of the things they had going against them was that it appears they were written, actually in their present form at least, **significantly later than the canonical gospels...**

Now let's consider some facts...



In his 39th letter, written in 367 AD... he made it clear, he made it very clear, that it was these, and only these, that the church approved of as scripture. Any other book, he said, should not be read. At a single stroke he condemned a wealth of literature that had, up until that point, been regarded as Christian.



Athansius' edict was remarkable because it was the first time any one in the church's top echelons of the church hierarchy had suggested only certain books would be tolerated.

Irenaeus

Bishop

Irenaeus, also referred to as Saint Irenaeus, was Bishop of Lugdunum in Gaul, then a part of the Roman Empire. He was an early Church Father and apologist, and his writings were formative in the early development of Christian theology. [Wikipedia](#)

Born: 130 AD, [Smyrna](#)

Died: 202 AD, [Lugdunum](#)



AGAINST HERESIES Bk.3 .11.8

ca. 180 A.D.

It is not possible that the Gospels can be either more or fewer in number than they are. For, since there are four zones of the world in which we live, and four principal winds, while the Church is scattered throughout all the world, and the "pillar and ground" of the Church is the Gospel and the spirit of life; **it is fitting that she should have four pillars ... the Gospel under four aspects, but bound together by one Spirit.**

www.earlychristianwritings.com/text/irenaeus-book3.html

THE MURATORIAN FRAGMENT orig. from ca. 170 AD.

contains a copy of a text
from c. 170 AD:

*"Hermas wrote The
Shepherd very recently,
in your times,
in the city of Rome,
under Bishop Pius, his
brother, was occupying
the chair of the church of
the city of Rome."*

ca.
170
AD

EXTANT MANUSCRIPT

c.7th
cent.

died
157

discovered in
Italy by
Ludovico
Antonio
Murator
in Italy and
published
in 1740

The third book of the Gospel is that according to Luke.
Luke, the well-known physician ... composed it in his own name,
according to [the general] belief... The fourth of the Gospels
is that of John, [one] of the disciples.

1945

Nag
Hammadi
Library



permission:
Institute For Antiquity And Christianity, Claremont, California

Nag Hammadi Library



Addit.
Mss

- Pr. of Ap. Paul
- Apoc. of James
- Gos. of Truth (2)
- Treat. on Resur.
- Tripartite Tractate
- Apoc. of John (4)
- Gos. of Thomas
- Gos. of Philip
- Hypostasis of Arch.
- Origin of World (2)
- Exeg. on the Soul
- Thomas the Cont.
- Gos. of Egyptians
- Eugnostos (2)
- Sophia J.C. (cf. BC)
- Dial. Savior
- Apoc. of Paul
- 1 Apoc. of Ja.
- 2 Apoc. of Ja.
- Apoc. of Adam
- Acts of Ptr & 12
- Thunder, perf mind
- Auth. Teaching
- Cncpt. of Grt Power
- Plato, Republic
- Discourses on 8th 9th
- Pr Thanks w/scr nt
- Asclepius 21-29
- Paraph. of Shem
- 2 Tr. of Grt Seth
- Apoc. of Peter
- Teach of Silvanus
- 3 Steles of Seth
- Zostrianos
- Ep. of Ptr to Philp
- Melchizedek
- Thought of Norea
- Test. Of Truth
- Marsanes
- Interp. Knowledge
- Valent. Exposition
 - on baptism A
 - on baptism B
 - on Eucharist A
 - on Eucharist B
- Allogenes
- Hypsiphronne
- Sentences Sextus
- Hypsiphronne
- Sentenc. of Sextus
- Fragments
- Trim. Protennoia

❖ *BERLIN*

CODEX

- *Gos. of Mary*
- *Apoc. of John*
- *Sophia J.C.*
- *Act of Ptr*

1896

❖ *Gos. of Peter*

[disc. in Akhmim 1886]

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The Nag Hammadi Codices and Gnostic Christianity

How the Nag Hammadi texts discovered in Egypt reintroduced the world to Gnostic Christianity

Biblical Archaeology Society Staff • 07/01/2014

This Bible History Daily feature was originally published in March 2011. It has been updated.—Ed.

