

COMMITMENT TO CONFIDENTIALITY Our Classes, while open, are considered **CONFIDENTIAL** when anything is shared that might be personal in nature. Please exercise discernment and avoid gossip.

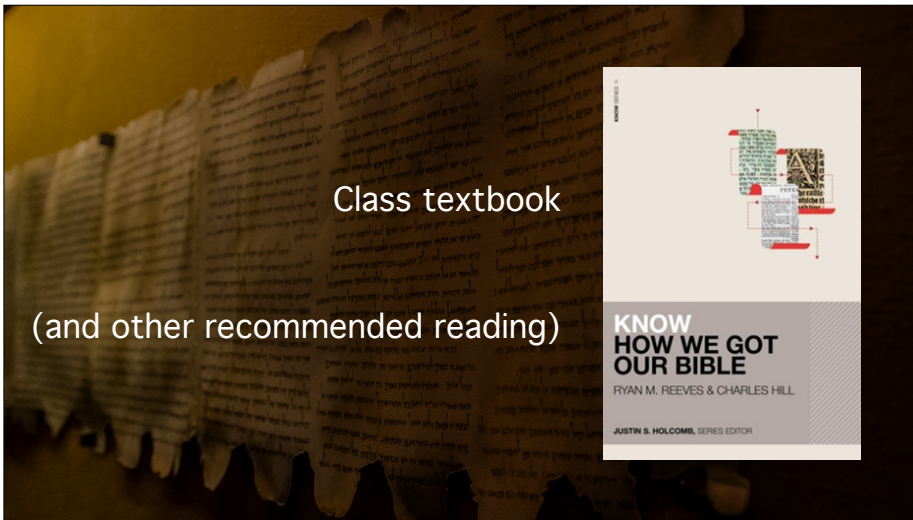
COMMITMENT TO WELL-BALANCED CLASS SHARING We ask all class members to be aware of the amount of time they have shared, and to not monopolize sharing opportunities.

COMMITMENT TO STAYING ON TOPIC While much of theology is connected, we ask that questions/comments stay focused on the topic at hand. This will help accomplish class objectives, and will show respect for the other class participants.

COMMITMENT TO NOT INTERRUPT We ask that you do not interrupt when someone is talking during a class discussion.

COMMITMENT TO NOT TO FIX OTHERS The class environment provides the freedom to safely share and process theological ideas. While the teacher has the duty to safeguard sound doctrine and maintain an orderly classroom, we ask class participants to engage in gentle and kind interactions with one another, refraining from judging, shaming, or excessively advising others.

COMMITMENT TO TRUST As brothers & sisters in Christ, we expect that maturity and reconciliation will be used anytime a conflict may arise within a class, especially involving theological or personality differences with others (including the teacher). This means that we first must assume the best of intentions in others, and fill any questionable interactions with trust, and not with suspicion or ill-motive. If a situation arises where you have a question or concern, or have been offended, please contact the teacher, the Adult Education Director, or a pastor as soon as possible to engage in reconciliation.



Class textbook

(and other recommended reading)

Sundays: 9/3 — 11/19

Where: 130

Class website:

<https://www.theologyclass.org/bible>

Book

Class Notes

Videos/articles

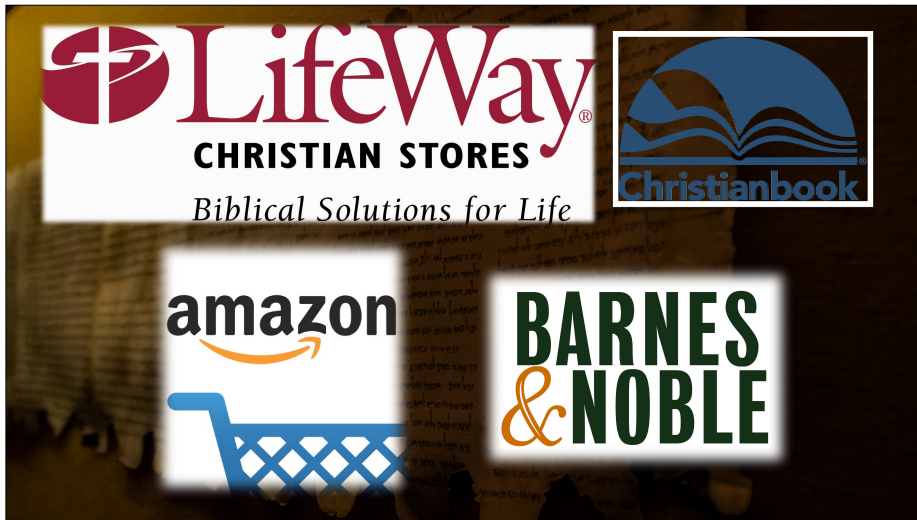



KNOW
HOW WE
GOT OUR
BIBLE

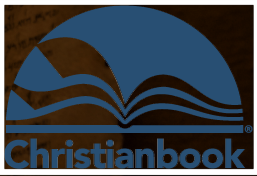
Week 1: Who's on First?





How did we get our Bible?



 **LifeWay**
CHRISTIAN STORES
Biblical Solutions for Life

 **Christianbook**

 **amazon**


**BARNES
& NOBLE**



HOW DOES GOD GIVE HOLY SCRIPTURES?



Joseph Smith?



Muhammed?

HOW DOES GOD GIVE HOLY SCRIPTURES?



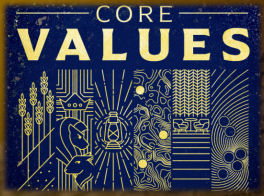
“We believe the Bible to be the word of God as far as it is translated correctly”

“The Bible has been corrupted and is untrustworthy”

TOM HANKS
A RON HOWARD FILM


THE DA VINCI CODE





Word Saturated The gospel in all its fullness is revealed and understood through the Word of God. Knowing that Scripture is the primary means by which God calls His people to salvation, we promote the Word of God to make Christ known and we intentionally yearn for the Word of God to saturate every component and aspect of our lives deeply.

I. THE AUTHORITY OF THE BIBLE
A. WHAT WE BELIEVE: GHCC AFFIRMATION OF FAITH



The Word of God We believe that the Bible, composed of sixty-six books, is the Word of God, fully inspired and without error in the original manuscripts, written under the inspiration of the Holy Spirit, and that it is the supreme authority in all matters of faith and conduct.

I. THE AUTHORITY OF THE BIBLE
B. HOW GOD REVEALS HIMSELF

1. **General** (natural) revelation
 - a. God reveals Himself through nature (Psalm 19)
 - b. God reveals Himself through conscience (Rom 1:19)
 - c. This is not saving knowledge
2. **Special** revelation
 - a. What God has revealed through the Scriptures (2 Tim 3:16)
 - b. Special knowledge for how to please God

I. THE AUTHORITY OF THE BIBLE

C. THE BIBLE IS GOD'S WORD

1. *Inspiration*
 - a. 2 Tim 3:16 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, 17 that the man of God may be complete, equipped for every good work.
 - b. All the words are what God wanted
2. *Inerrant*
 - a. The Bible contains no errors
3. *Infallible*
 - a. Unable to err/contain mistakes
 - b. The Bible is a sufficient source for matters dealing with what is necessary to be saved (faith) and how to live a godly life (practice)
 - c. Whatever the Bible says about these matters is without error

I. THE AUTHORITY OF THE BIBLE

D. INTERNAL AFFIRMATION OF AUTHORITY

1. 1 Tim 5:18 For the Scripture says, "You shall not muzzle an ox when it treads out the grain," and, "The laborer deserves his wages."
 - a. Quoting Luke 10:7
2. 2 Pet 3:16 And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, 16 as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures.
 - a. Paul's letters are "Scripture"

I. THE AUTHORITY OF THE BIBLE

E. EARLY CHURCH FATHERS AFFIRMING THE AUTHORITY OF SCRIPTURE

1. Polycarp (AD125), a disciple of the apostle John
 - a. Polycarp's letter to the church in Philippi, he quotes Paul's letter to the Ephesians (twice) and calls it "Sacred Scriptures"
2. Justin (c. AD150) martyred for the faith
 - a. Quotes from the Gospels and calls them the "memoirs of the apostles"
3. Irenaeus (c. AD180)
 - a. Spoke of the "four-fold form" of the Gospels
 - b. There were four Gospels that the church understood as authoritative

I. THE AUTHORITY OF THE BIBLE

F. SOLA SCRIPTURA (SCRIPTURE ALONE)

1. Term developed during the Reformation
2. The Bible is sufficient for what people need to know in matters of salvation and conduct
 - a. Nothing needs to be added (outside of Scripture) for union with Christ
3. Misnomers of Sola Scriptura
 - a. Don't read other writings
 - b. Church history is bad/unnecessary
 - c. If the Bible doesn't teach it, you can't do it

I. THE AUTHORITY OF THE BIBLE

G. THE WORDS ARE GOD'S WORDS

1. The Bible is self-authenticating

- a. We don't determine its reliability/authority

2. God's Direct Speech

- a. Thus says the LORD (Exod 4:22) Then you shall say to Pharaoh, 'Thus says the LORD, Israel is my firstborn son, 23 and I say to you, "Let my son go that he may serve me." If you refuse to let him go, behold, I will kill your firstborn son.'
- b. 2 Tim 3:16 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness

I. THE AUTHORITY OF THE BIBLE

G. THE WORDS ARE GOD'S WORDS

3. God Speaks Through Other Ways

- a. God speaks through visions

- i. Rev 1:1-2 The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place. He made it known by sending his angel to his servant John, 2 who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw.

I. THE AUTHORITY OF THE BIBLE

G. THE WORDS ARE GOD'S WORDS

3. God Speaks Through Other Ways

- b. God speaks through interviews

- i. Luke 1:1-4 Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, 2 just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, 3 it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, 4 that you may have certainty concerning the things you have been taught.

I. THE AUTHORITY OF THE BIBLE

G. THE WORDS ARE GOD'S WORDS

3. God Speaks Through Other Ways

- c. God brings the Spirit to mind

- i. John 14:26 These things I have spoken to you while I am still with you. 26 But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

I. THE AUTHORITY OF THE BIBLE

H. THE WORDS ARE HUMAN WORDS

1. God used real people
 - a. "I Paul" (Rom 1:1) Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God... To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ. First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world.
2. Real people have uniqueness
 - a. The human author must be validated as part of the writing
 - b. Language, style, personality, backgrounds, vocabulary, eras, ethnicity, etc.

I. THE AUTHORITY OF THE BIBLE

I. GOD IS TRUE AND DOESN'T CHANGE

1. All truth is consistent
 - a. The Bible is infallible, our interpretations are not
 - b. Inconsistencies are an interpretation issue
 - c. Findings (scientific/historical) challenge our interpretations, not the truth of scripture

I. THE AUTHORITY OF THE BIBLE

J. GODS AND MAN'S FINGERPRINTS

1. The Bible is completely inspired by God
2. Yet, it contains the work of people

I. THE AUTHORITY OF THE BIBLE

K. THE BIBLICAL CANON

1. Canon: a "rule" or "measure"
 - a. A way to determine accuracy, a standard
2. The church doesn't canonize (declare) by its authority, but recognizes a canon
 - a. Something is canon the moment the authority authors it
 - b. Something is not canon because I declare it to be authoritative

II. TRANSMISSION AND TRANSLATION: FROM X TO Y

A. THE TRANSMISSION OF THE BIBLE (NT)

1. God inspires the words of the biblical writers (autograph)
 - a. God used real people (in their time/culture/experiences/etc.)
2. The autograph is sent to its audience
 - a. It is then read to the audience, copied (manuscript), and redistributed
3. The early church began collecting/assembling early writings
 - a. Purpose of the NT writings
 - i. Letters were written to instruct/encourage the local churches
 - ii. Gospels were written to preserve the oral tradition of Jesus' teachings



II. TRANSMISSION AND TRANSLATION: FROM X TO Y

A. THE TRANSMISSION OF THE BIBLE (NT)

4. Unique aspects of the original writings
 - a. "Uncial" text
 - b. Biblica Hebrew and Greek only contain upper case letters

NTHBGNNNGDCRDTTHHVNSNDTHRTH

INTHEBEGINNINGWASTHEWORDANDTHEWORDWASWITHGODA
NDTHEWORDWASGOD

II. TRANSMISSION AND TRANSLATION: FROM X TO Y

A. THE TRANSMISSION OF THE BIBLE (NT)

5. Copies contain distortions
 - a. Textual variants
 - b. Spelling errors, word order changes, etc.

- Manuscript #1: Jesus Christ is the Savior of the whole worl.
- Manuscript #2: Christ Jesus is the Savior of the whole world.
- Manuscript #3: Jesus Christ s the Savior of the whole world.
- Manuscript #4: Jesus Christ is th Savior of the whle world.
- Manuscript #5: Jesus Christ is the Savior of the whole wrld.

II. TRANSMISSION AND TRANSLATION: FROM X TO Y

A. THE TRANSMISSION OF THE BIBLE (NT)

5. Copies contain distortions
- c. Some questionable verses
- i. Acts 8:37
 - ii. 1 John 5:7-8
 - iii. Mark 16:8-20
 - iv. John 7:53—8:11

II. TRANSMISSION AND TRANSLATION: FROM X TO Y

B. TYPES OF TRANSLATIONS

1. *Formal equivalence*
- a. “word for word” (or “literal”) translation
 - b. A method of translating the Bible that seeks to keep phrases and word order strictly parallel to the original language. Sometimes called a “literal translation,” it is best understood as a method that focuses on achieving a parallel order.
 - c. Translators seek to translate each word from the original language into an equivalent English word
 - d. e.g., NASB, ESV, KJV, RSV/NRSV

II. TRANSMISSION AND TRANSLATION: FROM X TO Y

B. TYPES OF TRANSLATIONS

2. *Dynamic (functional) equivalence*
- a. “Thought for thought”
 - b. A method of translating the Bible in a thought-for-thought style, not word-for-word
 - c. Translators seek to translate the meaning/message of the original language into an equivalent English word OR expression
 - d. e.g., NIV

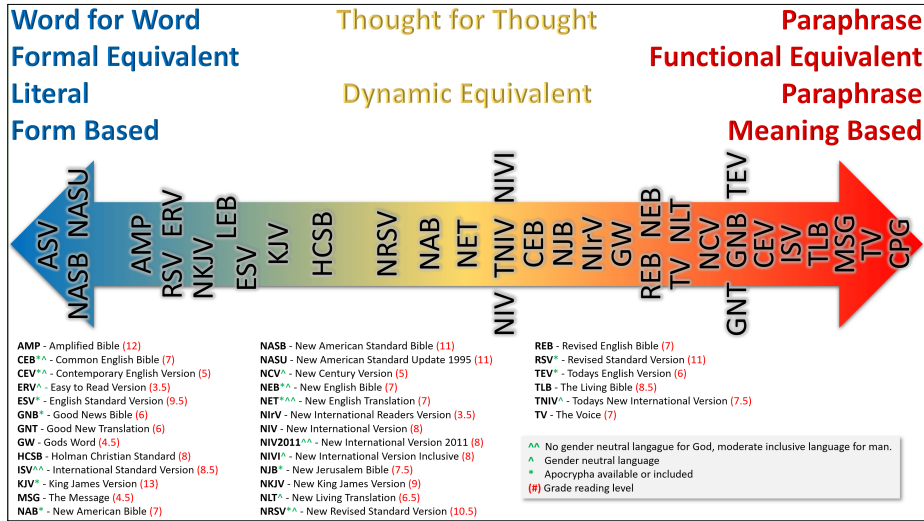
II. TRANSMISSION AND TRANSLATION: FROM X TO Y

B. TYPES OF TRANSLATIONS

3. Paraphrase

a. Translators seek to translate the main idea in a way that is very fluid and understandable to the modern language

b. e.g., NLT, the Message



TRANSLATION COMPARISON: 1 TIMOTHY 3:8

KJV	NASB	ESV	NIV	NLT
Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre	Deacons likewise must be men of dignity, not insincere, not prone to drink much wine, not greedy for money	Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain	In the same way, deacons are to be worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest	In the same way, deacons must be well respected and have integrity. They must not be heavy drinkers or dishonest with money

TRANSLATION COMPARISON: HEBREWS 12:1

KJV	NASB	ESV	NIV	NLT
Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us	Therefore, since we also have such a great cloud of witnesses surrounding us, let's rid ourselves of every obstacle and the sin which so easily entangles us, and let's run with endurance the race that is set before us	Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us	Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us	Therefore, since we are surrounded by such a huge crowd of witnesses to the life of faith, let us strip off every weight that slows us down, especially the sin that so easily trips us up. And let us run with endurance the race God has set before us

II. TRANSMISSION AND TRANSLATION: FROM X TO Y

D. WHAT SHOULD I USE FOR STUDY?

1. *Formal equivalence* for study
2. *Dynamic equivalence/Paraphrase* for devotion?

