

WELCOME TO...



How do we know that the Bible is reliable?

1

HOW DO WE KNOW THE BIBLE IS RELIABLE?
SOME HISTORICAL ISSUES



2

How do we know the Bible is reliable?

- Firstly, we can't *prove* that it's true.
- We can't prove the existence of God, or Jesus' resurrection, or that miracles happen.
- But we can certainly examine its historical claims in the same way we examine any other history
- We can show that it is reasonable to trust the Bible as a historical document



3



'The historical saga contained in the Bible – from Abraham's encounter with God and his journey to Canaan, to Moses' deliverance of the children of Israel from bondage . . . [is] a brilliant product of the human imagination'

Israel Finkelstein and Neil Silberman, *The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the Origins of its Sacred Text*



4

we shouldn't believe any Biblical history unless it's supported by another source



5

- **However, many other lone sources are accepted as historical:**

- Pliny the Younger for the eruption of Vesuvius at Pompeii
- Herodotus and Thucydides for much of ancient Greek history
- Josephus for ancient Jewish history
- Julius Caesar for his invasion of Britain in 55BC
- Marco Polo on his travels in China
- Many, many records of the conversations or actions of world leaders today
- First man in space Yuri Gagarin, who said he didn't see God



6

The Bible is not one source.

It is a collection of 66 books written by many different authors over a period of more than 1,000 years

The question is not so much 'How many sources do we have?'
Rather, the issue is 'are the claims of the text supported by external evidence?'

Evidence comes in many forms



7

- If you expect me to believe it's history, you have to prove that I can trust it



8

Professor James K. Hoffmeier, Egyptologist & archaeologist:

If an historian thinks there is a problem with a text's trustworthiness, the burden of proof lies with the modern investigator, not the ancient writer who cannot explain himself to the historian.

[those] who insist that a statement ... be proven by an external source ... are committing the historical fallacy of **presumptive proof**

“advancing a proposition and shifting the burden of proof or disproof to others”

David H. Fischer, *Historians' Fallacies, Toward a Logic of Historical Thought* p. 48

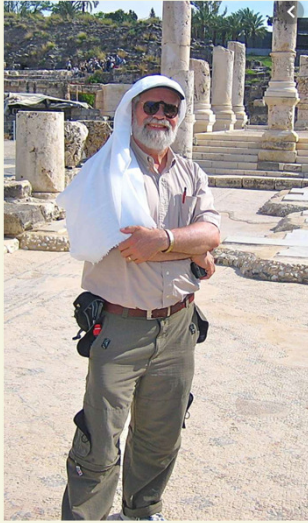


9

- Human testimony has to be interpreted and evaluated, whereas archaeology puts us in direct contact with the past



10



James Hoffmeier

- Archaeological remains don't speak - archaeologists speak for them, and when they interpret what they see, that is human testimony.
- Archaeologists also base their interpretations on what they have learnt from others –which means relying on human testimony to understand:•

pottery	geology	human remains
history	inscriptions	religion
craftwork	symbols	geology
climate	customs	culture

- But surely they don't make mistakes.



11

- Biblical history has a religious agenda, isn't it biased?



12



Kenneth Kitchen

- Professor of Egyptology, University of Liverpool
- Author 'On the Reliability of the Old Testament'
- All ancient historical writing – Egyptian, Babylonian, Assyrian, . . . - had a religious agenda. If historians avoided these texts, we would know almost nothing.
- *"It is normal practice to assume the general reliability of statements in our sources, unless there is good, explicit evidence to the contrary. Unreliability, secondary origins, dishonesty of a writer . . . all these must be clearly proved by . . . tangible evidence, and not merely inferred to support a theory"*



13

Dr John Dixon asks us to consider the analogy of a football match.

If you want to know what happened, you first have to find someone who was interested – and everyone interested in football is 'biased!'

But what sort of story will they tell you about the game?

