THE HOLY BIBLE,
Conteyning the Old Testament,
AND THE NEW:
Newly Translated out of the Originall tongues: & with the former Translations diligently compared and revised, by his Maiesties speciall Commandment.
Appointed to be read in Churches.
Imprinted at London by Robert Barker, Printer to the Kings most Excellent Maiestie.
ANNO DOM. 1611.
HOW WE GOT THE BIBLE

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CLASS OBJECTIVES

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<td>1</td>
<td>Show that the authors of bible times expected the readers to be understand the Bible &amp; that it is reliable.</td>
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<td>Demonstrate that we can be confident that we have God’s inspired word today.</td>
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<td>Using class exercises and lessons see how the Bible was transcribed and transmitted through the years</td>
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<td>Understand the difference in modern versions of English Bible</td>
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<td>Be able to answer questions about the origin of the Bible</td>
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Lesson 1: The Bible Can Be Understood

Lesson Objective: Review passages showing the importance of the written scriptures in the Old and New Testament.

We live in a time where the Bible is widely available; we have the best possible translation from the original languages. Yet many believe it is nothing more than a myth and others that it is unreliable, inaccurate and not the final authority on how we worship, how we serve God and how we are saved. This class will deal with just the upper portion of the diagram below on how we establish Bible Authority and the transmission of the Bible to us. The Bible writers believed it to be inspired, accurate, and reliable and expected it to be understood and to show that God based his judgment on that fact. The Bible expects that masses of people could understand His word throughout the ages. This expectation existed despite differences in language spoken, cultural differences, differences in philosophic attitudes, historical situations or whatever place they lived. This expectation is natural because people of both the Old and New Testament are people who looked to the scriptures. This dependence on a book was not the norm for the pagan religions. It is the purpose and hope of this class that it provide evidence to strengthen your faith and aid in discussions with the lost about the Bible and that we can rely on it to know how to obey and serve God.
A survey in 2014 found that those who viewed the Bible as sacred dropped from 86% in 2011 to 79% in 2014. The number of those who believe the Bible is the actual or inspired word of God with no factual errors (or with some factual errors) and read the Bible 4 times per week was 19% of the people surveyed. On the other end of the scale 19% of those surveyed could be described as Bible Skeptics who have a most negative view or non-sacred view of the bible (that it is just another book of teachings written by men containing stories and advice from ordinary men).

A survey of more than 35,000 Americans by the Pew Research Center in 2014 found that the percentage of adults (ages 18 and older) who describe themselves as Christians dropped from 78.4% in 2007 to 70.6% in 2014. Over the same period, the percentage of Americans who are religiously unaffiliated – describing themselves as atheist, agnostic or “nothing in particular” – has jumped more than six points, from 16.1% to 22.8%. The numbers of Atheist and Agonistics have increased from 5% in 2007 to 7.1% in 2014.

The survey showed that a third of our younger population have declared to being unaffiliated with religion (this would include their attitude toward the inspiration of the Bible). Part of this is due to the secular humanistic world promoted by our culture and part of this decline could be due to those groups described as Christians not focusing on what is in the Bible and what it is all about due to a lack of belief in the truthfulness of the bible.

When asked how important religion is in daily life the number indicating not important increased from 16% in 2007 to 22% in 2014. In other word 1 in 5 people you might know, meet or start a conversation about Jesus or the Bible do not see it as important.
In 2000 the percentage of Bible readers had dipped to 59% from 73% of the 1980s according to an oft-cited Gallup poll. That's the equivalent of losing 700 Bible-readers every day. Not only are fewer people reading the Bible, they're skeptical about what it says. A 2014 Barna study revealed that the number of Americans who believe that the Bible is "just another book of teachings written by men that contains stories and advice" has nearly doubled, going from 10% to 19%, in just three years. According to a Gallup poll released last year, only 28% of Americans regard the Bible as the actual word of God. That's just a tick up from the all-time low in 2009, but still substantially lower than the near 40% of the late 1970's. Though the same Gallup poll found that 75% of Americans "still believe the Bible is in some way connected to God," between the dwindling number of people who maintain the Bible to be a moral authority, and the troubling lack of biblical literacy, statistics paint a grim picture of the role Scripture plays in the lives of American Christians.

This information is given not to discourage but rather to give emphasis to the importance of the study we are about to embark upon. The Bible writers expected to be understood and to be able to show that God based his judgment on the fact that masses of people could understand His word throughout the ages. This expectation existed despite language spoken, whatever time they lived, and whatever place they lived.

We see the importance of scripture first in the writing down of the covenant that God gave to Moses in Exodus 24 and the storage of a copy in the Ark of the Covenant (Ex 25:16). In Deuteronomy 17:18-19 that when Israel had kings that the kings had to write a copy of the Law, it should always be with him and that he should read in it all his days. When Moses passes to Joshua the mantle of leadership he was instructed to not let the Law to depart from his mouth, meditate on it day and night, and be careful to do according to all that is written in it (Josh 1:7-9).

The New Testament also shows the importance of the written word in that the scriptures of the Old Testament informs of the Messiah.

1 Corinthians 15:3-4 (ESV)

3 For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, 4 that he was buried, that he was raised on the third day in accordance with the Scriptures,

Paul instructs that his letters are to be read to the assembly.

1 Thessalonians 5:27 (ESV)

27 I put you under oath before the Lord to have this letter read to all the brothers.

Paul's letter to Timothy puts on equal standing the Old and New Testament combining a saying of Jesus with an instruction from Deuteronomy.

1 Timothy 5:17-19 (ESV)

17 Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching. 18 For the Scripture says, "You shall not muzzle an ox when it treads out the grain," [Deut 25:4] and, "The laborer deserves his wages.” [Luke 10:7]
The following scriptures are examples of writers of the Bible expecting to be understood by people reading/hearing what they said.

<table>
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<th>Passage</th>
<th>Expectation</th>
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<td>A  Luke 24:44-47</td>
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<tr>
<td>B  1 John 5:20</td>
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<tr>
<td>C  2 Timothy 3:16-17</td>
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<tr>
<td>D  1 Corinthians 4:6-7</td>
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<td>E  Ephesians 3:3-4</td>
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If the Bible can be understood by us today then we can interpret its meaning and instructions for living according to the wishes of the creator of this world and universe. If the creator has provided instructions on how we should live then it should have come to us without error. In fact many of the questions and doubts about the origin of the Bible comes from people seeking to say the Bible has no authority over our lives and that it is nothing more than legends, myths and sayings of wise men with no inspiration. An important part of establishing Bible authority is to decide that it is inspired and the text transmitted to us is accurate. At least 6 components of establishing Biblical Authority depend on establishing the inspiration and accuracy of the Bible.

How did Job (32:8) and Paul (2 Tim 3:16-17 & I Cor 2:9-13) write about Scripture that shows the mind of God is revealed through his word?

Although we do not have the autographs for any of the books contained in our present Bibles, we shall see that the basis for our modern translations is extremely close to the originals, if not exactly the same. What we want to realize is how well the integrity of God’s revealed word has survived throughout the last 35 centuries. We want to be able to say that our English translation IS exactly what the prophets and apostles wrote as they received the revelation of God.

In this class we will be taking a critical look at the Bible with regards to the textual transmission of the books and what is said in the book is in agreement with what is taught in the scriptures and thus part of the canon. Different types of criticism are described below.
Type of Criticism

Criticism is one method used to ascertain the truth of the written word. Scholars classify Biblical criticism into the major divisions of *Higher Criticism* and *Lower Criticism*. These are subdivided as follows:

1. **Literary Criticism** -- A kind of higher criticism concerning the study of books as literary documents. The study considers such questions as: Who wrote it? Why did the author write the book in its present form? To whom is it addressed? Under what circumstances was it written? From what time does it come? What sources, if any, did the author use?

2. **Form Criticism** -- A method of higher criticism that supposes that literature had an oral form centuries before it was committed to writing. The method requires a study of the text’s prehistory to determine its different literary categories and each category’s peculiar life situation. It emphasizes the presuppositions:
   a. Each Gospel in our present manuscripts is not a single creation out of a whole, but a collection of materials, the final selections and arrangements owing to the evangelist himself.
   b. Each Gospel has a prehistory of oral transmissions. These are small oral tradition units that are classified as: pronouncement stories, miracle stories and sayings. The sayings are subdivided into wisdom words, parables, myths and legends.

3. **Content Criticism** -- A kind of higher criticism that involves criticism of the theological content of a book. For example, scholars will evaluate a book in terms of whether or not it teaches the doctrine of justification by faith. Others will evaluate a writing in the light of what they believe the situation should have demanded. It also passes on which books should be considered canonical. *This kind of criticism is a basis for our study.*

4. **Textual Criticism** -- A kind of lower criticism. It is principally concerned with the investigation of the changes introduced during hand copying and re-copying of a document. The task is of primary importance because the originals (autographs) have all been lost and the restoration of ancient copies is very difficult, requiring considerable effort to obtain the original wording. *This kind of criticism is also a basis for our study.*

Definitions

Interpret/Interpretations –

Hermeneutics –
These four scriptures in the New Testament tell about promises that cannot be obtained without gaining knowledge or without knowing something.

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<td>1 John 5:20</td>
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<td>C</td>
<td>I Timothy 3:16-17</td>
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<td>D</td>
<td>I Corinthians 4:6-7</td>
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What is meant by “Divine Revelation” in Job 32:8 and 2 Timothy 3:16-18?

**General revelation** is what we know about God based on nature, human processes or intuition (Romans 1:18-25). In this example what was it able to do to help the Gentiles and what did it fail to due?

**Special revelation** is what is known about God through direct communications from him (Heb 1:1-3). Based on Hebrews 1:1-3 what has been directly told to us.
Lesson 2: Inspiration of the Bible & Writing Material of the Bible

Lesson Objective: Show that “inspiration” is not like Mozart or Beethoven or Michael Angelo but rather that God was able to take errant men and have them write inerrant scripture.

Readings: How We Got the Bible – Lesson 1 & 2
Bible Readings 2 Timothy 3:14-17, 1 Peter 1:10-13, 2 Peter 1:16, 19-21

As discussed in Lesson 1, if the Bible is the Word of God, the creator of the universe and a super natural being then we should expect that;
1. The Bible can be understood
2. The Bible is Inspired
3. The Bible is Accurate (Evidence that it is Accurate)
4. The Bible has been transmitted to us today in a reliable manner

If the Bible can be understood then it is important to know if it is the inspired word of the supernatural creator of the universe. In this lesson the inspiration of the Bible will be studied and on what kind of material it was written.

| Natural | Belief that certain people were extremely gifted through their natural God-given abilities to write Scripture, men of great genius like Shakespeare. (100% man). |
| Illumination | Belief that the Holy Spirit moved within certain individuals to write above their natural capacity. (90% man, 10% God) |
| Conceptual | God reveals himself in acts, not words. The words of the Bible are a human attempt to express an encounter with God in human, culturally meaningful words. Concepts are inspired but not the words. (75% man, 25% God) |
| Partial: "bible in part" the Word of God | Belief that some Scripture is inspired, namely, that which is profitable for doctrine, matters of “faith and practice,” but not all is inspired. Matters of history and science are not included because they are irrelevant to God’s purpose. (50% man, 50% God) |
| Neo-orthodox or Fallible | Bible is inspired but the writers could only produce a record with errors (25% man, 75% God) |
| Degree: Mechanical Dictation | Belief that all Scripture is inspired, but some passages are more inspired than others. The “days of creation” narrative, for example, was written in accommodating language, a sort of “baby-talk,” but was nonetheless inspired. (90% God, 10% man) |
| Verbal Plenary - it includes the entire body of Scripture | All Scripture is inspired by God who utilized the human element within man to accomplish this without error. God worked through the personalities of the biblical writers in such a way that, without suspending their personal styles or expression or freedom, what they produced was literally “God-breathed.” Scripture itself, not only its writers, was inspired. (100% man, 100% God) |
Definition of “Inspiration” – God’s superintending of human authors so that using the own personalities, they composed – without error – in their own original writing, the words of God.”

The Greek word “inspired” is theos pneuostos and more literally means “God breathed out.” The writers of the Bible are not just giving their own personal opinions. The apostles and prophets were not some ancient version of social commentators. These were men who where called and led by the Holy Spirit to speak and write what they did.

An obvious question arises. How could fallible people produce an infallible Bible? One of the most frequent arguments leveled against the infallibility of the Bible is based upon the fact that the Bible was written by human authors. Human beings are fallible. Since the Bible was written by these fallible human beings, it necessarily follows that the Bible is fallible. It is possible for a human being to perform a mistake-free act. It is possible for fallible people to correctly record sayings and events. In Lesson Four we will look at how the bible could reliably be transmitted to people living today.

Questions
How can the Bible be true and be authoritative if it is written by fallible men?

Based on 2 Timothy 3:3-5, 15-17 answer the following questions.
1. Does the Bible say it is inspired?
2. What is the value of inspired scripture (15)?
3. How authoritative is the scripture (16)?
4. What is the extent of this inspiration (16)?

Based on 1 Peter 1:3-5, 10-13 answer the following questions.
1. Who wanted to know about the salvation revealed in the last times (10,12)?
2. What was revealed and revealed it to the prophets (5,12)?

Based on 2 Peter 1:16, 19-21 answer the following questions.
1. How does the prophetic/inspired/God-breathed word impact our heart (19)?
2. What are two possible sources of prophecy and what was the source for the prophecy of the Scripture (20-21)?
3. How does this statement relate to Peter’s comments about fables in verse 16?
Humanistic philosophy has been successful in diverting many men away from a high concept of Scripture. In 1979, Western Reserve University sent a questionnaire to 10,000 clergymen in five major U.S. denominations. Replies were received from 7,442 of them. In answer to the question, “Do you believe the Bible is the inspired word of God,” 89% of the Episcopalians, 82% of the Methodists, 81% of the Presbyterians, 57% of the Baptists, and 57% of the Lutherans said, “No”. The loss of the youth discussed in Lesson 1 is a direct result in this lack of belief in those who should be teaching them. Many of the books today about the bible assume that the New Testament is not historically accurate documents but that we can still can valuable insight and lessons from the teachings of Jesus ie (Partial: “bible in part” the Word of God).

Is it Important for the New Testament to be Historically Accurate

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<th>Those who say it is important would say -</th>
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<td>1</td>
<td>Fundamental principles of Christianity laid down at Sermon on the Mount</td>
<td>While the Sermon on the Mount laid out the principles the Gospel narrative tells us about the interaction between the Son of God and those he taught, the epistles tell us how to apply the principles and Revelation that God will be victorious</td>
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<td>2</td>
<td>Validity of principles not affected by truth or falsehood of the narrative framework - i.e. stories of miracles and what Jesus did added to allow a flow or connection between sayings or sermons of Jesus</td>
<td>Given that the Gospels are the Good News about the Son of God dying for our sins, it is very important that the documents be historically accurate.</td>
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<tr>
<td>3</td>
<td>Jesus can be a myth or legend and his teaching still have value all its own</td>
<td>The historical nature of the Gospel is there from the beginning by Luke dating the events</td>
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<td>4</td>
<td>A person who accepts and follows the teaching of the Sermon on the Mount can be a Christian even if he does not believe Christ never lived.</td>
<td>If you think of Jesus as just another philosopher such as Confucius, Plato, or Socrates then his teachings are just a code of ethics.</td>
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Taken from FF Bruce NT Documents - Are They Reliable?
Taken over 15 centuries, Hebrew has evolved in many ways: phonetically, in dialect, in the spelling and use of certain words, in the assimilation of words and vocabulary, expressions and phrases from other languages, in the style of writing and in grammar. For example, there is a striking difference in the use of prose in Genesis and Samuel. The original Hebrew of the editor of Chronicles and the Ezra memoirs are full of Aramaisms of every kind. The official book of Nehemiah is purer, in Hebrew, in some ways than that of some passages from Chronicles-Ezra, but Nehemiah reveals its Imperial Aramaic origin and background by its sentence structure and word order. The Hebrew of Job and Ecclesiastes is quite distinct from classical Hebrew. Even so, the language of Job is much closer to classical Hebrew, though Job contains a great many words and expressions which are foreign to all known earlier Hebrew literature. Hebrew had regional differences too. Northern Hebrew more closely resembled Phoenician, Eastern Hebrew resembled Aramaic, Southern Hebrew at times resembled Southern Canaanite or Amorite, then Moabite, Egyptian, or Proto-Sinaitic. Such differences may be found in Biblical scriptures.