II. TRANSMISSION AND TRANSLATION: FROM X TO Y

E. NUMBERS AND HEADINGS

1. Chapter and Verses divisions
 - a. Not part of the originals
 - b. Added during the Middle Ages/Reformation era as a help to the reader
 - c. Caution: don't let these man-made divisions limit your study
2. Chapter and section headings
 - a. Added by translators
 - b. Caution: don't let these man-made descriptions guide your interpretation

II. TRANSMISSION AND TRANSLATION: FROM X TO Y

F. WHAT DOES GHCC USE?

1. ESV
2. The Golden Hills Podcast "*Why do we use the ESV?*"
(Nov 24, 2019)



III. HOMEWORK

A. NEXT WEEK: THE OLD TESTAMENT (CHAPTER 2, P. 29-40)

1. Do you know the names of all the OT books?
2. Do you know how the OT books are divided up?
 - a. By category
3. What language(s) was the OT written in?



I. MAKING SENSE OF THE OLD TESTAMENT

A. THE LANGUAGE OF THE OLD TESTAMENT

1. Hebrew
 - a. Predominate language
 - b. Semitic language
2. Aramaic
 - a. Semitic language
 - b. Shares a similar alphabet
 - c. Became the main public language following the Exile to Babylon
 - d. This reduced Hebrew to a liturgical language during the Second Temple Period
3. Aramaic in the OT (major sections)
 - a. Daniel 2:4b—7:28
 - b. Ezra 4:8—6:18; 7:12-26
 - c. Jeremiah 10:11
 - d. Other smaller words/sentences

I. MAKING SENSE OF THE OLD TESTAMENT

B. TIMEFRAME

1. The writings of the OT span a time of over 2,000 years
 - a. The writings themselves: 1400's BCE – 400's BCE
 - b. The stories themselves: 2100's BCE – 400's BCE

I. MAKING SENSE OF THE OLD TESTAMENT

C. WRITING MATERIALS AND LAYOUT

1. Materials
 - a. Papyrus

I. MAKING SENSE OF THE OLD TESTAMENT

C. WRITING MATERIALS AND LAYOUT

1. Materials

b. Parchment

- i. Made of sheep, goat, and other animal hides

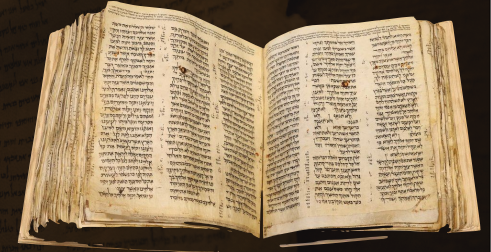
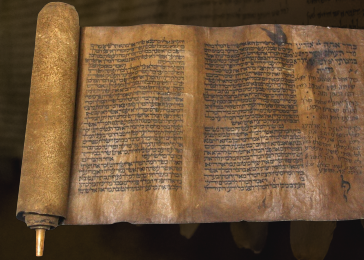


I. MAKING SENSE OF THE OLD TESTAMENT

C. WRITING MATERIALS AND LAYOUT

2. Layout

- a. Scrolls
- b. Codex



I. MAKING SENSE OF THE OLD TESTAMENT

C. WRITING MATERIALS AND LAYOUT

3. Manuscript

- a. Copies of a biblical text (not the original)

4. Fragment

- a. A portion of a manuscript
- b. Could be a partial book, or even just a few words/verses



I. MAKING SENSE OF THE OLD TESTAMENT

D. THE BOOK

1. "Old Testament"

- a. Hebrew Scriptures/Jewish Bible

2. Major Genres

- a. Law, Narrative, Poetry, Prophecy, Apocalyptic, Wisdom, etc.

I. MAKING SENSE OF THE OLD TESTAMENT

E. BIBLICAL AUTHORSHIP

1. Who wrote the Bible?

a. Who wrote Romans?

- i. 1:1 Paul, a servant of Christ Jesus
- ii. 16:21 Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen.
- iii. 16:22 I Tertius, who wrote this letter, greet you in the Lord.
- iv. 16:23 Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.

I. MAKING SENSE OF THE OLD TESTAMENT

E. BIBLICAL AUTHORSHIP

1. Who wrote the Bible?

b. Who wrote the Torah (Gen—Deut)?

- i. Deut 34:5-8 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD, 6 and he buried him in the valley in the land of Moab opposite Beth-peor; but no one knows the place of his burial to this day. 7 Moses was 120 years old when he died. His eye was undimmed, and his vigor unabated. 8 And the people of Israel wept for Moses in the plains of Moab thirty days. Then the days of weeping and mourning for Moses were ended.

c. Were the stories written by the characters, or compiled, edited later?

I. MAKING SENSE OF THE OLD TESTAMENT

E. BIBLICAL AUTHORSHIP

2. Identification and moment of physical authorship is difficult to identify

- a. The process is not as “tidy” as we might like it to be
- b. Our hope is not in the “inspired authors” but in the “inspired words” that God gave

II. ARRANGEMENT OF THE HEBREW BIBLE

A. TANAKH (TNK)

1. Torah (Law)
2. Nevi'im (Prophets)
3. Ketuvim (Writings)



II. ARRANGEMENT OF THE HEBREW BIBLE

B. TORAH (PENTATEUCH) (LAW)

1. Law, books of Moses
 - a. Genesis
 - b. Exodus
 - c. Leviticus
 - d. Numbers
 - e. Deuteronomy

II. ARRANGEMENT OF THE HEBREW BIBLE

C. NEVI'IM (PROPHETS)

1. Narrative Books: Entry into the Promised Land to the Babylonian Exile
 - a. Joshua
 - b. Judges
 - c. Samuel (I & II)
 - d. Kings (I & II)
2. Oracular Books
 - a. Isaiah
 - b. Jeremiah
 - c. Ezekiel

II. ARRANGEMENT OF THE HEBREW BIBLE

C. NEVI'IM (PROPHETS)

3. The Book of the Twelve
 - a. Hosea
 - b. Joel
 - c. Amos
 - d. Obadiah
 - e. Jonah
 - f. Micah
 - g. Nahum
 - h. Habakkuk
 - i. Zephaniah
 - j. Haggai
 - k. Zechariah
 - l. Malach

II. ARRANGEMENT OF THE HEBREW BIBLE

D. KETUVIM (WRITINGS)

1. Lyrical/Wisdom Books
 - a. Psalms
 - b. Job
 - c. Proverbs
 - d. Ruth
 - e. Song of Songs
 - f. Ecclesiastes
 - g. Lamentations
2. Narrative books: period of exile to the return
 - a. Esther
 - b. Daniel
 - c. Ezra-Nehemiah
 - d. Chronicles (I & II)

II. ARRANGEMENT OF THE HEBREW BIBLE

E. THIS IS THE ARRANGEMENT OF THE JEWISH /HEBREW BIBLE

1. The Christian Bible's OT arrangement came about by the Septuagint

II. ARRANGEMENT OF THE HEBREW BIBLE

F. THE HEBREW CANON WAS AFFIRMED AFTER THE BABYLONIAN EXILE (400S BCE)

1. Completion of the final book(s)
 - a. Ezra compiler?

III. OTHER BOOKS

A. SEPTUAGINT (LXX)

1. Greek translation of the Hebrew Scriptures
 - a. First translation of the Bible (OT only)
 - b. 3rd cent. BCE to 1st cent. CE (Egypt)
2. The Bible used in 1st century Palestine/Judea
 - a. Most all OT quotes in the NT are from the LXX

III. OTHER BOOKS

B. APOCRYPHA

1. Collection of important Jewish books, telling the history of the Jewish people between the 3rd cent BCE and 1st cent CE
 - a. Considered "deuterocanonical" by RCC & Greek Churches
 - b. e.g., 1 & 2 Maccabees, Wisdom of Solomon
2. Produced in Palestine, Alexandria (Egypt), Antioch (Syria), in Greek, Hebrew, and Aramaic
 - a. Purpose:
 - i. Encourage the Jewish people to remain faithful to Torah
 - ii. To persevere through times of persecution

IV. TRANSMISSION OF THE OT

A. MODERN BIBLES (OT) ARE LARGELY BASED ON HEBREW MANUSCRIPTS FROM THE MIDDLE AGES

1. Masoretes

- a. "Masters of the Tradition"
- b. 6th—10th century CE
- c. Lived primarily in medieval Palestine (Tiberias, Jerusalem, Babylonia)

2. Preserved the OT

- a. Community that attempted to preserve Jewish tradition
- b. Copied manuscripts
- c. Created vowel system for Hebrew texts

IV. TRANSMISSION OF THE OT

B. TWO MOST IMPORTANT CODICES

1. Aleppo Codices

- a. Older copy (dates from 10th century)
- b. Housed at the Shrine of the Book at the Israel Museum (Jerusalem)
- c. Incomplete manuscript, damaged in a 1947 fire



IV. TRANSMISSION OF THE OT

B. TWO MOST IMPORTANT CODICES

2. Leningrad Codices

- a. Dates from the 11th century
- b. Housed at the Russian National Library (Saint Petersburg)
- c. Most important copy of the Hebrew Scriptures
- d. Oldest and complete manuscript of the OT
- e. The basis for the *Biblia Hebraica Stuttgartensia*



IV. TRANSMISSION OF THE OT

C. DEAD SEA SCROLLS (DSS)

1. Hebrew Scrolls found between 1947—1956 at Qumran
 - a. NW shore of the Dead Sea
2. Writings date from 150 BCE to 70 CE



IV. TRANSMISSION OF THE OT

C. DEAD SEA SCROLLS (DSS)

3. The Scrolls
 - a. The Scrolls contained fragments from every book in OT (no Esther)
 - b. Some fragments were full, some the size of hand/thumb nail
 - c. Strong preservation
 - d. Prior to this, the oldest MT dated to 10th cent CE
4. Other texts found
 - a. Liturgical texts (prayers, festivals)
 - b. Hymns
 - c. Apocrypha books
 - d. Apocalypses
 - e. Unidentified texts

IV. TRANSMISSION OF THE OT

D. WHAT DO MODERN TRANSLATIONS USE?

1. MT is the basis
2. Variant readings will consult DSS and LXX

IV. TRANSMISSION OF THE OT

D. WHAT DO MODERN TRANSLATIONS USE?

3. E.g., Deut 32:8 sons of whom?
 - a. DSS/LXX: the sons of God
 - i. ESV: he fixed the borders of the people according to the number of the sons of God
 - ii. NRSV: he fixed the boundaries of the peoples according to the number of the gods
 - a. MT: the sons of Israel
 - i. KJV: he set the bounds of the people according to the number of the children of Israel
 - ii. NIV: he set up boundaries for the peoples according to the number of the sons of Israel.
 - iii. NET: he set the boundaries of the peoples, according to the number of the heavenly assembly



V. WHY VARIANTS BRING US COMFORT

A. VARIANTS

1. They exist in ANY work of antiquity
 - a. No two copies of ANY ancient manuscript (for any religion or secular work) match
2. What if our existing manuscripts were controlled and came from one source?
 - a. Would that be comforting?

V. WHY VARIANTS BRING US COMFORT

B. THE UNCERTAINTY OF HAVING ZERO VARIANTS—CASE STUDY: UTHMAN'S QURAN

1. After Muhammad's death, there were multiple copies of the Quran
 - a. These copies had variant/discrepancies
2. Uthman gathered the copies, destroyed them, and established one finalized form of the Quran
3. The Uthman text has been safeguarded, and little variants exist in the Quranic tradition
 - a. This provides the Muslim with great certainty, but little truth
 - b. How do we know that what Uthman preserved was authentic to the original?

V. WHY VARIANTS BRING US COMFORT

C. VARIANTS ALLOW FOR TRANSPARENCY AND TRUTH

1. The Bible didn't have one guardian/editor
2. Multiple copies circulated around the world
 - a. Which means variants WILL exist
3. The variants that exist are minimal and do not affect theology/ doctrinal meaning

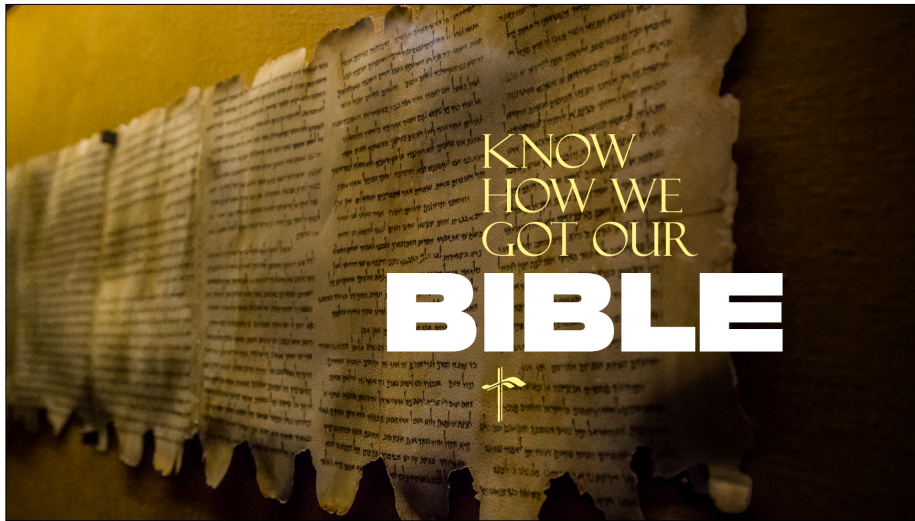
V. WHY VARIANTS BRING US COMFORT

D. THEREFORE

...the Christian can have certainty in the TRUTH of Scripture, as there was never a time when one person/committee controlled the text and added/deleted doctrine

V. HOMEWORK

Next week: The Septuagint and the Apocrypha (chapter 3, p. 41-50)



I. THE GREEK WORLD

A. ALEXANDER THE GREAT (JULY, 356 BCE — JUNE, 323 BCE)

1. Was tutored by Aristotle until 16 
2. King of the ancient Greek kingdom of Macedon
 - a. Fell in love with and married Cleopatra in 338 BCE 
 - b. Succeeded his father in 336 BCE (age 20)

I. THE GREEK WORLD

A. ALEXANDER THE GREAT (JULY, 356 BCE — JUNE, 323 BCE)

3. By age 30 had created one of the largest empires in history (Greece to northwest India)
 - a. Great military commander 

I. THE GREEK WORLD

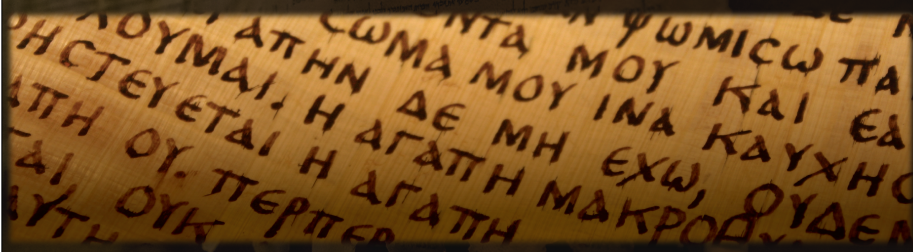
B. INFLUENCE OF THE GREEK LANGUAGE

1. Became the universal language (for trade and commerce)
 - a. *Koine*: “common”
2. Greek continued into the Roman Empire (146 BCE—410 CE)
 - a. Greco-Roman world 

I. THE GREEK WORLD

C. THEOLOGICAL SIGNIFICANCE OF A UNIVERSAL LANGUAGE

1. The Good News can be shared to “the world”!
 - a. God’s Word can now be transmitted to the entire “world,” because for the first time, the world is speaking the same language



II. JEWISH HISTORY AND WRITINGS

A. POST-EXILE HISTORY

1. (607—539 BCE)
Nebuchadnezzar/Babylon
 - a. 70-year exile



II. JEWISH HISTORY AND WRITINGS

A. POST-EXILE HISTORY

2. (539 BCE) Cyrus the Great (Persian)
 - a. Overthrows the Babylonians
 - b. Jews return to Judah
 - c. Post-exile, Hebrew came out of favor as the lingua franca of the Jewish people (replaced by Aramaic)



i. **Nehemiah 13:24** *And half of their children spoke the language of Ashdod, and they could not speak the language of Judah, but only the language of each people.*

II. JEWISH HISTORY AND WRITINGS

A. POST-EXILE HISTORY

3. (332 BCE) Alexander the Great (Greek)
 - a. Conquerors the Persians
 - i. Babylon (626—539 BCE)
 - ii. Meeds/Persians (539— 330 BCE)
 - iii. Greece (330—146 BCE)
 - iv. Rome (146 BCE—410 CE)
 - b. Alexander dies, empire is split up by his (4) generals
 - c. The *Ptolemies*: given the territory of Egypt
 - d. The *Seleucids*: conquered Judea (from Egypt) between 235—198 BCE



II. JEWISH HISTORY AND WRITINGS

A. POST-EXILE HISTORY

4. (167) Antiochus IV Epiphanies
 - a. “*Epiphanies*” = the manifestation of Zeus
 - b. Antiochus IV wanted to Hellenize Judah and end the Jewish religion
 - c. Desecrates the Jerusalem temple
 - i. 3-year halt on Jewish practices (3 years 8 days?)
 - ii. Antiochus IV dedicated the Jerusalem temple to his god (2 Macc 6:2)



II. JEWISH HISTORY AND WRITINGS

A. POST-EXILE HISTORY

5. (167 BCE) Jewish (Maccabean) Revolt
 - a. Against the Seleucid Empire, led by Judas Maccabeus
 - b. Recaptured Jerusalem in 164 BCE, but discovered the Temple had been defiled by the Seleucid's pagan practices
 - c. An 8-day rededication process immediately began
 - d. Josephus: *Wars of the Jews*



II. JEWISH HISTORY AND WRITINGS

B. THE APOCRYPHA ACCOUNT OF THE MACCABEES REVOLT

1. All known copies are in Greek, probably originating in Hebrew
 - a. Many Jewish idioms written in Greek seem to come from a Hebrew source

II. JEWISH HISTORY AND WRITINGS

B. THE APOCRYPHA ACCOUNT OF THE MACCABEES REVOLT

1 Macc 1:10-24 From them came forth a sinful root, Antiochus Epiphanes, son of King Antiochus; he had been a hostage in Rome. He began to reign in the one hundred thirty-seventh year of the kingdom of the Greeks... 16 When Antiochus saw that his kingdom was established, he determined to become king of the land of Egypt, in order that he might reign over both kingdoms... 19 They captured the fortified cities in the land of Egypt, and he plundered the land of Egypt.