Naturally, you will hear their interpretation; eg "the ref was incompetent . . ."

but the main facts will still be reported:

- which team was leading and when
- referee's decisions
- the final score



14

when archaeologists stuff up on the Bible



Professor Louise Hitchcock, University of Melbourne:

- The Philistines were not 'Philistines' - they were cultured!
- The story of Samson is unbelievable, the Philistines didn't have large temples, we found a temple in Gath that would barely seat 15 people



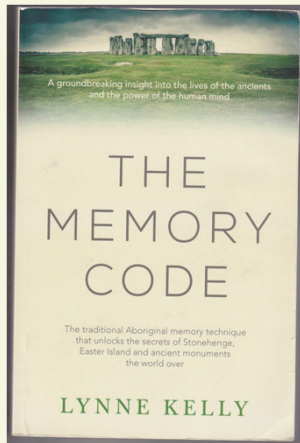
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BUT:

- Dr Hitchcock is an expert on the Mycenaeans, not the Philistines or the Bible. Also,
- Samson brought down a temple in Gaza, not Gath
- After 20 years of digging, only 3% of Gath has been excavated



16



Oral History

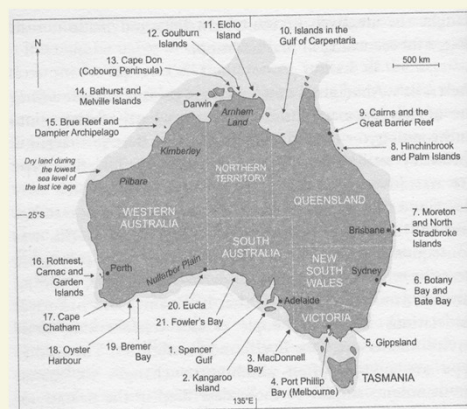
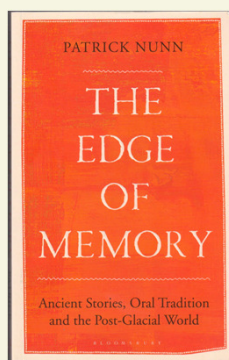
- Oral history lies behind the oldest accounts in the Bible. In recent decades historians are realising that depending on the preservation process, oral history can be much more reliable than commonly thought.
- Non-literate people-groups have careful and complex processes for ensuring accurate memorization of essential information
- One recent book explains how members of indigenous people groups have encyclopaedic knowledge of plants and animals, together with all their characteristics and uses.

The Memory Code, Lynne Kelly, 2016



17

Ancient Aboriginal accounts of sea level rise

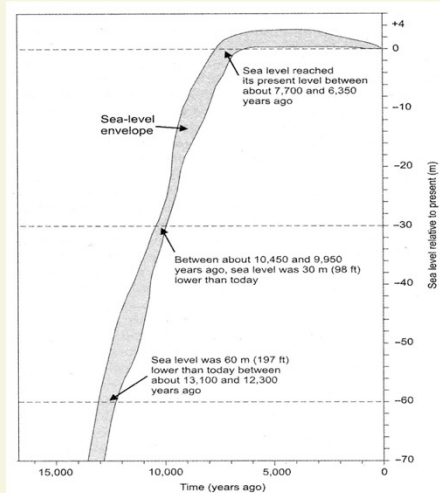


*The Edge of Memory:
Ancient Stories, Oral Tradition and the Post-Glacial World*
Patrick Nunn 2018



18

SEA LEVEL RISE IN AUSTRALIA OVER THE PAST 14,000 YEARS



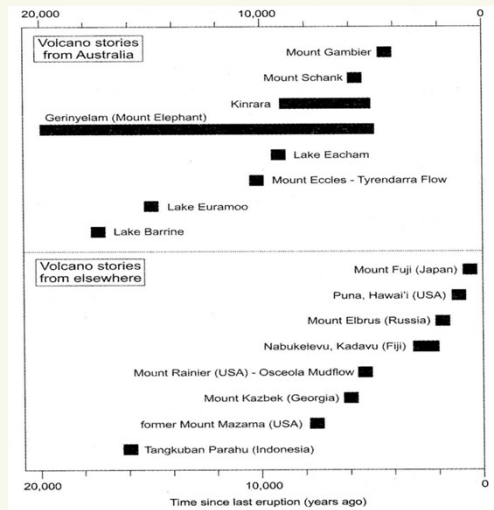
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AGE OF SEA RISE STORIES