The language of Ecclesiastes is much more obviously like Phoenician, and reveals an early stage of the Hebrew language of law and the courts. Ecclesiastes contains no Aramaisms, though Ezra does.

Aramaic, the principal language of Persia, has also undergone changes over four centuries, and such differences are also found in the Bible. Daniel used an Imperial Aramaic. Jesus used the Aramaic of Palestine.

A. Materials Used by the Writers -- The Bible is the result of documents that were not only ancient, but that were transmitted and preserved through the years by means of writing. Thus the whole history of the Bible is dependent upon: (1) the history of the materials used in the making of ancient books, and (2) the history of writing.

1. Stone -- In Egypt and Babylonia the earliest inscriptions were made on stone surfaces. Considerable portions of the oldest Hebrew writing found in Palestine are also on stone. See Exodus 31:18, 34:1, 28.

2. Clay -- Huge libraries of clay tablets have been unearthed in Assyria and Babylonia. These tablets were written on when they were soft and then oven-baked or allowed to dry in the sun. See Ezekiel 4:1.

3. Wood -- For many centuries wooden tablets were used as writing surfaces in Greece. Wooden writing tablets have also been found in both Egypt and Palestine. See Isaiah 30:8 and Habakkuk 2:2.

4. Leather -- Leather was unquestionably the principle material employed for literary purposes by the Hebrews. The scribe’s knife, used for the purpose of erasures, is mentioned in Jeremiah 36:23. This furnishes good evidence that the scroll mentioned in this verse was a leather scroll. The Jewish Talmud, a code of traditional laws, explicitly required that the Scriptures be copied on animal skins. When in New Testament times the apostle Paul requests that “parchments” be sent to him (2 Tim. 4:13), it is likely that he is speaking of copied portions of the Old Scriptures.
5. Papyrus -- In the New Testament era papyrus was the most important writing material that could be found in the ancient world. The papyrus plant grew in abundance along the Nile River. Papyrus rolls were the “books” of the ancient world until the first or second century A.D. These rolls varied in size, but the average roll was about 30 feet long and 9 to 10 inches high. Usually all the writing was done on one side, although at times a scribe might make use of both sides. The writing was arranged in columns of different widths, the average width being about 3 to 4 inches. About the first or second century A.D., the papyrus roll began to give way to the papyrus codex. A codex manuscript is simply what we know today as a book; sheets of paper bound together on one edge and was the preferred medium for copying and circulating the NT.

6. Vellum or parchment – Vellum and parchment were the result of an improved process of perfecting the treatment of skins for the purposes of writing. Originally, vellum denoted skins of calves and antelopes while parchment referred to materials obtained from sheep and goats. The two most valuable New Testament manuscripts in existence today are outstanding representatives of high quality vellum. Vellum is much more durable than papyrus and was selected from the fourth century A.D. through the Middle Ages as the principal medium for the written word of God.

7. Ink -- Inks were of different mixtures, but the inks used on vellum manuscripts were of a permanent nature. Usually, ink was made from gum, charcoal or lamp black and water.

B. The Languages of the Bible – Originally, the Bible was written in Hebrew, Aramaic, and Greek.

1. Hebrew -- Most of the Old Testament was written in Hebrew, a Semitic language akin to Aramaic, Syriac, Akkadian and Arabic. Semitic languages are written from right to left. Different forms of Hebrew present a problem and sometimes are confused by even the well-trained eye. There are no vowels in the alphabet even though, in some documents, “vowel-points” have been added. Until about 200 B.C., the Jews used the form of the letters found in the Phoenician inscriptions -- a form in which the letters have an angular shape. This is the form used in the writing of earlier Hebrew documents, such as the Siloam inscription, the Lachish Letters, etc. The Moabite Stone and other inscriptions are written in other varieties of Canaanite. The square shaped characters were taken over by the Jews for the writing of both Hebrew and Aramaic about 200 B.C. In addition, Biblical Hebrew literature is not characterized by abstractions but rather with facts of experience. Indirect and philosophical composition is unknown.

2. Aramaic -- After the time of the Babylonian exile (c. 500 B.C.), Aramaic became the tongue of the common people in Palestine. The parts of the Old Testament not written in Hebrew were written in Aramaic. This includes: a place-name in Genesis 31:47; Jer. 10:11, Dan. 2:4b-7:28 and Ezra 4:8-6:18, 7:12-26. Aramaic was the diplomatic language under the ruling empires of Assyria, Babylonia and Persia. The square shaped Hebrew letters were actually borrowed from Aramaic so that the text looks very similar. In the New Testament, the following
Aramaic words or expressions appear: talitha cumi (Mk. 5:41); ephphatha (Mk. 7:34); Eli eli, lama sabachthani (Mt. 27:46); Abba (Rom. 8:15); Marana tha (1 Cor. 16:22). Aramaic remained the common language of Palestine, as it did for Syria and adjoining territories, until the Arab conquest of these lands by the Muslims in the seventh century.

3. Greek -- Although the spoken language of Jesus was probably Aramaic, the books which comprise our New Testament were written in Greek, or more correctly termed Hellenistic or Koiné (common) Greek. Greek was spoken in the Ægean world for over 3,500 years and it boasts a literature reaching back to 800 B.C. The oldest monuments of Greek literature are the two epics of Homer, the Iliad and Odyssey. When Palestine was incorporated into the Roman Empire in 63 B.C., Greek continued to be the common language of those parts as in the eastern Roman Empire. In the city of Rome itself, Greek was spoken as much as Latin was in both the higher and lower classes. Up to the beginning of the third century, Greek appears to have been the chief language used by the Roman Christians. (Paul wrote his letter to the Roman church in Greek.) However, Latin was making headway in the church and soon superseded it.

1. On what kind of materials was the “Old Testament” written?

2. In what languages were the original manuscripts of the Bible written?

3. Where was papyrus found in abundance?

4. What is a codex?

5. What is the difference between vellum and parchment?
Lesson 3: Bible Evidence

Lesson Objective: Review the Evidence supporting the Unique Nature, Accuracy and Historical Reliability of the Bible

As discussed in Lesson 1, if the Bible is the Word of God, the creator of the universe and a supernatural being then we should expect that:
1. The Bible can be understood
2. The Bible is Inspired
3. The Bible is Accurate (Evidence that it is Accurate)
4. The Bible has been transmitted to us today in a reliable manner

If the Bible can be understood and the entire scriptures considered the inspired word of the supernatural creator of the universe then not only the doctrine pertaining to faith and practice,” is inspired but also the history and science.

I. The Bible: A Collection of Books Written ...

Over a 1,500 year span and 40 generations
By more than 40 authors, from every walk of life - including kings, peasants, philosophers, fishermen, poets, statesmen, scholars, etc.
- Moses, a political leader, trained in the universities of Egypt.
- Peter, a fisherman to Amos, a herdsman
- Joshua, a military general
- Nehemiah, a cupbearer
- Daniel, a prime minister to Luke, a doctor
- Solomon, a king
- Matthew, a tax collector
- Paul, a rabbi

In different places:
- Moses in the wilderness & Jeremiah in a dungeon
- Daniel on a hillside and in a palace
- Paul inside prison walls
- Luke while traveling
- John on the isle of Patmos
- Others in the rigors of a military campaign

At different times:
- David in times of war & Solomon in times of peace

Written during different moods: some from the heights of joy and others from the depths of sorrow and despair

On three continents: Europe, Asia and Africa

In three different languages:
- Hebrew, the language of the OT
- Aramaic, the “common language” of the near east until the time of Alexander the Great
- Greek, the NT language (the international language at the time of Christ)
Its subject matter includes hundreds of controversial topics. Yet, the biblical authors spoke with harmony and continuity … there is one unfolding story: “God’s redemption of man.”

II. The Bible: When Discussed Science is Accurate

The prevalence of evolution teaching that natural causes produced man within science not a supernatural being has led to acceptance that the Bible lacks scientific accuracy and has impacted religious educators who try to harmonize the Bible with current science thinking. The biblical account, which tells of an all-powerful, eternal Creator who created the heavens and the earth from nothing contrasts sharply with the scientific explanation. The Genesis account of creation, while not a scientific narrative in itself, is harmonious with scientific evidence.

Theologian James Orr observed:

No stronger proof could be afforded of the truth and sublimity of the biblical account of the origin of things than is given by the comparison of the narrative of creation in Genesis 1–2:4, with the mythological cosmogonies and theogonies found in other religions.

As another example of the harmony between science and Scripture, we turn to Noah’s ark. The dimensions of Noah’s ark as revealed in the Bible are completely credible when compared to barges and large ocean-going vessels in use in this present century. But the Babylonian account of the flood describes an ark that would be completely unseaworthy and scientifically impossible.

Whenever the Bible touches on areas of science (for example, in discussing creation, the flood, etc.), it does it accurately. No scientific observation in the Bible contradicts known scientific evidence. Understand, however, that the Bible is not written in scientific vocabulary. It is primarily a book about God’s relationship with humankind. The language of Scripture is neither scientific nor unscientific, but nonscientific. It is the language of everyday communication.

III. Evidence by Means of Prophecy

A prophet was an instrument by which God told His messages to man, whether concerning events in the future or reiterating what God said in past. Term used over 300 times in Old Testament. There are three ways to understand the role of the prophets.

1. They are Spokesmen for God, serving as “forthtellers,” speaking what God put in their mouth.
   a) To warn the nations of the coming judgment.
   b) To explain why the judgment had come upon them.
   c) To give assurance, at least to a remnant, of a hope that lay beyond the judgment.

2. They are Preachers of the Covenant, relating their message to God’s previous promises to the nation of Israel.

3. They are historians, or Interpreters of the Israelites’ History.
The time range for fulfillment could be from within hours to many years. It is the latter prophecies that are important as evidence of the Bible related to the Messiah. A prophecy must have manifest supernatural features to be a genuine prophecy.

- It must significantly precede the person or event described.
- It must deal in specific details, not vague generalities.
- The prophet must be accurate 100% of the time.
- The Bible Prophecies are genuine and show inspiration of the Bible.

These fulfilled prophecies established three important truths, the existence of God, the deity of Jesus Christ, and the inspiration of the OT Scriptures.
**IV. Evidence by New Testament Confirmation**

Jesus consistently treated the historical narratives of the OT as straightforward records of fact. Jesus often chose as the basis of his teaching those very stories that modern critics find unacceptable.

The New Testament records that Jesus believed the Torah to be from Moses:

- Mark 7:10; 10:3–5; 12:26
- John 7:19, 23

Especially in John 5:45–47 Jesus states unequivocally his belief that Moses wrote the Torah:

> “Do not think that I shall accuse you to the Father; there is one who accuses you—Moses, in whom you trust. “For if you believed Moses, you would believe Me; for he wrote about Me. “But if you do not believe his writings, how will you believe My words?”

The New Testament writers also held that the Torah, or “the Law,” came from Moses:

The apostles believed that “Moses wrote for us a law” (Mark 12:19 nasb).

John was confident that “the Law was given through Moses” (John 1:17).

Paul, speaking of a Pentateuch passage, asserts, “Moses writes…” (Rom. 10:5).

**V. Evidence from early Christian writers**

*Irenaeus*, bishop of Lyons (A.D. 180), was a student of Polycarp, bishop of Smyrna. Polycarp, martyred in A.D. 156, had been a Christian for eighty-six years and was a disciple of John the apostle. Irenaeus wrote: “So firm is the ground upon which these Gospels rest, that the very heretics themselves bear witness to them, and, starting from these [documents], each one of them endeavours to establish his own particular doctrine” (Against Heresies III).

J. Harold Greenlee, Professor of New Testament Greek at Oral Roberts University, wrote that the quotations of the Scripture in the works of the early Christian writers,

> "... are so extensive that the New Testament could virtually be reconstructed from them without the use of New Testament manuscripts." ⁹

This was later confirmed by Sir David Dalyrimple. All but eleven verses of the New Testament are found in the works of second and third century writers. In addition to the many thousands of NT manuscripts, there are over 86,000 quotations of the NT in the early church fathers, and quotations in thousands of early lectionaries (worship books).

- a. Eusebius (Ecclesiastical History, III. 39) referring to Mark
- b. Papias (c. 130 AD) refers to Matthew's gospel
- c. Irenaeus (c. 180 AD) refers to the four gospels and Matthew
VI. Archeological Evidence

Let us state again that, in spite of having come under attack a century and a half ago as an unreliable historical record, over the past fifty to seventy five years, the biblical narrative has been consistently corroborated by archaeological discoveries (remember, too, that a century and a half ago the field of archaeology had scarcely emerged).

One hundred fifty years to two hundred years ago it became academically fashionable to say that Moses could not have authored the five books of the Torah, as claimed, because it was thought that legal codes of that order simply didn't exist. These arguments persisted by some even into the mid-20th century. On that logic they posited that several different individuals, living many centuries later, wrote the Torah and ascribed it to Moses. Archaeology proved this "Documentary Hypothesis" wrong through the more recent discoveries of numerous legal codes in some cases predating even the Patriarchal period, such as the Hammurabi Code (c. 1700 BC), the Lipit-Ishtar Code (c. 1860 BC) and the Laws of Eshunna (c. 1950 BC).

Prior to 1906 critics of biblical historicity argued that the Bible's descriptions of the Hittite Empire were later insertions, since they were certain the Hittite Empire didn't exist, owing to lack of physical evidence for it. But in 1906 archaeologists unearthed the Hittite capital and in the years following excavated a massive and very prominent Hittite civilization.

More recently, liberal scholars, intent on maintaining their criticism of the Bible, argued that the Gospel of John could not have been written by John, but must have come much later, owing to factors such as:

1. The use of imagery they presupposed to be of later Gnostic influence (i.e., terms such as "sons of light" and "sons of darkness").
2. Allegedly inaccurate historical details (such as a 5th portico at the pool of Bethesda [cf. John 5:2] whereas every Judean pool excavated had just four porticoes).

Discoveries, however, of texts paralleling and even pre-dating the NT manuscripts (chiefly at Qumran) evidenced the very same apocalyptic terminology in contemporary Jewish writings. And approximately eight years ago archaeologists discovered underneath what they had previously thought was the earliest level at the site of Bethesda an older mikveh (pool) which had a fifth portico transecting it! Jericho and the dating of the conquest is one of the most contentious today of those who say the Bible is inaccurate based on Archaeology. Bryant Wood, writing for Biblical Archaeology Review (Wood, DICJ, 44–59), includes a list of collaboration between archaeological evidence and biblical narrative as follows:

1. The city was strongly fortified (Josh. 2:5, 7, 15; 6:5, 20).
2. The attack occurred just after harvest time in the spring (Josh. 2:1; 3:15; 5:16).
3. The inhabitants had no opportunity to flee with their foodstuffs (Josh. 6:1).
4. The siege was short (Josh. 6:15).
5. The walls were leveled, possibly by an earthquake (Josh. 6:20).
6. The city was not plundered (Josh. 6:17, 18).
7. The city was burned (Josh. 6:24).
VII. When was the Bible written and in what languages? Internal Evidence

Old Testament---The Old Testament books were written in the Hebrew and Aramaic languages between about 1400 BC and 400 BC---a period of 1000 years! (Aramaic, related to Hebrew, was used in portions of Daniel and Ezra.)