20 After subduing Egypt, Antiochus returned in the one hundred forty-third year. He went up against Israel and came to Jerusalem with a strong force. 21 He arrogantly entered the sanctuary and took the golden altar, the lampstand for the light, and all its utensils. 22 He took also the table for the bread of the Presence, the cups for drink offerings, the bowls, the golden censers, the curtain, the crowns, and the gold decoration on the front of the temple; he stripped it all off. 23 He took the silver and the gold, and the costly vessels; he took also the hidden treasures that he found. 24 Taking them all, he went into his own land.

II. JEWISH HISTORY AND WRITINGS

B. THE APOCRYPHA ACCOUNT OF THE MACCABEES REVOLT

2 Macc 6:2 Not long after this, the king sent an Athenian senator to compel the Jews to forsake the laws of their ancestors and no longer to live by the laws of God; 2 also to pollute the temple in Jerusalem and to call it the temple of Olympian Zeus, and to call the one in Gerizim the temple of Zeus-the-Friend-of-Strangers, as did the people who lived in that place.

II. JEWISH HISTORY AND WRITINGS

B. THE APOCRYPHA ACCOUNT OF THE MACCABEES REVOLT

1 Macc 4:36 Then Judas and his brothers said, 'See, our enemies are crushed; let us go up to cleanse the sanctuary and dedicate it.' 37 So all the army assembled and went up to Mount Zion. 38 There they saw the sanctuary desolate, the altar profaned, and the gates burned. In the courts they saw bushes sprung up as in a thicket, or as on one of the mountains. They saw also the chambers of the priests in ruins. 39 Then they tore their clothes and mourned with great lamentation; they sprinkled themselves with ashes 40 and fell face down on the ground. And when the signal was given with the trumpets, they cried out to Heaven.

II. JEWISH HISTORY AND WRITINGS

B. THE APOCRYPHA ACCOUNT OF THE MACCABEES REVOLT

1 Macc 4:41 Then Judas detailed men to fight against those in the citadel until he had cleansed the sanctuary. 42 He chose blameless priests devoted to the law, 43 and they cleansed the sanctuary and removed the defiled stones to an unclean place. 44 They deliberated what to do about the altar of burnt-offering, which had been profaned. 45 And they thought it best to tear it down, so that it would not be a lasting shame to them that the Gentiles had defiled it. So they tore down the altar, 46 and stored the stones in a convenient place on the temple hill until a prophet should come to tell what to do with them. 47 Then they took unhewn stones, as the law directs, and built a new altar like the former one. 48 They also rebuilt the sanctuary and the interior of the temple, and consecrated the courts. 49 They made new holy vessels, and brought the lampstand, the altar of incense, and the table into the temple. 50 Then they offered incense on the altar and lit the lamps on the lampstand, and these gave light in the temple. 51 They placed the bread on the table and hung up the curtains. Thus they finished all the work they had undertaken.

II. JEWISH HISTORY AND WRITINGS

B. THE APOCRYPHA ACCOUNT OF THE MACCABEES REVOLT

1 Macc 4:52 Early in the morning on the twenty-fifth day of the ninth month, which is the month of Chisleu, in the one hundred and forty-eighth year, 53 they rose and offered sacrifice, as the law directs, on the new altar of burnt-offering that they had built. 54 At the very season and on the very day that the Gentiles had profaned it, it was dedicated with songs and harps and lutes and cymbals. 55 All the people fell on their faces and worshipped and blessed Heaven, who had prospered them. 56 So they celebrated the dedication of the altar for eight days, and joyfully offered burnt-offerings; they offered a sacrifice of well-being and a thanksgiving-offering. 57 They decorated the front of the temple with golden crowns and small shields; they restored the gates and the chambers for the priests, and fitted them with doors. 58 There was very great joy among the people, and the disgrace brought by the Gentiles was removed.

59 Then Judas and his brothers and all the assembly of Israel determined that every year at that season the days of dedication of the altar should be observed with joy and gladness for eight days, beginning with the twenty-fifth day of the month of Chisleu.

60 At that time they fortified Mount Zion with high walls and strong towers all round, to keep the Gentiles from coming and trampling them down as they had done before. 61 Judas stationed a garrison there to guard it; he also fortified Beth-zur to guard it, so that the people might have a stronghold that faced Idumea.

II. JEWISH HISTORY AND WRITINGS

C. DESTRUCTION OF HERODS TEMPLE

1. Rebellion around 66

a. 70 AD

b. This marks the end of formal Jewish life

2. Jesus foretold of this event (Mark 13)



Mark 13:1 And as he came out of the temple, one of his disciples said to him, "Look, Teacher, what wonderful stones and what wonderful buildings!" 2 And Jesus said to him, "Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down."

3 And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, 4 "Tell us, when will these things be, and what will be the sign when all these things are about to be accomplished?" 5 And Jesus began to say to them, "See that no one leads you astray. 6 Many will come in my name, saying, 'I am he!' and they will lead many astray. 7 And when you hear of wars and rumors of wars, do not be alarmed. This must take place, but the end is not yet. 8 For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines. These are but the beginning of the birth pains.

Mark 13:9 "But be on your guard. For they will deliver you over to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, to bear witness before them. 10 And the gospel must first be proclaimed to all nations. 11 And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit. 12 And brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death. 13 And you will be hated by all for my name's sake. But the one who endures to the end will be saved.

Mark 13:14 "But when you see the abomination of desolation standing where he ought not to be (let the reader understand), then let those who are in Judea flee to the mountains. 15 Let the one who is on the housetop not go down, nor enter his house, to take anything out, 16 and let the one who is in the field not turn back to take his cloak. 17 And alas for women who are pregnant and for those who are nursing infants in those days! 18 Pray that it may not happen in winter. 19 For in those days there will be such tribulation as has not been from the beginning of the creation that God created until now, and never will be. 20 And if the Lord had not cut short the days, no human being would be saved. But for the sake of the elect, whom he chose, he shortened the days. 21 And then if anyone says to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it. 22 For false christs and false prophets will arise and perform signs and wonders, to lead astray, if possible, the elect. 23 But be on guard; I have told you all things beforehand.

Mark 13:24 “But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, 25 and the stars will be falling from heaven, and the powers in the heavens will be shaken. 26 And then they will see the Son of Man coming in clouds with great power and glory. 27 And then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven. 28 “From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. 29 So also, when you see these things taking place, you know that he is near, at the very gates. 30 Truly, I say to you, this generation will not pass away until all these things take place. 31 Heaven and earth will pass away, but my words will not pass away. 32 “But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father. 33 Be on guard, keep awake. For you do not know when the time will come. 34 It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to stay awake. 35 Therefore stay awake—for you do not know when the master of the house will come, in the evening, or at midnight, or when the rooster crows, or in the morning — 36 lest he come suddenly and find you asleep. 37 And what I say to you I say to all: Stay awake.”

II. JEWISH HISTORY AND WRITINGS

C. DESTRUCTION OF HEROD'S TEMPLE

3. Options for the Abomination of Desolation

- a. Titus (Roman commander)
 - i. Entered temple after the Roman occupation of the temple before its destruction
 - ii. Walked into the HOH
Made a sacrifice in the temple and hailed Titus
- b. Gaius Caligula
 - i. Attempted to place his image in the form of a statue in the Jerusalem temple
- c. Zealot militants
 - i. Desecration that preceded the destruction of Jerusalem
 - ii. 67/68 AD Zealots occupied the temple mount and usurped the high priesthood
 - iii. Josephus describes this act as “abominations”

4. Other instances of revolutionary leaders

III. THE APOCRYPHA

A. JEWISH WRITINGS COMPOSED BETWEEN 300 BCE & 100 CE

1. Means “hidden” (or secret) writing
 - a. Also known as the “intertestamental” books
2. Contains different genres of writing
 - a. Narrative, Wisdom, Poetry, Prophetic, History, Apocalypse,
3. Many were included in the LXX
 - a. Early Gentile-Christians questioned these as canonical

III. THE APOCRYPHA

B. BOOKS OF THE APOCRYPHA (OT)

1. I and II Esdras
2. Tobit
3. Judith
4. Additions to the Book of Esther
5. The Book of Wisdom
6. Sirach
7. Baruch
8. The Epistle of Jeremiah
9. Additions to the Book of Daniel
 1. The Prayer of Manasses
 11. The Additional Psalm
12. I, II, III, IV Maccabees



III. THE APOCRYPHA

C. THEOLOGICAL POSITIONS IN THE APOCRYPHA (GOOD AND BAD THEOLOGY)

1. The Gracious, Sovereign God—**The Wisdom of Solomon 11:21-26**

For it is always in your power to show great strength,
and who can withstand the might of your arm?

22 Because the whole world before you is like a speck that tips the scales,
and like a drop of morning dew that falls on the ground.

23 But you are merciful to all, for you can do all things,
and you overlook people's sins, so that they may repent.

24 For you love all things that exist,
and detest none of the things that you have made,
for you would not have made anything if you had hated it.

25 How would anything have endured if you had not willed it?

Or how would anything not called forth by you have been preserved?

26 You spare all things, for they are yours, O Lord, you who love the living.

III. THE APOCRYPHA

C. THEOLOGICAL POSITIONS IN THE APOCRYPHA (GOOD AND BAD THEOLOGY)

2. Purgatory—**2 Maccabees 12:39-45**

On the next day, as had now become necessary, Judas and his men went to take up the bodies of the fallen and to bring them back to lie with their kindred in the sepulchres of their ancestors. 40 Then under the tunic of each one of the dead they found sacred tokens of the idols of Jamnia, which the law forbids the Jews to wear. And it became clear to all that this was the reason these men had fallen. 41 So they all blessed the ways of the Lord, the righteous judge, who reveals the things that are hidden; 42 and they turned to supplication, praying that the sin that had been committed might be wholly blotted out. The noble Judas exhorted the people to keep themselves free from sin, for they had seen with their own eyes what had happened as the result of the sin of those who had fallen. 43 He also took up a collection, man by man, to the amount of two thousand drachmas of silver, and sent it to Jerusalem to provide for a sin-offering. In doing this he acted very well and honourably, taking account of the resurrection. 44 For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. 45 But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead, so that they might be delivered from their sin.

III. THE APOCRYPHA

D. THE APOCRYPHA AND BIBLICAL CANON

1. Augustine

a. Argued that the Apocrypha should be included as “scriptural books”



2. Jerome's (Latin) Vulgate

a. Jerome only wanted to include works he could find in Hebrew



III. THE APOCRYPHA

D. THE APOCRYPHA AND BIBLICAL CANON

3. Roman Catholic & Greek Orthodox Bibles contain the Apocrypha

a. RCC: Council of Trent (1546 CE) declared that one be anathema if they don't receive the full Bible (including the Apocrypha)

b. Roman Catholic & Orthodox Bibles place the Apocryphal books within their OT genres

4. Luther

a. Luther's German translation included the Apocrypha, but placed the books between the OT and NT

b. Augustinian monk



III. THE APOCRYPHA

D. THE APOCRYPHA AND BIBLICAL CANON

5. Reformation

- a. No consensus among reformers
- b. Church of England (and many Anabaptists) recognized the books as "non-canonical" but "useful for reading as an example of life and instruction"

6. Early English translations contain the Apocrypha

- a. The Great Bible (1539)
- b. The Geneva Bible (1560)
- c. The Bishop's Bible (1568)
- d. King James Version (1611)



IV. SEPTUAGINT (LXX)

A. SEPTUAGINT

1. The Greek translation of the Hebrew Scriptures
2. Contains other Jewish writings
 - a. Tobit, Maccabees, Sirach
3. Location: Alexandria, Egypt



IV. SEPTUAGINT (LXX)

B. LEGEND OF THE 70 (FROM "THE LETTER OF ARISTEAS")

1. Around 275 BCE, Egyptian king Ptolemy II Philadelphus (reigned 285-246 BCE) enlisted the expertise of seventy-two elders from Jerusalem to prepare a Greek version of the Torah for his library in Alexandria
2. 72 translators from Jerusalem (6 from each tribe of Israel) were sent to the Island of Pharos to translate the Torah into Greek
 - a. The rest of the Hebrew Bible was translated by various people over the next century

IV. SEPTUAGINT (LXX)

C. SEPTUAGINT'S INFLUENCE ON THE BIBLE

1. Arrangement of books
 - a. Different from the Hebrew canon
2. Splitting larger books
 - a. 1 & 2 Samuel
 - b. 1 & 2 Kings
 - c. 1 & 2 Chronicles
 - d. Ezra/Nehemiah

IV. SEPTUAGINT (LXX)

D. SEPTUAGINT'S INFLUENCE ON THE NT

1. When citing the OT, NT writers quoted the LXX 75-90% of the time

IV. SEPTUAGINT (LXX)

E. EXAMPLE OF THE NT'S USE OF THE LXX (AND ITS EFFECT ON THEOLOGY)

1. **Matt 1:23** She will bear a son, and you shall call his name Jesus, for he will save his people from their sins." 22 All this took place to fulfill what the Lord had spoken by the prophet:

23 "Behold, the virgin [*parthenos*] shall conceive and bear a son,

and they shall call his name Immanuel" (which means, God with us)

2. **Isaiah 7:14** Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.

a. LXX: *parthenos*

b. MT: '*almah*

IV. SEPTUAGINT (LXX)

F. MODERN SEPTUAGINTS

1. There is no "the Septuagint"
2. Modern LXX's use eclectic editions (best/most reliable Greek manuscripts) reconstructed

V. OTHER EARLY CHRISTIAN WRITINGS

A. THE DIDACHE

1. "The Lord's Teaching Through the Twelve Apostles to the Nations"

a. First-century Greek writing

b. Teaching on "church orders"



V. OTHER EARLY CHRISTIAN WRITINGS

A. THE DIDACHE—(EXCERPT) CHAPTER 1: THE TWO WAYS—THE WAY OF LIFE

1 There are two Ways, one of Life and one of Death, and there is a great difference between the two Ways. 2 The Way of Life is this: "First, thou shalt love the God who made thee, secondly, thy neighbour as thyself; and whatsoever thou wouldst not have done to thyself, do not thou to another." 3 Now, the teaching of these words is this: "Bless those that curse you, and pray for your enemies, and fast for those that persecute you. For what credit is it to you if you love those that love you? Do not even the heathen do the same?" But, for your part, "love those that hate you," and you will have no enemy. 4 "Abstain from carnal" and bodily "lusts." "If any man smite thee on the right cheek, turn to him the other cheek also," and thou wilt be perfect. "If any man impress thee to go with him one mile, go with him two. If any man take thy coat, give him thy shirt also. If any man will take from thee what is thine, refuse it not" -- not even if thou canst.

5 Give to everyone that asks thee, and do not refuse, for the Father's will is that we give to all from the gifts we have received. Blessed is he that gives according to the mandate; for he is innocent. Woe to him who receives; for if any man receive alms under pressure of need he is innocent; but he who receives it without need shall be tried as to why he took and for what, and being in prison he shall be examined as to his deeds, and "he shall not come out thence until he pay the last farthing." 6 But concerning this it was also said, "Let thine alms sweat into thine hands until thou knowest to whom thou art giving."

