

# Teacher Training.

TEXT-BOOK : HOLBORN'S "THE BIBLE, THE SUNDAY-SCHOOL TEXT-BOOK."

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B. EXTERNAL EVIDENCE FOR THE SAME EPISTLES. *Clement of Rome* (1st century), in an epistle to the Corinthians, quotes 1 Cor. 1: 11, 12, and paraphrases Rom. 1: 29-32. *Polycarp of Smyrna*, a disciple of John, (died 168), in a letter to the Philippians, quotes Romans, 1 Corinthians and Galatians, and perhaps 2 Corinthians. *The Gnostic heretics, Marcion and Basilides*, made use of all four epistles as of apostolic authority (120-130 A. D.) *Three others, Valentine, Heraclion and Ptolemy*, refer to them (150 A. D.) (*Note: Mr. Holborn is in error in placing the two last in 150: they were earlier than Marcion, and flourished about 110 A. D.*) *All the fathers of the second half of the second century*, such as Theophilus of Antioch (168), Irenaeus of Lyons (177), Clement of Alexandria (200), and Tertullian of Carthage (200), shew the epistles to have been in use in all the churches. *The Syrian and Old Latin versions*, made toward the end of the century, contain translations from a much older Greek text of these epistles. This external evidence is stronger than that for any work of pagan antiquity. Evidence of the same kind exists for the other books of the New Testament, part of which will appear in the chapter on The Canon.

C. The Gospels and other Books of the New Testament. 1. *Are attested by the Epistles, the authenticity and genuineness of which have been established.* a. They have already proved the veracity of the Acts of the Apostles. b. Their style, idioms, arguments, and illustrations constitute a test of other epistles ascribed to Paul. c. They do not quote the Gospels, because these were not then written, but they refer incidentally to the main facts of Christ's history. Descent from David (Rom. 1: 3). Born of human mother, yet Son of God (Gal. 4: 4; Rom. 1: 4). Had human brothers (1 Cor. 9: 5). (*Note: These were only brothers by Jewish law.*) Led a life of self-denial, humiliation, poverty and persecution (Rom. 15: 3; 2 Cor. 8: 9). Conformed to laws of Moses (Rom. 15: 8). Had 12 disciples called apostles (Gal. 1: 17; 1 Cor. 15: 5, 7); to whom He gave power to work miracles (comp. 2 Cor. 12: 12 with Luke 9: 1, 2, and Mark 16: 14-18); of whom James, Cephas, and John were prominent (Gal. 2: 9); and Cephas called Peter was married, (comp. Gal. 2: 8-10, 1 Cor. 9: 5 with Mark 1: 30). Christ on night of betrayal instituted Lord's Supper with words of evangelists (1 Cor. 11: 23-25); was crucified and His death a ransom for many (Rom. 5: 6-8, Gal. 2: 20, &c., &c.); was buried, rose the third day, and was seen by apostles and other disciples living when Paul wrote (1 Cor. 15: 4-6); ascended to heaven (Rom. 8: 34); and was believed by early church to rule with all power according to His word in the Gospels (1 Cor. 15: 25). The main facts of Gospel history are thus certified by a contemporary living on the spot within thirty years of the crucifixion. The opponents of the Gospels admit the genuineness of the four epistles, but they attest the veracity of the gospel narrative, hence the supernatural events of the gospel are worthy of credit.

2. *Have internal evidence little inferior to that for the Pauline Epistles.* They have their undesigned coincidences. Though generally agreeing, they exhibit many small differences and apparent contradictions, which prove their independence. A comparison of their contents with the statements of non-Christian writers verifies many allusions to persons, places and events in Palestine. The simplicity, graphic description, and circumstantiality of their narratives indicate the information of eye-witnesses. They are quite unlike the fictions of a crude and unliterary age.

3. *Have external evidence as valuable:* of which a few examples. *Papias of Hierapolis*, a disciple of John, collected the oral traditions of the discourses and deeds of Jesus, and says that Matthew wrote his gospel in Hebrew and that Mark's was that of Peter. *Justin Martyr*, a native of Samaria, martyred at Rome in 166, in his Apology to the emperor, Marcus Aurelius,