



Fall 2023

Know How We Got Our Bible

Class Details

Sundays: 9/3—11/19

Time: 10:30 a.m. — 12:00 p.m.

Room: W130

Class Website: TheologyClass.org/bible

Recommended Reading:

- *Ryan Reeves & Charles Hill, *Know How We Got Our Bible* (Zondervan, 2018)
- Bruce Shelly, *Church History in Plain Language, Fifth Edition* (Zondervan Academic, 2021)
- FF Bruce, *The New Testament Documents: Are They Reliable?* (Eerdmans, 2012)
- Walter C. Kaiser Jr., *The Old Testament Documents: Are They Reliable Relevant?* (IVP Academic, 2001)
- Michael J. Kruger, *Canon Revisited: Establishing the Origins and Authority of the New Testament Books* (Crossway, 2012)
- Lee Strobel, *The Case for Christ: A Journalist's Personal Investigation of the Evidence for Jesus* (Zondervan, 2016)
- J. Warner Wallace, *Cold-Case Christianity: A Homicide Detective Investigates the Claims of the Gospels* (David C. Cook Publishing, 2013)
- Mike Ward, *Authorized: The Use and Misuse of the King James Bible* (Lexham Press, 2018)
- James R. White, *The King James Only Controversy: Can you Trust Modern Translations?* (Bethany House, 2009)

Class Schedule

Date	Week	Class Title	Book	Pages
9/3	1	What is the Bible?	Chapter 1	17-28
9/10	2	The Old Testament	Chapter 2	29-40
9/17	3	The Septuagint and the Apocrypha	Chapter 3	41–50
9/24	4	The New Testament & The Earliest Christians	Chapters 4 & 5	51–75
10/1	5	The Vulgate	Chapter 6	76–90
10/8	6	The Medieval Bible	Chapter 7	91–104
10/15	7	The Renegade Bible of John Wycliffe	Chapter 8	105–117
10/22	8	The Bible and the Reformation	Chapter 9	118–135
10/29	9	The Protestant Bible in English	Chapter 10	136–149
11/5	10	The King James Bible	Chapter 11	150–164
11/12	11	The Modern Bible Movements	Chapter 12	165–178
11/19	12	The Bible Today—and Tomorrow	Chapter 13	179–192

GHCC Classes: NORMS & VALUES

Norms are behaviors and practices (ground rules) that a class agrees to in order to help establish a safe, predictable environment. *Norms* are observable and are easy to see if they are being followed or broken. These are some standard norms that we ask all GHCC Class leaders and participants to commit, and hold one another accountable to:

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 another pastor, as soon as possible to engage in reconciliation.

Know How We Got Our Bible

Week 1: "What is the Bible?"

I. The Authority of the Bible

A. What We Believe: GHCC Affirmation of Faith

1. **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.

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

C. The Bible is God's Word

1. *Inspiration*
 - a. 2 Tim 3:16
 - 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

D. Internal affirmation of authority

1. 1 Tim 5:18
 - a. Quoting Luke 10:7
2. 2 Pet 3:16
 - a. Paul's letters are "Scripture"

- 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, quotes Paul's letter to the Ephesians 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
- F. *Sola Scriptura* (Scripture Alone)
 - 1. Reformation
 - 2. The Bible is sufficient for what people need to know in matters of **salvation** and **conduct**
 - a. Nothing needs to be added 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
- 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)
 - b. 2 Tim 3:16
 - 3. God Speaks Through Other Ways
 - a. God speaks through visions
 - i. Rev 1:1-2
 - b. God speaks through interviews
 - i. Luke 1:1-4
 - c. God brings the Spirit to mind
 - i. John 14:26
- H. The words are human words
 - 1. God used real people
 - a. "I Paul" (Rom 1:1)
 - 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. 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
- J. God's and man's fingerprints
 - 1. The Bible is completely inspired by God
 - 2. Yet, it contains the work of people
- 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
 - 4. Unique aspects of the original writings
 - a. “Uncial” text
 - b. Biblica Hebrew and Greek only contain upper case letters
 - 5. Copies contain distortions
 - a. Textual variants
 - b. Spelling errors, word order changes, etc.
 - 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

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

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

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

4. The “smoother” the translation the more interpretation is involved

C. Translation comparison (KJV, NASB, ESV, NIV, NLT)

1. 1 Timothy 3:8
2. Hebrews 12:1

D. What should I use for study?

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

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

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?

Know How We Got Our Bible

Week 2: “The Old Testament”

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. Hebrew reduced 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

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

C. Writing Materials and Layout

1. Materials
 - a. Papyrus (reed)
 - b. Parchment (animal hides)
 - c. Paper (Chinese, 104 CE)
2. Layout
 - a. Scrolls (OT format until 600 CE)
 - b. Codex (popular OT format after 600 CE)
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

D. The Book

1. “Old Testament”
 - a. Hebrew Scriptures/Jewish Bible
2. Major Genres
 - a. Law, Narrative, Poetry, Prophecy, Apocalyptic, Wisdom, etc.