V. OTHER EARLY CHRISTIAN WRITINGS

B. THE SHEPHERD OF HERMAS

1. Early Greek writing

a. 2nd Century

b. Latin, Coptic (etc.) translations

2. Apocalyptic story of five visions granted to Hermas (a former slave)

a. Followed by twelve mandates and ten parables

b. Has a high emphasis on morals, works, strong allusions to Jewish theology

VI. HOMEWORK

NEXT WEEK:

The New Testament &
The Earliest Christians
(chapters 4 & 5; p. 51—75)

KNOW
HOW WE
GOT OUR

BIBLE



I. BIBLICAL THEOLOGY

A. THE NT IS CONTINUING THE OT STORY

1. The Hebrew Bible closes with 2 Chronicles

a. **2 Chron 36:17-23** Therefore he (God) brought up against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary and had no compassion on young man or virgin, old man or aged. He gave them all into his hand. 18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king and of his princes, all these he brought to Babylon. 19 And they burned the house of God and broke down the wall of Jerusalem and burned all its palaces with fire and destroyed all its precious vessels. 20 He took into exile in Babylon those who had escaped from the sword, and they became servants to him and to his sons until the establishment of the kingdom of Persia, 21 to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days that it lay desolate it kept Sabbath, to fulfill seventy years.

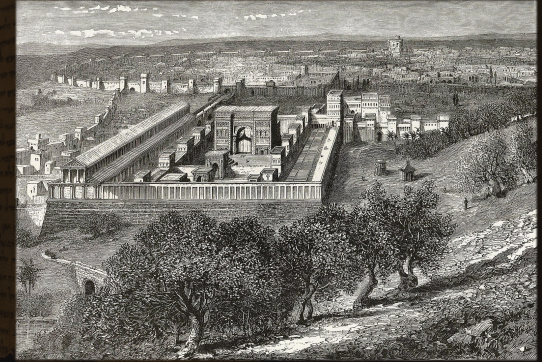
22 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom and also put it in writing: 23 "Thus says Cyrus king of Persia, 'The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may the LORD his God be with him. Let him go up.'"

I. BIBLICAL THEOLOGY

A. THE NT IS CONTINUING THE OT STORY

2. Second Temple (ST) Judaism, exile and the temple

a. Rabbis questioned whether the Jews were really out of exile, and if God's Spirit had returned to the Temple



I. BIBLICAL THEOLOGY

A. THE NT IS CONTINUING THE OT STORY

3. The Christ Event continues Israel's story

a. **Mark 1:1-3** The beginning of the gospel of Jesus Christ, the Son of God.

2 As it is written in Isaiah the prophet,

"Behold, I send my messenger before your face,
who will prepare your way,

3 the voice of one crying in the wilderness:

'Prepare the way of the Lord,
make his paths straight'"

I. BIBLICAL THEOLOGY

A. THE NT IS CONTINUING THE OT STORY

4. God has spoken through the prophets (OT), but climaxes in the Son, who is the ultimate revelation of God

a. **Heb 1:1-4** Long ago, at many times and in many ways, God spoke to our fathers by the prophets, 2 but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. 3 He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, 4 having become as much superior to angels as the name he has inherited is more excellent than theirs.

II. ARRANGEMENT OF THE NT

A. BY GENRE

1. Not chronological

II. ARRANGEMENT OF THE NT

B. GOSPELS

1. Synoptics: Seen/viewed together
 - a. Matthew
 - b. Mark
 - c. Luke
2. John



II. ARRANGEMENT OF THE NT

C. ACTS

1. Theological-history
2. Written by Luke (Gospel according to)



II. ARRANGEMENT OF THE NT

D. PAUL'S LETTERS (EPISTLES)

1. Paul (Pauline)
 - a. Arranged according to size
2. To churches
 - a. Romans
 - b. 1 Corinthians
 - c. 2 Corinthians
 - d. Galatians
 - e. Ephesians
 - f. Philippians
 - g. Colossians
 - h. 1 Thessalonians
 - i. 2 Thessalonians
3. Pastoral epistles
 - a. 1 Timothy
 - b. 2 Timothy
 - c. Titus
 - d. Philemon



II. ARRANGEMENT OF THE NT

E. GENERAL / UNIVERSAL LETTERS (CATHOLIC EPISTLES)

1. Unknown recipient or author
 - a. Given generally to the church

2. Hebrews

3. James

4. 1 Peter

5. 2 Peter

6. 1 John

7. 2 John

8. 3 John

9. Jude



II. ARRANGEMENT OF THE NT

F. APOCALYPSE

1. Revelation



III. APOSTOLIC AUTHORITY AND CANONICITY

A. CRITERIA TO BE CONSIDERED AN APOSTLE

1. Acts 1:21-22 So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, 22 beginning from the baptism of John until the day when he was taken up from us—one of these men must become with us a witness to his resurrection.”
2. Men who experienced the risen Christ
 - a. This cannot be a perpetual office
 - b. No modern “living apostles”

III. APOSTOLIC AUTHORITY AND CANONICITY

B. CRITERIA FOR A NT BOOK TO BE INCLUDED AS BIBLICAL CANON

1. Apostolicity
 - a. Was it written by an apostle or an apostolic companion?
 - b. It was authoritative whether delivered in person or in writing
 - i. 2 Thess 2:15
 - c. To reject apostolic teaching was to reject divine authority
 - i. 1 Thess 4:8
 - ii. 3 John 9
2. Antiquity
 - a. Can it be dated to the apostolic era?
3. Orthodoxy
 - a. Did it comport with the church’s teaching?
 - b. Consistency with apostolic doctrine
4. Catholicity
 - a. Was it used widely in all the churches?

III. APOSTOLIC AUTHORITY AND CANONICITY

C. CANONICAL CATEGORIES: RECEIVING, DISPUTING & REJECTING BOOKS

1. *Received books*: Books universally accepted by the early church.
2. *Rejected books*: Books some in the church may have felt were canonical but were later deemed outside the canon (e.g., Macabees, the Epistle of Barnabas)
3. *Disputed books*: Books that are canonical but some raised doubts about their usage (e.g., Ruth or 2 Peter)
4. *Heretical books*: Books embraced by only a few who take issue with orthodox teaching (e.g., the Gospel of Thomas)

IV. NOTABLE EARLY CHRISTIANS & THE FORMATION OF THE NT CANON

A. MARCION

1. 85—160 CE
 - a. Modern-day Turkey (Pontus, in Asia Minor)
 - b. Son of a bishop



IV. NOTABLE EARLY CHRISTIANS & THE FORMATION OF THE NT CANON

A. MARCION

2. Known to Christian writers of the 2nd century as the most notorious heretic of his time
 - a. Went to Rome and was an influential Gnostic teacher
 - b. Denied that the God of the OT was the same God of the NT



IV. NOTABLE EARLY CHRISTIANS & THE FORMATION OF THE NT CANON

A. MARCION

3. Marcion on the canon
 - a. NT only consisted of 10 letters from Paul (Romans—2 Thessalonians) and the Gospel of Luke
 - b. Thought the rest of the NT was too Jewish
 - c. Completely rejected the OT
 - d. Did not think that Christ was fully human but a man so that he could better communicate to believers



IV. NOTABLE EARLY CHRISTIANS & THE FORMATION OF THE NT CANON

B. ORIGEN

1. 185—254 CE

- a. Egyptian by birth, lived most of his adult life in Alexandria



IV. NOTABLE EARLY CHRISTIANS & THE FORMATION OF THE NT CANON

B. ORIGEN

2. Great student at the Catechetical School (Alexandria)

- a. Studied under Clement
- b. Knows Hebrew and Greek
- c. Developed strong ascetic convictions (was a monk)



IV. NOTABLE EARLY CHRISTIANS & THE FORMATION OF THE NT CANON

B. ORIGEN

3. Academics

- a. Established theological schools in Palestine and Caesarea
- b. Headed the Catechetical School
- c. According to legend he produced 6,000 writings
- d. Problematic theological ideas
 - i. Believed that Christ was different in essence from the Father
 - ii. Matter wasn't created by God but is eternal



IV. NOTABLE EARLY CHRISTIANS & THE FORMATION OF THE NT CANON

B. ORIGEN

4. Gives first list of 27 NT books

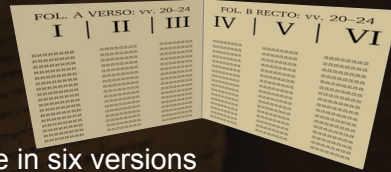


IV. NOTABLE EARLY CHRISTIANS & THE FORMATION OF THE NT CANON

B. ORIGEN

5. Hexapla (231—245 CE)

- a. “Six fold”
- b. Critical edition of the Hebrew Bible in six versions
- c. Six columns, comparing various versions of the OT
- d. Able to compare any changes that happened between the versions/translations



IV. NOTABLE EARLY CHRISTIANS & THE FORMATION OF THE NT CANON

B. ORIGEN

6. Allegorical interpretation

- a. Origen didn't invent allegorical interpretation



IV. NOTABLE EARLY CHRISTIANS & THE FORMATION OF THE NT CANON

B. ORIGEN

7. Origen's levels of meaning

- a. The *Flesh*: the literal, historical interpretation of a passage
- b. The *Soul*: the mortal message behind the passage
- c. The *Spirit*: the eternal reality that the passage conveyed



V. THE COUNCIL OF NICAEEA



V. THE COUNCIL OF NICAEA

A. POPULAR MISCONCEPTIONS OF NICAEA

2. Historical corrections

- a. Council had nothing to do with the Trinity or the Bible
- b. Primarily dealt with the nature of Jesus
- c. Also had smaller issues to discuss

V. THE COUNCIL OF NICAEA

A. POPULAR MISCONCEPTIONS OF NICAEA

3. Historical Situation

- a. First few centuries there was no unified church
- b. Often enduring persecution, dispersed throughout the world

V. THE COUNCIL OF NICAEA

A. POPULAR MISCONCEPTIONS OF NICAEA



V. THE COUNCIL OF NICAEA

B. CONSTANTINE THE GREAT (272–337)

- 1. Emperor of Rome
- 2. 312 CE, led his western army against Roman rival Maxentius at the Battle of Milvian Bridge
 - a. Saw a vision of a cross the night before the battle; converted to Christianity
 - b. He attributed the victory to his newfound faith
 - c. Declared the Roman world to be “Christian”



V. THE COUNCIL OF NICAEA

B. CONSTANTINE THE GREAT (272–337)

3. 313 CE, granted Christians religious freedom in the empire

a. 324 CE, was distressed to find the church torn by a doctrinal dispute

b. Constantine's goals:

- i. Unite the Roman Empire
- ii. Resolve the Arian controversy



V. THE COUNCIL OF NICAEA

C. THE COUNCIL (325 AD)

1. After uniting the Roman Empire, Constantine begins to hear of theological disputes

a. He doesn't care about the theology, he just wants unity

2. He calls bishops to assemble at Nicaea

a. 318 bishops

b. The council lasted a few months

c. Constantine presides, but isn't directing



V. THE COUNCIL OF NICAEA

C. THE COUNCIL (325 AD)

3. The Issue:

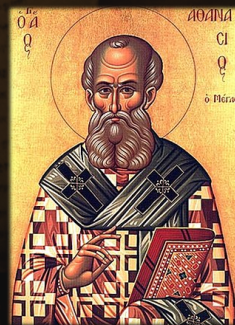
The nature of the Son

a. Heretical proponent:
Arius (Jesus is created)

b. Orthodox proponent:
Athanasius (Jesus has
the same nature as God
—uncreated)



*Expressio ex Hartmanno Schedel
de Tempore Mundi pag 153 editio
Nurembergae 1493.*



V. THE COUNCIL OF NICAEA

D. THE ARGUMENT

1. Arius

a. Died in 336 CE (don't know when born)

b. A presbyter (a priest) from Alexandria, Egypt

c. Believed Christ was created by God out of nothing

i. An exalted creature

ii. Christ was to be the instrument through which all subsequent
creation would occur

iii. "There was (at time) when he (Jesus) was not"



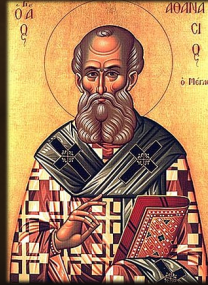
*Expressio ex Hartmanno Schedel
de Tempore Mundi pag 153 editio
Nurembergae 1493.*

V. THE COUNCIL OF NICAEA

D. THE ARGUMENT

2. Athanasius

- a. 296—373 CE, Alexandria, Egypt
- b. Rose in the church to the office of deacon and secretary to Alexander
- c. Eventually became bishop of Alexandria
- d. Was the champion/spokesman for the orthodox view of the Son
 - i. Christ is of the same substance as the Father
 - ii. Eternal, not created



V. THE COUNCIL OF NICAEA

E. "CREEDS" WERE PUT FORTH BY THE DIFFERENT PARTIES

1. Arius' Creed: contained the term "*heteroousios*"
 - a. "different substance"
2. Compromise Party's Creed: "*homoiousios*"
 - a. Meaning "similar" or "like substance"
3. Athanasius' Creed: "*homoousios*"
 - a. Meaning "same substance"



V. THE COUNCIL OF NICAEA

E. "CREEDS" WERE PUT FORTH BY THE DIFFERENT PARTIES



V. THE COUNCIL OF NICAEA

F. THE NICENE CREED (325)

Nicene (325)

We believe in one God, the father almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father, Light of light, Very God of very God, begotten not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate and was made man; He suffered, and the third day he rose again, ascended into heaven, from there He shall come to judge both the quick and the dead; and in the Holy Spirit.

V. THE COUNCIL OF NICAEA

F. THE NICENE CREED (381)

We believe in one God, the father almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, light from light, Very God of very God, begotten not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and was made man; He was crucified for us under Pontius Pilate; and suffered and was buried; and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth at the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life; who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

HOMEWORK

Next week: The Vulgate (chapter 6; p. 76-90)



I. THE INFLUENCE OF TRANSLATIONS

A. MARTIN LUTHER & THE 95 THESES

1. The whole life should be a “life of repentance, not a life of penance.”

- a. Jesus spoke of a life of repentance and not penance
- b. Penance: voluntary self-punishment inflicted as an outward expression of repentance for having done wrong



II. JEROME AND THE VULGATE

B. JEROME (347—420 CE)

2. Comes from a family of means

- a. Milan (northern Italy)
- b. Latin speaker
- c. Curmudgeon
- d. Well-educated
- e. Loved Cicero and had a large library of his works



II. JEROME AND THE VULGATE

B. JEROME (347—420 CE)

3. Conversion story

- a. Got sick, has an experience where he's condemned as "more Ciceronian than Christian"
- b. Gets rid of all non-Christian books from his library
- c. Attempts the ascetic, Monastic lifestyle

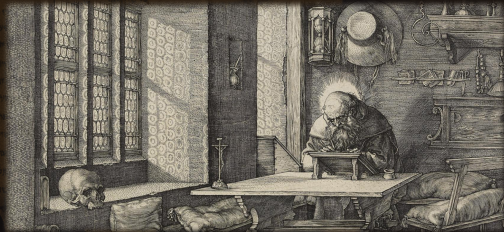


II. JEROME AND THE VULGATE

B. JEROME (347—420 CE)

4. Jerome the scholar

- a. Latin speaking, learned Greek
- b. In the 380s heads east to study with Gregory Nazianzus
- c. Later returned to Rome to become the secretary/scribe of Damasus I



II. JEROME AND THE VULGATE

C. THE LATIN BIBLE OF THE EARLY CHURCH

1. Latin "translations" of the Bible had already come into existence
 - a. Poor translations, many textual disputes, lots of variants
2. Pope Damasus instructs Jerome to make a new translation into Latin
 - a. One that's helpful and interesting for the people
 - b. Came from the Council of Constantinople, concern that people didn't have a good enough translation to know God's Word
 - c. At the time most of the church spoke Greek



II. JEROME AND THE VULGATE

D. THE VULGATE BEGINS

1. Jerome spends from 382—385 translating the Gospels into Latin
 - a. Uses Greek manuscripts

II. JEROME AND THE VULGATE

E. JEROME AND THE LXX

1. Jerome begins to translate the Psalms from the LXX (384 CE)
 - a. Damasus dies, Jerome can now do the rest of the OT
2. Jerome discovers that LXX probably isn't the most reliable source for the OT
 - a. Decides he needs to learn Hebrew
 - b. Moves to Bethlehem
3. Jerome spends from 391—406 translating the entire Old Testament
 - a. From Hebrew (consulting a Greek interlinear at times)
 - b. This is controversial, as the LXX had become to be accepted as being "inspired"

II. JEROME AND THE VULGATE

E. JEROME AND THE LXX

4. The Apocrypha
 - a. Jerome only wants to include Hebrew books into the OT
 - b. Writes prefaces to all the Apocrypha books, declaring that these books are "not Scripture"
 - c. The books are eventually included, but not by Jerome's choosing

II. JEROME AND THE VULGATE

F. THE VULGATE AND THE WEST

1. The Vulgate became the official translation of the Western church
 - a. This is the only Bible that can be used in liturgy or debate
2. Takes about 300 years to become popular
 - a. Was not received because of its lack of Apocrypha
 - b. Thought to be too radical of a translation
 - c. Doesn't increase in popularity until Charlemagne
3. Latin began to decline as a known tongue (in the 700s CE)
 - a. The majority of people do not have access to a Bible they can understand
4. The Vulgate remained the official Bible of the RCC until the Second Vatican Council (1962-65)
 - a. New Catholic Translations arise