Until the discovery of the Nag Hammadi codices in 1945, the Gnostic view of early Christianity had largely been forgotten. The teachings of Gnostic Christianity—vilified especially since they were declared heretic by orthodox Christianity in the fourth century—had been virtually erased from history by the early church fathers, their gospels banned and even burned to make room for the view of Christian theology outlined in the canonical Gospels of Matthew, Mark, Luke and John.



The Nag Hammadi texts were contained in 13 leather-bound volumes discovered by Egyptian farmers in 1945. Dated papyrus scraps used to strengthen the bindings of the books helped date the volumes to the mid-fourth century A.D. Photo: Institute for Antiquity and Christianity, Claremont, CA.

dates from cartonnage
within bindings of Cod. VII:

341 A.D.

346 A.D.

348 A.D.

Nag Hammadi Library

J.M. Robinson;

pg.16

Dated papyrus scraps
used to strengthen the
bindings of the books
helped date the
volumes to the
mid-fourth century A.D.

Nag Hammadi Texts

written later, not apostolic

unreliable

contradict not only NT but also Gen.

contents include: polytheism & nonsense

Gnostic “gospel of Philip”

Later production, clearly written after earlier accounts:

- The apostles who were before us had these names for him: “Jesus, the Nazorean, Messiah,” **GOP.62**
- “the Samaritan gave nothing but wine and oil to the wounded man” **GOP.78**
- “That is why the word says, “Already the ax is laid at the root of the trees” **GOP.83**

Gnostic “apoc. of John”

Contradictions not ltd. to the NT.

Sheds “new info” not just on events from the first century

– but from thousands of years earlier as well:

“Not as Moses said”

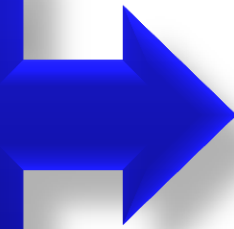
It is not as Moses said, ‘They hid themselves in an ark.’ but they hid themselves in a place, not only Noah, but many other people ... They went into a place and hid themselves in a luminous cloud.

- Apoc. Of Jn. .29

Substitutes from writing
&
“puts the words in Jesus’ mouth”...

text
from
Eugnostos
the blessed

reset in this
text as
Sophia of
Jesus



After he rose from the dead, his twelve disciples and seven women continued to be his followers ...the Savior appeared ... And he said: "Peace be to you, My peace I give you!" And they all marveled and were afraid. The Savior laughed and said to them: "What are you

"Eugnostos begins
letter written
It is without any
influence...it
Christian gnos
composed the Sop
Christ."

Placing the two tractates
together...allows one to see the
process by which a non-Christian
tractate was modified...into a
Christian gnostic one.

D.M.Parrott; Intro & Tr.
The Nag Hammadi Library
J.M.Robinson Ed.

by all the philosophers, (and)
hence they do not agree...

some general gnostic traits...

- *appeal to special “knowledge”*
- *mystic / secrets*
- *knowledge of “deep” things*
- *many levels of deities and powers*
- *the creator of this world was evil*
- *salvation through “knowledge”*
- *some ascetic / some promiscuous*

Some of the N.T. references to gnosticism:

Col. 2:18

“worship of angels, taking his stand on visions he has seen,
inflated without cause by his fleshly mind”

2 Tim.2:17-18

“Hymenaeus and Philetus, men who have gone astray from
the truth saying that the resurrection is past already”

2 Jn.7

“those who do not acknowledge Jesus Christ as coming in the flesh”

2Tim.6:20

“avoiding worldly and empty chatter and the opposing arguments
of what is falsely called ‘knowledge’ ”

Gnostic “apoc. of John”

From the intro to Apoc. Of John, by Frederick Wisse
The Nag Hammadi Library, J. Robinson, Harper & Rowe

Sophia, consort of the Great Spirit, wanted to reproduce.

She does so w/o consent of her consort.

The result was that “something came out of her which was imperfect and different...”