Story location	Water depth (m.)		Age (years ago)	
	Minimum	Maximum	Minimum	Maximum
Kangaroo Island	32	35	10,080	10,950
Port Phillip Bay	8	12	7820	9300
Elcho Island	5	10	7450	9140
Cairns	30	65	9960	13,310
Cape Chatham	55	60	11,730	13,070

20

VOLCANO STORIES FROM AROUND AUSTRALIA

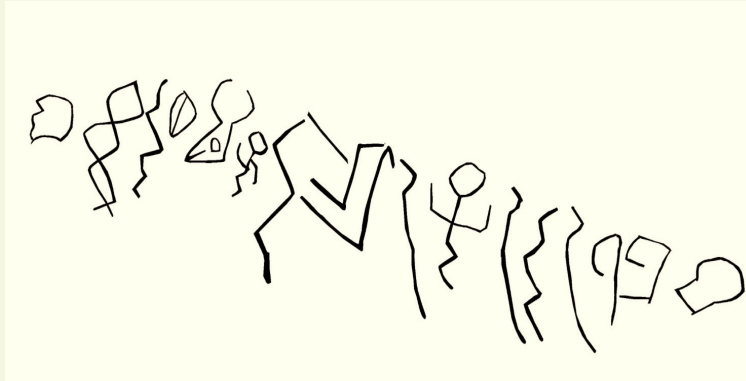


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COULD MOSES HAVE WRITTEN THE PENTATEUCH?

22

PROTO-SINAITIC INSCRIPTION, Wadi El-Hol, Egypt, c. 2000BC



23

THE EVOLUTION OF THE ALPHABET

An Evolving Alphabet						Modern Hebrew
Hieroglyphic	Proto-Sinaitic	Phoenician & Paleo-Hebrew	Early Greek	Greek	Latin	



24

SOME WEIGHTY SUPPORT FOR O.T. ACCOUNTS



25

THE MERNEPTAH STELE

**Discovered 1896, by
Flinders Petrie in
Thebes, Egypt
dated c. 1208BC**



26

THE MESHA STELE

**Discovered: 1868
at Dhiban, Jordan
dated c. 835BC**



27

THE TEL DAN STELE

**Discovered 1993-1994,
Tel Dan, Israel
dated 840-805BC - the
reign of Hazael in
Damascus**



28

THE MERNEPTAH STELE

This is the earliest non-Biblical record of the Israelites being in Palestine. How long before this they arrived is not clear.

The word 'Israel' is preceded by an Egyptian grammatical symbol that indicates an ethnic group rather than a nation or city. The other places are preceded by a determinative that is indicative of organised states or cities.



29

THE MESHA STELE

A fine example of religious propaganda – Israel was certainly not ruined forever! Like the Bible, This stele provides a theological interpretation of history.

It also confirms the rule of Israel over Moab, and the campaign by Jehoram son of Ahab to maintain this.

If this was erected as a commemorative stele at the end of Mesha's reign, it complements the Bible. By that time Israel was much weaker (2 Kings 10:32-33).



30

THE TEL DAN STELE

This is the first non-Biblical source that mentions king David. The reference to 'the House of David' is equivalent to saying 'the dynasty founded by David'

The author claims to have assassinated the kings of Israel & Judah, while 2 Kings 9:24-28 indicates they were killed in a coup by Jehu.

It is possible that the the stele and the book of Kings are compatible - if Jehu was allied with Hazael, the latter could be claiming responsibility for the achievements of his subordinate.



31

JERICHO - THE MOST PERSUASIVE NON-EVIDENCE AGAINST THE BIBLE



32

Tel Es-Sultan – O.T. Jericho
 regarded as the strongest evidence against the book of
 Joshua



33

Archaeologist Kathleen Kenyon 1952-1958

Dr Alice Roberts, BBC History Magazine website:

she ... shocked many people by reporting that the archaeological evidence did not support biblical accounts.

Hana Koriech, The Archaeological Institute of America website:

... Disagreeing with conclusions supporting the Biblical stories and sparked the beginning of the overturning of biblical archaeology and its unscientific interpretations

Digital Encyclopedia of Archaeologists (Michigan State University):

... findings that Jericho's downfall, and the biblical story that surrounds it, could not have happened as depicted. Kathleen believed that the city of Jericho was actually destroyed in 1550 BC opposed to 1400 BC that was believed prior to her excavation



34

WHAT DID KENYON ACTUALLY SAY?