II. JEROME AND THE VULGATE

G. THE IMPACT OF LATIN IN THE ROMAN CATHOLIC LITURGY

1. Second Vatican Council (1963)
 - a. Call to reform the Mass
 - b. 1970 the Novus Ordo Mesa (New Order Mass)



II. JEROME AND THE VULGATE

H. JEROME'S IMPACT

1. A “pre-Reformation” type of view of the Bible
 - a. Trying to “get back to the sources”
 - b. Wanted to present a faithful canon
 - c. Wanted a consistent translation in the common tongue of the people
2. Willing to disrupt
 - a. A new translation of Latin meant throwing out standard/beloved readings of the text

III. STRENGTHS & WEAKNESSES OF A STANDARD BIBLE TRANSLATION

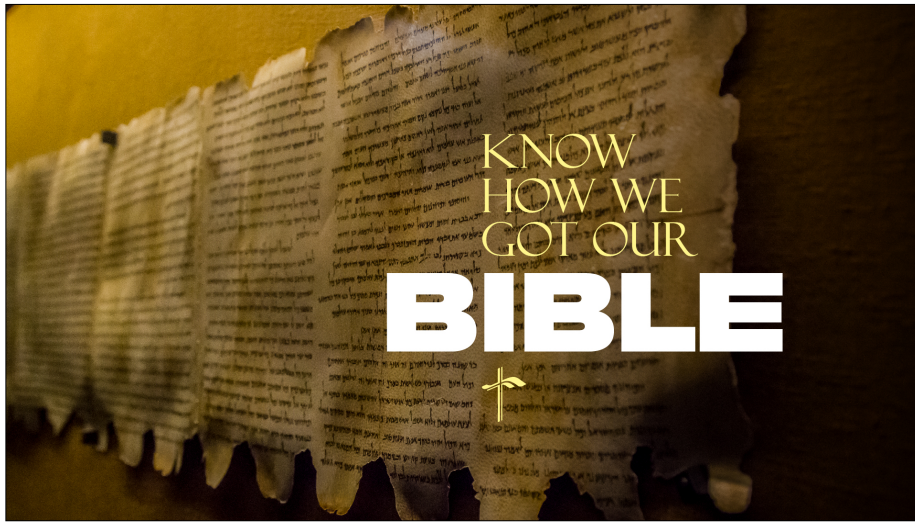
A. STRENGTHS

1. Can unify people groups (around language)
 - a. E.g., Luther's German translation (multiple German dialects where Germans couldn't understand each other)
2. Standard community readability

III. STRENGTHS & WEAKNESSES OF A STANDARD BIBLE TRANSLATION

B. WEAKNESSES

1. The Vulgate was a translation done by one person
 - a. Individual biases can seep into a translation
2. Cultures can want to hang on to a standard even though it's not the original
 - a. E.g., LXX only, Vulgate only, KJVO

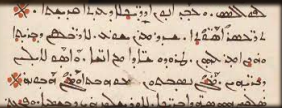


I. OTHER EARLY BIBLE TRANSLATIONS

A. SYRIAC

1. Linguistic Background

- a. The literary language of many early Aramaic-speaking Christian communities
- b. Aramaic dialect
- c. Mainly in Ancient Syria and the Near East
- d. The language flourished from the 4th—8th centuries CE
- e. Syriac remains the sacred language of Syriac Christianity today

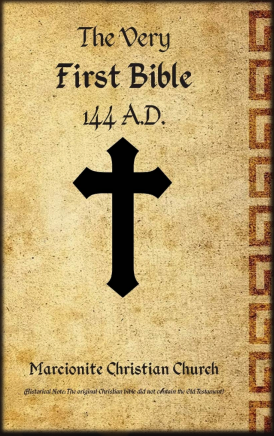


I. OTHER EARLY BIBLE TRANSLATIONS

A. SYRIAC

2. The Syriac Bible

- a. OT probably translated in the 2nd cent CE from Hebrew
- b. NT probably translated in the 5th cent CE from Greek
- c. The NT originally excluded “disputed books”
 - i. 2 Peter
 - ii. 2 & 3 John
 - iii. Jude
 - iv. Revelation
- d. Excluded books were included in later editions

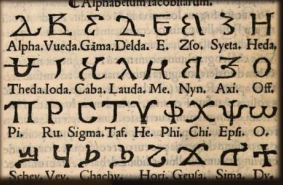


I. OTHER EARLY BIBLE TRANSLATIONS

B. COPTIC

1. Linguistic Background

- a. Egyptian dialect
- b. At least five dialects of the language
- c. A number of partial copies of the Apocrypha exist
- d. Coptic remains the liturgical language of the modern Coptic Church
- e. Coptic Bibles are central to their practice



I. OTHER EARLY BIBLE TRANSLATIONS

B. COPTIC

2. The Coptic Bible

- a. Some of the earliest translations into any language
- b. OT translated from the LXX
- c. NT has early translations of the Gospels and Epistles



I. OTHER EARLY BIBLE TRANSLATIONS

B. COPTIC

2. The Coptic Bible

- a. Order of NT books
 - i. John
 - ii. Matthew
 - iii. Mark
 - iv. Luke
 - v. Paul's Epistles (Hebrews between 2 Corinthians & Galatians)
 - vi. Catholic epistles
 - vii. Acts
 - viii. Revelation

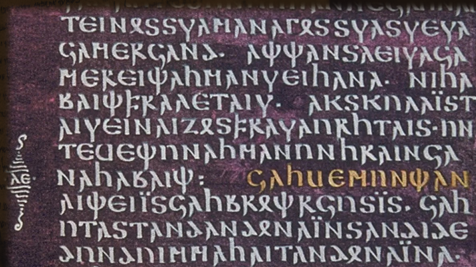


I. OTHER EARLY BIBLE TRANSLATIONS

C. GOTHIC

1. Linguistic Background

- a. Eastern Germanic language of the Goths
- b. Large Arian influence within the Goths

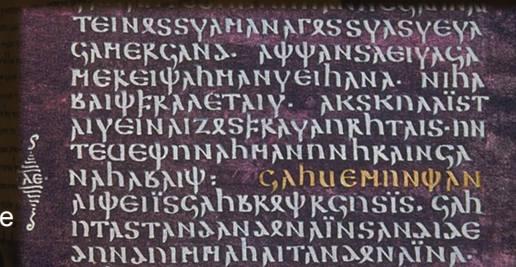


I. OTHER EARLY BIBLE TRANSLATIONS

C. GOTHIC

2. The Gothic Bible

- a. Major influence by Bishop Wulfila (311–383 CE)
- b. Performed by a group of scholars (4th cent?)
- c. One of the earliest documents in any Germanic language
- d. Contains a large part of the NT and some of the OT



II. MEDIEVAL TIMES

A. MEDIEVAL: LATIN WORD FOR "MIDDLE"

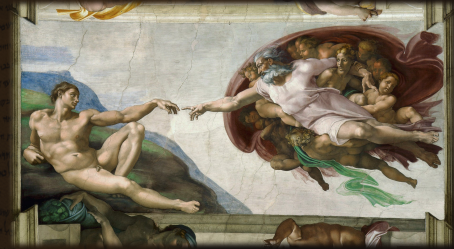
1. Between 450 and 1400s CE
2. Early medieval
 - a. 450s—900s
 - b. Known as the "Dark Ages"
 - c. Time of "intellectual darkness"
3. Late medieval
 - a. 900s—1400s



II. MEDIEVAL TIMES

B. THE "GOLDEN AGES" OF WESTERN SOCIETIES

1. 1400s: They believed they were in a new golden age
 - a. This will become known as the "Renaissance"
2. The first "golden age" was the Greco-Roman world
 - a. 300s BCE (Greece) through the Roman Empire in 410 CE
3. The "middle period" was 450 and 1400s CE
 - a. Then moves into the Reformation era



II. MEDIEVAL TIMES

C. BIBLE PRODUCTION IN THE MIDDLE AGES

1. Most people couldn't read
2. Expensive to make
3. Each copy house/scriptorium could only make about 2 Bibles a year



III. KID CHARLEMAGNE

A. CHARLEMAGNE (CHARLES THE GREAT) 741–814 CE

1. Most well-known of the Frankish kings
 - a. Appointed King in 771 CE
 - b. Coronated as emperor by Pope Leo III on Christmas day, 800 CE
 - c. 7 feet tall in his armor



III. KID CHARLEMAGNE

B. CHARLEMAGNE'S INFLUENCE ON THE VULGATE

1. Helped establish what would become the Holy Roman Empire
 - a. 800-1806 CE
 - b. The empire of Charlemagne
 - i. Known as the Carolingian Empire



III. KID CHARLEMAGNE

B. CHARLEMAGNE'S INFLUENCE ON THE VULGATE

2. The Carolingian Renaissance
 - a. Wants to recover intellectualism for his kingdom
 - b. Encouraged learning/scholarship and the arts to return to former glory
 - c. Revival of learning, language, administration, and theology
 - d. Carolingian monasteries



III. KID CHARLEMAGNE

B. CHARLEMAGNE'S INFLUENCE ON THE VULGATE

3. Wants Latin to be the universal language
 - a. Latin was the language of choice but was in decline in Europe by the 9th century
 - b. Modern European languages began to emerge
 - c. In 789, Charlemagne issued an edict calling for the reform of Latin manuscripts
 - d. Greek began diminishing



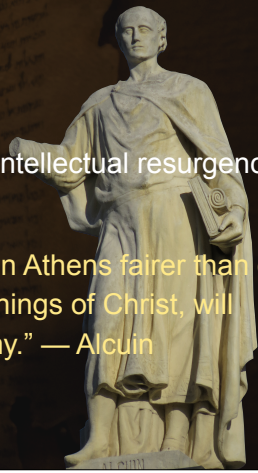
III. KID CHARLEMAGNE

C. CHARLEMAGNE MEETS ALCUIN

1. Alcuin 735—804 CE

- a. Latin instructor from York, England
- b. Shared Charlemagne's affinity for cultural intellectual resurgence

“It may be that a new Athens will arise, and an Athens fairer than of old, for our Athens, ennobled by the teachings of Christ, will surpass the wisdom of the Academy.” — Alcuin



III. KID CHARLEMAGNE

C. CHARLEMAGNE MEETS ALCUIN

2. Recruited by Charlemagne to supervise the intellectual resurgence

- a. Expansion of bishops and churches throughout the empire, and copying Bibles for churches throughout the empire
- b. Helped in areas of church discipline and doctrine
- c. Wrote scholarly commentaries

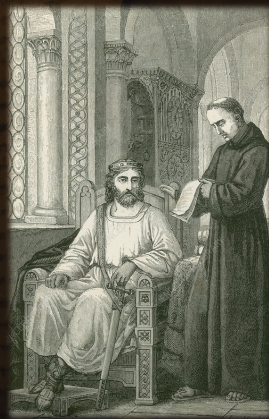


III. KID CHARLEMAGNE

C. CHARLEMAGNE MEETS ALCUIN

3. Is a champion for the Vulgate

- a. The Vulgate was not initially popular
- b. Lack of Apocryphal books slowed its popularity
- c. Believes the Vulgate's grammar is strong



III. KID CHARLEMAGNE

C. CHARLEMAGNE MEETS ALCUIN

4. The Vulgate became the ONLY Bible in the West for over 1,000 years

- a. The word “Bible” (bibliotheca) became the word of choice to refer to the Scriptures



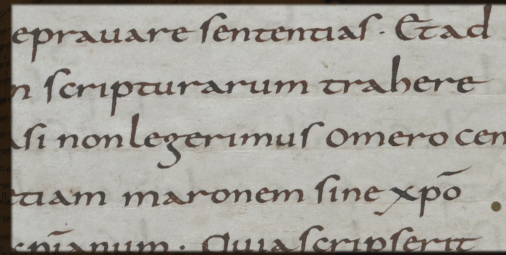
III. KID CHARLEMAGNE

C. CHARLEMAGNE MEETS ALCUIN

5. The Carolingian minuscule:
Alcuin's new handwriting style

- a. Roman capitals with small, rounded letters
- b. Spaces between words, line breaks
- c. Later style was Gothic Blackletter

- i. even used in modern phrases like Ye Olde Shoppe



eprauare sententias. Et ad
n scripturarum trahere
si non legerimus omero cen
tiam maronem sine xpō
spianum. Quia scripsit



Ye Olde Curiosity Shop
SINCE 1899

III. KID CHARLEMAGNE

C. CHARLEMAGNE MEETS ALCUIN

6. The Carolingian minuscule provided an increased use of the Vulgate

- a. More useful for scholars, easier to read for priests, and funded by the Roman Empire
- b. Churches came to love the new Vulgate

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KNOW
HOW WE
GOT OUR

BIBLE



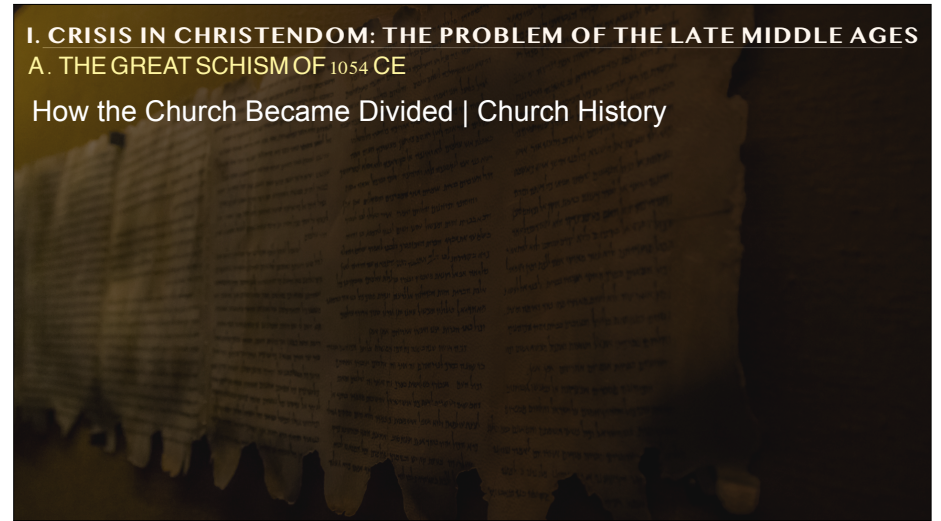
THE START OF THE REFORMATION



I. CRISIS IN CHRISTENDOM: THE PROBLEM OF THE LATE MIDDLE AGES

A. THE GREAT SCHISM OF 1054 CE

How the Church Became Divided | Church History



CHURCH HISTORY

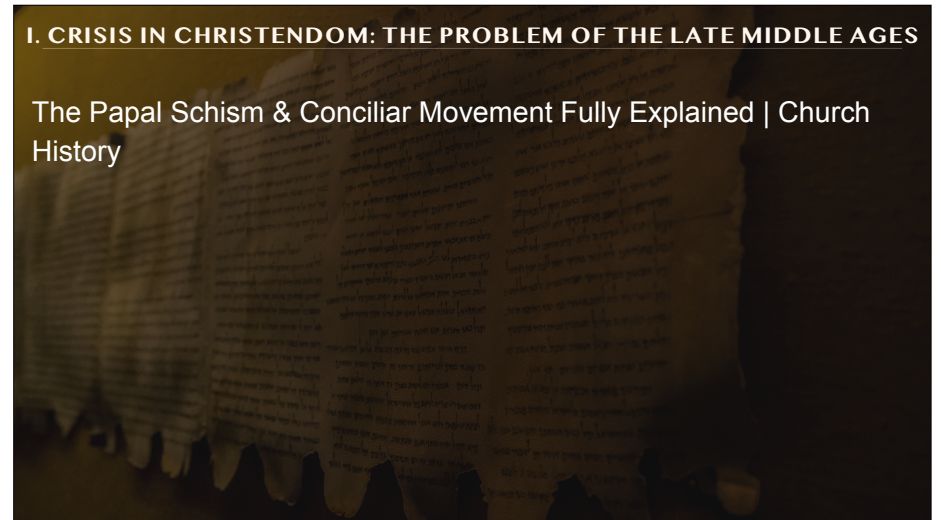
How the Church Divided into
East & West

LIKE & SUBSCRIBE



I. CRISIS IN CHRISTENDOM: THE PROBLEM OF THE LATE MIDDLE AGES

The Papal Schism & Conciliar Movement Fully Explained | Church History



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The Papal Schism & Conciliar

Movement

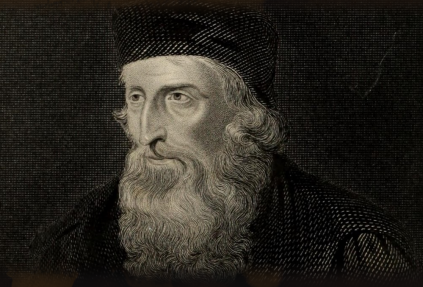
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II. WYCLIFFE

A. JOHN WYCLIFFE (1330—1384 CE)


1. Known as the “Morningstar of the Reformation”
 - a. Because of his progressive views on the authority of scripture and denial of papal authority
2. Alternate spellings
 - a. Wycliffe
 - b. Wyclif
 - c. Wickliffe



II. WYCLIFFE

A. JOHN WYCLIFFE (1330—1384 CE)

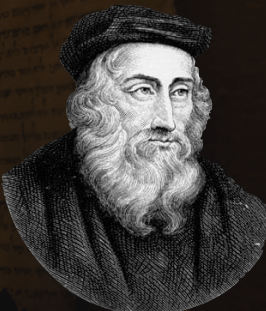
3. Ordained priest, called to be a professor/ Bible teacher
 - a. Wanted to minister to students
4. Oxford-trained
 - a. 1351 Moves to Oxford and begins studies
 - b. 1372/73 Earns doctorate
 - c. Oxford was founded in 1096 and is an offshoot of the University of Paris



II. WYCLIFFE

A. JOHN WYCLIFFE (1330—1384 CE)

5. Theological influence
 - a. Held to Augustinian perspectives on predestination and the sacraments
 - b. Believes he’s living in the “last days”



II. WYCLIFFE

A. JOHN WYCLIFFE (1330—1384 CE)

6. The Black Death (bubonic plague)

- a. 14th cent CE (1346—1353)
- b. Killed more than $\frac{1}{3}$ of Europe (25 million people)



II. WYCLIFFE

B. WYCLIFFE'S CRITIQUE OF THE CHURCH

1. Had significant issues with the authority and wealth of the RCC
 - a. Criticized the amount of property the church had acquired
 - b. Critique of feudalism and church/governmental top-down control
 - c. Called for the church to give away their wealth to the poor and live on faith



II. WYCLIFFE

B. WYCLIFFE'S CRITIQUE OF THE CHURCH

“Those who sit in St. Peter’s chair should be, like the apostle, without silver or gold....the ‘Bible papacy’ consistent in a poor and humble life, spent in the service of the church, setting before God’s people an example of Christian goodness. The pope should be the shepherd of the flock and the preach who brings men to Christ.”