New Testament---It is believed that all the New Testament books were written in Greek between about 50 A.D. and 95 A.D.---a period of only 45 years. A few scholars have suggested that one or more books, such as Matthew, were written in Aramaic or Hebrew and later translated into Greek. But no convincing evidence supporting this theory exists.

The span of time over which the Old Testament was written and the large number of human authors involved in writing it are strong evidence for its validity.

At least 30 (and probably many more) authors wrote the Old Testament over a period of about 1000 years. Were these writers not guided by the Holy Spirit, it would have been impossible for them to produce a work the size of the Old Testament with a single common theme which did not contradict itself and which did not contain provable historical or other factual errors.

The fact that no provable contradictions or factual errors are contained in the Old Testament is powerful evidence that, though written by human beings, its content was controlled by the power of the Holy Spirit and represents exactly what God wanted to communicate to us! Bible critics over the centuries have attempted to point out supposed inaccuracies in the Old Testament.
Lesson 4: Reliability of the Bible

Lesson Objective: Using Textual Criticism show that the Bible text is reliable.

Readings: How We Got the Bible – Lesson 6
The Bible Matthew 24:35, Colossians 4:16, 1 Peter 1:25

As discussed in Lesson 1, if the Bible is the Word of God, the creator of the universe and a super natural being then we should expect that;
1. The Bible can be understood
2. The Bible is Inspired
3. The Bible is Accurate (Evidence that it is Accurate)
4. The Bible has been transmitted to us today in a reliable manner

Question: Based on Bible readings for this lesson.

What will pass away before the Word of God will pass away?

Did the apostle expect other churches/assemblies of Christians to read the epistles sent to other churches?

Is the good news or gospel preached to us to remain forever?

Can the word of God remain forever if it cannot be reliably transmitted to us today?

How do you know if the Bible we have today has been reliably transmitted and is the same as the original? To those who question that a supernatural being can interact with his creation and perform miracles the Bible is "imaginary stories built on a skeleton basis of real history"--the kind of stories that spawned hundreds of years after Buddha or Socrates died. It is common for scholars using Higher criticism to question the authenticity of the history as the Bible presents itself. Higher critics, for example, would deny the historicity of Israel's Exodus out of Egypt and other historical events. With such presumptions, they strongly suggest that an event such as the Exodus was just a story written later on to provide the people of Israel a national identity and the rest of the Bible was formed in a similar manner. The class will look at the historical accuracy or Bible evidence in Lesson 10. With this disbelief in the message or inspired nature of scripture comes the questioning of the reliability of the text or Lower criticism and this doubt or questioning has been carried over into the mainstream population.
How do we know that we are reading in the New Testament what the eye-witnesses originally wrote? How do we know that they or their followers or later generations didn’t exaggerate the original life of Jesus the same way as other admirers have done with their ancient heroes? The purpose of this lesson is to show the Bible has been transmitted in a reliable fashion.

If the Bible has over 200000 scribal errors in just the New Testament can it be reliable. This may seem like a staggering figure to the uninformed mind. Although one may hear of thousands of variants or errors, this is based on counting the same error in each of the 5,000 manuscripts.

After careful examination, they have found that only 40 lines (400 words) of the 20,000 lines are in question. We can be sure that the New Testament is 99.5% pure. The Iliad by contrast has 5% corrupted text. There is no ancient text that is more reliable than the New Testament. What is more helpful, is that we know exactly what the differences of the Greek text are. At the foot of each page of the Greek text, one can see the footnotes which document which variants that particular verse might have. Also noted is which manuscripts support which variant. In this way Lower Criticism has dispelled fears of an unreliable text.

How Do We Have an Authentic, Reliable Biblical Text?

By means of bibliographical and internal criteria the historical reliability of the Bible should be tested by the same criteria that all historical documents are tested. It breaks down to these three factors:

1. The number of existing manuscripts
2. The dating of the manuscripts
3. The proportion of variant readings for those manuscripts.

1. The number of existing manuscripts

There are more than 5,300 known Greek manuscripts of the New Testament, over 10,000 in Latin and over 9,300 other early versions totaling 24,000+ manuscript copies of portions of the New Testament in existence today, ranking it first in manuscript evidence.

2. The short time interval or date between autograph & manuscript copies

The New Testament autographs date to between 40 to 100 A.D. Until 1995, the earliest extant manuscripts dated to the fourth century (a 250 to 300 year difference). Norman Geisler states that the average gap between an original composition and the earliest available copy is over 1,000 years for other works of antiquity. Among ancient Greek/Latin literature, the Iliad ranks next to the New Testament in possessing the greatest amount of manuscript testimony and the oldest date. All of the other ancient manuscripts have 20 or less copies to base translation.
MANUSCRIPT EVIDENCE FOR CLASSICS AND NEW TESTAMENT COMPARED

<table>
<thead>
<tr>
<th>Author</th>
<th>When Written</th>
<th>Earliest Copy</th>
<th>Time Span</th>
<th>No. of Copies</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Testament</td>
<td>48-100 A.D.</td>
<td>125 A.D.</td>
<td>25 yrs</td>
<td>&gt;5300+ Greek</td>
</tr>
<tr>
<td>Homer</td>
<td>900 B.C.</td>
<td>400 B.C.</td>
<td>500 yrs</td>
<td>643</td>
</tr>
<tr>
<td>Tacitus</td>
<td>100 A.D.</td>
<td>~1100 A.D.</td>
<td>1,000 yrs</td>
<td>20</td>
</tr>
<tr>
<td>Livy</td>
<td>59 B.C.-17A.D.</td>
<td>~300 AD</td>
<td>300 yrs</td>
<td>20</td>
</tr>
<tr>
<td>Caesar</td>
<td>100-44 B.C.</td>
<td>~900 A.D.</td>
<td>1,000 yrs</td>
<td>10</td>
</tr>
<tr>
<td>Euripides</td>
<td>480-406 B.C.</td>
<td>~1100 A.D.</td>
<td>1,500 yrs</td>
<td>9</td>
</tr>
<tr>
<td>Thucydides</td>
<td>460-400 B.C.</td>
<td>~900 A.D.</td>
<td>1,300 yrs</td>
<td>8</td>
</tr>
<tr>
<td>Suetonius</td>
<td>75-160 A.D.</td>
<td>950 A.D.</td>
<td>800 yrs</td>
<td>8</td>
</tr>
<tr>
<td>Pliny</td>
<td>61-113 A.D.</td>
<td>850 A.D.</td>
<td>750 yrs.</td>
<td>7</td>
</tr>
<tr>
<td>Plato</td>
<td>427-347 B.C.</td>
<td>~900 A.D.</td>
<td>1,200 yrs.</td>
<td>7</td>
</tr>
<tr>
<td>Aristotle</td>
<td>384-322 B.C.</td>
<td>~1100 A.D.</td>
<td>1,400 yrs</td>
<td>5</td>
</tr>
</tbody>
</table>

3. Variant readings

Through the proper application of textual criticism, comparing all the available manuscripts with one another, we are able to confidently reconstruct the original reading. Let's briefly compare numbers on variant readings. The New Testament contains approximately 20,000 lines, of which 40 lines are in question or only about 50 variants have any real significance, and that not one essential point of Christian doctrine rests upon a disputed reading. This equals 0.5% (one half of one percent). Of the 0.5% of the New Testament variant readings, only one eighth of those amount to anything more than a stylistic difference or misspelling.

The Iliad contains approximately 15,600 lines, of which 764 lines are in question. This equals five percent. That's ten times more variants than the New Testament in a document which is only three-quarters its length. The sheer number of extant NT manuscripts we possess narrows tremendously the margin of doubt on the correct reading of the original documents (known as autographs).
Question: Mark the variants in the following example?

MSS. 1 Jesus Christ is the Savior of the whole worl.
MSS. 2 Christ Jesus is the Savior of the whole world.
MSS. 3 Jesus Christ s the Savior of the whold world.
MSS. 4 Jesus Christ is th Savior of the whle world.
MSS. 5 Jesus Christ is the Savor of the whole wrld.

Example of Transposition of Letters in John 5:39

An entirely different word and meaning of a passage can be formed by the simple addition, omission, or transposition of a few letters. The result can totally depredate the original intention. In the following example under the first box, the ancient scribe of Codex Bezae Cantabrigiensis (manuscript D) has unwittingly executed a glaring theological fiasco. A contributing factor to this kind of mistake is the fact that letters of most early manuscripts all ran together in one solid line. Mixing this together with a little inattentiveness or interruption and you easily produce an errant text. These same letters have been separated in the second box so that the passage will be easier to read.

\[
\text{kai ekeinaisinai amartoun sou ai peri emou}
\]

\[
\text{and they are the ones sinning concerning me}
\]

\[
\text{kai ekeinaisinai amartousai perieiemou}
\]

\[
\text{and they are the ones testifying concerning me}
\]
<table>
<thead>
<tr>
<th>Error</th>
<th>Definition</th>
<th>Possible Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mistaken letters</td>
<td>Similar-looking letters were sometimes interchanged (e.g., C, E, and Q in uncial script)</td>
<td>In 1 Tim. 3:16 ΟΧΩ (&quot;who&quot;; N, A) and ΟΧΩ (&quot;God&quot;; N, A) were confused in some uncial MSS.</td>
</tr>
<tr>
<td>Homography</td>
<td>Substitution of similar-sounding words</td>
<td>In Rom. 5:1 similar-sounding ἐγγονοῦν (&quot;we have&quot;; N, B) and ἐγγονοῦν (&quot;let us have,&quot; or &quot;we may have&quot;; N, A, B) were confused.</td>
</tr>
<tr>
<td>Haplography</td>
<td>Omission of a letter or a word usually due to a similar letter or word in context</td>
<td>In John 1:13 ἐγεννηθήσαν (from γεννηθήσαν; B, A, B) and ἐγεννηθήσαν (from γεννηθήσαν; N, B) were confused. Both forms can mean &quot;were born,&quot; but they come from different roots.</td>
</tr>
<tr>
<td>Ditography</td>
<td>A letter or word that has been written twice rather than once</td>
<td>In Mark 3:16 καὶ ἐπηρεάσατο τοὺς δοῦκας (&quot;and he appointed the twelve&quot;) may be a ditography from Mark 3:14. In Acts 19:34 μεγάλη ἡ Ἀρτέμις τὸῦ Εὐαγγελίου (&quot;great is Artemis of the Ephesians&quot;) is written twice in Codex Vaticanus (B).</td>
</tr>
<tr>
<td>Metathesis</td>
<td>Reversal in order of two letters or words</td>
<td>In John 1:42 Ἰωάννου (&quot;of John&quot;; B, N, A, B) and Ἰωάννα (&quot;of John&quot;; A, B) were confused.</td>
</tr>
<tr>
<td>Fusion</td>
<td>Incorrect word division that results in two words joined as one</td>
<td>In Mark 10:40 οὖν ὁ ἄνω (&quot;but for whom&quot;; A, B) and ὁ ἄνω (&quot;for others&quot;; N, B) were confused.</td>
</tr>
<tr>
<td>Fission</td>
<td>Incorrect word division that results in one word written as two</td>
<td>In Rom. 7:14 οἴδαμεν (&quot;we know&quot;; B, D) and οἴδας εἶσιν (&quot;on the one hand I know&quot;; 33, 833) were confused.</td>
</tr>
<tr>
<td>Homoiooteleuton</td>
<td>An omission caused by two words or phrases that end similarly</td>
<td>In 1 John 2:23 τὸν πατέρα ἔχει (&quot;has the Father&quot;) appears twice, causing some copyists’ eyes to skip from the first to the second and omit the intervening words ὁ ὑιὸς τὸν έἶναι (&quot;the one who confesses the Son also&quot;).</td>
</tr>
<tr>
<td>Homoioarchton</td>
<td>An omission caused by two words or phrases that begin similarly</td>
<td>In Luke 10:41–42 the similarity between Μαρθὰ (&quot;Martha&quot;) and Μαρία (&quot;Mary&quot;) may have caused some copyists’ eyes to skip from one to the other and omit the intervening words μετανόησις καὶ θυσίας εἰς πολλὰ, ἐνοχὶ δὲ ἔργανα (&quot;you are worried and troubled about many things, but there is need of one thing&quot;).</td>
</tr>
</tbody>
</table>
Table 13.3 Changes in New Testament Texts
Intentional Changes

<table>
<thead>
<tr>
<th>Change</th>
<th>Possible Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Changes in grammar or spelling</td>
<td>In Matt. 1:7–8 Ἀσαφ (&quot;Assaph&quot;); then, R, B was changed by later copyists to Ἀσα (&quot;Asa&quot;; L, W, Δ), the king of Judah (1 Kings 15:9–24).</td>
</tr>
<tr>
<td>2. Harmonization (modifying a passage to agree with another passage)</td>
<td>In Luke 23:38 words similar to John 19:20 (&quot;it was written in Aramaic, Latin, and Greek&quot;) were added by later copyists (C, W, D).</td>
</tr>
<tr>
<td>3. Adding natural complements or words that go together</td>
<td>In Matt. 6:4, 6 ἐν τῷ δόξῃ τοῦ θεοῦ (&quot;in the open, openly&quot;); L, W, B was added to &quot;your Father, who sees what is done in secret, will reward you.&quot; In Matt. 27:41 καὶ ἐνεργοῦντο (&quot;and Pharisees&quot;); D, W) was added to γραμματέων (&quot;scribes&quot;).</td>
</tr>
<tr>
<td>4. Clearing up difficulties</td>
<td>In Mark 1:2–3 the composite quote from Mat, 3:1 and Isa. 40:3 attributed to &quot;Isaiah the prophet&quot; (N, B) was changed to ἐν τοῖς προφετοῖς (&quot;in the prophets&quot;); A, W).</td>
</tr>
<tr>
<td>5. Confuted readings (combining two or more readings)</td>
<td>In Luke 24:53 some MSS read εὐλογοῦντες (&quot;blessing&quot;); ἐνεργοῦσα (&quot;conveying&quot;); D, some Old Latin MSS), and still others read εὐλογοῦσα καὶ εὐλογοῦμεν (&quot;praising and blessing&quot;); A, C, W).</td>
</tr>
<tr>
<td>6. Theological changes</td>
<td>In Luke 2:41, 43 ὁ γεννεῖς υἱὸν (&quot;his parents&quot;); N, B, D) was changed to &quot;Joseph and Mary&quot; in v. 41 (Old Latin MSS) and &quot;Joseph and his mother&quot; in v. 43 (A, C, I), possibly to safeguard the doctrine of the virgin birth by clarifying that Joseph was not Jesus' biological father.</td>
</tr>
<tr>
<td>7. Other additions</td>
<td>In Luke 24:53 ἐρχυτ (&quot;men&quot;); A, B, C) was added at the end of the verse.</td>
</tr>
</tbody>
</table>

Trivial variants are of no consequence to the text and will involve the omission, the swapping of words, difference in spelling or addition of words. Most of these types of variations were made unintentional during the copying of the text. Substantial variations do occur for a verse or even several verses. They do not effect our Bible text today because we have multiple text and more authoritative textual manuscripts. The best example of a substantial variation that many might ask about is John 7:53 to 8:11, the story of the adulterous woman. Most later translations have questioned this passage because no early manuscript beside the Codex Bezae (has several questionable passages) has included the passage. It is not until the 8th century and later that it is found. **Question: How does your translation show John 7:53 to 8:11.**

Even in the few cases where some perplexity remains, this does not impinge on the meaning of Scripture to the point of clouding a tenet of the faith or a mandate of life. Thus, in the Bible as we have it (and as it is conveyed to us through faithful translations) we do have for practical purposes the very Word of God.
Lesson 5: New Testament Texts and Manuscripts

Lesson Objective: The first objective will review passages mentioning the written scripture and the writing of the New Testament scripture. The second objective will review surviving New Testament Greek manuscripts.