E. Biblical Authorship

1. Who wrote the Bible?
 - a. Who wrote Romans?
 - b. Who wrote the Torah (Gen—Deut)?
 - c. Were the stories written by the characters, or compiled, edited later?
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)

B. Torah (*Pentateuch*) (Law)

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

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
 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. Malachi
- 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)
- E. This is the arrangement of the Jewish/Hebrew Bible
1. The Christian Bible's OT arrangement came about by the Septuagint
- 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

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

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
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*

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
 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
 - b. Hymns
 - c. Apocrypha books
 - d. Apocalypses
 - e. Unidentified texts
- D. What do modern translations use?
1. MT is the basis
 2. Variant readings will consult DSS and LXX
 3. E.g., Deut 32:8 sons of whom?

V. Why Variants Bring Us Comfort

A. Variants

1. They exist in ANY work of antiquity
 - a. No two copies of ANY ancient manuscript match
 2. What if our existing manuscripts were controlled and came from one source?
 - a. Would that be comforting?
- 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 variants/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. Did Uthman preserve the original?

- C. Variants allow for transparency and Truth
 - 1. The Bible didn't have one guardian/editor
 - 2. Multiple copies circulated around the world
 - a. Variants WILL exist
 - 3. The variants that exist are minimal and do not affect theology/doctrinal meaning
- 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)

Know How We Got Our Bible

Week 3: “The Septuagint and the Apocrypha”

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)
 - 3. By age 30 had created one of the largest empires in history (Greece to northwest India)
 - a. Great military commander
- B. Influence of the Greek language
 - 1. Became the universal language
 - a. *Koine* (coin-yay) “common”
 - 2. Greek continued into the Roman Empire (146 BCE—410 CE)
 - a. Greco-Roman 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
 - 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
 - i. Nehemiah 13:24

3. (332 BCE) Alexander the Great (Greek)
 - a. Conquerors the Persians
 - i. Babylon (626—539 BCE)
 - ii. Medes/Persians (539— 330 BCE)
 - iii. Greece (330—146 BCE)
 - iv. Rome (146 BCE—410 CE)
 - b. Alexander dies, empire is split up by his generals
 - c. The Ptolemies: given the territory of Egypt
 - d. The Seleucids: conquered Judea between 235—198 BCE
 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
 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*
- 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
 2. 1 Macc 1:10-24
 3. 2 Macc 6:2
 4. 1 Macc 4:36-61
- C. Destruction of Herod's Temple
1. Rebellion around 66
 - a. 70 AD
 - b. This marks the end of formal Jewish life
 2. Jesus foretold of this event
 - a. Mark 13
 3. Options for the Abomination of Desolation
 - a. Titus (Roman commander)
 - b. Gaius Caligula
 - c. Zealot militants
 - d. Other instances of revolutionary leaders who occupied the temple mount and stained it with blood/high priests who were not of official decent

III. The Apocrypha

- A. Jewish writings composed between 300 BCE and 100 CE
 - 1. Means “hidden” 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
- 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
 - 10. The Prayer of Manasses
 - 11. The Additional Psalm
 - 12. I, II, III, IV Maccabees
- C. Theological positions in the Apocrypha (good and bad theology)
 - 1. The Gracious, Sovereign God
 - a. The Wisdom of Solomon 11:21-26
 - 2. Purgatory
 - a. 2 Maccabees 12:39-45

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
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
5. Reformation
 - a. No consensus among reformers
 - b. Church of England 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
3. Location: Alexandria, Egypt

B. Legend of the 70 (from “*The Letter of Aristeas*”)

1. 275 BCE, Egyptian king Ptolemy II Philadelphus enlisted the expertise of seventy-two elders from Jerusalem to prepare a Greek version of the Torah for his Alexandrian library
2. 72 translators from Jerusalem were sent to the Island of Pharos to translate the Torah into Greek

C. Septuagint's Influence on the Bible

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

D. Septuagint's Influence on the NT

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

E. Example of the NT's use of the LXX (and its effect on theology)

1. Matt 1:23
2. Isaiah 7:14
 - a. LXX: *parthenos*
 - b. MT: *'almah*

F. Modern Septuagints

1. There is no “*the* Septuagint”
2. Modern LXX's use eclectic editions

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”
2. Chapter 1: *The Two Ways—The Way of Life*

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

Week 4: *"The New Testament & The Earliest Christians"*

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 17
 - 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
 - 3. The Christ Event continues Israel's story
 - a. Mark 1:1-3
 - 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

II. Arrangement of the NT

- A. By genre
 - 1. Not chronological
- B. Gospels
 - 1. Synoptics: Seen/viewed together
 - a. Matthew
 - b. Mark
 - c. Luke
 - 2. John
- C. Acts
 - 1. Theological-history
 - 2. Written by Luke (Gospel according to)

- 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
- 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
- F. Apocalypse
 - 1. Revelation

III. Apostolic Authority and Canonicity

- A. Criteria to be considered an Apostle
 - 1. Acts 1:21-22
 - 2. Men who experienced the risen Christ
 - a. This cannot be a perpetual office
 - b. No modern “living apostles”
- 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?
- 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 and 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
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
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 only appeared to be a man so that he could better communicate to believers