— Shelly, Church History in Plain Language (p. 226)

II. WYCLIFFE

B. WYCLIFFE'S CRITIQUE OF THE CHURCH

2. Challenged the top-down structure of the RCC
 - a. Argued that every person holds an equal place in God’s eyes
 - b. A “pre-Luther” priesthood of all believers theology

II. WYCLIFFE

C. WYCLIFFE'S MAJOR TROUBLE WITH THE RCC

1. The Eucharist
 - a. Thomas Aquinas' (1225-1274) theological influence on transubstantiation
 - b. Wycliffe denied a substantial change in the elements
2. Politics and the RCC Civil Authority
 - a. Archbishop of Canterbury charges Wycliffe with "seditious preaching"
 - b. 1376, Wycliffe's book "On Civil Leadership"

II. WYCLIFFE

D. WYCLIFFE CONDEMNED

1. 1377 Pope Gregory VI condemned Wycliffe's teachings
2. Wycliffe is seen as schismatic and dividing the church
 - a. Exiled to Lutterworth
 - b. Could no longer teach students
 - c. Worked as a parish priest
3. Continues to write against the RCC
 - a. 1378 "On the Church"
 - b. 1379 "On the Eucharist"



II. WYCLIFFE

E. WYCLIFFE'S DEATH (1384 CE)

1. Has a stroke in the middle of performing the Mass
2. 43 years after his death (1428) he was proclaimed as dangerous
 - a. Pope Martin V ordered his remains to be dug up, burned to powder, and thrown into a river



II. WYCLIFFE

F. WYCLIFFE'S CALL FOR A VERNACULAR BIBLE (IN MIDDLE ENGLISH)

1. Early developments of the English language
 - a. Anglo-Saxon Bibles had already been produced (centuries earlier)
 - b. Middle English
 - i. Spoken from 1066—1500

[The Canterbury Tales](#)

Thanne longen folk to goon on pilgrimages,

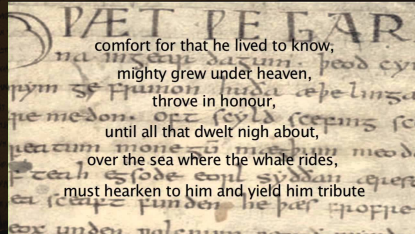
Then folk long to go on pilgrimages,

II. WYCLIFFE

F. WYCLIFFE'S CALL FOR A VERNACULAR BIBLE (IN MIDDLE ENGLISH)

1. Early developments of the English language
 - c. Adapted/transitioned from Old English

Example: Old English: Beowulf



II. WYCLIFFE

F. WYCLIFFE'S CALL FOR A VERNACULAR BIBLE (IN MIDDLE ENGLISH)

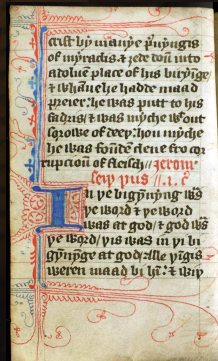
2. Wycliffe wanted the OT and NT to be made available for the English of the day
 - a. Motivated by his objection to having an absolute authority structure of the RCC



II. WYCLIFFE

F. WYCLIFFE'S CALL FOR A VERNACULAR BIBLE (IN MIDDLE ENGLISH)

3. Objections to a vernacular Bible (from the RCC)
 - a. A common-tongue translation was considered dangerous
 - b. Accessible English Bibles could allow for misinterpretation, disunity
 - c. To give away interpretation is a big piece of power
 - d. English was not a suitable language to express scripture's sublime truth



II. WYCLIFFE

F. WYCLIFFE'S CALL FOR A VERNACULAR BIBLE (IN MIDDLE ENGLISH)

4. Wycliffe began translating from Latin to Middle English
 - a. "I would rather have a godly layman read the scripture with the help of the Spirit, than a carnal bishop"
 - b. Translated from the Vulgate (not Hebrew/Greek)



II. WYCLIFFE

F. WYCLIFFE'S CALL FOR A VERNACULAR BIBLE (IN MIDDLE ENGLISH)

5. Two Wycliffe editions

- a. 1382 (prior to his death)
- b. 1388 (after his death)
- c. About 180-300 manuscripts of all/part of Wycliffe's Bible survive today



II. WYCLIFFE

F. WYCLIFFE'S CALL FOR A VERNACULAR BIBLE (IN MIDDLE ENGLISH)

6. Wycliffe's ideas take root in the "Lollards"



III. THE LOLLARDS

A. FOLLOWERS OF WYCLIFFE

1. Little is known about this group
2. Not university trained
 - a. Literally means "nonsense" or "mumblers"
 - b. Had no central churches, doctrines, or confession
 - c. Focused on Bible reading groups and individual piety



III. THE LOLLARDS

A. FOLLOWERS OF WYCLIFFE

3. Key ideas
 - a. "We need to teach the Bible in English"
 - b. "We need to teach people to Read"
 - c. "Don't trust authorities"



III. THE LOLLARDS

B. COPIED OUT WYCLIFFE'S TRANSLATIONS IN ENGLISH AND TAUGHT PEOPLE THE BIBLE

1. Lay literacy: common people teaching their friends how to read the Bible



III. THE LOLLARDS

C. CONDEMNED BY THE RCC

1. Archbishop of Canterbury in 1408-09 condemned translations
 - a. "Henceforth, no one may translate any text of Holy Scripture into English, or other language on his own authority...and that no book, pamphlet, or tract of this kind be read, whether composed recently in the time of said John Wycliffe, or since, or that may be composed in the future, in part in whole, publicly or privately, under the pain of the greater excommunication, until the translation itself shall have been approved."
2. The Lollard movement is illegal, driven underground
 - a. They experience persecution

III. THE LOLLARDS

D. OLDCASTLE'S REVOLT (1414)

1. Layperson (Lollard)
 - a. Arrested/charged with "Lollardry"
 - b. Imprisoned (to death) but escapes
 - c. Calls for nationwide Lollardry Rebellion



III. THE LOLLARDS


E. LOLLARDS ON THE DECLINE

1. By the 1500s the "movement" (practice) began to diminish



IV. MODERN-DAY WYCLIFFE BIBLE TRANSLATORS

WHY BIBLE TRANSLATION IS SO IMPORTANT (5 MINS) - WYCLIFFE BIBLE TRANSLATORS



1 in 5 people



KNOW
HOW WE
GOT OUR
BIBLE

I. HUMANISM

A. CURRENT CONCEPT OF "HUMANISM"

1. Non-religious, secular, non-theistic view of the world centered on human agency
 - a. Reliance on science and reason rather than spiritual revelation from a supernatural source to understand the world

I. HUMANISM

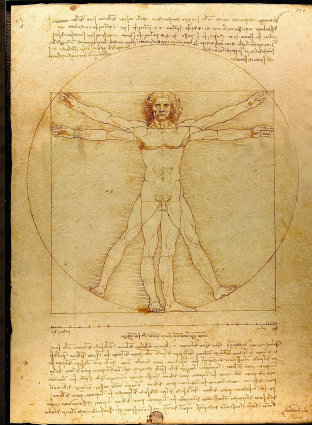
A. CURRENT CONCEPT OF "HUMANISM"



I. HUMANISM

B. HUMANISM IN THE RENAISSANCE

1. A worldview that centered on the nature and importance of humanity
 - a. Return to the original sources and reintroduce into culture
 - b. Renaissance = “rebirth”



I. HUMANISM

B. HUMANISM IN THE RENAISSANCE

2. Movement that started out of Italy (Florence)
 - a. An educational approach to learning and culture
 - b. Focuses on the “humanities”
 - c. Emphasizes the wide range of knowledge and skills



I. HUMANISM

B. HUMANISM IN THE RENAISSANCE

3. Values of Humanism
 - a. Desire for classical antiquity
 - b. United effort to support works
 - c. Starts with scholars, artists, and writers
4. A response to the Black Death in Europe?
 - a. The hope of moving past the horror of the plague and developing beauty

I. HUMANISM

C. AD FONTES

1. “To the source/fountain”
 - a. Looking back to the source of greatness and trying to bring this forward
 - b. Developed an interest in Aristotle and Cicero



II. THE PRINTING PRESS

A. JOHANNES GUTENBERG (1396—1468)

1. German
2. Attended a monastic school as a young child



II. THE PRINTING PRESS

B. PRINTING WITH MOVEABLE TYPE

1. 1450



II. THE PRINTING PRESS

C. THE GUTENBERG BIBLE

1. First massive work
2. An edition of the Vulgate
 - a. 158-180 copies were printed
3. 49 known copies exist today
 - a. Only 21 are complete



II. THE PRINTING PRESS

D. IMPACT

1. Duplicate books in large numbers at a fraction of the cost
2. More people have access to books
3. Literacy rates began to grow



III. DESIDERIUS ERASMUS: ERASMUS OF ROTTERDAM (1466-1536)

A. LIFE

1. The “prince of the humanists”
2. Roman Catholic priest
3. Father a priest, mother a Dutch woman
 - a. Both parents died of the bubonic plague (1483)



III. DESIDERIUS ERASMUS: ERASMUS OF ROTTERDAM (1466-1536)

B. EDUCATION AND SCHOLARLY WORK

1. Very bright, fast learner, attends University of Paris



III. DESIDERIUS ERASMUS: ERASMUS OF ROTTERDAM (1466-1536)

C. LORENZO VALLA'S INFLUENCE

1. An Italian humanist
2. Studied the Vulgate
 - a. The manuscripts he found circulating had many variants from what he found in Jerome's commentaries
 - b. Valla produced an updated Vulgate



III. DESIDERIUS ERASMUS: ERASMUS OF ROTTERDAM (1466-1536)

C. LORENZO VALLA'S INFLUENCE

3. Lorenzo Valla's notes
 - a. Erasmus finds these one summer (1504)
 - b. Valla was convinced Jerome's Vulgate was deficient
4. Teaching at Cambridge University
5. Worked to recover lost texts
 - a. Bible
 - b. Church Fathers



III. DESIDERIUS ERASMUS: ERASMUS OF ROTTERDAM (1466-1536)

D. ERASMUS AND THE VULGATE

1. Thought the Vulgate was a poor translation
 - a. Jerome's Latin lacked refinement and polish
2. Erasmus hoped to produce a polyglot of the Greek/Latin text
 - a. Erasmus would improve the Latin translation



III. DESIDERIUS ERASMUS: ERASMUS OF ROTTERDAM (1466-1536)

E. ERASMUS TRAVELS TO BASEL (SWITZERLAND) 1514

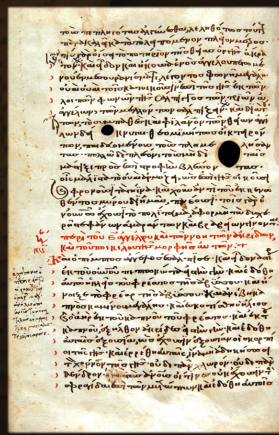
1. Only had seven manuscripts of the Byzantine texts
 - a. All dated from the 12th cent or later
 - b. Erasmus knew the difficulty of transmission and translation
2. Gospels and Epistles
 - a. Had different versions to compare



III. DESIDERIUS ERASMUS: ERASMUS OF ROTTERDAM (1466-1536)

E. ERASMUS TRAVELS TO BASEL (SWITZERLAND) 1514

3. Revelation
 - a. Only had one copy, was missing the final page
 - b. Erasmus provided a back-translation
 - c. Textual variant created Rev 22:19



III. DESIDERIUS ERASMUS: ERASMUS OF ROTTERDAM (1466-1536)

E. ERASMUS TRAVELS TO BASEL (SWITZERLAND) 1514

ESV I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, 19 and if anyone takes away from the words of the book of this prophecy, God will take away his share in the **tree of life** and in the holy city, which are described in this book.

KJV For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the **book of life**, and out of the holy city, and from the things which are written in this book.

III. DESIDERIUS ERASMUS: ERASMUS OF ROTTERDAM (1466-1536)

F. 1516 NEW TESTAMENT (NOVUM TESTAMENTUM)

1. First ever printed Greek NT
 - a. Diglot with Greek and Latin
 - b. Went through five editions over the next twenty years
 - c. 1522 edition (3rd) was the basis for William Tyndale's English translation of the NT (1526)



III. DESIDERIUS ERASMUS: ERASMUS OF ROTTERDAM (1466-1536)

F. 1516 NEW TESTAMENT (NOVUM TESTAMENTUM)

2. Papal approval for publishing
 - a. Erasmus didn't have papal approval
 - b. Francisco Ximenez de Cisneros (1436-1517)
 - c. Erasmus dedicated his work to Pope Leo X

III. DESIDERIUS ERASMUS: ERASMUS OF ROTTERDAM (1466-1536)

G. ERASMUS' NOVUM TESTAMENTUM INFLUENCE ON OTHER PROTESTANT TRANSLATIONS

1. Becomes known as the Textus Receptus
 - a. Latin for "received text"
 - b. Term comes from a 1633 publisher's preface to a later edition
 - c. Other scholarly influences for the TR are Robert Estienne (Stephanus) and Theodore Beza

*lumus videri) ut investigandi labor ab-
sit, utilissime dividimus. Textum er-
go habes, nunc ab omnibus receptum:
in quo nihil immutatum aut corru-
ptum damus. Qui, cum lapides ac*

III. DESIDERIUS ERASMUS: ERASMUS OF ROTTERDAM (1466-1536)

G. ERASMUS' NOVUM TESTAMENTUM INFLUENCE ON OTHER PROTESTANT TRANSLATIONS

2. Is the Greek basis for
 - a. The KJV (NKJV)
 - b. William Tyndale's NT
 - c. The Coverdale Bible
 - d. The Matthew Bible
 - e. The Great Bible
 - f. The Geneva Bible
 - g. The Bishop's Bible
 - h. The original German Luther Bible
 - i. The Spanish Reina Valera
 - j. The Czech Bible of Kralice
 - k. The Portuguese Almeida Recebida
 - l. The Dutch Statenvertaling

III. DESIDERIUS ERASMUS: ERASMUS OF ROTTERDAM (1466-1536)

H. OTHER THEOLOGICAL POSITIONS

1. Erasmus beefs with Luther
 - a. Erasmus *On Free Will* (1524)
 - b. Luther *On the Bondage of the Will* (1525)
2. Sacraments
 - a. Affirmed his beliefs of the Eucharist (transubstantiation)



IV. MARTIN LUTHER

A. EARLY LIFE

1. Lived in Saxony
 - a. Raised in a middle-class family
 - b. Father owns 60% interest in a copper mine
2. Education
 - a. Went to Grammar school near home and learned Latin
 - b. University of Erfurt
 - c. University of Wittenberg