Readings: How We Got the Bible – Lesson 3 & 4
Bible Matthew 24:35, Col 4:15

Definitions

Manuscripts -
Uncial Style-
Cursive Style –
Autograph –
Palimpsest --

The writers of the New Testament make several references to the written word. The following is some of the Biblical references. To the New Testament writers the scriptures or writings refer to the Old Testament. The Hebrew Bible was divided into three sections; The Law, The Prophets and the Writings or Psalms.

A. Scriptures on the Written Word

1. Reference to “The Law, The Prophets and The Writings”
   a. John 1:45 -- “... ‘We have found Him of whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph.’”
   b. Luke 24:44 -- “... that all things written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”
   c. Romans 15:4 -- “For whatever was written in earlier times was written for our instruction,

2. Reference to “The Law”
   a. John 5:46-47 “For if you believed Moses, you would believe Me; for he wrote of Me. But if you do not believe his writings, how will you believe My words?”
   b. Luke 10:26 -- “And He said to him, ‘What is written in the Law? How does it read to you?’”

3. Reference to “The Prophets”
a. Luke 4:17 -- “And the book of the prophet Isaiah was handed to Him. And He opened the book, ...”

b. Acts 13:29 -- “And when they had carried out all that was written concerning Him, they took Him down from the cross and laid Him in a tomb.”

3. Reference to Writing to New Testament Christians - John

a. John 20:30-31 -- “Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written that you may believe that Jesus is the Christ, the Son of God; ...”

b. 1 John 1:4 -- “And these things we write ...”

c. 2 John 12 -- “Having many things to write to you, I do not want to do so with paper and ink;”

d. 3 John 13 -- “I had many things to write to you, but I am not willing to write them to you with pen and ink;”

e. Rev. 1:3, 11, 19 -- “Blessed is he who reads ... and heed the things which are written in it ... ‘Write in a book what you see, and send it to the seven churches’... ‘Write therefore the things which you have seen ...’”


a. Luke 1:3-4 -- “… to write it out for you in consecutive order, most excellent Theophilus; so that you might know the exact truth ...”

b. Acts 1:1 -- “The first account I composed, Theophilus, about all that Jesus began to do and teach,”

c. Acts 21:25 -- “But concerning the Gentiles who have believed, we wrote ...”

3. Reference to Writing to New Testament Christians - Paul

a. 1 Cor. 4:14 -- “I do not write these things to shame you, but to admonish you ...”

b. 1 Cor. 14:37 -- “… let him recognize that the things which I write to you are the Lord’s commandment.”

c. 2 Cor. 1:13 - “For we write nothing else to you than what you read and understand,...”

d. 2 Cor. 13:10 -- “For this reason I am writing these things while absent ... for building up and not for tearing down.”

e. Gal. 1:20 -- “(Now in what I am writing to you, I assure you before God that I am not lying.)”

f. Phil. 3:1 -- “… To write the same things again is no trouble to me ...”

g. 2 Thes. 3:17 -- “I, Paul, write this greeting with my own hand, and this is a distinguishing mark in every letter; this is the way I write.”

h. 1 Timothy 3:14 -- “I am writing these things to you, hoping to come ...”

i. Philemon 19 -- “I, Paul, am writing this with my own hand ...”

3. Hebrews & Peter

a. Hebrews 13:22 -- “… for I have written to you briefly.”

b. 2 Peter 3:1 -- “This is now, beloved, the second writing to you ...”

Question:
Does the Bible given any indication that the Apostles were writing to New Testament Christians?
B. **New Testament Manuscripts**

1) By around A.D. 100, God had given all the information to man that He was going to give *(Jude 3; Rev. 22:18-19; II Pet. 1:3)*.

2) Immediately upon completion of these writings, copies were necessary *(cf. Col. 4:16; I Thess. 5:27)*.

3) The only means of duplication until the fifteenth century (in A.D. 1454 Johannes Gutenberg invented the printing press) was by manual handwriting.

4) It is by these handwritten copies, handed down through the centuries, that we have the text of the Bible today.

**Question:**

Why did Paul instruct copies to be made of his letters and what use would copies of the epistles be to Christians?

C. **Autograph Text**

The original gospels and letters of the New Testament were written in Greek on papyrus and were penned in the latter half of the first century. While papyrus was widely used it had the disadvantage of being fragile. The original autographs of the New Testament perished within a few years of being written and due to their apostolic authority were copied and distributed.
D. **Description of the Kind of New Testament Manuscripts**

There are several things to determine when looking at a New Testament manuscript; when was it copied, how was the manuscript used and what is the value of the manuscript in translation.

1. Determine the age by looking to see if the date was recorded (several hundred are dated). Undated manuscripts are dated by looking at the handwriting (large or small letters, are the words written all together or are there spaces, how many columns, what is the appearance of the columns, any spacing between paragraphs, what is the form of the letters, and are the letters plain and simple or elaborate and complex.

   a. **Uncials** – the oldest surviving form of handwritten manuscripts are capital letters with no spacing and wrapping of the words to the next line.

   
   PAULASERVANTOF JESUSCHRISTCALLEDTOBE
   ANAPOSTLESEPARATEDUNTOTHEGOSPELOFG 
   ODWHICHPROMISEDAFORETHROUGHTHEP

   b. **Cursives or Minuscules** – is the handwriting found in the larger group of manuscripts and is in a running style that was not introduced until about 790 AD with the UNCIAL continuing to be used for 200 years.

2. How the manuscript is also helpful in dating the manuscript and in determining it’s value in translation.

   a. **Codex** – The most valuable manuscripts are almost complete bibles bound as books and will contain most of the Old and New Testament.

   b. **Palimpsest** – manuscripts that have been scraped again or the ink washed off in order to reuse the parchment.

   c. **Papyri** - usually incomplete portions of the New Testament written on papyrus that have been unearthed from the sands of Egypt within the last one hundred and fifty years.

   d. **Early Church Fathers** – It has been estimated that the whole New Testament can be reconstructed from references from the Early Church Fathers in the second and third centuries.

   e. **Lectionary** - a Latin root word meaning to read. Most eastern churches used the same passage of scripture or liturgy on a certain Sunday or ecclesiastical holiday each year, and rather than carry the entire Bible in manuscript form to the pulpit, these repeatedly used scriptures or lections were housed in a specially constructed book called a Lectionary. These works are extremely important because if all other manuscripts were suddenly lost, nearly 90% of the New Testament could be reconstructed from these Lectionaries alone.
Another valuable clue passed down from the early church was which works were read in worship services. For example, Justin Martyr (c. 150 A.D.) refers to the reading of the "memoirs of the Apostles" (assumedly, the Gospels) during Sunday worship services:

"And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things." (Justin Martyr, "First Apology", Chapter 67)

Ignatius (a.d. 70–110) wrote seven letters in which he quoted from eighteen different books of the New Testament. It has been estimated by several Biblical scholars (Bruce Metzger and Sir David Dalrymple among them) that the whole New Testament can be reconstructed from references to the Early Church Fathers in the second and third centuries. The following astonishing table, from Josh McDowell’s "Evidence That Demands a Verdict" (p. 52), shows 36,289 New Testament references from just seven Early Church Fathers:

<table>
<thead>
<tr>
<th>Writer</th>
<th>Gospels</th>
<th>Acts</th>
<th>Pauline Epistles</th>
<th>General Epistles</th>
<th>Revelation</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Justin Martyr Samaria &amp; Rome ~100 to 165 AD</td>
<td>268</td>
<td>10</td>
<td>43</td>
<td>6</td>
<td>3</td>
<td>330</td>
</tr>
<tr>
<td>Irenaeus, bishop of Lyons ~130 to 202 AD</td>
<td>1,038</td>
<td>194</td>
<td>499</td>
<td>23</td>
<td>65</td>
<td>1,819</td>
</tr>
<tr>
<td>Clement of Alexandria ~155 to 220 AD</td>
<td>1,017</td>
<td>44</td>
<td>1,127</td>
<td>207</td>
<td>11</td>
<td>2,406</td>
</tr>
<tr>
<td>Origen Egypt &amp; Palestine ~185 to 253 AD</td>
<td>9,231</td>
<td>349</td>
<td>7,778</td>
<td>399</td>
<td>165</td>
<td>17,922</td>
</tr>
<tr>
<td>Tertullian Carthage, N. Africa ~160 to 200 AD</td>
<td>3,822</td>
<td>502</td>
<td>2,609</td>
<td>120</td>
<td>205</td>
<td>7,258</td>
</tr>
<tr>
<td>Hippolytus Rome ~170 to 235AD</td>
<td>734</td>
<td>42</td>
<td>387</td>
<td>27</td>
<td>188</td>
<td>1,378</td>
</tr>
<tr>
<td>Eusebius Bishop of Caesarea ~265 to 339 AD</td>
<td>3,258</td>
<td>211</td>
<td>1,592</td>
<td>88</td>
<td>27</td>
<td>5,176</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>19,368</strong></td>
<td><strong>1,352</strong></td>
<td><strong>14,035</strong></td>
<td><strong>870</strong></td>
<td><strong>664</strong></td>
<td><strong>36,289</strong></td>
</tr>
</tbody>
</table>

Question: What does it mean for the early church fathers to quote from different New Testament passages?
E. Greek Papyri

1. Rylands Papyrus -- (c. A.D. 130)

A fragment of a papyrus codex containing John 18:31-33, 37f showing that the latest of the four Gospels, which was written at Ephesus between 90 and 110, was circulating in Egypt within 40 years of its composition. It is the earliest fragment of the NT and measures 3.5 by 2.5 inches and is written on both sides.

2. Oxyrhynchus Papyrus -- (c. A.D. 140)

In the dump of the ancient city several thousand documents were discovered and date from between 250 BC and 700 AD. Among the Christian

<table>
<thead>
<tr>
<th>Canonical</th>
<th>Non-Canonical</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matthew 1 (3rd century: P2 and P401)</td>
<td>Shepherd of Hermas (3rd or 4th century: P404),</td>
</tr>
<tr>
<td>Matthew 11-12 and 19 (3rd to 4th century: P2384, 2385)</td>
<td>the Apocalypse of Baruch (4th or 5th century: P403),</td>
</tr>
<tr>
<td>Mark 10-11 (5th-6th century: P3)</td>
<td>Gospel according to the Hebrews (3rd century AD: P655),</td>
</tr>
<tr>
<td>John 1, and 20 (3rd century: P208)</td>
<td>A work of Irenaeus, (3rd century: P405),</td>
</tr>
<tr>
<td>First Epistle of John (4th-5th century: P402)</td>
<td>Early Christian hymns, prayers, and letters also found among them</td>
</tr>
<tr>
<td>Romans 1 (4th century: P209)</td>
<td>Gospel of Thomas, also known as the Sayings of Jesus, probably dating ca. AD 150, actually contains an account of notarial expenses, indicating that the Gospel had been used as scrap for calculations</td>
</tr>
<tr>
<td>Many parts of other canonical books</td>
<td></td>
</tr>
</tbody>
</table>

3. Corpus Paulinum -- (2nd century A.D.) a collection of Paul's writings

4. Bodmer Papyrus II -- (c. A.D. 200)

Written about 200, it contains the first 14 chapters of John and large portions of the last 7 chapters

5. Chester Beatty Papyri -- (3rd century)

A group of 12 papyrus codices from an Egyptian graveyard containing most of the Old and New Testaments: One codex includes the 4 Gospels & Acts (200-250 AD), another the letters of Paul to churches and Hebrews (200 AD), and the book of Revelation (250 - 300 AD).
F. **Uncial Codices** (see Manuscripts, Texts and Versions)

1. **Codex Vaticanus (B)** -- (4th century A.D.)
2. **Codex Sinaiticus (’)** -- (middle 4th century A.D.)
3. **Codex Alexandrinus (A)** -- (5th century A.D.)
4. **Washington Codex (W)** -- (4th or 5th century A.D.)
5. **Codex Ephraemi (C)** -- (5th century A.D.) -- a *palimpsest* -- see Ephrem (Who’s Who)
6. **Codex Bezae (D)** -- (c. A.D. 600) -- see Beza, Theodor (Who’s Who)
7. **Codex Amiatinus** -- (7th century A.D.) -- see Cassiodorus, Flavius Magnus Aurelius (Who’s Who)
8. **Koridethi Codex (Θ)** -- (c. 9th century A.D.)

**Question:**
What is the earliest complete manuscript of the New Testament?

G. **Greek Text of John Ryland’s Papyrus:**

**Recto:**

ΕΙΠΕΝ ΟΥΝ ΑΥΤΟΙΣ Ο ΠΙΛΑΤΟΣ ΛΑΒΕΤΕ ΑΥΤΟΝ ΥΜΕΙΣ ΚΑΙ ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ ΥΜΩΝ ΚΡΙΝΑΤΕ ΑΥΤΟΝ ΕΙΠΟΝ ΑΥΤΩ ΟΙ ΙΟΥΔΑΙΟΙ ΗΜΙΝ ΟΥΚ ΕΞΕΣΤΙΝ ΑΠΟΚΤΕΙΝΑΙ ΟΥΔΕΝΑ ΙΝΑ Ο ΛΟΓΟΣ ΤΟΥ ΙΗΣΟΥ ΠΑΙΡΝΟΝΤΩΝ ΕΙΝΕΠΕΝ ΣΗΜΑΙΝΩΝ ΠΟΙΩ ΘΑΝΑΤΩ ΗΜΕΛΕΝ ΑΠΟΘΕΝΗΣ ΚΕΙΝ ΕΙΣΕΘΑΘΕΝ ΟΥΝ ΠΑΙΛ ΕΙΣ ΤΟ ΠΡΑΙΤΩΡΙΟΝ Ο ΠΙΛΑΤΟΣ ΚΑΙ ΕΦΩΝΗΣΕΝ ΤΟΝ ΙΗΣΟΥΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΣΥ ΕΙ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ

Therefore Pilate said to them, “Take him yourselves and judge him by your own law.” The Judeans said to him, “It is not lawful for us to put anyone to death.” This was to fulfill the word that Jesus had spoken to show by what death he would die. Pilate entered the praetorium again and called Jesus, and said to him, “Are you the king of the Judeans?”