B. Origen

1. 185–254 CE
 - a. Egyptian by birth, lived most of his adult life in Alexandria
2. Great student at the Catechetical School
 - a. Studied under Clement
 - b. Knows Hebrew and Greek
 - c. Developed strong ascetic convictions
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
4. Gives first list of 27 NT books
5. Hexapla (231–245 CE)
 - a. “Sixfold”
 - 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
6. Allegorical interpretation
 - a. Origen didn’t invent allegorical interpretation
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 Nicaea

- A. Popular misconceptions of Nicaea
 1. What do we know about 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
 3. Historical Situation
 - a. First few centuries there was no unified church
 - b. Often enduring persecution, dispersed throughout the world
- 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”
 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*
- C. The Council (325 AD)
 1. After uniting the Roman Empire, Constantine begins to hear of theological disputes
 - a. Wants unity
 2. He calls bishops to assemble at Nicaea
 - a. Tradition says it was 318 bishops
 - b. The council lasted a few months
 - c. Constantine presides over the council, but isn't directing it
 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)

D. The Argument

1. Arius
 - a. Died in 336 CE
 - b. A presbyter 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”
 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
- 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”
 - b. This creed became accepted by the council
- F. The Nicene Creed (325)
1. Nicene (325)
 2. Nicene/Constantinople Creed (381)
 - a. The 381 update added language for the deity of the Spirit

Homework

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

Know How We Got Our Bible

Week 5: "The Latin Vulgate"

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
 - 2. Matthew 3:1-2
 - a. Repent: (*metanoeo*): feel remorse, be converted, to change one's mind
 - b. The Latin translates *metanoeo* as "do penance"
 - 1. Douay-Rheims "*And saying: Do penance: for the kingdom of heaven is at hand.*"
- B. The Reformation was also a critique of the Medieval Bible
 - 1. The Medieval Bible was inadequate and had flaws

II. Jerome and the Vulgate

- A. The Latin Vulgate
 - 1. Vulgate: common/colloquial speech
 - 2. Used for centuries in the West
 - a. Rejected by Protestants
 - b. Used by RCC until the Second Vatican Council (1962-65)
- B. Jerome (347—420 CE)
 - 1. One of the most important figures in church history
 - a. Contemporary of Augustine
 - b. Second to Augustine in literary output in church history
 - 2. Comes from a family of means
 - a. Milon
 - b. Latin speaker
 - c. Curmudgeon
 - d. Well-educated
 - e. Loved Cicero and had a large library of his works
 - 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

4. Jerome the scholar
 - a. Latin speaking, learned Greek
 - b. In the 380s he headed east to study with Gregory Nazianzus
 - c. Later returned to Rome to become the secretary/scribe of Damasus I
- 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. Post Council of Constantinople, concern was that people didn’t have a good enough translation to know God’s Word
 - c. At the time most of the church spoke Greek
- D. The Vulgate begins
 1. Jerome spends from 382—385 translating the Gospels into Latin
 - a. Uses Greek manuscripts
- 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
 - b. This is controversial, as the LXX had become to be accepted as being “inspired”
 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

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 (language) began to decline as a known tongue (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

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)

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 and Weaknesses of a Standard Bible Translation

A. Strengths

1. Can unify people groups
 - a. E.g., Luther's German translation
2. Standard community readability

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

V. Homework

The Medieval Bible (Chapter 7; 91–104)

Know How We Got Our Bible

Week 6: “The Medieval Bible”

I. Other Early Bible Translations

A. Syriac

1. Linguistic Background
 - a. Literary language of 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
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

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
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
 - d. Order of NT books
 - i. John
 - ii. Matthew
 - iii. Mark
 - iv. Luke
 - v. Paul’s Epistles
 - vi. Catholic epistles
 - vii. Acts
 - viii. Revelation

C. Gothic

1. Linguistic Background
 - a. Eastern Germanic language of the Goths
 - b. Large Arian influence within the Goths
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
- 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 450s and 1400s CE
- 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
- 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
 - 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
 - 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

C. Charlemagne meets Alcuin

1. Alcuin 735—804 CE
 - a. Latin instructor from York, England
 - b. Shared Charlemagne's affinity for cultural intellectual resurgence
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
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
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
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*
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

IV. Homework

The Renegade Bible of John Wycliffe (Chapter 8; 105–117)

Know How We Got Our Bible

Week 7: “The Renegade Bible of John Wycliffe”

I. Crisis in Christendom: The Problem of the Late Middle Ages

- A. The Great Schism of 1054 CE
 - 1. The Great Schism of 1054: How the Church Became Divided | Church History
- B. Papal Schism (1378–1415)
 - 1. The Papal Schism & Conciliar Movement Fully Explained | Church History

II. Wycliffe

- A. John Wycliffe (1330–1384 CE)
 - 1. Known as the “*Morningstar of the Reformation*”
 - a. Progressive views on the authority of scripture and denial of papal authority
 - 2. Alternate spellings
 - a. Wycliffe
 - b. Wyclif
 - c. Wickliffe
 - 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; an offshoot of the University of Paris
 - 5. Theological influence
 - a. Held to Augustinian perspectives on predestination and the sacraments
 - b. Believes he’s living in the “last days”
 - 6. The Black Death (*bubonic plague*)
 - a. 14th cent CE (1346–1353)
 - b. Killed more than 1/3 of Europe
- 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
 - c. Called for the church to give away wealth and live on faith
 - 2. Challenged the top-down structure of the RCC
 - a. Argued that every person holds an equal place in the eyes of God
 - b. A “pre-Luther” *priesthood of all believers* theology