IV. MARTIN LUTHER

B. LIFE AS A MONK

1. The thunderstorm that changed his life (July of 1505)
 - a. Contemplating law school
 - b. He and friends are caught in an electric storm while on a journey
 - c. Prayed prayer to St. Ann



IV. MARTIN LUTHER

B. LIFE AS A MONK

2. Augustinian monk
 - a. Entered monastery as a novice
 - b. 1507, becomes ordained as priest



IV. MARTIN LUTHER

B. LIFE AS A MONK

3. Journey to Rome (1510)

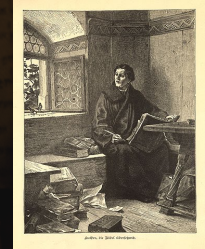
- a. Encouraged to leave Germany and see Rome
- b. Rome was traumatic for Luther
- c. Returned to Germany



IV. MARTIN LUTHER

C. DISCOVERY: SALVATION BY FAITH ALONE, NOT GOOD WORKS

1. Working on a lecture on Psalms/Romans, Luther kept coming back to Romans, quoting Habakkuk, “The Righteous one will live by faith.”
 - a. By 1516-17 he has a firm grasp on the nature of salvation by grace alone



IV. MARTIN LUTHER

D. NINETY-FIVE THESES

1. “Disputation on the Power and Efficacy of Indulgences”

- a. Luther’s opposition to what he saw as the RCC’s abuse and corruption
- b. Selling plenary indulgences to reduce the temporal punishment of purgatory
- c. Luther argued that repentance required inward repentance, not an external sacramental confession

IV. MARTIN LUTHER

D. NINETY-FIVE THESES

2. Nailed to Wittenberg door on October 31, 1517



IV. MARTIN LUTHER

E. DIET OF WORMS (1521)

1. Authorities are sent to debate with Luther
2. Called to go to Worms in 1521, but is only about 2-months into the agenda
 - a. Cardinals, Bishops, and princes of Germany are called to be there
 - b. Luther was asked to rescind his writings (by Charles V)
3. Upon return, he's protected
 - a. Kidnapped and sent to Wartburg Castle for 18-months

IV. MARTIN LUTHER

F. LUTHER'S BIBLE

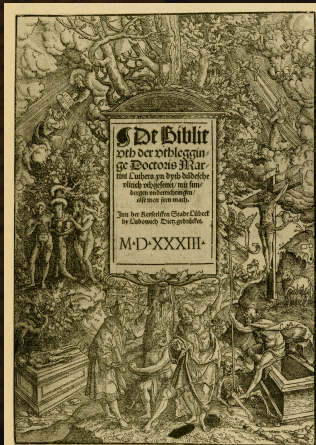
1. Wrestless while in hiding

Longing to do something, he used Erasmus' 1516 NT to translate the Bible into German
2. Translation technique
 - a. Utilized other translators
 - b. Went to pubs to get the everyday idiom of the people
3. Luther's Bible unified Germany
 - a. Other German translations: c. 1460, at least 18 complete German translations existed

IV. MARTIN LUTHER

F. LUTHER'S BIBLE

4. NT Published in 1522
 - a. Complete Bible (with Apocrypha) in 1534
 - b. Subsequent editions were released until 1545



IV. MARTIN LUTHER

F. LUTHER'S BIBLE

5. Canonicity issues: Struggled with four books
 - a. Hebrews
 - i. Written by an excellent man of learning (but it's not Paul)
 - b. James
 - i. "An epistle of straw" that contradicts Paul on justification by faith
 - c. Jude
 - i. A "superfluous document that's an abstract of 2 Peter"
 - d. Revelation
 - i. "Lacks everything that I hold as apostolic or prophetic"
 - ii. "Revelation should be revealing"

IV. MARTIN LUTHER

F. LUTHER'S BIBLE

6. Other theological decisions

a. Apocrypha included

b. Faith alone in Romans 3:28

i. *ESV: For we hold that one is justified by faith [alone] apart from works of the law.*



IV. MARTIN LUTHER

G. LUTHER'S SOLA SCRIPTURA

1. Bible as the sole authority

a. Final authority in doctrine and practice



QUARTERLY
BUSINESS MTG.

2:00 pm



KNOW
HOW WE
GOT OUR

BIBLE



GRACE
 Godly Response to Abuse
 in the Christian Environment

**SAFEGUARDING
 TRAINING**

GRACE Safeguarding Training

November 4 9:00 am - 1:00 pm | Sanctuary
 2401 Shady Willow Lane, Brentwood, CA, USA

I. HENRY THE VIIITH (WIVES) I AM, I AM

BILLY JOEL
 WE DIDN'T START THE FIRE
 -B. Joel- (4:29)

DISP 000297
 CSK 73021

Produced by
 Mick Jones and
 Billy Joel

Taken from the
 Columbia release
 Storm Front
 44 360

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DEMONSTRATION
 -NOT FOR SALE

Richard Nixon Back Again, Moon-
 shot, Woodstock, Watergate, Punk
 Rock, Begin, Reagan, Palestine,
 Terror On The Airline, Ayatollah's
 in Iran, Russians in Afghanistan
 Wheel of Fortune, Sally Ride,
 Heavy Metal, Suicide, Foreign
 Debts, Homeless Vets, Aids, Crack,
 Bernie Goezt, Hypodermics on the

I. HENRY THE VIIITH (WIVES) I AM, I AM

A. HENRY VII (1457—1509)

1. Ruled from 1485—1509
2. First of the Tudor dynasty
 - a. Took the crown from Richard III

I. HENRY THE VIIITH (WIVES) I AM, I AM

B. HENRY VIII (1491—1547)

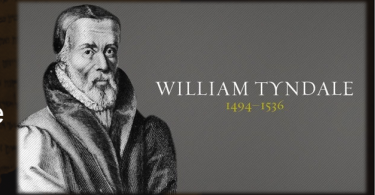
1. Ruled from 1509—1547
2. Theologically, anti-Luther/Reformation
 - a. Wrote against Luther for being a heretic/schismatic
 - b. The pope declared Henry VIII to be a defender of the faith
 - c. He is a major hurdle for Protestantism to take root in England
3. Obsessed with producing a male heir
 - a. Goal of kings: produce lots of heirs
 - b. Henry cannot produce a male offspring
 - c. Has a series of births, many stillborns or early infant deaths)



II. WILLIAM TYNDALE (1494–1536)

A. EARLY LIFE

1. Gloucestershire, England
 - a. Little is known about his early life
2. Education
 - a. Studied Greek at Oxford and Cambridge
 - b. Fluency in eight languages
3. Tyndale and Protestantism
 - a. Embraced the Protestant perspective
 - b. Not a pastor/priest/church leader



II. WILLIAM TYNDALE (1494–1536)

B. EARLY TRANSLATION PURSUIT

1. 1522, arrives in London
 - a. The church/crown were hostile to the Reformation
 - b. The church/crown embraced humanism
2. Tyndale becomes a chaplain and tutor for a wealthy family
 - a. Encounter with a priest who challenged Tyndale's interpretation of scripture
 - b. Tyndale: "If God spares my life, I will cause a boy that driveth the plow to know more of the scripture than you do!"



II. WILLIAM TYNDALE (1494–1536)

B. EARLY TRANSLATION PURSUIT

3. Tyndale seeks permission from Tunstall
 - a. Tunstall was the London bishop, heard the request but denied it
 - b. Tunstall warned Tyndale of pursuing this request further
 - c. Tyndale left England
 - d. At some point, Tyndale is influenced by the theology of Luther (sola fide, etc).



II. WILLIAM TYNDALE (1494–1536)

C. TYNDALE WORKS ON HIS NT

1. In 1525 he completed the NT and a publisher in Cologne, Germany was set to print

- a. Goal was to smuggle Bibles back into England
- b. Eve of printing, Catholic officials discover
- c. Incomplete printing, transport blocks of type-set, find another printer



II. WILLIAM TYNDALE (1494–1536)

C. TYNDALE WORKS ON HIS NT

2. Fled to Worms

- a. Has to redo work
- b. 1526 he published official NT
- c. Makes 6,000 copies
- d. The danger of port inspectors
- e. Sold on the blackmarket



II. WILLIAM TYNDALE (1494–1536)

D. TYNDALE'S LIFE'S WORKING CONDITIONS

1. A shipwreck and loss of manuscripts
2. Police raids on his printer
3. Secret agents after him
4. Betrayal by friends
5. Massive burnings of his Bible
 - a. Bonfire outside of St. Paul's Church



II. WILLIAM TYNDALE (1494–1536)

E. INFLUENCE OF TYNDALE'S BIBLE

1. People demand it
 - a. Very popular
2. His translation
 - a. Full NT
 - b. Partial OT, but most of that doesn't survive



II. WILLIAM TYNDALE (1494–1536)

F. TYNDALE'S DEATH

1. Arrested by RCC officials at Vilvorde (near Brussels) in 1535
 - a. Tried by a church-court for heresy and being a schismatic
 - b. Strangled and burnt in 1536



II. WILLIAM TYNDALE (1494–1536)

F. TYNDALE'S DEATH

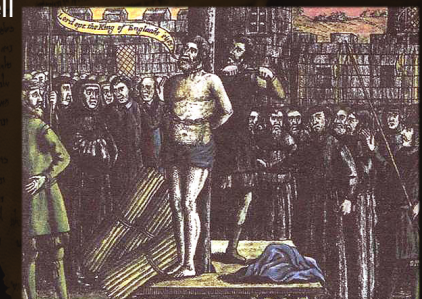
2. Death by burning
 - a. Burn heretics so no one would find the grave
 - b. Would remove shoes
 - c. Had a rope around neck



II. WILLIAM TYNDALE (1494–1536)

F. TYNDALE'S DEATH

3. Last words: "Lord, open the king of England's eyes."
 - a. The gag is removed to allow for final confession
 - b. Burning gives a foretaste of hell



II. WILLIAM TYNDALE (1494–1536)

F. TYNDALE'S DEATH

4. Tyndale's letter from prison

I believe, most excellent Sir, that you are not unacquainted with the decision reached concerning me. On which account, I beseech your lordship, even by the Lord Jesus, that if I am to pass the winter here, to urge upon the lord commissary, if he will deign, to send me from my goods in his keeping a warmer cap, for I suffer greatly from cold in the head, being troubled with a continual catarrh, which is aggravated in this prison vault. A warmer coat also, for that which I have is very thin. Also cloth for repairing my leggings. My overcoat is worn out; the shirts also are worn out. He has a woollen shirt of mine, if he will please send it. I have also with him leggings of heavier cloth for overwear. He likewise has warmer nightcaps: I also ask for leave to use a lamp in the evening, for it is tiresome to sit alone in the dark. But above all, I beg and entreat your clemency earnestly to intercede with the lord commissary, that he would deign to allow me the use of my Hebrew Bible, Hebrew Grammar, and Hebrew Lexicon, and that I might employ my time with that study. Thus likewise may you obtain what you most desire, saving that it further the salvation of your soul. But if, before the end of winter, a different decision be reached concerning me, I shall be patient, and submit to the will of God to the glory of the grace of Jesus Christ my Lord, whose spirit may ever direct your heart. Amen. — W. Tyndale

II. WILLIAM TYNDALE (1494–1536)

G. OTHER THEOLOGICAL WORKS (WROTE THEOLOGICAL TREATISES)

1. OT Commentaries
2. NT Expositions
(1 John & Matt 5—7)
3. Justification by faith
4. Speculations on the afterlife



II. WILLIAM TYNDALE (1494–1536)

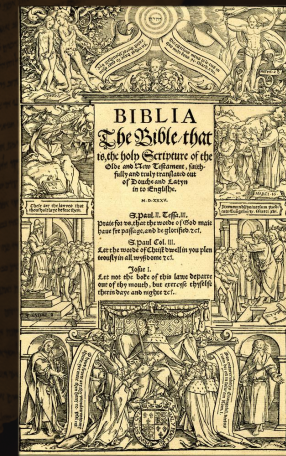
H. INFLUENCE ON ENGLISH BIBLES

1. Tyndale was a master of translating Greek/Hebrew idioms into good English
 - a. 85—90% of what Tyndale translated is still in our Bible
 - b. KJV or Modern translations
2. Created/introduced new English words
 - a. Atonement
 - b. Passover, the apple of my eye, fisherman, seashore, scapegoat

III. OTHER EARLY ENGLISH BIBLES

A. THE COVERDALE BIBLE (1535)

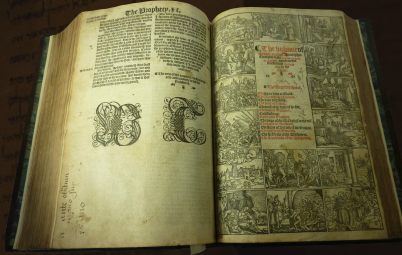
1. Miles Coverdale
2. Tyndale's student who completes Tyndale's OT translation
 - a. Didn't know biblical languages, translated from other resources
3. C.S. Lewis on Coverdale
 - a. "He's a rowing boat among battleships"



III. OTHER EARLY ENGLISH BIBLES

B. THE MATTHEW BIBLE (1537)

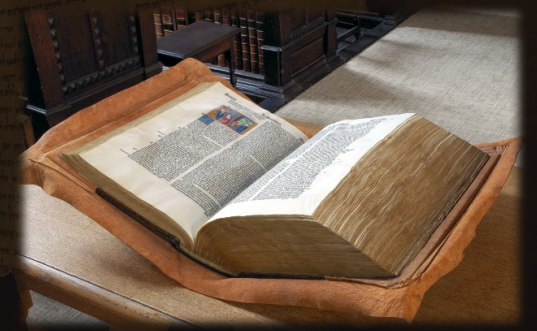
1. John Rogers
 - a. RCC Priest who became Protestant
2. Published a combined edition of Tyndale and Coverdale
 - a. Printed under the name "Thomas Matthew" to avoid associating with Tyndale
3. Rogers convinces Thomas Cranmer
 - a. Cranmer gets approval from King Henry VIII
 - b. 1500 copies printed, bishops were encouraged to provide for their churches



III. OTHER EARLY ENGLISH BIBLES

C. THE GREAT BIBLE (1539)

1. A revision of the Matthew Bible
2. Endorsed and overseen by the church and crown



III. OTHER EARLY ENGLISH BIBLES

D. THE GENEVA BIBLE (1560)

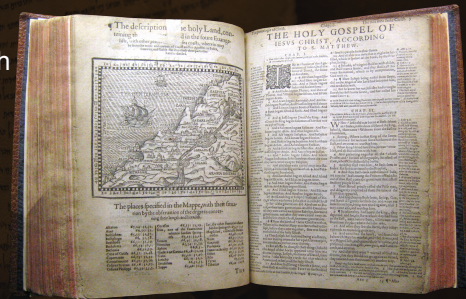
1. Produced outside of England
 - a. Influence of John Calvin
2. Study notes
 - a. First Bible to introduce study notes
3. Undermining translation decisions
 - a. Exodus 1:10 exonerates the Hebrew midwives for disobeying Pharaoh
 - b. 1599 edition, notes are revised to take clearer aim at Roman Catholic theology
 - c. Translation principles for the KJV: "no marginal notes at all to be affixed, but only for the explanation of Hebrew or Greek words."