When she saw ... I “it changed into a form of a lion-faced serpent ... She cast it away from here ... that no one of the immortals might see it, for she had created it in ignorance.”

“And she called his name Yaltabaoth.”

Gnostic “gospel of Philip”

Some said, “Mary conceived by the holy spirit.” They are in error.
55.23-24

Those who say that the lord died first and (then) rose up are in error, for he rose up first and then died. **56.16-19**

Those who say they will die first and then rise are in error. 73

**continuing now with the
MOST CELEBRATED
of the Nag Hammadi
texts...**

Gnostic “gospels” ?

- The “Gospel of Thomas” ...

No Empty tomb

These are the secret sayings which the living Jesus spoke and which Holyman Judas Thomas wrote down.

(1) And he said, "Whoever finds the interpretation of these sayings will not experience death."

(2) Jesus said, "Let him who seeks continue seeking until he finds. When he finds, he will become troubled. When he becomes troubled, he will be astonished, and he will rule over the All."

(3) Jesus said, "If those who lead you say to you, 'See, the kingdom is in the sky,' then the birds of the sky will precede you. If the same ones tell you, 'It is here and now,' then the fish of the sea will precede you. So, the kingdom is inside of you and it is outside of you. If you wish to find the kingdom, you will find it. If you do not wish to find it, you will not find it. The kingdom is yours now. If you seek for it, you will lose it. If you do not seek for it, it will seek for you and it will be inside of you and you will not know it. If you do not know it, you will be killed and you will be thrown away like refuse. Woe to those who are killed and who are thrown away like refuse. Woe to those who are killed and who are thrown away like refuse."

(12) When you were one you had two and the what you became (what will you be)?

(13) (2) The disciples said to Jesus, "We know that you will depart from us. Who is to be our leader?" Jesus said to them, "Wherever you are, you are to go to James the righteous, for whose sake heaven and earth came into being."

(14) (3) Jesus said to his disciples, "Compare me to someone and tell me whom I am like." Simon Peter said to him, "You are like a righteous angel." Matthew said to him, "You are like a wise philosopher." Thomas said to him, "Master, my mouth is wholly incapable of saying whom you are like." Jesus said, "I am not your master. Because you have drunk, you have become intoxicated from the bubbling spring which I have measured out." And he took him and withdrew and told him three things. When Thomas returned to his companions, they asked him, "What did Jesus say to you?" Thomas said to them, "I tell you one of the things which he told me, you will pick up stones and throw them at me: a fire will come out of the stones and burn you up."

(15) (4) Jesus said to them, "I tell you, you will give rise to sin for yourselves; and if you pray, you will be condemned; and if you give alms, you will do harm to your spirits. When you go into any land and walk about in the districts, if they receive you, eat what they set before you, and heal the sick among them. For what goes into your mouth will not defile you, but that which issues from your mouth - it is that which will defile you."

(16) (5) Jesus said, "When you see one who was not born of woman, prostrate yourselves on your faces and worship him. That one is your father."

(17) (6) Jesus said, "Men think, perhaps, that it is peace which I have come to cast upon the world. They do not know that it is

(22) Mary said to Jesus, "When are your disciples like I," he said, "They are like children who have settled in a field which is not theirs. When the owners of the field come, they will say, 'Let us have back our field.' They (will) undress in their presence in order to let them have back their field and to give it back to them. Therefore I say, if the owner of a house knows that the thief is coming, he will begin his vigil before he comes and will not let him dig through into his house of his domain to carry away his goods. You, then, be on your guard against the world. Arm yourselves with great strength lest the robbers find a way to come to you, for the difficulty which you expect will (surely) materialize. Let there be among you a man of understanding. When the grain ripened, he came quickly with his sickle in his hand and reaped it. Whoever has ears to hear, let him hear."

(34) (or near)
blind
blind man, to N
both fall into a pit."

own accord and established itself and became manifest through their image." If they say to you, "Is it you?", say, "We are His children, we are the elect of the living Father." If they ask you, "What is the sign of your father in you?", say to them, "It is movement and life." Then the disciples said to him, "When will the repose of the dead come about, and when will the new world come?" He said to them, "What I tell you has already come, but you do not recognize it."