The excavation of Jericho, therefore, has thrown no light on the walls of Jericho of which the destruction is so vividly described in the book of Joshua ... we have no factual evidence
K. Kenyon, *Digging Up Jericho*, 1957, p. 262

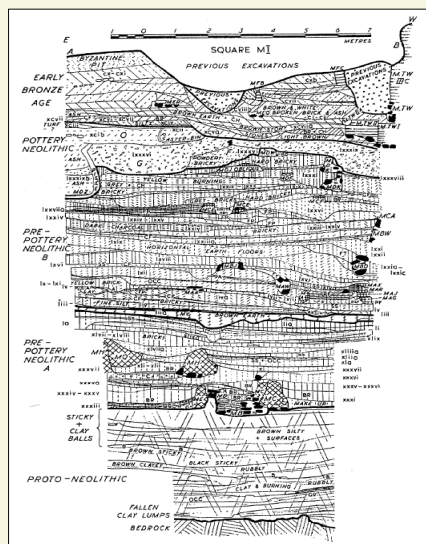


35

KENYON'S DIG, SQUARE MI

The surface stratum is Early Bronze Age, which ended c. 2000BC

- almost six to eight hundred years before the Israelites arrived



36

BUT SHE ALSO WROTE:

It must be admitted that it is not impossible that a yet later Bronze Age town may have been even more completely washed away than that which so meagrely survives.

Digging Up Jericho, p. 262

AND:

...But all the canons of historical criticism demand that we accept the main facts of the story of the conquest of Jericho as authentic, for it was obviously an event of great importance in the ultimate dominance of the Israelites in Palestine, and the wealth of detail makes it clear that it was a faithful verbal record handed down for generations until it was incorporated in a written record

Digging Up Jericho, p.258



37

BREAK DOWN THEIR ALTARS, SMASH THEIR SACRED STONES . . . (DEUT. 7:5)

Late Bronze
statue and
basin, Hazor



38

Brief outline of some evidence for Exodus/Joshua

Highland Population growth

1250-1150BC	Population multiplies from 4,000 to 20,000
1150-1000BC	Population only doubles

- population growth occurred from east to west.
- hill country Canaanite shrines were abandoned. Not one single site where worship continues from the Late Bronze Age well into the Iron Age
- absence of pig bones
- destruction of Hazor

(Professor of Ancient Semitic Languages, Alan Millard)



39

THE COVENANT – NEW ANALYSIS



40

PEACE TREATIES 1800S - PRESENT DAY

- **preamble**

- describes the treaty parties and their shared objectives
- summarises any contributing events
- clause explaining that official documents that empower each representative to act on behalf of their respective party have been exchanged and found to be in good order

- **numbered articles**

- contain the substance of the actual agreement
- States where copies of the treaty will be deposited
- how any subsequent disputes will be resolved

- **closing protocol**

- parties affix their signatures
- specifies site and date of the treaty's execution
- note concerning official languages of treaty



41

Early modern treaties prior to 1800s

- stipulated an amnesty – by 1800s not necessary, seen as implied
- required each party to take an oath (disappeared between 1500-1700)
- contained references to canon law or the authority of the church
- treaty clauses were less elaborate and detailed
- prior to 1600s there was only one treaty document, whereas later separate treaties of friendship, commerce and navigation commonly accompany the main peace treaty



42

Treaty/Law/Covenant 2500BC-650BC

Kenneth Kitchen and Paul Lawrence have written the definitive text on treaties, laws and covenants in the Ancient Near East:

'Treaty, Law and Covenant in the Ancient Near East' 1641 pages!