III. OTHER EARLY ENGLISH BIBLES

D. THE GENEVA BIBLE (1560)

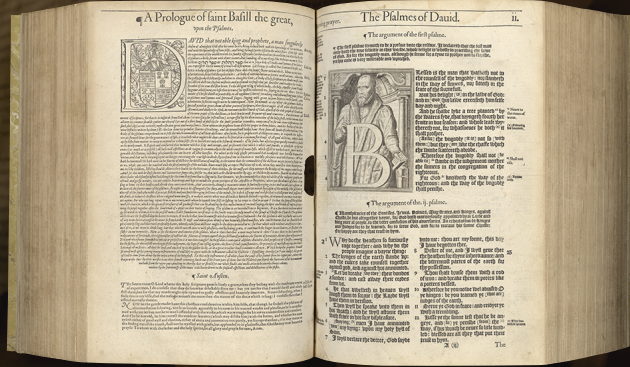
4. 1560 edition specialties
 - a. First English translation to use verse numbers
 - b. Used italics to represent English words not found in the Gk/Heb
5. Influence of the Geneva
 - a. Shakespeare, John Bunyan, & the "New World" pilgrims
 - b. The version quoted in the preface to the 1611 KJV



III. OTHER EARLY ENGLISH BIBLES

E. THE BISHOP'S BIBLE (1568)

1. The crown's failed attempt to displace the Geneva

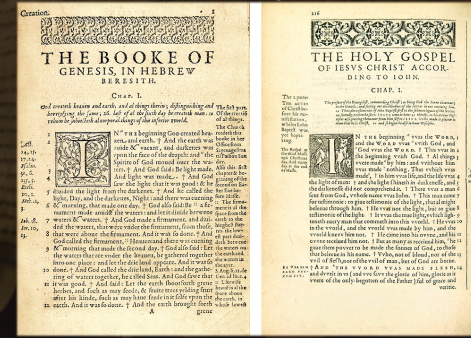


III. OTHER EARLY ENGLISH BIBLES

F. DOUAY-RHEIMS BIBLE (1582 NT, 1609 /10 OT)

1. The RCC alternative to the Protestant translations

a. An English translation of the Vulgate



III. OTHER EARLY ENGLISH BIBLES

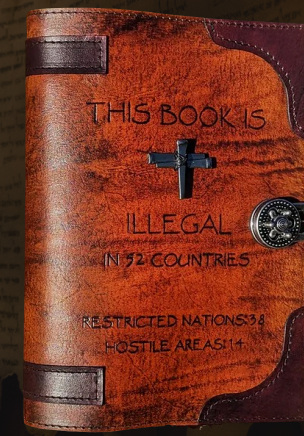
G. ENGLISH TRANSLATIONS PRIOR TO THE 1611 KJV

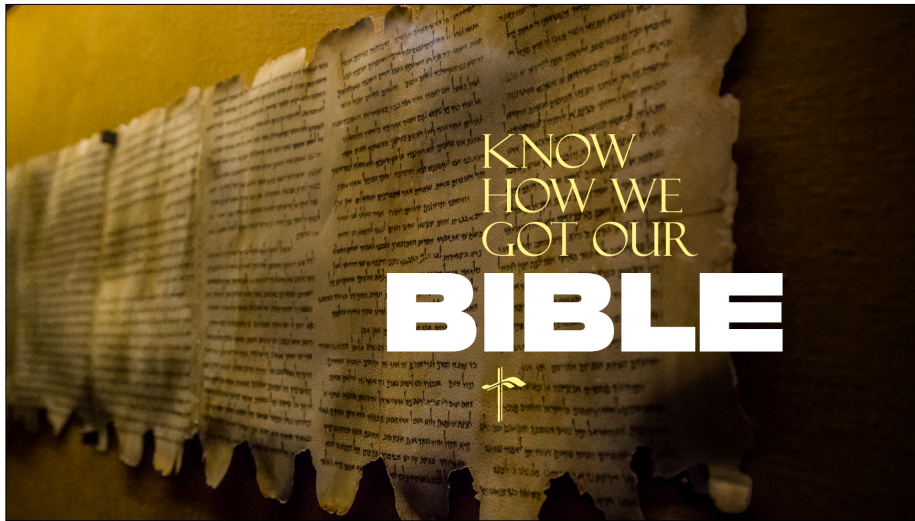
1. Numerous English translations

a. Variety of qualities

IV. SMUGGLER'S RUN: MOVING BIBLES TODAY

A. BIBLES IN MODERN-DAY HOSTILE KINGDOMS






I. ALL PURITANS ARE PROTESTANT, BUT NOT ALL PROTESTANTS ARE PURITANS

A. THE ENGLISH CROWN


1. Henry VIII > Edward
2. Mary Tudor (Bloody Mary)
 - a. Anti-Protestant
 - b. Many people (clergy and laity) fled/exiled for about 5 years
3. Elizabeth I
 - a. Tried to find balance between Protestantism and Catholicism

Three small portraits of English monarchs are arranged horizontally. From left to right: Henry VIII in a gold and red robe, Mary Tudor in a dark dress, and Elizabeth I in a highly ornate, jeweled dress.

I. ALL PURITANS ARE PROTESTANT, BUT NOT ALL PROTESTANTS ARE PURITANS

A. THE ENGLISH CROWN

4. Exiles returned, many unhappy with the blending
 - a. "Worship is too catholic"
 - b. Concern was that outsiders wouldn't be able to tell the difference between the Protestants and Catholics

A photograph of a church service. A large group of people, including a priest in a yellow and white vestment, are standing in a line on a red carpet. The background shows a church interior with a stained glass window.

I. ALL PURITANS ARE PROTESTANTS, BUT NOT ALL PROTESTANTS ARE PURITANS

B. DIFFERENCES BETWEEN GROUPS

1. Puritans

- a. Wanted a clear distinction between the RCC and the Church of England

2. Anglicans

- a. We're okay keeping the traditions of worship
- b. Mainly used the Bishop's Bible



I. ALL PURITANS ARE PROTESTANTS, BUT NOT ALL PROTESTANTS ARE PURITANS

C. KING JAMES VI / I (1603)

1. Scottish

- a. Well-educated from an early age
- b. Mother died when an infant, raised by the state and tutored at a high level
- c. James VI in Scotland

2. Wanted to unify the Protestant groups

- a. Is Protestant but doesn't embrace all elements of the Puritans



I. ALL PURITANS ARE PROTESTANTS, BUT NOT ALL PROTESTANTS ARE PURITANS

C. KING JAMES VI / I (1603)

- 3. 1,000 Puritan pastors signed a petition requesting change around the time of his coronation (1604)

- a. The Hampton Court Conference
- b. Hears both sides

4. Unifying proposal

- a. A Puritan who suggests a new translation to unify
- b. James agrees
- c. There wasn't a ban on the other Bibles



II. THE TRANSLATION PROCESS OF THE KJV

A. TRANSLATED OVER 7 YEARS BY FIFTY-FOUR SCHOLARS

1. Men from Westminster, Cambridge, and Oxford

- a. Divided into small groups

II. THE TRANSLATION PROCESS OF THE KJV

A. TRANSLATED OVER 7 YEARS BY FIFTY-FOUR SCHOLARS

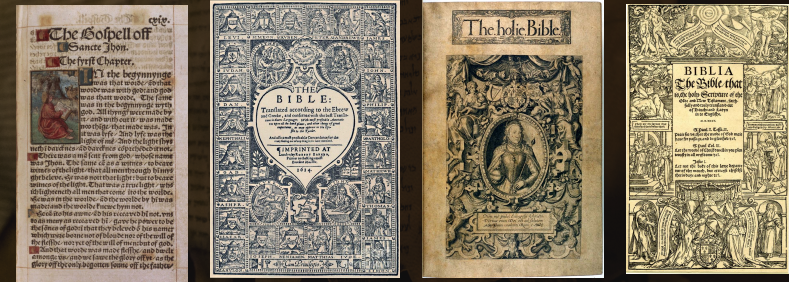
2. Lack of continuity creates inconsistencies

- a. Matt 5:21 *Ye have heard that it was said of them of old time, Thou shalt not kill* [φονεῖω]; *and whosoever shall kill shall be in danger of the judgment*
- b. Matt 19:18 *He saith unto him, Which? Jesus said, Thou shalt do no murder* [φονεῖω], *Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness*

II. THE TRANSLATION PROCESS OF THE KJV

B. USE THE BISHOP'S BIBLE AS THE FOUNDATIONAL TEXT

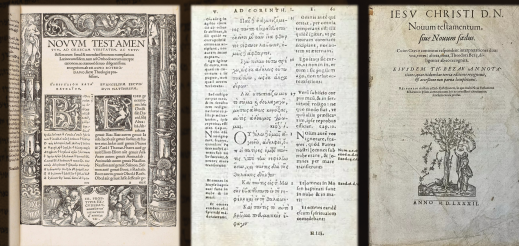
1. Also consulted other known English translations
 - a. Tyndale, Geneva, etc.



II. THE TRANSLATION PROCESS OF THE KJV

C. USING GREEK SOURCES

1. Didn't use Greek manuscripts
 - a. Used Greek printed editions
 - b. Erasmus' 3rd Greek NT
 - c. Stephanus (1551)
 - d. Beza (1598)



II. THE TRANSLATION PROCESS OF THE KJV

C. USING GREEK SOURCES

2. The "Textus Receptus"
 - a. The Greek edition that represents the Greek of the KJV
 - b. Note: Not "the Greek text" that was USED for the translation of the KJV, but was a Greek edition created after the fact to represent the Greek of the KJV
 - c. Created by Scrivener (1813-1891), as compared with Greek editions were used for the 27 NT books



III. MYTHS ABOUT THE KJV

B. THE KJV WAS AUTHORIZED BY THE CROWN

1. James influences the Bible, but doesn't require/demand the KJV/AV to be the official text
 - a. He does request that all Anglican churches put a copy in their congregations
 - b. Henry VIII did authorize the Great Bible (1539), but no other king made such demands

III. MYTHS ABOUT THE KJV

C. THE KJV IS NOT COPYRIGHTED

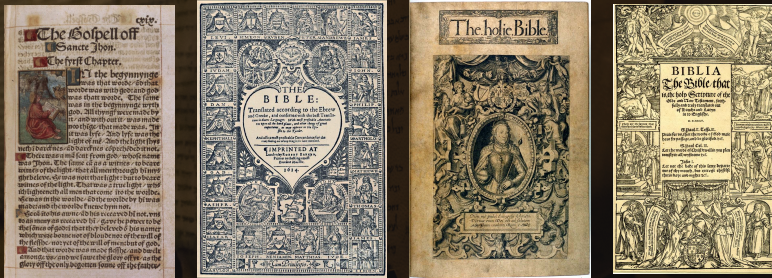
1. James did appoint a copyright to the Barker family
 - a. The legal rights to print the Bible
 - b. Printing anything in England required a copyright
 - c. Universities of Oxford/Cambridge were also able to publish this version
2. After the Revolutionary War "English patents were disregarded"



III. MYTHS ABOUT THE KJV

D. THE KJV WAS A NEW TRANSLATION

1. The translators worked from the other English Bibles of the time
 - a. Bishops, Geneva, Tyndale, etc.



III. MYTHS ABOUT THE KJV

E. THE KJV IS WRITTEN IN OLD ENGLISH

1. Old English (until 1150) and Middle English (until 1500)
 - a. Cf. the study on Wycliffe
2. The KJV is a work of "early modern English"
 - a. Oftentimes called "Elizabethan English"

III. MYTHS ABOUT THE KJV

F. THE KJV WAS UNTOUCHED (ALTERED) FOR 400 YEARS

1. Yes, errors were made in printing
 - a. This is not significant, printing errors are standard for the time
2. Other updates and editions were made through the years
 - a. Most notably: 1629, 1638, 1762, 1769

III. MYTHS ABOUT THE KJV

F. THE KJV WAS UNTOUCHED (ALTERED) FOR 400 YEARS

3. KJV readers today use 1769 Blaney edition
 - a. Oxford
 - b. Cambridge

III. MYTHS ABOUT THE KJV

F. THE KJV WAS UNTOUCHED (ALTERED) FOR 400 YEARS

4. Examples of differences between editions
 - a. Jer 34:16

Oxford: But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

Cambridge: But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids

III. MYTHS ABOUT THE KJV

F. THE KJV WAS UNTOUCHED (ALTERED) FOR 400 YEARS

5. In the new world, many people made adjustments to the text
 - a. Beginning in 1776, the KJV lost its copyright law
 - b. John Wesley produced a KJV translation
 - c. Other people did the same thing
 - d. These Bibles are printed under a different name, but are basically the same text
6. The New King James Version (NKJV)
 - a. 1975, a 130-person translation team of Greek/Hebrew/English scholars set out for an update
 - b. NT finished in 1979; Complete Bible released in 1982
 - c. Used the same Greek text as the basis
 - d. Also included footnotes

IV. THE HELPFULNESS AND DIFFICULTIES OF THE KJV

A. DIFFERENTIATING BETWEEN SINGULAR AND PLURAL

1. Singular

- a. All second-person pronouns beginning with **T** are singular
- b. First-person pronouns that are singular: thee, thou, thy, thine

2. Plural

- a. All second-person pronouns beginning with **Y** are plural
- b. Second-person pronouns that are plural: ye, you, your, yours

3. Examples

- a. KJV: Marvel not that I said unto thee, Ye must be born again.
- b. NKJV: Do not marvel that I said to you, 'You must be born again.'

IV. THE HELPFULNESS AND DIFFICULTIES OF THE KJV

B. ARCHAIC LANGUAGE (DEAD WORDS)

1. Ague (Lev 26:16)

- a. I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

2. Angle (Hab 1:15)

- a. They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

3. Chambering (Rom 13:13)

- a. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

IV. THE HELPFULNESS AND DIFFICULTIES OF THE KJV

B. ARCHAIC LANGUAGE (DEAD WORDS)

4. Hale (Luke 12:58)

- a. When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

5. Wimples (Isaiah 3:22)

- a. The changeable suits of apparel, and the mantles, and the wimples, and the cringing pins

IV. THE HELPFULNESS AND DIFFICULTIES OF THE KJV

C. FALSE FRIENDS: WORDS THAT HAVE DRAMATICALLY CHANGED THEIR MEANING SINCE

1. Unicorn: "God brought them out of Egypt; he hath as it were the strength of an unicorn" (Numbers 23:22)

- a. Modern meaning: an imaginary horse-creature with a single horn on its head
- b. KJV meaning: a wild ox

2. Halt: "How long halt ye between two opinions" (1 Kings 18:21)

- a. Modern meaning: stop
- b. KJV meaning: lame

V. KJV ONLYISM

A. SPECTRUM OF VIEWS ON THE KJV

1. I prefer to read the KJV ↔ the KJV is the only inspired translation
 - a. If you want to know what a person believes about something, just ask

V. KJV ONLYISM

B. TWO TYPES OF ARGUMENTS FOR KING JAMES VERSION ONLYISM

1. The 1611 Authorized Version is the preserved Word of God in English
 - a. Modern translations are based on corrupt "Alexandrian Texts"
 - c. Some who hold to this view believe that the KJV itself (in English) is superior to the originals
 - d. Some who hold to this view believe that in order for someone to be saved, they must hear a portion of KJV scripture

V. KJV ONLYISM

B. TWO TYPES OF ARGUMENTS FOR KING JAMES VERSION ONLYISM

2. Providential Preservation
 - a. Most accurate translation of the original manuscripts for English-speaking people
 - b. The 1611 is based on the Byzantine manuscript tradition
 - c. This represents the legacy of the church

V. KJV ONLYISM

C. WERE THE KING JAMES TRANSLATORS KJVO?

1. 1611 KJV Preface
 - a. "Truly, good Christian reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one ... but to make a good one better...We do not deny, nay, we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession, (for we have seen none of theirs [Catholics] of the whole Bible as yet) containeth the word of God, nay, is the word of God."
2. The KJV translators did not believe that they were creating the final authority translation
 - a. They even quoted the Geneva in their preface

V. KJV ONLYISM

D. GHCC'S POSITION

1. GHCC AoF: The Word of God We believe that the Bible, composed of sixty-six books, is the Word of God, fully inspired and without error in the original manuscripts, written under the inspiration of the Holy Spirit, and that it is the supreme authority in all matters of faith and conduct.

V. KJV ONLYISM

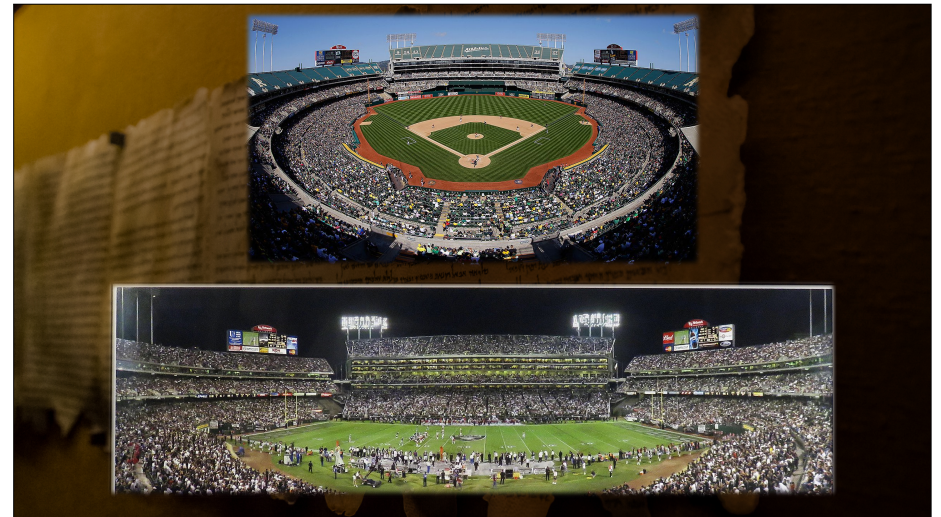
D. GHCC'S POSITION

2. God preserves His word (not translations)
 - a. Therefore, we can use the gift of translation for study, correction, wisdom, etc.
 - b. Different translations help us to understand the original better

V. KJV ONLYISM

D. GHCC'S POSITION

3. We have unity in Christ, not in translations
 - a. Although unity of translations might be helpful, it's not necessary for Christian fellowship
 - b. We should be committed to Christian love based on Christ, not an English translation of the Bible
 - c. John 13:34 *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another*



V. KJV ONLYISM

D. GHCC'S POSITION

4. What about our conscience?

- a. If your conscience is leading you to one translation over another, then don't create stumbling blocks for yourself or others