The disciples said to him, "Twenty-four prophets spoke in Israel, and all of them spoke in you." He said to them, "You have omitted the law and the prophets and have spoken falsely of the dead."

me: allel parallel) texts

(73) Jesus said, "The harvest is plentiful, but the laborers are few.."

(107) Jesus said, "The kingdom is like a shepherd who had a hundred sheep. One of them, the largest, went astray. He left the ninety-nine sheep and looked for that one until he found it."

harvest is great but the

(73) Jesus said, "The harvest is great but the laborers are few.."

(47) Jesus said,

"It is impossible for a man to mount two horses or to stretch two bows.

[cf. Matt.
6:24]

And it is impossible for a servant to serve two masters; otherwise, he will honor the one and treat the other contemptuously.

at least 1x:
sounds
feasible

(64) Jesus said, "A man had received visitors. And when he had prepared the dinner, he sent his servant to invite the guests. He went to the first one and said to him, 'My master invites you.' He said, 'I have claims against some merchants. They are coming to me this evening. I must go and give them my orders. I ask to be excused from the dinner.'

He went to another and said to him, 'My master has invited you.' He said to him, 'I have just bought a house and am required for the day. I shall not have any spare time.'

He went to another and said to him, 'My master invites you.' He said to him, 'My friend is going to get married, and I am to prepare the banquet. I shall not be able to come. I ask to be excused from the dinner.'

He went to another and said to him, 'My master invites you.' He said to him, 'I have just bought a farm, and I am on my way to collect the rent. I shall not be able to come. I ask to be excused.'

The servant returned and said to his master, 'Those whom you invited to the dinner have asked to be excused.' The master said to his servant, 'Go outside to the streets and bring back those whom you happen to meet, so that they may dine.'

**the
rejected
invitation**

**familiar
narratives
w/ missed
applic.**

(109) Jesus said, "The kingdom is like a man who had a hidden treasure in his field without knowing it.

**the
treasure in
the field**

**familiar
narratives
w/ missed
applic.**

(109) Jesus said, "The kingdom is like a man who had a hidden treasure in his field without knowing it. And after he died, he left it to his son. The son did not know (about the treasure). He inherited the field and sold it. And the one who bought it went plowing and found the treasure. He began to lend money at interest to whomever he wished."

**the
treasure in
the field**

**familiar
narratives
w/ missed
applic.**

- (14) Jesus said to them, "If you fast, you will give rise to sin for yourselves; and if you pray, you will be condemned; and if you give alms, you will do harm to your spirits..."



- (19) Blessed is he who came into being before he came into being...



- (97) Jesus said, "The kingdom of the father is like a certain woman who was carrying a jar full of meal. While she was walking on the road, still some distance from home, the handle of the jar broke and the meal emptied out behind her on the road. She did not realize it; she had noticed no accident. When she reached her house, she set the jar down and found it empty."



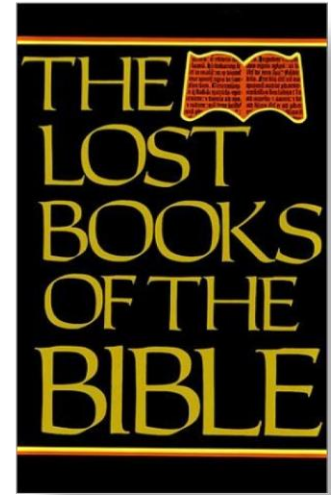
- **(114) Simon Peter said to him, "Let Mary leave us, for women are not worthy of life." Jesus said, "I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the kingdom of heaven."**



Galatians 1:8

a.) What the issue is not (**John 20:30**; etc.)

b.) One example of pseudepigrapha popularized in the “The LOST BOOKS OF THE BIBLE” 1926
(ridiculous / not taken seriously)



c.) A detailed look at the Nag Hammadi “gospels,” etc., found in the 1940’s
(also ridiculous, but presented as serious)



permission: Institute For Antiquity
And Christianity, Claremont, California



d.) the gospel of Luke:
a contrast from a **HISTORICAL** view

**Compare to the historical nature
of Luke / Acts**

Sir William Mitchell Ramsay

(1851 - 1939)

“... a Scottish writer, New Testament scholar and archaeologist. He was the first Professor of Classical Archaeology at Oxford University and pioneered the study of antiquity in what is today western Turkey...