**Verso:**

ΕΙΠΕΝ ΟΥΝ ΑΥΤΩ Ο ΠΙΛΑΤΟΣ ΟΥΚΟΥΝ ΒΑΣΙΛΕΥΣ ΕΙ ΣΥ ΑΠΕΚΡΙΘΘΗ Ο ΙΗΣΟΥΣ ΣΥ ΛΕΓΕΙΣ ΟΤΙ ΒΑΣΙΛΕΥΣ ΕΙΜΙ ΕΙΣ ΤΟΥΤΟ ΓΕΓΕΝΝΗΜΑΙ ΚΑΙ ΕΙΣ ΤΟΥΤΟ ΕΛΗΛΥΘΑ ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΙΝΑ ΜΑΡΤΥΡΗΣΩ ΤΗ ΑΓΙΘΕΙΑ ΠΑΣ Ο ΩΝ ΕΚ ΤΗΣ ΑΓΙΘΕΙΑΣ ΑΚΟΥΕΙ ΜΟΥ ΤΗΣ ΦΩΝΗΣ ΛΕΓΕΙ ΑΥΤΩ Ο ΠΙΛΑΤΟΣ ΤΙ ΕΣΤΙΝ ΑΓΙΘΕΙΑ ΚΑΙ ΤΟΥΤΟ ΕΙΠΟΝ ΠΑΙΛ ΕΧΕΘΕΝ ΠΡΟΣ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΕΙΣ ΟΥΔΕΜΙΑΝ ΕΥΡΙΣΚΩ ΕΝ ΑΥΤΩ ΑΙΤΙΑΝ

Therefore Pilate said to him, “Then you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I have come into society: to witness to the truth. Everyone who belongs to the truth hears my voice.” Pilate said to him, “What is truth?” After he had said this, he went out to the Judeans again, and he told them, “I find no crime in him.”
H. Importance of Christian Centers to Bible Manuscripts

There was no instant New Testament Bible. Each New Testament book was written separately (except perhaps Luke and Acts) and sent to different people and places. These places had no faxes, computers or telephones. Paper was not yet popularized or available. Reading the scriptures was popular in churches. Copies were not easily made or preserved. The originals would be passed around from church to church.

And when this letter is read among you, have it also read in the church of the Laodiceans; and you, for your part read my letter that is coming from Laodicea." (Colossians 4:16)

As time went on, the 27 different documents (Bible books) would travel about and end up in different Christian churches or Christian centers. Each main Christian center would begin their own collection of these NT scriptures (ie. manuscripts) and make their own copies for those in their jurisdiction. Those who made these copies were scribes. Remember, writing was a special skill back in those days.

These centers then unconsciously would develop their own family of manuscripts through their copying efforts. There would be slight variations in these manuscripts, nothing significant. Remember, only 40 lines of 20,000 are in question. Alexandria in Egypt had the driest climate and most well-preserved scriptures. The Western texts were centered in Rome. Later on Byzantine became the empire's capital and a major center for Christianity. The picture above shows the four main Christian centers in 600 A.D.
Lesson 6: New Testament Canon

Lesson Objective: Demonstrate we can be certain of the books included in the New Testament were compiled at an early date.

Readings: How We Got the Bible – Lesson 9
The Bible Jude 3, Galatians 1:6-9, Revelations 22:17-19

Question: Based on Bible readings for this lesson.

1. Does Jude 3 indicate that the full faith of God has been delivered to man?

2. How does Galatians 1:8 determine if a book should be included in the Bible?

3. What would happen to the man who took away from the Book of Revelation?

4. What happen to the man who added to the Book of Revelation?

5. What happen to the one who comes to hear?

A. Introduction

It is generally agreed that the crucifixion of Christ took place in 30 A.D. Three of the four Gospels, Acts, and all of the letters of Paul, Peter and James were written between about 50 and 70 A.D., only 20 to 40 years after Christ's resurrection and at a time when most of the Apostles were still living, and John's Gospel and letters, and Revelation, though written 50 to 65 years after Christ's resurrection, were written at a time when many of the early disciples of the Apostles were still living.

The earliest preachers of the gospel knew the value of...firsthand testimony, and appealed to it time and again. "We are witnesses of these things," was their constant and confident assertion. (1 John 1:1-3, Luke 1:1-4, 2 Peter 1:16) And it can have been by no means so easy as some writers seem to think to invent words and deeds of Jesus in those early years, when so many of his disciples were about, who could remember what had and had not happened. And it was not only friendly eyewitnesses that the early preachers had to reckon with. The disciples could not afford to risk inaccuracies (not to speak of willful manipulation of the facts), which would at once be exposed by those who would be only too glad to do so. On the contrary, one of the strong points in the original apostolic preaching is the confident appeal to the knowledge of the hearers; they not only said, "We are witnesses of these things," but also, "As you yourselves also know" (Acts 2:22).
# of Books | New Testament Books | Description
--- | --- | ---
4 | Gospels - The Good News | Written by four different individuals, Matthew, Mark, Luke and John and deal with the life of Jesus and particular focus on the last week of his life. Know Jesus ministered for about 3 years because John mentions 3 passovers John 2:13, 6:4 & 11:55
1 | Historical Acts | Pivotal book which links the Gospels with the Epistles, especially those written by Paul. Deals with expansion of Christianity in the westerly direction and covers about 30 years after the crucifixion
21 | Letters | Bear name of Paul
13 | Pauline | 9 addressed to churches: Romans, 1&2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1&2 Thessalonians
4 to individuals: Philemon, 1&2 Timothy, Titus
1 | Anonymous | Hebrews - from an early date it was bound with the other Pauline epistles. Written shortly before 70 AD to Jews in Italy
2 | Letters from Brothers of Jesus | James and Jude
2 | Apostle Peter | 1&2 Peter
3 | No names but from John | 1,2 & 3 John
1 | Days of Apocalypse | Revelation - days of Flavian Emperors 69 to 90 AD

New Testament Documents - Are They Reliable FF Bruce - Chap 2

Luke dates the crucifixion in Luke 3:1 given when John the Baptist began to preach. based on it being the 15th year of Tiberius Caesar which is about 27 AD and with John telling us Jesus preached 3 years based on his reference to the Passover this would put the death of Jesus in 30 AD.

Modern critics reject the existence of a supernatural being and thus need time for sayings of Jesus to be enhanced with miracles. If written at the traditional dates then people would be alive who remember Jesus and could confirm or deny the truth of Gospels. Some modern scholars reject Ephesians, fewer reject 2 Thessalonians and more deny 1 & 2 Timothy and Titus inventing a school of Paul and these books being written by this school.
It is clear that a fraudulent book would not have been accepted by the Church at such an early date. For assessing the trustworthiness of ancient historical writings you need to answer the question "How soon after the events took place were they recorded. For the Bible it was within the lifetime of people witnessing the events. Thus, we have reason for high confidence in the validity of the New Testament books!

**Bible scholar F.F. Bruce** writes, "The time elapsing between the evangelic events and the writing of most of the New Testament books was, from the standpoint of historical research, satisfactorily short. For in assessing the trustworthiness of ancient historical writings, one of the most important questions is: How soon after the events took place were they recorded?"

**Eminent scholar Sir Frederic Kenyon** writes, "The interval then between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed."
Christians were wondering which books they should use for teaching, which would they die for and what books taught the truth. Cults produced their own set of books. A heretic named Marcion in the second century AD said that only Luke and ten of Paul's epistles should be part of the New Testament. This forced the church to formerly recognize which books really were authentically scripture.

We know more of the process of canonization for the New Testament because of many secondary documents. Canonization happened over periods of time as the community of God's people became familiar with the different books and got copies of them. For example, some books were written to certain places such as Rome (Romans) or even to individuals (Gaius in 3 John). It would take a good amount of time before the document circled back to Antioch, Jerusalem and the other Christian communities. Those books that were questioned were often excluded from one part of the church. As time went on, the 27 different documents (Bible books) would travel about and end up in different Christian churches or Christian centers. Each main Christian center would begin their own collection of these NT scriptures (ie. manuscripts) by making their copies. Some books might never get to another center. This would produce some question whether the book was authentic.

In the 1870's scholars at the University of Tubingen argued that the Gospels and Acts was written in the 2nd Century based on philosophical presuppositions rather than any historical evidence. If the New Testament collection of books was viewed just as secular writing, they would generally be regarded as authentic beyond doubt but because the New Testament claims it is a sacred book it is under suspicion and demands are made for more corroborative evidence. This acceptable but when those demanded more evidence do accept the philosophical position of a supernatural being it is difficult to provide the ever increasing demand evidence that goes beyond reason. Basically modern scholars claim that without the autographed copies, they cannot accept the authenticity of the New Testament.

A. Introduction

No church, by any decree, can pronounce the infallibility of the books of the Bible (particularly the Roman Catholic Church). The Bible owes no authority to any individual or group. Although the first and second century Christians acknowledged the authority of Christ and the words of His apostles (1 Corin. 14:37, 1 Thess. 2:13, 2 Thess. 2:15), the true factors determining the canon of the New Testament lies in the scriptures themselves. The words which they spoke and wrote were confirmed by divine power through miraculous works - Mark 16:20, Hebrews 2:3-4, John 20:30-31. The church, apart from Christ and His apostles, did not control the canon, but the canon controlled the church.
About the middle of the second century, Justin Martyr stated that on Sundays in the Christian worship assemblies, the *memoirs of the apostles* were read together with the *writings of the prophets*. When the church was first established it had no concept of a *New Testament*. Its Bible was the Old Testament and its teachings were based on the authority of Christ represented in His apostles.

When inspired men, such as the apostle Paul, wrote letters to individuals and churches, these letters were eventually grouped together. Then the four Gospels were added, and finally all the other writings. Since these collections were made at different times and places, their contents were not always the same. This caused the authority of some of the writings to come into question; particularly: Hebrews, James, 2 Peter, 2 and 3 John, and Jude. Other early Christian writers such as Clement of Rome, Irenaeus and Polycarp all clearly distinguished themselves from the apostles, and they named no other apostles than those within the circle of the Twelve.

### C. The Earliest Evidences of Christian Writings

Can the New Testament writings be traced back to the writers whose names they bear? The books must be at least as old as their earliest existing copies. The copies, which have been found, are in many cases only partial. To know exactly what was regarded by the early church as being authoritative and of apostolic origin, we may also use any lists that name these writings. These are called the *catalogs*. The books and writings mentioned in catalogs had to exist for the author of the catalog to know about them. Some catalogs are found in the acts of various ecclesiastical assemblies where they regarded certain books as the true word of God. Before this, the catalogs must be obtained from various writers who held certain books or collection of books to be of divine origin.

#### Quotations/Reference to New Testament Books in Early Church Writings

<table>
<thead>
<tr>
<th>Date</th>
<th>Source</th>
<th>Quotations from</th>
</tr>
</thead>
<tbody>
<tr>
<td>~100 AD</td>
<td>Epistle of Barnabas, Didache, Letter to Corinth from Clement</td>
<td>Matthew, Mark, Luke, Acts, Romans, 1 Corinthians, Ephesians, Titus, Hebrews &amp; 1 Peter</td>
</tr>
<tr>
<td>Before 115 AD</td>
<td>Ignatius - Bishop of Antioch, Martyred in Rome in 115 AD</td>
<td>Matthew, John, Romans, 1 &amp; 2 Corinthians, Galatians, Ephesians, Philippians, 1&amp;2 Timothy, Titus - allusions to Mark, Luke, Acts, Colossians, 2 Thessalonians, Philemon, Hebrews, 1 Peter</td>
</tr>
<tr>
<td>120 AD</td>
<td>Polycarp - Letter to Philippians</td>
<td>Matthew, Mark, Luke, Acts, Romans, 1 &amp; 2 Corinthians, Galatians, Ephesians, Philippians, 2 Thessalonians, 1&amp;2 Timothy, Hebrews, 1 Peter &amp; 1 John</td>
</tr>
</tbody>
</table>
Clement of Alexandria, Eusebius Bishop of Caesarea and Clement of Rome indicate that some churches read the Wisdom of Solomon, that the Shepherd of Hermas is worthy to be read but not prophetic or Apostolic and some churches refuse to read the Apocalypse of John (Revelation) and Peter. Beginning in the 100's the four Gospels where collected together and referred to as 'The Gospels' and Ignatuis, Bishop of Antioch referred to them as an authoritative writing. In 170 AD, Tatian who was part of the Assyrian church turn the four Gospels into a continuous Harmony of the Gospels. "Diatessaron" and was the authorized version of the Gospels till the 400's.

It is thought that Luke and Acts were one book but broken up to make the Four Gospels collection, the 13 Pauline letters, Romans & Hebrews was the 2nd collection and the final collection had the General Epistles (Acts, Peter, James & Jude).

D. The Earliest Catalogs (or lists)

<table>
<thead>
<tr>
<th>Source</th>
<th>Number of NT Books Listed</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Clement of Rome</td>
<td>10 of 27</td>
<td>60-100 A.D.</td>
</tr>
<tr>
<td>2. Ignatius of Antioch</td>
<td>6 of 27</td>
<td>60-117 A.D.</td>
</tr>
<tr>
<td>3. Marcion of Rome (heretic)</td>
<td>11 of 27</td>
<td>85-160 A.D.</td>
</tr>
<tr>
<td>4. Justin Martyr</td>
<td>15 of 27</td>
<td>100-165 A.D.</td>
</tr>
<tr>
<td>5. Papias of Hierapolis</td>
<td>2 of 27</td>
<td>60-130 A.D.</td>
</tr>
<tr>
<td><strong>Number of Books Listed by 140 AD</strong></td>
<td><strong>24 of 27</strong></td>
<td><strong>Not Listed</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Source</th>
<th>Number of NT Books Listed</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>6. Polycarp of Smyrna</td>
<td>18 of 27</td>
<td>A.D. 56/69 – 155/156</td>
</tr>
<tr>
<td>7. Muratorian Fragment</td>
<td>23 of 27</td>
<td>c. A.D. 180</td>
</tr>
<tr>
<td>8. Irenaeus, Bishop of Lyons</td>
<td>23 of 27</td>
<td>130-202 A.D.</td>
</tr>
<tr>
<td>9. Clement of Alexandria</td>
<td>21 of 27</td>
<td>155 – 220 A.D.</td>
</tr>
<tr>
<td>10. Cyprian, Bishop of Carthage</td>
<td>23 of 27</td>
<td>c. A.D. 250</td>
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<td>11. Origen of Alexandria</td>
<td>23 of 27</td>
<td>A.D. 185 - 254</td>
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<td><strong>Eusebius, Bishop of Caesarea</strong></td>
<td><strong>27 of 27</strong></td>
<td><strong>A.D. 265 - 339</strong></td>
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<td>13. Cyril of Jerusalem</td>
<td>26 of 27</td>
<td>A.D. 315 - 386</td>
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Jerome followed the example of the 27 Books listed by Athanasius in compiling the Vulgate translation and the Septuagint version was used for the Old Testament. The Septuagint version of the Old Testament became so much used by Early Christians that the Jewish community made a fresh Greek translation.
# The New Testament Canon During the First Four Centuries

<table>
<thead>
<tr>
<th>BOOK</th>
<th>INDIVIDUALS</th>
<th>CANONS</th>
<th>TRANSLATIONS</th>
<th>COUNCILS</th>
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<td>Matt.</td>
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<td>Jude</td>
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E. Technical and Political Developments

During the second century the scroll gave way to the codex, which offered a compactness making it possible for the writings to be bound together. This prompted the scribes to be careful about what they included.

In A.D. 303, bitter persecution was unleashed against the church by Diocletian, the Roman emperor. When he confiscated and burned the sacred writings, Christians had to decide which books were worth dying for. By this time the New Testament canon was formally settled in the minds of Christians and its basic outlines had been agreed to. So these Christians would turn over writings to the authorities, which they did not believe to be of divine origin.

F. Early Councils

Athanasius in A.D. 367 published a list of the writings, which were deemed to be divine: the Old Testament and our present 27 books. About A.D. 385, Jerome recognized this same New Testament collection in his translation to the Latin Vulgate. Finally, two North African councils -- at Hippo in A.D. 393 and Carthage in A.D. 397 -- officially acknowledged the canons of both Testaments, including the 27 books, and forbade any others to be read in the churches.