They collected and analysed *all* surviving examples, over 100 documents in 10 languages



43

Exodus-Leviticus	Deuteronomy	Joshua 24
1. <i>Title/Preamble</i> . Exod. 20:1. Now God spoke all these words, saying: . . .	1. <i>Title/Preamble</i> . Deut. 1:1-5. These are the words Moses spoke . . . (5 verses), saying: . . .	1. <i>Title/Preamble</i> . Josh. 24:2. Thus says YHWH, the God of Israel: . . .
2. <i>Historical Prologue</i> . 20:2. I am YHWH your God who brought you out of Egypt . . . (1 verse)	2. <i>Historical Prologue</i> . 1:6-3:29. YHWH our God spoke to us, saying: (<i>history, Sinai to Moab</i> ; 40 + 37 + 29 verses)	2. <i>Historical Prologue</i> . 24:2b-13. Forefathers, Terah, Abraham, etc., down to leaving Egypt for a new land (12 verses)
3. <i>Stipulations</i> . a. <i>Basic</i> : 10 "Words," 20:3-17. b1. <i>Detail</i> : 20:22-26; 21-23, 25-31 (Lev., see after 5)	3. <i>Stipulations</i> . <i>Intro.</i> : 4. a. <i>Basic</i> : 5. b. <i>Detail</i> : 6-11, 12-26	3. <i>Stipulations</i> . (Essence only): 24:14-15, plus response
4a. <i>Depositing Text</i> . 25:6 book by ark (and cf. Deut. 10:7-8)	4a. <i>Depositing Text</i> . 31:9, 24-26. Book by ark	4a. <i>Depositing Text</i> . 24:26 — in book
4b. <i>Reading out</i> . (Cf. Exod. 24:7)	4b. <i>Reading out</i> . 31:9-13. Read out to people every seven yrs	4b. <i>Reading out</i> —
5. <i>Witness</i> . 24:4 (12 stelae)	5. <i>Witness</i> . 31:26 — book; 31:19-22, song (in 32)	5. <i>Witness</i> . 24:22 (people) 27 (stela)
(3. <i>Stipulations, contd.</i>) b2. <i>Detail (contd.)</i> Lev. 11-20; 27		
6b. <i>Blessings</i> . — Obedience Lev. 26:3-13 (short) If you follow My word, I send . . . peace (etc.)	6b. <i>Blessings</i> . — Obedience 28:1-14 (short) If you obey, you will be blessed . . .	6b. <i>Blessings</i> . — Obedience (implied in 24:20c, "after He has done you good")
6c. <i>Curses</i> . — Disobedience Lev. 26:14-43 (27 verses)	6c. <i>Curses</i> . — Disobedience 28:15-68 (53 verses)	6c. <i>Curses</i> . — Disobedience 24:19-20



44

COVENANTS: 1400-1200BC compared to 900-650BC

1400-1200BC		900-650BC	
<i>Hitite Corpus</i>	<i>Exodus-Leviticus, Deuteronomy, Joshua 24</i>	<i>Sefiré</i>	<i>Assyria</i>
1. Title	1. Title	1. Title	1. Title
2. Hist. Prologue	2. Hist. Prologue	5. Witnesses	5. Witnesses
3. Stipulations	3. Stipulations	6c. Curses	3. Stipulations
4. Dep/Reading	4. Dep/Reading	3. Stipulations	6c. Curses
5. Witnesses	5. Witnesses		
6c. Curses	6b. Blessings		
6b. Blessings	6c. Curses		



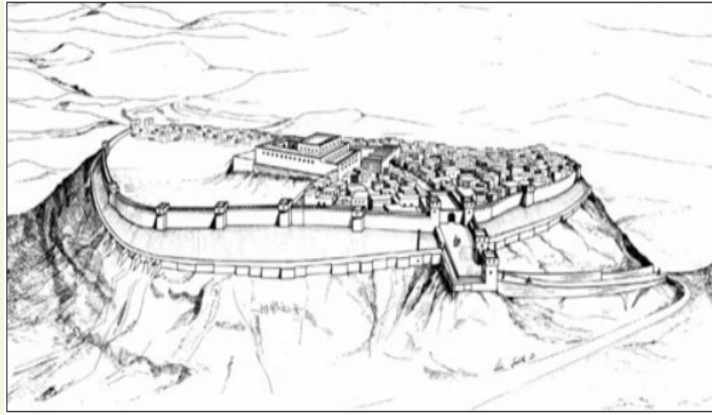
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SENNACHERIB AND HEZEKIAH



46

LACHISH, 701BC



47

In the fourteenth year of King Hezekiah's reign, Sennacherib king of Assyria attacked all the fortified cities of Judah and captured them. The king of Assyria exacted from Hezekiah king of Judah **three hundred talents of silver and thirty talents of gold**. So Hezekiah gave him **all the silver that was found in the temple of the Lord and in the treasuries of the royal palace** . . .[and] the gold with which he had covered the doors and doorposts of the temple of the Lord, and gave it to the king of Assyria.