- C. Wycliffe's major trouble with the RCC
 - 1. *The Eucharist*
 - a. Thomas Aquinas' 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 "*sedition preaching*"
 - b. 1376, Wycliffe's book "*On Civil Leadership*"
- 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*"
- 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, and thrown into a river
- 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
 - b. Middle English
 - i. Spoken from 1066—1500
 - ii. Example: The Canterbury Tales
 - c. Adapted/transitioned from *Old English*
 - i. Example: Old English: Beowulf
 - 2. Wycliffe wanted the OT and NT to be made available for the English of the day
 - a. Motivated by objection to having an absolute authority structure of the RCC
 - 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

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
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
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
 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”
- 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
- C. Condemned by the RCC
 1. Archbishop of Canterbury in 1408-09 condemned translations
 2. The Lollard movement is illegal, driven underground
 - a. They experience persecution
- D. Oldcastle’s Revolt (1414)
 1. Layperson (Lollard)
 - a. Arrested/charged with “Lollardry”
 - b. Imprisoned but escapes
 - c. Calls for nationwide Lollardry Rebellion
 - i. Doesn’t catch on, dies off
- E. Lollards on the decline
 1. By the 1500s the “movement” (practice) began to diminish

IV. Modern-day Wycliffe Bible Translators

- A. YT Video
 1. Why Bible translation is so important (5 mins) - Wycliffe Bible Translators

Know How We Got Our Bible

Week 8: "The Bible & the Reformation"

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
 - 2. Notable humanists
 - a. Bill Nye
 - b. Carl Sagan
 - c. Neil DeGrasse Tyson
 - d. Richard Dawkins
 - e. Christopher Hitchens
 - f. Charles M. Schultz
 - g. Frank Zappa
- 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"
 - 2. Movement that started out of Italy
 - a. An educational approach to learning and culture
 - b. Focuses on the "humanities"
 - c. Emphasizes the wide range of knowledge and skills
 - 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
- 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
- B. Printing with moveable type
 - 1. 1450
- 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
- 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)
- B. Education and Scholarly Work
 - 1. Very bright, fast learner, attends University of Paris
- 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
 - 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
 - a. Started there
 - 5. Worked to recover lost texts
 - a. Bible
 - b. Church Fathers

- 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
- 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
 - 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
- 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)
 - 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
- 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
 - 2. Is the Greek basis for
 - a. The KJV (NKJV)
 - b. William Tyndale's NT into English
 - 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
- 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

IV. Martin Luther

- A. Early life
- 1. Lived in Saxony (northern most regions of Germany)
 - 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
- 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
 - 2. Augustinian monk
 - a. Entered monastery as a novice
 - b. 1507, becomes ordained as priest
 - 3. Journey to Rome (1510)
 - a. Encouraged to leave Germany and see Rome
 - b. Rome was traumatic for Luther
 - c. Returned to Germany
- 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 is righteous by faith.*"
 - a. By 1516-17 has a firm grasp on the nature of salvation by grace alone

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
2. Nailed to Wittenberg door on October 31, 1517

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
3. Upon return, he's protected
 - a. Kidnapped and sent to Wartburg Castle for 18 months

F. Luther's Bible

1. Wrestless while in hiding
 - a. 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
4. NT Published in 1522
 - a. Complete Bible in 1534
 - b. Subsequent editions were released until 1545
5. Canonicity issues: Struggled with four books
 - a. Hebrews
 - b. James
 - c. Jude
 - d. Revelation
6. Other theological decisions
 - a. Apocrypha included
 - b. Faith alone in Romans 3:28

G. Luther's Sola Scriptura

1. Bible as the sole authority
 - a. Final authority in doctrine and practice

Know How We Got Our Bible

Week 9: "The Protestant Bible in English"

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
- 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)
 - 4. Henry VIII and The English Reformation
- C. Henry the VIIIth (Wives) I am, I am
 - 1. Catherine of Aragon
 - a. Married Arthur Tudor
 - b. Marriage cannot be consummated
 - c. Henry VII offers Henry VIII
 - d. Child: Mary I (1516—1558); reigned 1553—1558
 - 2. Anne Boleyn
 - a. Child: *Elizabeth I* (1533—1603); reigned 1558—1603
 - 3. Jane Seymour > *Edward VI* (1537—1553)
 - a. Child: Reigned 1547—1553
- D. Other wives
 - 1. Anne of Cleves
 - 2. Catherine Howard
 - 3. Catherine Parr

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

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!"
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

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
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