QUESTIONS:

1. What shows us that the Scripture we use was completed during the times of the apostles?

2. What determines the canon of the New Testament?

3. What writings were first grouped together and what followed?

4. Which writings were contested by some early Christians and why?

5. What may be used to help us determine the original list of New Testament books?
Lesson 7: Old Testament Manuscripts

Lesson Objective: Review passages showing the importance of the written scriptures in the Old and New Testament.

Readings: How We Got the Bible – Lesson 8
The Bible Isaiah 40:7-8, Psalms 33:4,11

Question: Based on Bible readings for this lesson.

1. What is the word of God compared to by Isaiah?

2. Can you think of a plan of God that was revealed by his word that impacts generations of people?

The Old Testament books were written in the Hebrew and Aramaic languages between about 1400 BC and 400 BC—a period of 1000 years! (Aramaic, related to Hebrew, was used in portions of Daniel and Ezra.) At least 30 (and probably many more) authors wrote the Old Testament over a period of about 1000 years. Were these writers not guided by the Holy Spirit, it would have been impossible for them to produce a work the size of the Old Testament with a single common theme which did not contradict itself and which did not contain provable historical or other factual errors.

The Old Testament books were laboriously copied by hand from one papyrus or leather scroll to another by scribes who were carefully trained in copying methods to ensure that there were no additions or omissions. About the 2nd century A.D., they began folding sheets of papyrus (made from a plant) or vellum (made from animal skins) in half and stitching them into a book called a codex. So zealous for accuracy were the Jewish scribes that any scroll that contained errors was destroyed, rather than just corrected. Also, any scroll that became heavily worn or damaged from use was destroyed and replaced with a new copy. As a result, very few really old copies of Old Testament books have survived to the present day. Until the discovery of the Dead Sea Scrolls in 1947 in caves near Qumran, Palestine, no copies of Old Testament books produced prior to the time of Christ were known to exist.

We know that the Jewish copyists were extremely good at their job, because of the following examples:

The Dead Sea Scrolls included scrolls of every book of the Old Testament except Esther, all copied prior to the destruction of Jerusalem in 70 A.D., many of them dating from the first and second centuries B.C. The most important of these scrolls was a leather scroll of the complete book of Isaiah which has been dated 100 to 200 B.C., hundreds of years older than any copy of Isaiah previously found with scarcely a major change in the form of the Hebrew text! For example in Isaiah 6 there are 37
variants readings and almost all are differences in spellings. Only 3 are significant enough to be reflected in an English translation;

<table>
<thead>
<tr>
<th>Chapter 6 Verse</th>
<th>Isaiah Scroll A from Dead Sea Scrolls</th>
<th>Modern Translation ESV Massoretic Text</th>
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<td>they were calling</td>
<td>one called to another</td>
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<td>3</td>
<td>Holy, holy</td>
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Secondly as the Hebrew people (and later the Christians) became scattered throughout the Middle East and Mediterranean basin, families of manuscript copies developed. The text of particular books would be copied for hundreds of years by people who had little or no contact with one another. Comparison of manuscripts produced over many centuries from different geographical areas shows that the manuscripts are remarkably identical, with only very minor variations.

A century ago many non-believing scholars and liberal theologians insisted that Moses could not have written the five books of the law (Genesis to Deuteronomy) because (they alleged) the peoples of Palestine and Syria hadn't developed writing. They claimed, therefore, that the books of the law were actually written hundreds of years later and were merely a compilation of Jewish folklore handed down orally over many generations. But thanks to a hundred years of archaeological discoveries, we now know that written languages existed in that area even before Abraham’s time (20th or 19th century B.C.), hundreds of years before Moses was born.

Writing in the Time of Moses

Exodus 17:14 (ESV) 13Then the L ORD said to Moses, “Write this as a memorial in a book and recite it in the ears of Joshua, that I will utterly blot out the memory of Amalek from under heaven.”

Exodus 24:3 - 4 (ESV) 3Moses came and told the people all the words of the LORD and all the rules. And all the people answered with one voice and said, “All the words that the LORD has spoken we will do.” 4And Moses wrote down all the words of the LORD. He rose early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel.

Exodus 31:18 (ESV) 10And he gave to Moses, when he had finished speaking with him on Mount Sinai, the two tablets of the testimony, tablets of stone, written with the finger of God.

Exodus 34:27 - 28 (ESV) 27And the LORD said to Moses, "Write these words, for in accordance with these words I have made a covenant with you and with Israel." 28So he was there with the LORD forty days and forty nights. He neither ate bread nor drank water. And he wrote on the tablets the words of the covenant, the Ten Commandments.

Numbers 33:2 (ESV) 2Moses wrote down their starting places, stage by stage, by command of the LORD, and these are their stages according to their starting places.

Deuteronomy 31:9 (ESV) 9Then Moses wrote this law and gave it to the priests, the sons of Levi, who carried the ark of the covenant of the LORD, and to all the elders of Israel.
Joshua 24:24 - 26 (ESV)  
24 And the people said to Joshua, “The L ORD our God we will serve, and his voice we will obey.” 25 So Joshua made a covenant with the people that day, and put in place statutes and rules for them at Shechem. 26 And Joshua wrote these words in the Book of the Law of God. And he took a large stone and set it up there under the terebinth that was by the sanctuary of the L ORD.

Deuteronomy 17:18 - 19 (ESV)  
18 And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by the Levitical priests. 19 And it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the L ORD his God by keeping all the words of this law and these statutes, and doing them.

Writing in the Time of Judges & Kings  
1 Samuel 10:25 (ESV)  
25 Then Samuel told the people the rights and duties of the kingship, and he wrote them in a book and laid it up before the L ORD. Then Samuel sent all the people away, each one to his home.

1 Chronicles 29:29 - 30 (ESV)  
29 Now the acts of King David, from first to last, are written in the Chronicles of Samuel the seer, and in the Chronicles of Nathan the prophet, and in the Chronicles of Gad the seer, with accounts of all his rule and his might and of the circumstances that came upon him and upon Israel and upon all the kingdoms of the countries.

2 Chronicles 9:29 (ESV)  
29 Now the rest of the acts of Solomon, from first to last, are they not written in the history of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat?

Jeremiah 25:12 - 13 (ESV)  
12 Then after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, ... L ORD, making the land an everlasting waste. 13 I will bring upon that land all the words that I have uttered against it, everything written in this book, which Jeremiah prophesied against all the nations.

Daniel 7:1 (ESV)  
1 In the first year of Belshazzar king of Babylon, Daniel saw a dream and visions of his head as he lay in his bed. Then he wrote down the dream and told the sum of the matter.

Habakkuk 2:2 (ESV)  
2 And the L ORD answered me: "Write the vision; make it plain on tablets, so he may run who reads it.

The documentary hypothesis proposed by the critics of Mosiac authorship was given its best-known formulation by Julius Wellhausen (1844 - 1918 in the last quarter of the 19th century, drawing on over a century of previous scholarship. Wellhausen's hypothesis became the consensus view on the origin of the Pentateuch for much of the 20th century, but its assumptions, methodology and conclusions have been seriously questioned in recent decades and it no longer dominates the field although nothing has risen to replace it. The documentary hypothesis proposes that the first five books of the Old Testament (Genesis, Exodus, Leviticus, Numbers and Deuteronomy, known collectively as the Torah or Pentateuch), represent a combination of documents from four originally independent sources:
• the J, or Jahwist, source; (The name *Yahweh* begins with a J in Wellhausen's native German).
• the E, or Elohist, source;
• the D, or Deuteronomist, source;
• the P, or Priestly, source.

**Problems with the documentary hypothesis**

**Presuppositions:** By far, the majority of those holding to the JEDP theory presuppose that the miraculous cannot happen. Therefore, they must conclude beforehand that the Pentateuch is not inspired and Moses could not have written it. They **must** find another explanation for the Mosaic authorship of the first five books of the Bible.

**The Critics are claiming a great deal.** The Pentateuch was written centuries ago in a different language, in a different culture, and in a different land. The critics are claiming that "they are able to decide exactly what a writer could or could not say, and on this basis to determine what part of the document belongs or does not belong to him."

**Writing Styles change within Writers** What writer writes with a consistent style? Yes, there are styles to writers, but the subject matter affects the content. A technical work is different from a narrative or historical piece. The Pentateuch has components of all of these. Therefore, different styles are expected.

**One writer can produce different analysis results.**

**A look at the actual analysis** tends to chop passages up into bite-size pieces. In some places, sentences are cut in half and attributed to different sources.

**Jesus attributed the 5 books to Moses** though whether or not a biblical critic wants to take Jesus' word for anything is up to the individual. But no less than Jesus authenticated the Mosaic authorship of the Pentateuch. Jesus divided the Old Testament into three sections in Luke 24:14. Moses and the Prophets and the Psalms.

**Manuscripts from 500 B.C. to the Life of Christ**

**Dead Sea Scrolls** (Israel) -- (c. 100 B.C.) – HEBREW

- Leather rolls in several jars.
- Prepared by the Essenes (?) “to prepare the way of the Lord.”
- Some scrolls teach the peculiar beliefs of the Essenes.
- Others contain fragmentary portions of the O.T.
- Predate earliest existing Hebrew MSS by 1,000 years.
- **Major** variants are scarce -- only 13 were adopted by the RSV committee (1952).

**Nash Papyrus** (Egypt) -- (late 1st century B.C.) – HEBREW

- Consists of Deuteronomy 5:6-21 – including the Ten Commandments (Decalogue) And Deuteronomy 6:4-5:
Manuscripts from the Life of Christ to A.D. 500

Septuagint (Egypt) -- (2nd - 4th century A.D.) – GREEK

When Alexander the Great conquered the lands of the eastern Mediterranean and the Middle East in the 330s B.C., that part of the world was given a new language—Greek. It became the international language of politics and commerce, just like English is in the 20th century world. Almost from the founding of Alexandria, Egypt in 331 B.C., there was a Jewish community there and other communities of Jews who lost the ability to read and speak Hebrew and Aramaic. In order for synagogue worship to be effective, it was necessary to translate the Scriptures into Greek. Ptolemy II Philadelphus (Egypt) summoned Jews from Palestine in 285 B.C. to translate the five books of Moses (Pentateuch) into Greek The complete Greek Old Testament that was produced came to be known in later centuries as the Septuagint because “septuaginta” is Latin for seventy (according to legend, 72 Jewish elders were brought to Alexandria to do the translation). The order of books in the Jewish Septuagint was different than in the Hebrew Bible and closer to the order used in our Christian Old Testament today.

Chester Beatty Papyri (Egypt) -- (early 3rd century A.D.) – GREEK

- The earliest Christian-produced copies of the Septuagint which we have today are only fragments.
- They have been dated in the mid-2nd century A.D.
- Each of them is in codex form (similar to a modern book) rather than scrolls. Consists of 12 papyrus codices taken from an Egyptian graveyard. Nine contain most of the Old Testament writings (Genesis, Numbers, Deuteronomy, Esther, Ezekiel and Daniel) and Three contain the Gospels, Acts, Paul’s letters to the churches, Hebrews and Revelation.

Codex Vaticanus (Rome) -- (4th century A.D.) – GREEK

- Dates to about A.D. 370

Codex Sinaiticus (Sinai) -- (middle 4th century A.D.) – GREEK

- Discovered by Tischendorf at St. Catherine’s Monastery on Mt. Sinai in 1844.
- Dates to about A.D. 340.

Ethiopic Version (Ethiopia) -- (c. A.D. 400) – ETHIOPIC

Latin Vulgate (Italy) -- (A.D. 405) – LATIN

- In A.D. 382, Damasus, who was the bishop of Rome, enlisted Jerome to translate the scriptures into contemporary Latin from the best available Hebrew and Greek texts of his time.
- Not long after completion in A.D. 405, this translation became the standard authority in the West.
- For 1,000 years the Latin Vulgate was the standard in Western Europe

Codex Alexandrinus (Alexandria) -- (5th century) – GREEK

Peshitta (Syria) -- (5th century) – SYRIAC
Latter Manuscripts from the 9th, 10th and 11th Centuries

1. **Cairo Genizah** (Egypt) -- (pre-10th century ?) -- HEBREW
2. **Codex of Cairo** (Egypt) -- (A.D. 895) -- HEBREW
3. **Masoretic Text** (Tiberias) -- (c. A.D. 900) – HEBREW

The Masoretic Text (MT) is the Hebrew text of the Jewish Bible (Tanakh). It defines not just the books of the Jewish canon, but also the precise letter-text of the biblical books in Judaism, as well as their vocalization and accentuation for both public reading and private study. The MT is also widely used as the basis for translations of the Old Testament in Protestant Bibles, and in recent decades also for Catholic Bibles. The MT was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the seventh and tenth centuries CE. The Ben Asher family of masoretes was largely responsible for the preservation and production of the Masoretic Text,

4. **Codex of Leningrad of the Prophets** -- (A.D. 916) – HEBREW
   - Prior the discovery of the Dead Sea Scrolls, this was the earliest Hebrew copy of the latter prophets.
5. **Codex of Aleppo** (Syria) -- (early 10th century) -- HEBREW
6. **Samaritan Pentateuch** (Samaria) -- (A.D. 1045) -- form of HEBREW text
7. **Codex of Leningrad of the Old Testament** -- (A.D. 1008) – HEBREW
   - The oldest Hebrew manuscript of the complete Old Testament
8. **Codex of the Pentateuch** -- (10th or 11th century) -- HEBREW

Question: Based on “How We Got the Bible” readings for this lesson.
1. Contrast the ages of the earliest Old and New Testament manuscripts?

2. Why the difference in ages?

3. Who were the Massoretes?
Lesson 8: Dead Sea Scrolls

Lesson Objective: Study who, where, and when Dead Sea Scrolls and what their discovery has meant to understanding the transmission of the Old Testament Canon.

The Bible: Mt 3:7-10, Mt 5:17-20, Mt 12:38-42, Mt 22:15-33, Lk 7:37-44

Questions:

1. What did the Pharisees think of Jesus?

2. What did Jesus think of the Pharisees?

3. Does the Bible mention the Essenes?

4. Based on the Bible readings about the Pharisees and Sadducees and what we know about the Essenes what do you think Jesus might have thought of this sect?

Definitions

Sadducees –

Pharisees –

Essenes –

Zealots --

Dead Sea Scrolls: What are They?

The Dead Sea Scrolls have been called the greatest manuscript discovery of modern times. They were discovered between 1947 and 1956 in eleven caves along the northwest shore of the Dead Sea. This is an arid region 13 miles east of Jerusalem and 1,300 feet below sea level. The Dead Sea Scrolls are comprised of the remains of approximately 825 to 870 separate scrolls, represented by tens of thousands of fragments. The texts are most commonly made of animal skins, but also papyrus and one of copper. They are written with a carbon-based ink, from right to left, using no punctuation except for an occasional paragraph indentation.
Dead Sea Scrolls: Why are they Important?

The Dead Sea Scrolls can be divided into two categories—biblical and non-biblical. Fragments of every book of the Old Testament (Hebrew canon) have been discovered, except for the book of Esther. Now identified among the scrolls are 21 fragments of Isaiah, 30 fragments of Deuteronomy and 36 fragments of the Psalms. The virtually intact Isaiah Scroll, which contains some of the most dramatic Messianic prophecy, is 1,000 years older than any previously known copy of Isaiah. In addition to the biblical manuscripts, there are commentaries on the Hebrew canon, paraphrases that expand on the Torah, community standards and regulations, rules of war, non-canonical psalms, hymnals and sermons. Most of the texts are written in Hebrew and Aramaic, with a few in Greek.