Greece and Turkey remained the focus of Ramsay's research for the remainder of his academic career. He was known for his expertise in the historic geography and topography of Asia Minor and of its political, social, cultural and religious history. ” [wikipedia.com](https://en.wikipedia.org/wiki/William_Mitchell_Ramsay)

Sir William M. Ramsay

“Works that profess to be historical are of various kinds and trustworthy in varying degrees...

There is, finally, the historical work of the highest order... Great historians are the rarest of writers...

...stating in the following chapters reasons for placing the author of Acts among the writers of first rank.”

Saint Paul the Traveller & the Roman Citizen, p.2-4

Sir William M. Ramsay

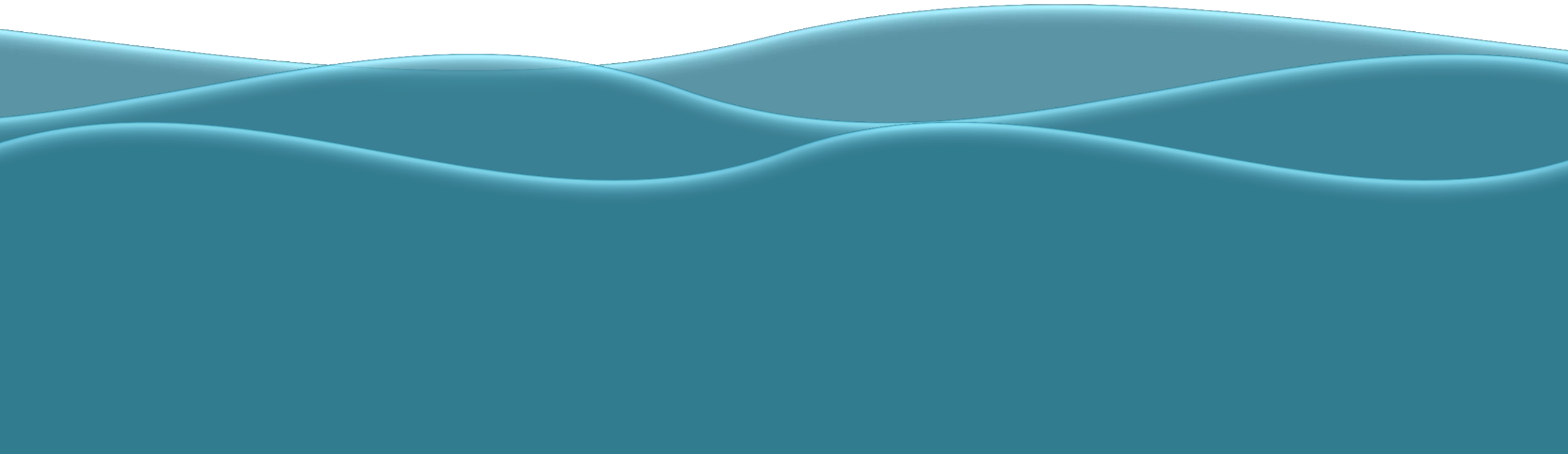
“I may fairly claim to have entered on this investigation without any prejudice in favour of the conclusion which I shall now attempt to justify to the reader. On the contrary, I began with a mind unfavourable to it, for the ingenuity and apparent completeness of the Tubingen theory had at one time convinced me. . .