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
- 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
- F. Tyndale's death
 1. Arrested by RCC officials at Vilvorde in 1535
 - a. Tried by a church-court for heresy and being a schismatic
 - b. Strangled and burnt in 1536
 2. Death by burning
 - a. Burn heretics so no one would find the grave
 - b. Would remove shoes
 - c. Had a rope around neck
 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
 4. Tyndale's letter from prison
- G. Other theological works
 1. OT Commentaries
 2. NT Expositions
 3. Justification by faith
 4. Speculations on the afterlife
- 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"
- 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 (Archbishop of Canterbury)
 - a. Cranmer gets approval from King Henry VIII
 - b. 1500 copies printed, bishops were encouraged to provide for their churches
- C. The Great Bible (1539)
 - 1. A revision of the Matthew Bible
 - 2. Endorsed and overseen by the church and crown
- 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."
 - 4. 1560 edition specialties
 - a. First English translation to use the newly created verse numbers
 - b. Used italics to represent words needed to English but not found in the original languages
 - 5. Influence of the Geneva
 - a. Bible of Shakespeare, John Bunyan, and the "New World" pilgrims
 - b. The version quoted in the preface to the 1611 KJV
- E. The Bishop's Bible (1568)
 - 1. The crown's failed attempt to displace the Geneva

- F. Douay-Rheims Bible (1582 NT, 1609/10 OT)
 - 1. The RCC alternative to the Protestant translations
 - a. An English translation of the Vulgate
- 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

Know How We Got Our Bible

Week 10: "The King James Bible"

I. All Puritans Are Protestants, But Not All Protestants Are Puritans

A. The English Crown

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

B. Differences between groups

1. Puritans
 - a. Wanted a clear distinction between the RCC and the Church of England
 - b. Mainly used the Geneva Bible
2. Anglicans
 - a. We're okay keeping the traditions of worship
 - b. Mainly used the Bishop's Bible

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
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 (a professor from Oxford) 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
 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 [φονεω]; 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 [φονεω], Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness*
- B. Use the Bishop's Bible as the foundational text
 1. Also consulted other known English translations
 - a. Tyndale, Geneva, etc.
- 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)
 2. The "Textus Receptus"
 - a. The Greek edition that represents the Greek of the KJV
 - b. Note: This wasn't "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
- D. Translational direction
 1. Formal equivalence
 2. No for study notes
 - a. Contra the Geneva Bible
 - b. Avoiding commentary that might undermine the crown/Church
 3. Yes for textual notes
 - a. Indicating alternate readings
 - b. The translators knew there were other options
 4. Ecclesiological direction
 - a. *Ekklesia*: Assembly, gathering of people, congregation, community
 - b. *Baptizo*: To plunge, dip, wash

- E. Inclusion of the Apocrypha
 - 1. Placed between the OT and NT (14 books)
 - a. Removed at the 1769 Blayney revision

- F. Translation Title
 - 1. Published as “The Holy Bible”
 - a. King James Version (KJV) in North America
 - b. Authorized Version in Britain

III. Myths About the KJV (Misremembered facts, or faulty understanding of the time)

A. *King James used his Bible in order to silence Puritans*

- 1. Often connected to an incorrect view of Thanksgiving
 - a. Connected to Elizabeth and James I
 - b. While there was persecution and oppression in England,
- 2. The Anglican Church was Protestant
 - a. They had an inter-dialogue about worship (particularly vestments)
 - b. The Pilgrims weren't fleeing from James, but were sent
- 3. King James was originally king of Scotland (which is not Anglican)
 - a. He was not hostile towards Puritans, but was pragmatic in his decisions

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

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”

D. *The KJV was a new translation*

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

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”

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
3. KJV readers today use 1769 Blaney edition
 - a. Oxford
 - b. Cambridge
4. Examples of differences between editions
 - a. Jer 34:16
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 (without the KJV/AV name)
 - 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 (*Textus Receptus*) as the basis
 - d. Also included footnotes (even about alternate readings)

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.'*

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.*
 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 crisping pins*
- C. False friends: words that have dramatically changed their meaning since 1611
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 (and is superior to the originals)
 - a. If you want to know what a person believes about something, just ask

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”
 - b. Some who hold to this view believe that the KJV itself (in English) is superior to the originals
 - c. Some who hold to this view believe that in order for someone to be saved, they must hear a portion of KJV scripture
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

C. Were the King James translators KJVO?

1. 1611 KJV Preface
2. The KJV translators did not believe that they were creating the final authority translation (in English, or otherwise)
 - a. They even quoted the Geneva in their preface

D. GHCC’s position

1. GHCC AOF: The Word of God
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
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
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

Know How We Got Our Bible

Week 11: “The Development of Modern Translations”

I. Introduction

- A. End-of-Class surveys
- B. Week 12 “ask a question”
 - 1. See class webpage
 - 2. Ask by Wednesday
- C. The error of black-and-white thinking
- D. Having your first “crisis” with the footnotes in the Bible
- E. Coming out of a KJVO conviction