**Biblical**

Those works contained in the Hebrew Bible. All of the books of the Bible are represented in the Dead Sea Scroll collection except Esther.

**Non Biblical - Apocryphal or pseudepigraphical**

Those works which are omitted from various canons of the Bible and included in others.

**Non Biblical - Sectarian**

Those scrolls related to a pietistic commune and include ordinances, biblical commentaries, apocalyptic visions, and liturgical works.

The Dead Sea Scrolls appear to be the library of a Jewish sect, considered most likely the Essences.

Near the caves are the ancient ruins of Qumran, a village excavated in the early 1950’s that shows connections to both the Essences and the scrolls. The Essences were strictly observant Jewish scribes, who appear Messianic and apocalyptic in thinking. The library appears to have been hidden away in caves around the outbreak of the First Jewish Revolt (66-70 A.D.) as the Roman army advanced against the Jews.

Based on various dating methods, including carbon 14, paleographic and scribal, the Dead Sea Scrolls were written during the period from about 200 B.C. to 68 A.D. Many crucial biblical manuscripts (such as Psalm 22, Isaiah 53 and Isaiah 61) date to at least 100 B.C. As such, the Dead Sea Scrolls have revolutionized textual criticism of the Old Testament. Phenomenally, we find the biblical texts in substantial agreement with the Masoretic text, as well as variant translations of the Old Testament used today.

The scrolls and scroll fragments recovered in the Qumran environs represent a voluminous body of Jewish documents, a veritable "library", dating from the third century B.C. to 68 A.D. Unquestionably, the "library," which is the greatest manuscript find of the twentieth century, demonstrates the rich literary activity of Second Temple Period Jewry and sheds insight into centuries pivotal to both Judaism and Christianity. The library contains some books or works in a large number of copies, yet others are represented only fragmentarily by mere scraps of parchment. There are tens of thousands of scroll fragments. The number of different compositions represented is almost one thousand, and they are written in three different languages: Hebrew, Aramaic, and Greek.
Dead Sea Scrolls and Book of Isaiah - Evidence from archaeology

The Great Isaiah Scroll was discovered in Cave 1 in 1947. It was identified as the Biblical Book of Isaiah in 1948, and purchased by the Syrian Orthodox Church at that time. Israel reacquired the Great Isaiah Scroll in 1954 to study it and preserve it as a national treasure. A second partial Isaiah scroll (1QIs-b) was also discovered in Cave 1 in 1947. Since that time, approximately 17 other fragments of Isaiah scripture have been discovered in other caves at Qumran.

As far as dating, it appears that pieces of the Great Isaiah Scroll (1QIs-a) have been carbon-14 dated at least four times and produced calibrated date ranges between 335-324 BC and 202-107 BC. There have also been numerous paleographic and scribal dating studies conducted that place 1QIs-a at a date range of approximately 150-100 BC.

This scroll, dating to approximately 100 B.C. was found to be identical to the Modern Hebrew Bible in over ninety five percent of the text. The remaining five percent consisted chiefly of obvious slips of the pen or variations in spelling. Prior to that discovery, the earliest manuscript of Isaiah was the Masoretic Text, dating to 900 A.D. Realize, then, the discovery of the Dead Sea Scrolls moved the dating back more than a thousand years! And that without any appreciable change in the text.

Nelson Glueck, renowned Jewish archaeologist, wrote:

"It may be stated categorically that no archaeological discovery has ever controverted a biblical reference."

William F. Albright, one of the world's most renowned archaeologists, stated:

"There can be no doubt that archaeology has confirmed the substantial historicity of Old Testament tradition."

And again ...

"The excessive skepticism shown toward the Bible by important historical schools of the eighteenth and nineteenth centuries, certain phrases of which still appear periodically, has been progressively discredited. Discovery after discovery has established the accuracy of innumerable details, and has brought increased recognition to the value of the Bible as a source of history."

Millar Burrows, renowned Professor of Archaeology at Yale University, exposed the cause of persistent unbelief:

"The excessive skepticism of many liberal theologians stems not from a careful evaluation of the available data, but from an enormous predisposition against the supernatural."
Judaism and Christianity and the Dead Sea Scrolls

The Dead Sea Scrolls include a range of contemporary documents that serve as a window on a turbulent and critical period in the history of Judaism. In addition to the three groups identified by Josephus (Pharisees, Sadducees, and Essences), Judaism was further divided into numerous religious sects and political parties. With the destruction of the Temple and the commonwealth in 70 C.E., all that came to an end. Only the Judaism of the Pharisees--Rabbinic Judaism--survived. Reflected in Qumran literature is a Judaism in transition: moving from the religion of Israel as described in the Bible to the Judaism of the rabbis as expounded in the Mishnah (a third-century compilation of Jewish laws and customs which forms the basis of modern Jewish practice).

Manuscripts and Caves

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* Portion of Book found
! Deviations from traditional order
? Some doubt about identity
Lesson 9: Old Testament Canon

Lesson Objective: Learn about the arrangement of the Old Testament canon.

Readings: How We Got the Bible – Lesson 9
The Bible: Isaiah 30:8-9

A. Introduction

Our English word *canon* goes back through Latin to the Greek word *kanon*, which was borrowed from a Semitic word, which in Hebrew takes the form *qaneh*. The root meaning is *reed* and since a reed may be used as a measuring rod it also signifies a *rule* or standard. In this last sense, Origen used the word to denote what is called the *rule of faith*, the standard by which we are to measure and evaluate everything that may be offered to us as an article of belief. The *canon* is therefore the list of books, which are reckoned as Holy Scripture. The canonicity of a book is dependent upon its authority. A book belongs to the canon because it is recognized as possessing special divine authority. What are some of the tests of canonicity?

B. Old Testament Canonicity

1. Jesus listed the books -- When Jesus appeared to His disciples in the upper room after His resurrection, He impressed on them that all that had happened was in accord with the prophecies of the Old Testament. He said, “*that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled*” - Luke 24:44. Also in Luke 11:51 He says, “*from the blood of Abel to the blood of Zechariah ...*” Also, Jesus and his apostles quoted many passages from the Law, Prophets and the Writings which make up our Old Testament.

Jesus Christ also testified to the extent of the Old Testament when in Luke 11:51 he spoke of “*the blood of Abel to the blood of Zechariah.*” Abel was the first martyr in Scripture (Genesis 4:8), and Zechariah was the last martyr named in the Jewish arrangement of the Old Testament (where 2 Chronicles is listed as the last book of the Old Testament: 2 Chronicles 24:21). Jesus thus gave his approval to the entire canon of the Old Testament.
The following chart shows how the order and grouping of the Old Testament Canon varied.

<table>
<thead>
<tr>
<th>39 BOOKS</th>
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<td>(English OT Translations)</td>
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<td>(Jerome)</td>
<td>(Josephus)</td>
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<td><strong>Law</strong> 5</td>
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<td>Joshua</td>
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<td>Judges</td>
<td>Samuel a, b</td>
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<td>Kings a, b</td>
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<td>1 Kings</td>
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<td>Nehemiah</td>
<td>Nahum</td>
<td>Obad., Jonah, Micah,</td>
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<td>Esther</td>
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<td>Nahum, Hab., Zeph.,</td>
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<td>Job</td>
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3. The Jews accepted certain books -- When the fall of Jerusalem and the temple in A.D. 70 was imminent, a great rabbi belonging to the school of Hillel in the Pharisaic party -- Yochanan ben Zakkaia -- obtained permission from the Romans to reconstitute the Sanhedrin on a purely spiritual basis at Jamnia. Among their debates, this Sanhedrin considered whether canonical recognition should be accorded to the books of Proverbs, Ecclesiastes, the Song of Solomon and Esther. By about A.D. 90 they firmly acknowledged that these books were to be included as Holy Scripture. But the books they acknowledged as canonical had already been widely accepted. Those, which they refused to acknowledge, had never been included and they did not expel any book, which had been previously admitted.

Philo, the learned Jew of Alexandria, whose life overlapped the life of Christ, seems to have known and accepted the Hebrew canon. He did not regard the apocryphal books as authoritative because they were not really accorded canonical by the Alexandrian Jews. It was the Christians, not the Jews, who included the Apocrypha into the Septuagint!

Josephus, another eminent Jew, tells us much more precisely what books were accounted especially authoritative by his nation. He says, “We have not 10,000 books among us disagreeing with and contradicting one another, but only twenty-two books, which contain the records of all time, and are justly believed to be divine.” These 22 books are precisely the same 39, which we hold to be our Old Testament today. Against Apion i.8

The Jewish Talmud of about A.D. 400 names the books in approximately the same order as our Hebrew Old Testament today. R. Laird Harris - Zondervan Pictorial Bible Dictionary

- A collection of Jewish writings of civil and religious laws.
- Contains the Mishnah (oral tradition) and the Gemara (commentary on the Law of Moses).
- Names of the Old Testament books are approximately the same and in the same order as in the Hebrew Bible.
- Declares the Scriptures to be sacred -- those who touched them “defiled their hands” and had to wash their hands before touching other things.
4. Early Christians accepted certain books -- Melito, bishop of Sardis, about A.D. 170, drew up the earliest dateable Christian list of Old Testament books. He said he had obtained it by accurate inquiry while traveling in Syria. It has been preserved by Eusebius in the fourth book of his *Ecclesiastical History*. “These books the pious Jews would rather die than to alter or deny.” *Melito* “These books were written by Moses and the succeeding prophets from that time to the days of Artaxerxes (circa 400 B.C.) and that their other later books, not being by prophets, were not thus regarded.” 

*Origen*, the greatest Biblical scholar among the Greek Fathers (A.D. 185-254), gives a list of canonical Old Testament books, which he enumerates as 22, and names in their Hebrew and Greek titles.

*Athanasius*, bishop of Alexandria, who discussed the Canon of Scripture in his *Easter Letter* for A.D. 367, arranged the Old Testament books so as to yield a total of 22.

*Jerome*, the greatest Biblical scholar among the Latin Fathers (A.D. 347-420), remarks that in some Jewish circles the number of books was reduced to 22 to correspond with the number of letters in the Hebrew alphabet.

5. The *Septuagint*: Translation used by Jesus and by Christians

6. The *Dead Sea Scrolls*: contains fragments of all of the books of the Old Testament except for Esther.

Questions:

1. What words of Jesus show that the Old Testament scriptures which Jesus used are approved of God?
Lesson 10: Aprocryphal & Pseudepigrapha Books

Lesson Objective: Learn about some of the books often included or associated with the Bible and books teaching false doctrines claiming to be inspired.

Readings: Lesson 10
The Bible: Ecclesiastes 12:12, John 20:30, John 21:25

Question: Have you ever wanted to know about Jesus growing up or what happened to the other apostles not mentioned in Acts?

Definitions
Aprocryphal –

Pseudepigrapha -

Both the New and Old Testament has books associated with them that have a doubtful or unknown origin and while included with some Bible translations were not considered to be canonical. The Old Testament included either 14 or 15 books which were written between 200 BC to 200 AD.

The Apocrypha – Old Testament

While some of these books contain some material of literary merit and historical value, they must be rejected as inspired Scripture for these reasons:

1. They were written long after the Old Testament was completed about 425 B.C.
2. They lack the prophetic character which qualifies them as the word of God. None of the apocryphal writers claim divine inspiration and some openly disclaim it (Ecclesiasticus and I and II Maccabees).
3. They were never recognized by the Jews. No Hebrew canons included them (the Jamnia Sanhedrin, Talmudists, Massoretes, etc.). The Jewish historian Josephus did not include these books in his list of canonical books.
4. Though he was talked into translating the apocryphal books by two bishop friends, Jerome flatly rejected them as part of the canon and stated that the apocryphal books were in no sense a portion of God's. After his death, they were added to his translation of the Bible, the Latin Vulgate Version.
5. These books contain numerous historical and geographical inaccuracies, as well as blatant myths, folklore and fictitious accounts. Judith 1:1-7 calls Nebuchadnezzar the King of Assyria instead of Babylon. Baruch claims to have been written by the secretary to Jeremiah, but quotes from Daniel which was written much later than Jeremiah.
6. These books teach false doctrines, promote questionable ethics and foster unbiblical standards (deception and suicide are justified, the end justifies the means morality is promoted, almsgiving is said to save you, etc.).
7. Jesus and the New Testament writers never quoted from the Apocrypha and no canon or council of the Christian church for the first 350 years of the church recognized or endorsed these books as inspired.
The Talmud  When the city of Jerusalem fell in A.D. 70, together with the temple, the dominion of the priestly families and the supreme court of the Sanhedrin fell with them. The only party capable of reconstruction was that of the Pharisees. Led by Yohanan the son of Zakkai, they made their headquarters at Jamnia where they reconstituted the Sanhedrin as a supreme court for the organization of the whole range of religious law. A great body of case-law, the tradition of the elders mentioned in the New Testament, had been handed down orally from generation to generation. Rabbi Judah who was president from A.D. 170 to 217 brought the first step toward codification to completion about A.D. 200. The whole code of religious jurisprudence thus compiled is known as the Mishnah (Heb. repetition).

This completed Mishnah became an object of study and a body of commentary grew up around it in the rabbinical schools of both Palestine and Babylonia. These commentaries, known as Gemaras (Heb. completion), together with the Mishnah are known as the Talmud (Heb. to teach, doctrine or study). The Talmud was completed about A.D. 300 and continued to grow for two centuries before it was reduced to writing near the year A.D. 500. Such as they are, these writings leave no room for doubt as to the historical character of Jesus.

The Targums (Aramaic)  After the period of the Jewish exile, the Jews began to speak Aramaic. It became necessary for the Scriptures to be translated or paraphrased into Aramaic so the people could understand it when read in public worship. These translations are called Targums. By the time of the fifth century B.C., two official Targums had emerged, Targum Onkelos of the Pentateuch and Targum Jonathan of the prophets. Of the two, Targum Onkelos is considered the greater authority. Both are deliberately literal in their efforts of translation.

One feature that characterizes the Targums is their avoidance of anthropomorphisms (the humanizing of God-like qualities). In the Hebrew text, anthropomorphisms are frequently used. For example, the use of Word and glory to imply divine presence in John 1:14 are anthropomorphisms (i.e., “And the Word became flesh, and dwelt among us, and we beheld His glory.”). Isaiah 6:9-10 is quoted in Mark 4:12 using a form resembling the language of the Targums (compare these in your Bibles). Compare Ephesians 4:8 and Psalm 68:18 with the phrase “and He gave gifts to men.” These quotations are found neither in the Hebrew text or the Septuagint.

The Dead Sea Scrolls  In addition to those scrolls and fragments which are Hebrew copies of the Old Testament books, the Dead Sea Scrolls include a few other pieces of old Jewish literature. A number of books written in the period between the testaments, that were previously known in their Greek form, were discovered in Hebrew fragments near Qumran, just west of the Dead Sea. These are called the Apocrypha and the Pseudepigrapha (so called because the authorship they claim is false, assigning them to the great men of antiquity such as, Moses, Enoch, etc.). Books such as Enoch, the Book of Jubilees, Ecclesiasticus and the book of Lamech have been identified. There are also a few writings peculiar to the community such as the Manual of Discipline, commentaries on Isaiah, Micah and Habakkuk 1 and 2, the War of the Children of Light with the Children of Darkness, a group of Thanksgiving Psalms and the so-called Damascus Document.