Sir William M. Ramsay

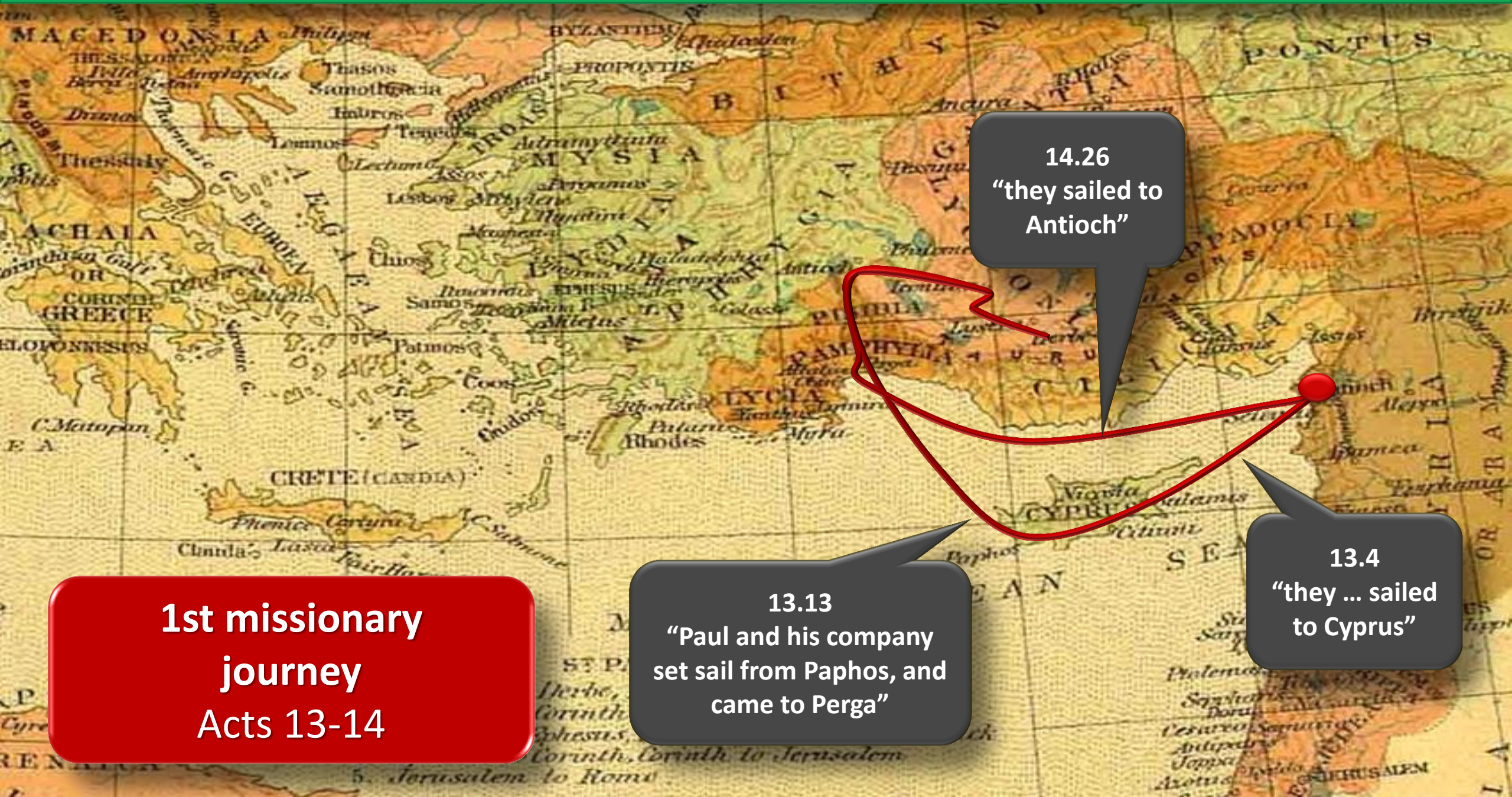
“...but more recently I found myself often brought in contact with the *Book of Acts* as an authority for the topography, antiquities, and society of Asia Minor. It was gradually borne in upon me that in various details the narrative showed marvelous truth”

St. Paul the Traveller & the Roman Citizen, pg.8

***details of a first hand witness in the sea
voyages in Acts***



Paul's journeys



**1st missionary
journey**
Acts 13-14

13.13
"Paul and his company
set sail from Paphos, and
came to Perga"

14.26
"they sailed to
Antioch"