II. Codex Sinaiticus (aleph 8)

- A. Constantin von Tischendorf (1815-1874)
 - 1. German scholar
 - a. Professor of theology at Leipzig
 - b. Would visit libraries searching for Greek manuscripts
- B. The finding of Codex Sinaiticus
 - 1. Saint Catherine’s Monastery
 - a. The base of Mount Sinai, Egypt
 - b. The oldest, continually inhabited monastery in the world
 - 2. In 1859, discovered a large LXX with the NT
 - a. A codex wrapped in red cloth
 - b. Produced around 350 CE
 - c. Written on velum
 - d. Written in the uncial majuscule
 - 3. Contains much of the Bible
 - a. Complete NT
 - b. Large portion of the OT (LXX)
 - c. Other early Christian writings
 - 4. Becomes the oldest Greek manuscript in existence
 - a. The next oldest is 500 years newer
 - 5. von Tischendorf requests usage of the Codex
 - a. Brings it to St. Petersburg
 - b. The Czar doesn’t want it returned
 - c. 12/27/1933 it arrives at the British Library
 - 6. This becomes one of the most important Greek Manuscripts in history

III. Codex Vaticanus ('B')

- A. From the mid-4th cent
 - 1. Earliest history is unknown
 - 2. Housed in the Vatican Library since the 15th cent
- B. Contains much of the Bible
 - 1. Large portion of the OT (LXX)
 - 2. Complete NT sans:
 - i. 1 & 2 Tim; Titus, Philemon, Revelation
 - ii. Up to Heb 9

IV. Categorizing Greek Manuscript Families

- A. *Alexandrian* Text-type
 - 1. Originated in Alexandria (Egypt)
 - a. Possibly somewhere else around Alexandria
 - 2. The major MSS
 - a. **Ⲁ** (Sinaiticus) and **B** (Vaticanus)
 - b. Also found in most of the papyri manuscripts
 - 3. Is more "concise" in its readings
 - a. Doesn't tend to expand/embellish upon ideas
 - 4. Is the basis for most modern translations
- B. *Byzantine* Text-type
 - 1. Found in the area around Byzantium
 - a. Some later uncial texts, but mostly minuscule manuscripts
 - b. The majority of surviving manuscripts/fragments come the 11th—14th cent
 - 2. Known as the "*Majority Text*"
 - a. Traditional/Ecclesiastical text
 - b. Similar to the *Textus Receptus*, but not the same
 - 3. Represents the largest number of surviving manuscripts of the Gk NT
 - a. Most from the later middle-ages
 - b. Is the manuscript basis for the Eastern Orthodox Church
 - c. Basis for the TR and other Reformation-era NTs
 - 4. Stylistic readings
 - a. Byzantine readings show a greater tendency to smooth out the Greek and have fewer variations between parallel Synoptic passages
 - 5. Is the basis for the KJV/NKJV

- C. Similarities/differences between the Alexandrian and Byzantine families
 - 1. There are around 6,500 different readings between the Majority (Byzantine) Text and the modern Critical Text (Alexandrian)
 - a. In spite of this, the two texts agree 98% of the time
 - 2. Current NT manuscripts
 - a. 5,600 Total Greek NT Manuscripts
 - b. This includes codices (like Sinaiticus & Vaticanus) and smaller fragments
 - i. \mathfrak{P}^{45} c. 250, contains verses from the Gospels and Acts
 - ii. \mathfrak{P}^{46} c. 175—225, contains Pauline writings from Romans, 1, 2 Corinthians, Galatians, Ephesians, Colossians, Philipians, 1 Thessalonians, and Hebrews
 - iii. \mathfrak{P}^{66} c. 100—150, contains much of John's Gospel
 - iv. \mathfrak{P}^{52} c. 125—175, contains much of John's Gospel

V. The Influence of Westcott & Hort on Modern Translations

- A. Westcott & Hort (WH)
 - 1. British Greek scholars
 - a. Westcott: Anglican (professor at Cambridge, Bishop of Durham 1890—1901)
 - b. Hort: Anglican (professor at Cambridge, priest)
 - 2. 1881, published an edition of the Greek NT
 - a. Utilized the findings of Greek witnesses like Sinaiticus & Vaticanus to develop a new Greek edition of the NT
 - b. Developed the categories of “text types”
 - c. This began a new era of textual criticism
 - 3. The WH Greek text is now the basis for modern translations
 - a. Note: While WH is the basis, it is not THE edition that's used by modern translations

VI. Modern Critical Scholarship and Greek Editions

- A. What sources do modern translations use?
 - 1. All current MSS
 - a. E.g., Codices and smaller fragments
 - 2. Other language MSS
 - a. Latin, Coptic, etc.

B. Modern *Critical* Greek Text

1. The two main Greek editions used today
 - a. UBS 5 (United Bible Society)
 - b. NA 28 (Nestle-Aland 28)
2. Shows an apparatus that lists alternate readings
 - a. Scholars weigh the various readings between MSS
 - b. They attempt to recreate the original reading for each text

C. Textual variants: exploring the options

1. Definition a textual variant
 - a. Any difference between one manuscript and another
 - b. E.g., One manuscript = 0 variants
2. Variants in the NT
 - a. About 138,000 NT words (Greek)
 - b. Roughly 500,000 variants