2 Kings 18:13-16

As for Hezekiah, the Judean, I besieged 46 of his fortified walled cities . . . I conquered them and took out 200,150 people . . . He himself, I locked up within Jerusalem, his royal city, like a bird in a cage . . . Hezekiah was overwhelmed by the splendour of my lordliness and he sent me . . . **30 talents of gold, 800 talents of silver** . . .

The Sennacherib Prism, 691BC



48

Then the king of Assyria sent the **Tartan**, the **Rabsaris**, and the **Rabshakeh** from **Lachish**, with a great army against Jerusalem, to King Hezekiah.

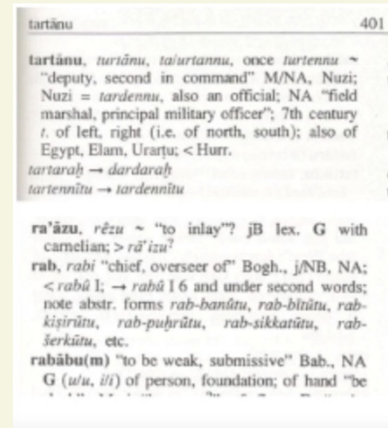
2 Kings 18: 7 NKJV

From the Concise Dictionary of Akkadian:

Tartanu 'second in command'

Rab 'chief, overseer of'

The scribes accurately preserved these Assyrian words, even though they have no meaning in Hebrew



TrainingWORKS

49

ASSYRIAN PALACE RELIEF – THE SIEGE OF LACHISH



TrainingWORKS

50

ASSYRIAN SIEGE RAMP, LACHISH



51

- That night the angel of the LORD went out and put to death a hundred and eighty-five thousand in the Assyrian camp. When the people got up the next morning – there were all the dead bodies. So Sennacherib king of Assyria broke camp and withdrew . . .
- **2 Kings 19: 35-36**
- . . . thousands of field-mice swarmed over the Assyrians during the night and ate their quivers, their bowstrings, and the leather handles of their shields, so that on the following day, having no arms to fight with they abandoned their position and suffered severe losses during their retreat
- **Herodotus, *The Histories*, II.141**



52

PETER'S HOUSE IN CAPERNAUM?



53

CAPERNAUM



Home of Simon/Peter, Andrew and also for a while, Jesus:

Leaving Nazareth, he went and lived in Capernaum

Matt. 4:13

A few days later, when Jesus again entered Capernaum, the people heard that he had come home

Mark 2:1



54

WHERE DID JESUS STAY IN CAPERNAUM?

As soon as they left the synagogue, they went with James and John to the home of Simon and Andrew. Simon's mother-in-law was in bed with a fever . . . that evening after sunset the people brought to Jesus all the sick and demon-possessed. **The whole town gathered at the door,** and Jesus healed many who had various diseases. He also drove out many demons . . . **Very early in the morning, while it was still dark, Jesus got up,** left the house and went off to a solitary place, where he prayed

Mark 1:29-35 (excerpts)



55

Simon and his companions went to look for him, and when they found him, they exclaimed: "Everyone is looking for you!" Jesus replied, "Let us go somewhere else—to the nearby villages—so I can preach there also. That is why I have come."

Mark 1:36-38

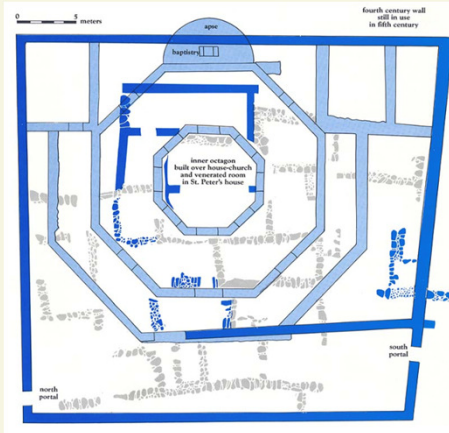
A few days later, when Jesus again entered Capernaum, **the people heard that he had come home.** They gathered in such large numbers that there was no room left, not even outside the door, and he preached the word to them. Some men came, bringing to him a paralyzed man, carried by four of them. Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus . . .

Mark 2:1-4



56

Byzantines built octagonal churches to commemorate the sites of special events in Christian history

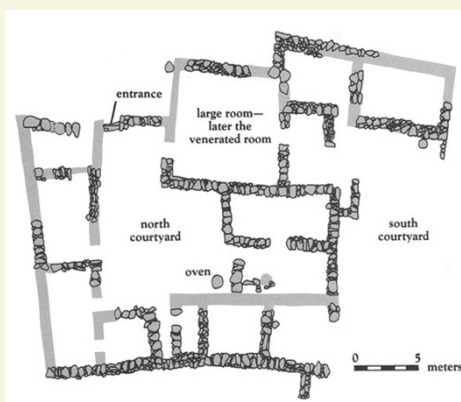


Sometime between 381 A.D. and 395 A.D. a Spanish nun named Egeria visited the site & wrote in her diary that "In Capernaum a house-church was made out of the home of the prince of the apostles, whose walls still stand today as they were."



57

Beneath, was another church, and the central hall had originally been a room in a house



The house *had* looked exactly like its neighbours, with simple black basalt walls and fish hooks in the floor cracks. Coins, pottery fragments & fish hooks were found in the floor cracks, helping to date the construction to c.63BC.

During the second half of the first century AD, Perhaps as early as 50AD, the floor, walls, and ceiling of the main room were plastered. This is the only excavated house in the town with plastered walls.

The pottery used in the room changed. There were no longer items for food preparation, only large storage jars & oil lamps



58

Visitors have left prayer-graffiti on the walls:

“Lord Jesus Christ help thy servant ...”

“Christ have mercy.”

Elsewhere on the walls crosses are depicted.

The graffiti are mainly in Greek, but some are also in Syriac and Hebrew.

The presence of Hebrew graffiti suggests that the community may have been composed of Jewish-Christians at this time.



59

**1ST CENTURY HOUSE, CAPERNAUM,
CONVERTED INTO CHURCH**



60

NEW EVIDENCE FOR THE ACCURACY OF THE GOSPELS



61



Prof. Bart Ehrman, Prominent New Testament scholar and sceptic:

What do you suppose happened to the stories [about Jesus] over the years, as they were told and retold . . . As propaganda . . . told by people who had themselves heard them fifth or sixth or nineteenth-hand? Did you or your kids ever play the telephone game at a birthday party?

Jesus Interrupted, pp. 146-147

Where, then, did these anonymous Greek-speaking authors, living, probably, outside of Palestine some thirty-five to sixty-five years after the events they narrate get their information?

Jesus, Apocalyptic Prophet of the New Millennium, p. 46



62

Most popular male names among Palestinian Jews
330 BC- AD 200

Rank	Name	Total	NT
1	Simon/Simeon	243	8
2	Joseph/Joses	218	6
3	Lazarus/Eleazar	166	1
4	Judas/Judah	164	5
5	John/Johanan	122	5
6	Jesus/Joshua	99	2
7	Ananias	82	2
8	Jonathan	71	
9	Matthew/Mattathias	62	2
10	Manaen/Menahem	42	1
11	James/Jacob	40	5



63

	Palestine	Gospels & Acts
Top 2 men's names: Simon and Joseph	15.8%	18.2%
Top 9 men's names	41.5%	40.3%
Top 2 women's names: Mary and Salome	28.5%	38.9%
Top 9 women's names	49.7%	61.1%



64

Most popular Jewish male names in Egypt

Rank	Name	Rank in Palestine
1	Eleazar	3
2	Sabbataius	68
3	Joseph	2
4	Dositheus	16
4	Pappus	39
6	Ptolemaius	50
6	Samuel	23



65

NAMES OF THE DISCIPLES

(From Matthew 10:2-4)