13.4
"they ... sailed
to Cyprus"

Paul's journeys

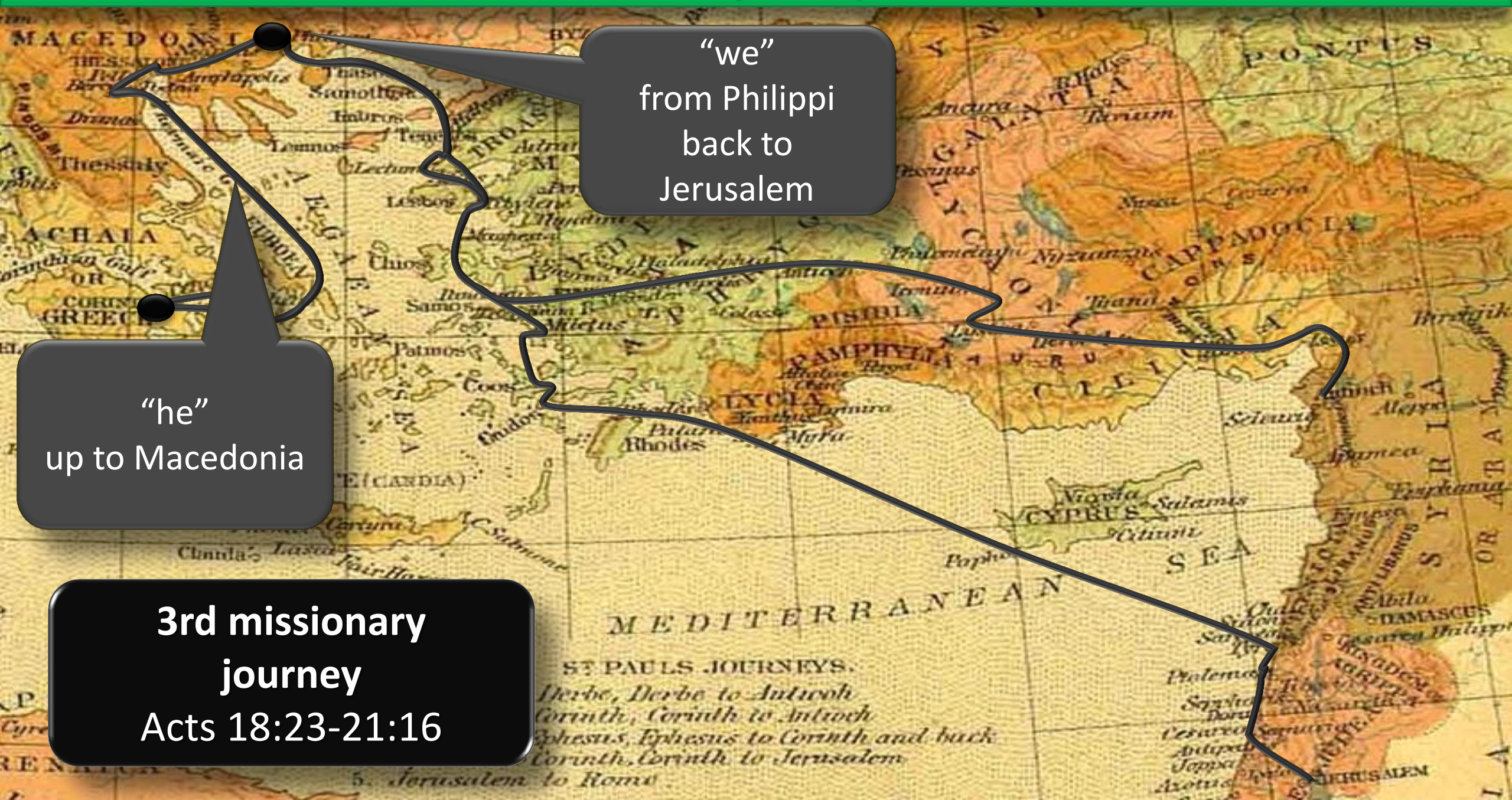
"we" from Troas
to Philippi

16.6-8
"they"