D. Examples of copyists' errors during transmission

1. *Smoothing out* a difficult reading
 - a. ESV: Gal 1:18
 - b. NKJV: Gal 1:18
 - c. Cephas (Aramaic version of Peter) is a rare name in the NT (9xs) while Peter is common (156x)
2. *Harmonizing* readings from other Gospels
 - a. ESV: John 6:11
 - b. NKJV: John 6:11
 - c. The Byzantine text (NKJV) harmonizes John's account with the Synoptics (Matt 14:9; Mark 6:41; Luke 9:16)
3. Including *Marginal Notes*
 - a. Shorter readings are usually the better reading, as copyists tended to expand the text to include variant readings, explain obscurities, etc.
4. *Homoeoteleuton*: When words have a similar/like ending (in look or sound)
 - a. Luke 18:39 is missing in many MSS because the phrase is repeated in v 38
 - b. ESV: 18:37
5. *Metathesis*: When the order of letters are changed in a word, which renders a different word
 - a. Mark 14:65
 - b. Struck (*ebalon*)
 - c. Received (*elabon*)

VII. Significant Textual Differences Between The Greek Families

A. John 5:3-4

1. Differences
 - a. Byzantine Text: 5:3
 - b. Critical Text: 5:3
2. Reason for variant
 - a. Probably a marginal commentary note
 - b. The majority of early manuscripts omit this passage
 - i. E.g., \mathfrak{P}^{66} , \aleph , \mathbf{B} , etc.
3. Theological impact
 - a. none

B. Acts 8:37

1. Differences
 - a. Byzantine Text: 8:37
 - b. Critical Text: **[not found]**
2. Reason for variant
 - a. “there should have been no reason why scribes should have omitted the material, if it had originally stood in the text. It should be noted too that τὸν Ἰησοῦν Χριστόν is not a Lukan expression...The formula πιστεύω ... Χριστόν was doubtless used by the early church in baptismal ceremonies, and may have been written in the margin of a copy of Acts. Its insertion into the text seems to have been due to the feeling that Philip would not have baptized the Ethiopian without securing a confession of faith, which needed to be expressed in the narrative” —Metzger
3. Theological impact
 - a. none
 - b. Alternate passage to reference
 - i. Acts 8:12-13
 - ii. Romans 10:9-10
 - iii. 1 John 4:15

C. Romans 16:24

1. Differences
 - a. Byzantine Text: 16:24
 - b. Critical Text: **[not found]**
2. Reason for variant
 - a. Probably accidentally copied from 16:20
3. Theological impact
 - a. None

D. 1 John 5:7-8 (*Comma Johanne*)

1. Differences
 - a. Byzantine Text: 5:7-8
 - b. Critical Text: 5:7-8
2. Reason for variant
 - a. Probably a commentary note
 - b. Was written into the margin of the text and then copied (not knowing if it was original to John)
3. Theological impact
 - a. We don't use one passage for the Trinity, but survey the entire biblical teaching on the revelation of God's triune nature

E. Mark 16:9-20 (the long ending of Mark)

1. Differences
 - a. Byzantine Text: 16:9-20
Critical Text: **[Some of the earliest manuscripts do not include 16:9–20.]**
2. Reason for variant
 - a. The earliest manuscripts do not contain this passage (including **Ⲁ** and **B**)
 - b. Also not contained in Old Syriac, some of the Coptic, old Armenian, and some Georgian
 - c. There are other “alternate endings” in early manuscripts, showing that other scribes felt uneasy with the abrupt ending to the Gospel
3. Theological impact
 - a. Spiritual gifts: Casting out demons; speaking in new tongues; picking up snakes with their hands; drinking deadly poison, laying their hands on the sick

F. John 7:53—8:11 (Pericope de Adultera)

1. Differences
 - a. Byzantine Text: 7:53—8:11
 - b. Critical Text: **[The earliest manuscripts do not include 7:53–8:11.]**
2. Reason for variant
 - a. The majority of ancient manuscripts, lectionaries, Latin and Syriac versions, do not contain it
 - b. Manuscripts that do contain it place it in different portions of John's Gospel
 - c. Probably from the oral tradition of Jesus
3. Theological impact
 - a. None

Know How We Got Our Bible

Week 12: “The Bible Today—and Tomorrow”

I. Review “Significant Textual Differences Between The Greek Families” from week 11

II. Modern Bible Families (in English)

A. *The King James Family*

1. The King James Version (KJV) 1611
2. The New King James Version (NKJV) 1982

B. *The RV Family*

1. The Revised Version (RV) 1885
 - a. Westcott & Hort, Schaff, Lightfoot
 - b. Word-for-word goal
2. American Standard Version (ASV) 1901
 - a. Minor update to the RV
3. Revised Standard Version (RSV) 1952
4. The Amplified Bible (AMP) 1958/1965
5. The Living Bible (LB) 1971
6. New American Standard Bible (NASB) 1973
7. New Revised Standard Version (NRSV) 1989
8. The New Living Translation (NLT) 1996
9. The English Standard Version (ESV) 2001

C. *The NIV Family*

1. The New International Version (NIV)
 - a. All editions 1984, 2011
 - b. Today’s New International Version (TNIV) 2001/2005
2. The Message (MSG) 1993/2002

D. *Stand Alone*

1. New English Translation (NET) 2001
2. The Holman Christian Standard Bible (HCSB) 2004
3. The Christian Standard Bible (CSB) 2017

