

## EXERCISE NINE

1. a. Synoptic Gospels

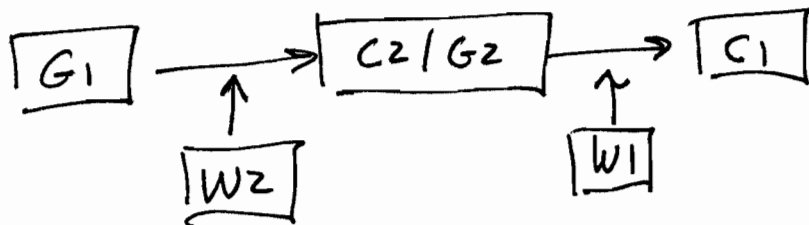
b.-d. C1 (main claim): The Gospel of John "cannot be taken as an historical authority."

W1 (main warrant): Eyewitness accounts are to be preferred to second hand accounts.

G1 (main grounds): The author's free-wheeling manner in arranging and constructing materials is evident.

C2/G2 : Therefore, the author is not the apostle John.

W2 : A free-wheeling approach to arranging and constructing materials is not characteristic of a first-hand witness.



2. a. Claim: The first three Gospels are more reliable than the fourth because they highlight Jesus' Galilean ministry.

b. Grounds: The Passion, which climaxes all four Gospels, centers on Jerusalem.

c. Warrant: Statements contrary to the witness's known expectations or biases are likely to be true (thus, in particular, to focus on Galilee is contrary to expectations because the most important action is in Jerusalem).

### EXERCISE NINE (con'd)

3. a. Claim: No human testimony has adequately established any miracle.

b. I count 5 implied warrants:

W1: Statements made by a "sufficient number" of witnesses are likely to be true.

W2: Statements made by witnesses with appropriate expertise ("good sense") are likely to be true

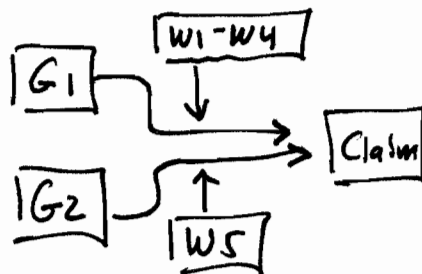
W3: Statements made by witnesses of integrity are likely to be true.

W4: Statements made by witnesses of high reputation and whose reputations would be damaged if their testimony were shown to be false are likely to be true.

W5: Statements about events displayed in a very public manner are likely to be true.

c. G1: Stories of miracles have not been attested by people in sufficient numbers, with the right expertise, with the necessary integrity and reputation.

G2: Stories of miracles do not describe highly public events.



d. Warrant: Objects we have not experienced are likely to resemble objects of which we do have experience. This warrant is Hume's principle of induction.

## EXERCISE NINE (con'd)

3. e. The principle of analogy (p. 134).
4. a. Warrant<sub>1</sub>: Tradition here seems to function as independent corroborative testimony.  
Warrant<sub>2</sub>: The absence of eyewitness testimony counterbalances the force of the previous warrant.
- b. Tie-breaking evidence: The document in question parallels the thought and phrasing of other writings by Sattler.
- c. Warrant: Writings that exhibit parallel thoughts and phrasings are likely to be by the same author.
5. a. Textual criticism.
  - b. "To establish the original text by critical conjecture."
  - c. Originals always precede translations, so the manuscripts other than Zwingli's Latin translation are probably earlier (i.e., the manuscripts in b-d).
  - d. Zwingli's translation doesn't coincide with one of the known manuscripts.
  - e.
    - Unless Zwingli was being sloppy
    - Unless the manuscript constitutes a later corruption.
  - f. The second generation. The manuscript in the Berner Staatsarchiv.

## EXERCISE TEN

1. a. J   b. P   c. D   d. E   e. J

General type of warrant for assigning texts to one of the four traditions (i.e., J, E, D, or P):

If a passage has such-and-such characteristics (e.g. refers to God as "Yahweh"), then it is likely to belong to such-and-such tradition (in this case, the J tradition).

2. a. Is the reference in Romans 16:7 to Junias (male) or to Junia (female).

b. Warrant being assumed: If someone is referred to as an apostle, then that person is male.

c. Junias would be an unusual name in the NT.

d. That there are no female apostles.

e. Given this warrant, one should go with the feminine reading.

3. a. Main Claim: Matthew's Gospel parallels the five books of the Law.

b. i) The formula is merely a literary connecting link.

ii) The five-fold division was conventional rather than a conscious attempt to draw a parallel with Genesis - Deuteronomy.

iii) Matthew doesn't clearly highlight the parallel.

c. This quote calls the previous rebuttals into question.

## EXERCISE TEN (con'd)

3. d. W1: If some connecting formula is regularly introduced, then that probably points to its importance.  
W2: If some connecting formula is lengthy, then that suggests it is deliberate.
- e. In the Matthew passage, the Pentateuchal Parallel Theory compares Jesus with Moses delivering the Law.
- f. Redaction criticism.
4. a. Warrant: Sayings attributed to Jesus should be assumed to be historically accurate unless proved otherwise.
- b. Basic assumption: One must be cautious about attributing authenticity to the sayings ascribed to Jesus because these sayings appear in sources "thoroughly oriented to an apologetic and confessional stance" (implying that they were written not to report Jesus actual sayings but to drive a theological agenda).
- c. Without the aid of these "oblique criteria and unintentional data," one can only gain insights into the theological interests of the early church communities that gave rise to the sources in question, not to the actual words of Jesus. (So Cook argues.)
- d. Unintentional data = Grounds  
Oblique criteria = Warrants

## EXERCISE TEN (con'd)

5. a. W1: Statement in quotation marks in first paragraph.  
W2: " " " " " second "  
W3: " " " " " third "

b. G1: Jesus' proclamation of The Kingdom is dissimilar to ancient Judaism.

W2: Whatever coheres with material established as authentic on basis of criterion of dissimilarity is likely to be authentic.

C2: Therefore, reports of Jesus referring to himself as "Son of Man" are probably authentic.

c. Potential rebuttal: That the multiple attestations are not independent and thus may derive from the same inauthentic source.