**2nd missionary
journey**
Acts 15:36-18:22



Paul's journeys



"we"
from Philippi
back to
Jerusalem

"he"
up to Macedonia

**3rd missionary
journey**
Acts 18:23-21:16

letters from Paul the prisoner



journey to Rome
As a prisoner
Acts 27-28:16

sea voyages in Acts

“they sailed”

13.4

13.13

14.26

17.15

18.18,19

18.21,22

“we sailed”

16.11

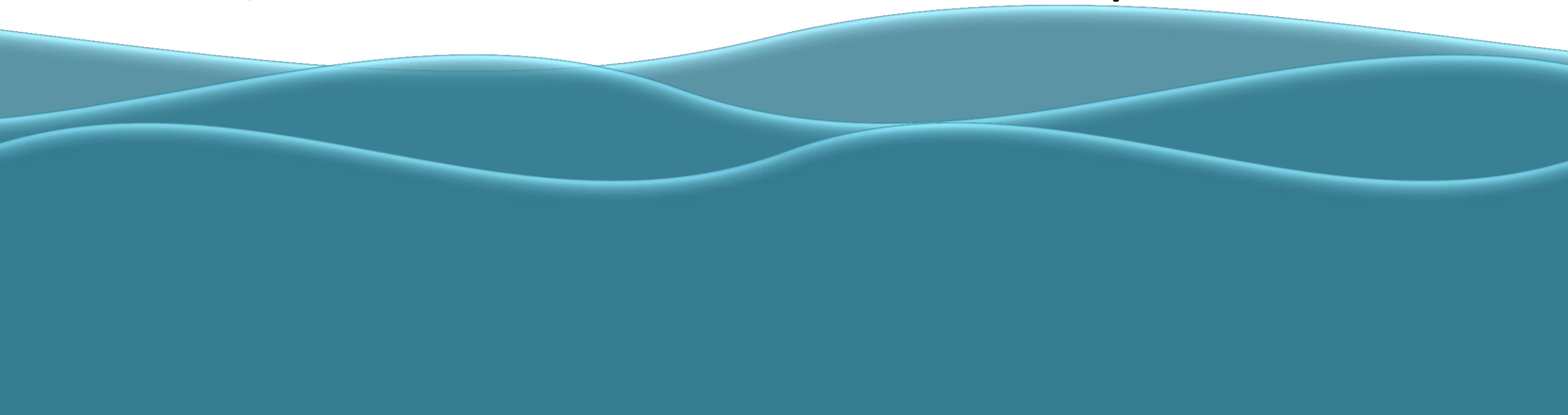
20.6

20.13-16

20.38-21.3

21.5-7

chapter 27



sea voyages in Acts

“they sailed”

- **13.4** “they sailed to Cyprus”
- **13.13** “Paul and his company set sail from Paphos and came to Perga”
- **14.26** “they sailed to Antioch”
- **17.15** “they that conducted Paul brought him as far as Athens”
- **18.18,19** “they sailed thence for Syria ... they came to Ephesus”
- **18.21,22** “he set sail from Ephesus ... landed at Caesarea”

“we sailed”

20.13-16 “But we, going before to the ship, set sail for Aspendus. They brought him on his way to the ship. And when it came to pass that we were parted from the band and set sail, we came to a straight sea from Sardinia, and when we had sailed three days, we were off Rhodus. And the day following we saw land, and on the third day we came to the haven of Lasea, and there we found a ship crossing over to Phaselis, and we went aboard and set sail, and on the fourth day we came to the haven of Patara, and on the fifth day we sailed, and on the sixth day we came to the haven of Samos, and on the seventh day we sailed, and on the eighth day we came to the haven of Miletus. And there we found the ship of the Alexandrians, which was to unlade her burden. And we went aboard, and we found the Alexandrians had determined to sail to Jerusalem, and we might not have come. And they all, with their wives and children, brought us on our way... and kneeling down on the beach, we prayed and bade each other farewell; we went on board the ship, but they returned home again. And when we had finished the voyage from Tyre, we arrived at Ptolemais”

ch. 27!