E. *New Vernacular Catholic Bibles*

1. Douai-Rheims Bible (DRB) 1582/1610
2. Jerusalem Bible (JB) 1966
3. New American Bible (NAB) 1970
4. New Jerusalem (NJB) 1985
5. St. Joseph New Catholic Bible (NCB) 2019
6. Revised New Jerusalem Bible (RNJB) 2019

III. Can We Trust The Bible? (adapted from Bill Mounce's "Why I Trust the Bible")

- A. We have knowledge of Jesus outside of the New Testament
 - 1. Two references by Josephus
 - 2. Four Roman historians
 - 3. Two Greek historians
- B. The Gospels were written decades after the events of Jesus, can the memories of the apostles be trusted?
 - 1. The ANE was an oral culture
 - a. Oral cultures pass on their truths by word of mouth
 - b. E.g., Greek school children would memorize the entire Illiad and Odyssey, rabbis would memorize the entire Hebrew Scriptures
 - 2. The "telephone game fallacy"
 - a. Oral cultures are not individuals passing a secret message from one to another
 - b. It's a culture sharing their story
 - 3. Ancient cultures had little distractions
 - a. Unlike modern cultures
- C. The Gospels are anonymous, can we trust them?
 - 1. The Gospels don't embed the author's names into the text
 - 2. The only names ever attached to the four Gospels are the traditional names
 - a. There hasn't been controversy surrounding the authorship
 - b. This attests to the early/strong traditions for the Gospel accounts
 - 3. If the church were to invent a name to associate with each Gospel, these four men probably wouldn't be the best options
 - a. Matthew: tax collector
 - b. Mark: If he's writing the memoirs of Peter, why not just call it "Peter"
 - c. Luke: isn't an apostle and amidst as much in the book
 - d. John: the Gospel never explicitly mentions which John is writing
- D. Contradictions in the Bible?
 - 1. The validity of Christianity rests in the resurrection of Jesus (1 Cor 15), not the possibility of contradictions
 - 2. A contradiction is when you affirm and deny the same principle referring to the same place and the same time
 - a. E.g., I am a married-bachelor
 - 3. We must ask questions on difficult passages
 - a. Did we misunderstand/misinterpret them?

IV. Being Aware of a Translation's Theological Presuppositions

- A. Cultic translations that distort the text
 - 1. New World Translation (NWT) [Jehovah's Witnesses/The Watchtower Bible & Tract Society]
 - a. Uses the "Westcott & Hort" Greek edition for their NT
 - b. Created an extremely "literal" translation that is very wooden
 - c. Makes many doctrinal decisions in its interpretation
 - 2. The Joseph Smith Translation (JST) [Mormons/Latter Day Saints]
 - a. Includes long additions that have little to no biblical parallels
 - b. About 3,400 verses differ in textual construction from the KJV
- B. Translational decisions based on theological convictions
 - 1. Crossway (ESV): Complementarianism
 - a. Gen 3:16
 - b. Rom 16:7
 - 2. NRSVue: Egalitarianism
 - a. Gal 4:5-6

V. What About Gender-Neutral Translations?

- A. What is a "gender-neutral" translation?
 - 1. Using inclusive language rather than masculine terms in generic references
 - 2. Every translation will abandon literal language for inclusive language at some point
 - a. Rom 3:28
 - 3. What's the goal for translation committees and gender?
 - a. They want to render the passage in a specific and precise way
 - b. Theological convictions/presuppositions will inform these decisions
 - c. We shouldn't immediately assign pejorative labels
 - 4. Gender-inclusive Bible translations seek to avoid masculine terms when the authors of Scripture were referring to both men and women
 - a. mankind/humankind
 - b. brothers/brothers and sisters
- B. "Gender-neutral" translations have a perspective, but the motivation/result isn't "bad" or "untrustworthy"

VI. What Translation Should I Use?

- A. Why are there so many choices?
 - 1. To update language that reflects culture
 - 2. Translational Methodologies
 - a. Wanting to create translations that read in different ways
 - b. Accessibility for readers
- B. Review of Translation Philosophies
 - 1. Formal Translation (*formal equivalence*)
 - a. How close the translation tries to capture the original
 - b. Word order, word choice, the number of words used (amplification)
 - 2. Functional Translation (*dynamic equivalence*)
 - a. More thought-for-thought in its translation
- C. The Role of Publishing Houses
 - 1. Producing a translation in order to avoid paying royalties
 - a. Bible studies, publications, etc.
 - b. Study Bibles contain commentary notes in the margins
- D. Which translation is right/best?
 - 1. The one you'll read!
 - a. Find which translation that reads the best for you
 - b. If you're not trained in Greek/Hebrew, you're probably not in a position to "judge which translation is best"
 - 2. Use the "embarrassment of riches" that we have available to us
 - a. Read through a different translation (maybe change by the year)
 - b. Do your "Bible Study" through a Formal Equivalence translation
 - c. Use Dynamic Equivalence and Paraphrases as "commentaries" or for devotionals
 - 3. Don't make your preferred translation the boundary mark for "orthodoxy"
 - a. God isn't more/less pleased with us based on our translation
 - b. So don't make one translation your litmus test for orthodoxy