Simon (1) **who is called Peter**, and his brother Andrew (no rank at all)
 James (11) **son of Zebedee**, and his brother John (5)
 Phillip (=61) and Bartholomew (50)
 Thomas and Matthew (9) **the tax collector**
 James (11) **son of Alphaeus**
 Thaddaeus (=39)
 Simon (1) **the Zealot**
 Judas (4) **Iscaiot**, who betrayed him



66

Names in 2nd century apocryphal gospels

Gospel of Thomas	Didymos Judas Thomas, James the Just, Simon Peter Jesus, Matthew, Thomas, Mary, Salome
Gospel of Mary	The Saviour, Peter, Mary, Andrew, Levi
Gospel of Judas	Judas, Jesus Barbelo, Sophia, Nebro, Yaldabaoth, Saklas, Seth, Harmathoth, Galila, Yobel, Adonaios, Adam, Eve, Zoe, Michael, Gabriel



67

JOHN THE BAPTIST (RANK 5)

- Herod said to his servants “This is John the Baptist; he has risen from the dead!” (Matthew 14:1-2)
- Herod arrested ‘John’ (14:3)
- John had been saying to him (14:4)
- Herodias’ daughter: “Give me here on a platter the head of John the Baptist” (14:8)
- The King . . . had John beheaded (14:9-10)



68

IS THE MAIN CHARACTER (JESUS) CALLED THE RIGHT THING?

- What is the main character called in the narrative?
- What is the main character called by other characters?
- What does the main character call himself?



69

Jesus in quoted speech

- "You have said so," Jesus replied (Matthew 26:64)
- A servant girl came to him [Peter] "You also were with Jesus of Galilee," (26:69)
- Another servant girl saw him and said . . . "this fellow was with Jesus of Nazareth" (26:71)
- The Peter remembered the word Jesus had spoken: "Before the rooster crows, you will disown me three times." (26:75)



70

‘Jesus, remember me when you come into your kingdom’ (Luke 23:42)

”Are you the only one visiting Jerusalem who does not know the things that have happened there in these days?”

“What things?” he asked

- “About Jesus of Nazareth,” they replied (Luke 24:19)



71

- “We have found the one Moses wrote about in the Law, and about whom the prophets also wrote – Jesus of Nazareth, the son of Joseph” (John 1:45)
- “Is this not Jesus, the son of Joseph, whose father and mother we know?” (John 6:42)
- “The man they call Jesus made some mud and put it on my eyes” (John 9:11)
- “Who is it you want?” “Jesus of Nazareth,” they replied (John 18:4-5; 7)
- It read ‘Jesus of Nazareth, the king of the Jews’ (John 19:19)



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Place names in the gospels

References	Name
66	Jerusalem
21	Nazareth
16	Capernaum
5-12	Bethany, Bethlehem, Bethsaida, Jericho, Sidon, Tyre
1-4	Aenon, Arimathea, Bethphage, Caesarea Philippi, Cana, Chorazin, Dalmanutha, Emmaus, Ephraim, Magadan, Nain, Salim, Sychar



73

Place names in the gospels compared with apocryphal gospels

The four Gospels	12 to 14 towns each
Gospel of Phillip	2 towns (Jerusalem and Nazareth)
Gospels of Peter and The Saviour	1 town each (Jerusalem)
Other 2 nd and 3 rd Century gospels	none



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Someone might say that gradually over time people exaggerated the accounts and so miracles got attributed to Jesus. The sort of process that corrupts information like that (Chinese whispers) doesn't corrupt information **selectively**. There's no way you can have lack of attention to detail on whether a miracle occurred and then huge attention to detail on the sort of minor issues, incidental details surrounding that, it just doesn't work. It's far more likely that you're going to get the main bit preserved correctly and the minor details incorrect, **so get this, if the gospels have correctly got the minor details, isn't it reasonable to think they could get the major ones?**

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a thought-provoking comment:

Richard J. Evans, well-known historian of Nazi Germany, states in his book *'In Defence of History'*:

'History necessarily involves an element of moral judgement, while science does not'
(p.49)

The Bible isn't just about history, but about a moral judgement. What is our response to history?



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'My teaching is not my own. It comes from the one who sent me. Anyone who chooses to do the will of God will find out whether my teaching comes from God or whether I speak on my own.'

Jesus; John 7:16-17