With the exception of the first 3, the apocryphal books are part of the Catholic bible, giving a total of 46 for their Old Testament (some are combined with the 39 of the non-Catholic Bibles -- see below). The word means hidden. Sometimes the word suggests non-canonical. These belong to a collection which can be properly referred to as the Old Testament apocrypha. With one exception (II Esdras) these also form part of the LXX.
There are also New Testament apocryphal books. Ecclesiasticus and I Maccabees are truly worth while.

**I Esdras** (c. 1st century A.D.) - Called in the Latin Vulgate Esdras III after the Council of Trent (1546), where Ezra and Nehemiah are called I and II Esdras (Gr. form of Ezra). It’s a version of the history found in 2 Chron. 35-36, Ezra and Neh. 7:53-8:12. Josephus prefers it to the books mentioned. It includes worthless and legendary accounts not supported in Ezra, Nehemiah and 2 Chronicles. It begins with the Passover celebration of the 18th year of Josiah, describes the closing years of Judah and ends with an account of the reading of the Law by Ezra. It tells of an intellectual competition among 3 young men belonging to the bodyguard of Darius I of Persia. The winner is Zerubbabel who obtains the king’s vow to allow him to rebuild Jerusalem. **HISTORICAL**

**II Esdras** (late 1st century A.D.) - Chapters 3-14 present 7 revelations allegedly given to Ezra while in exile, several in visionary form and of largely *eschatological* import. Probably composed by a Jew near the end of the 1st century A.D. Chapters 1, 2, 15 and 16 were probably added by Greek Christians which casts off Israel in favor of the Gentiles to Israel’s apostasy. **PROPHETIC**

**Tobit** (c. 200 B.C.) - A romantic tale intended to teach or instruct in religious principles. It’s purpose is to encourage the keeping of the Law and deeds of charity. It’s named after an 8th century B.C. hero who was carried into exile in Nineveh after the fall of Samaria. His story becomes involved with his relative, Sarah, whose tragedies are remedied through the adventures of Tobit’s son, Tobias, who marries Sarah under the supervision of the angel Raphael. Good and bad angels play an important part in the story. They live happily in marriage for 100 years. Prayer, fasting and almsgiving are stressed in a context of Persian beliefs and practices. **LEGENDARY**

**Judith** (c. 2nd century B.C.) - Jewish religious fiction with a religious moral. It includes the discussion of Israelite fortunes from two centuries (7th->5th). Using Jael-like (Deborah) tactics, Judith, a beautiful Jewess, saves her besieged city “Bethulia” by removing the head of Holofernes, the enemy commander of Nebuchadnezzar. It seems to be a story of Israel’s triumph over her enemies using the help of God. It magnifies a ceremonial piety which exceeds the requirements of Moses. It may have been compiled to inspire zeal during the Maccabean revolts against Syria. **LEGENDARY**

**Additions to the Book of Esther** - The canonical Esther has 163 verses. These additions increase it to 270. The additional verses are divided into 7 sections and inserted into the canonical Esther at various points (LXX). Some of these make reference to God. The inserted sections also introduce some contradictions and others are obviously fictional. **LEGENDARY**

**The Wisdom of Solomon** (LXX)(1st century B.C. - 1st century A.D.) - Written by an Alexandrian Jew who identifies himself with Solomon, though more than one author may have produced it. It manifests a Greek philosophical influence, personifying Wisdom and the acceptance of various pagan teachings. These include the creation of the universe from pre-existent matter; the pre-existence of souls; the impedimentary character (or physical limitations) of the body; and other doctrines. The account of Wisdom’s government from Adam to Moses it contains numerous fanciful and false embellishments of the biblical record. **ETHICAL**
**Ecclesiasticus** (180 B.C.) - Also called after its author *The Wisdom of Jesus ben Sira*. He was a professional scribe and teacher who wrote in the style of the book of Proverbs. It expounds on the nature of wisdom, applying its councils to all areas of social and religious life. Ben Sira echoes the ethical motivations of pagan literature. He also teaches that forgiveness comes through acts of almsgiving. **ETHICAL**

**Baruch** (3rd century B.C.) - A composite, composed of prophetic prose, and purports to have been produced by Jeremiah’s secretary in Babylonian exile. In imitation of Daniel, it is a confession of national sin petitioning God for the removal of divine favor. There is no evidence from Jeremiah that Baruch was ever in Babylonia. It contains poetry, a call to wisdom, lamentations, and assurances of a restored Israel. It erroneously suggests a date for the fall of Jerusalem after A.D. 70. **PROPHETIC**

**Epistle to Jeremiah** (2nd century B.C.) - It is described as an epistle sent by Jeremiah to certain captives about to be led to Babylon. It makes reference to “seven generations” of exile (not 70 years as in Jeremiah and Chronicles). It ridicules the inanity of idol worship, as used in the Bel cult, and serves as a warning to Jews and as argumentation against Gentiles. **PROPHETIC**

**The Prayer of Azariah and the Song of the Three Young Men** (c. 2nd century B.C.) - It is added to Daniel (LXX). Jerome commented that it did not exist in the Hebrew-Aramaic MSS of Daniel. It is inserted between Daniel 3:23 and 3:24. It is a prayer of national confession with a supplication for the deliverance of Daniel’s friend Azariah when he was in the fiery furnace. It’s a psalm of praise uttered by all three. And contains a narrative not warranted by the genuine Daniel. **LEGENDARY**

**Susanna** (c. A.D. 100) - It follows Daniel as chapter 13 in the Latin Vulgate and precedes chapter 1 in the Greek MSS. Two crucial puns at the climax of the tale suggest that it was composed in Greek. It relates how two Israelite elders in Babylon, make obscene advances toward Susanna, which she resists. They then falsely accuse her of adultery. Daniel effects her delivery and the elder’s doom by ensnaring them in contradictory testimony. **LEGENDARY**

**Bel and the Dragon** (1st or 2nd century B.C.) - Appearing at the end of Daniel (after Susanna), these fables ridicule heathenism. Daniel plays detective to expose to Cyrus the fraud of the priests who secretly eat the food offerings to Bel (Marduk). After destroying Bel, Daniel concocts a recipe to explode a sacred dragon. Sentenced to a den of lions, Daniel is fed miraculously and then delivered. **LEGENDARY**

**The Prayer of Manasseh** - When the wicked king Manasseh (2 Chron. 33) was carried into exile, he repented and God restored him to Jerusalem. Verses 18 and 19 refer to Manasseh’s prayer of repentance. It contains confession of sin and petition for forgiveness. The view is expressed that certain sinless men need no repentance. In the Vulgate is placed after 2 Chronicles. **PROPHETIC**

**I Maccabees** (c. 100 B.C.) - Beginning with the rise to power of Antiochus Epiphanes (176 B.C.), it contains the history of the Jewish struggle for religious-political liberation and ends with the death of Simon Maccabeus (136 B.C.). It contains our most valuable historical source for that period. It narrates the exploits of the priest Mattathias and his sons, who successively lead the Hasmoneans to remarkable victories. Judas, his first son, was given the name, Maccabee, which was later applied to his brothers. The author was apparently a contemporary of John Hycranus, the son and successor of Simon. This book was re-edited
after the destruction of Herod’s temple. Jerome wrote that he found a copy of this book written in Hebrew. HISTORICAL

**II Maccabees** (c. 120 B.C.) - Independent of I Maccabees, it extends the history to the last year of Seleucus IV (176 B.C.) to the defeat of Nicanor by Judah (161 B.C.). It relates incidents of persecution under Antiochus, the sanctity of the temple, the observance of the Sabbath, and the blessed resurrection of the martyrs. Legendary exaggeration and inaccurate historical statements give way to its characteristic moralizing. It contains doctrinal errors like the propriety of prayers for the dead (e.g., a doctrine of purgatory). HISTORICAL

**III Maccabees** - Has nothing to do with the Maccabees. It is concerned with an attempt by Ptolemy IV (221-203 B.C.) to massacre the Jews of Alexandria and with their miraculous deliverance.

**IV Maccabees** - Uses the account of certain martyrdoms described in II Maccabees to illustrate the power of mind over matter.

### The Apocrypha – New Testament

The New Testament Apocrypha are the various Gospels, Acts, Epistles, and Apocalypses produced during the second century and later under the names of apostles and other associates of our Lord. Most of these belong to the category of religious fiction. Some of the apocryphal Gospels were intended to satisfy the desire for information about the hidden years of our Lord’s life before entry into public ministry. These include at least two *Infancy Gospels* relating the unusual deeds performed by Jesus as a child. The apocryphal Acts were largely intended to supply information about the later career of those apostles who disappear from the New Testament record at an early date. Among the apocryphal Epistles are the letters exchanged between Christ and King Abgar of Edessa and the *Epistle to the Laodiceans*. Of the apocryphal Apocalypses, the most interesting is the *Apocalypse of Peter*, which was read in some churches. It has a literary interest in that its colorful descriptions of the torments of the damned influenced much medieval and even more recent pictures of hell.

In the early centuries of the church, many spurious books were being written by heretics who mixed Greek philosophy with Christianity, resulting in the questioning of such things as Christ's divinity, Christ's humanity, and the apostles’ teachings on salvation. Many of these writings were circulated with the name of an apostle falsely attached to them to lend them credibility. These counterfeit scriptures are called pseudepigraphic writings (false writings), and contain numerous factual errors and doctrinal heresies. Due to the spread of these fake scriptures, some of which were temporarily used among the eastern churches, the need for an officially sanctioned canon of the New Testament became increasingly urgent. The apocryphal writings were designed to lend support to various heretical beliefs and practices. One example is the *Ebionite Gospel* which gave John the Baptist a vegetarian diet. This gospel was probably not anything new but simply an adaptation of one of the canonical gospels. There are nearly 50 false Gospels, and many false Acts and Epistles.
Nag Hammadi Texts -- (1st century B.C.) The Nag Hammadi text represents a library of Gnostic texts named after the place of their discovery, on the west bank of the Nile. These comprise 48 treatises in 13 papyrus codices. The codices belong to the third and fourth centuries A.D. but the Greek originals were composed a century or two earlier.

The Gospel According to the Hebrews Now extant only in fragments, The Gospel According to the Hebrews seems to have been a sort of Jewish-Christian Targum or expanded paraphrase of the Gospel of Matthew, which circulated in Egypt and Transjordan. It contains some other sayings ascribed to Jesus not found in the canonical Gospels, but at best, they are of doubtful authenticity. Jerome identified the work with a document which he found in Caesarea called the Gospel of the Nazarenes, and which he mistook at first for the Hebrew or Aramaic original of Matthew’s Gospel. At any rate, both of these works bore some relation to the canonical Matthew and are therefore to be distinguished from the great mass of apocryphal Gospels, most of which are not only apocryphal but also fictitious even when not heretical.

The Acts of Paul While admitted to be a romance written by an orthodox presbyter of Asia about A.D. 160, it contains a pen-portrait of Paul, which, from its vigorous and unconventional character, was thought to embody a genuine tradition of the Apostle’s personal appearance. He is described as “a man small in size, with meeting eyebrows, with a rather large nose, bald-headed, bow-legged, strongly built, full of grace, for at times he looked like a man, and at times he had a face of an angel.” (see 2 Corin. 10:10, 12:7)

Epistle of Barnabas - (2nd century A.D.) This epistle was written in Alexandria about A.D. 100 by some one other than the New Testament Barnabas. It was never above suspicion, never received with the genuine apostolic writings, or regarded as possessing divine authority. The author gives mystical and fanciful interpretations of many facts and laws of the Old Testament. It mentions the destruction of Jerusalem, the abrogating of the Sabbath day and the general observance of the Lord’s Day.

The Shepherd of Hermas - (2nd century A.D.) This story was included in the Codex Sinaiticus. It’s an allegory, which dates back to the first half of the second century and was written by a member of the church at Rome called Hermas. The Muratorian Fragment mentions that it could be read in public worship but that it was not counted among the prophetic or apostolic writings, and it did not possess divine authority.

The Gospel of Thomas - (2nd century A.D.) Discovered in Egypt in 1946, a Coptic version of a work (originally composed in Greek) called the Gospel of Thomas, consists of 114 sayings of Jesus strung together without a narrative framework. Among them are found the sayings of Jesus previously known from the three Oxyrhynchus papyri. This work was found along with a whole library of Gnostic texts and several of these sayings reflect the Gnostic viewpoint.
Lesson 11: History of the English Bible

Lesson Objective: Gain an understanding the transmission of the Bible into the English language.

Readings: How We Got the Bible – Lesson 11
The Bible 1 Peter 1:25, Matthew 11:28-30

Quote: “I would to God the plowman would sing a text of scripture at his plow, and that the weaver at his loom with this would drive away the tediousness of time. I would that the wayfaring man with his pastime would expel his weariness of his journey.” Erasmus

“If God spare my life, ere many years I will cause a boy that driveth the plow shall know more of the scriptures than thou doest.”

Said by Tyndale, a student of Erasmus, to an opponent of his efforts to translated the Bible into English from the original Greek & Hebrew

Producing an English Language

Christianity reached the British Isles at a very early date via the Celtic tribes, who covered much of Western Europe and the British Isles. Celtic Christianity can be identified in southern Gaul (France) by the end of the 1st century A.D. and it reached Britain by at least the late 2nd century.

1. When the Roman Emperor Constantine called the Council of Arles in 314 A.D., three bishops from Britain were present, indicating a sizable growth of Christianity there by that date. The Scriptures used in those days in Britain would likely have been either a Greek Bible or an early Old Latin version.

2. Ninian (360-432 A.D.) was the first missionary to the Scots in north Britain and Patrick (389-461 A.D.) was a native Briton sent to Ireland as a missionary in 432.

3. The Roman army left Britain in 406 A.D., leaving the island open for invasion of by heathen Germanic tribes (Angles and Saxons). They wiped out most of the Christian Celts and pushed the remainder of them into western England and Wales, and the French peninsula of Brittany. For the next 190 years, Celtic Christianity developed independently of Roman Christianity.

4. Gregory I (540-604 A.D.) became Bishop of Rome in 590 and was the first Roman bishop to have “Pope” like power. In 596 A.D. Gregory sent a missionary team to England, headed by Augustine of Canterbury, with instructions to convert the Anglo-Saxons. His Bible would have been the Latin Vulgate.

5. The earliest English translation of the Bible was actually a series of paraphrases produced about 670 A.D. by Caedmon, an abbey in Yorkshire, England. He
turned Scriptures from Genesis, Exodus and the Gospels into songs and poems in Old English (Anglo-Saxon) that could be memorized.

6. The earliest true translation into English was produced by Aldhelm, Bishop of Sherborne, who died in 709 A.D. He translated the Psalms into Old English.

7. Bede, Monk of Jarrow (673-735 AD.), was the greatest scholar in the early English church. He wrote a history of the church in England and many commentaries, and translated the Gospels into old English. The story is told that he completed the translation of John the day he died. All copies of his translations were later destroyed when the Danes invaded the region.

8. After the French-speaking Normans conquered England in 1066, rapid changes took place in the English language. By the 1300s this had formed what is called Middle English or the language of Chaucer of Canterbury Tales fame. But amazingly as of the mid1300’s no complete translation of the Bible in English had yet been made!

9. In the 1300’s the Roman Catholic Church was opposed to the translation of the Bible into the languages of the people, preferring to keep the Scriptures in the Latin that only the clergy could read. The Catholic Church insisted that the common man would not be able to understand the Bible without a priest to explain its meaning to him. It was the protest or disagreement with this belief that begins the effort to produce an English translation of the Bible.

**Producing an English Translation**

**John Wycliffe** (1329-1385 A.D.) was a man who opposed the power of the Pope over the English Church. He preached against the immorality and corruption of the church and sought to have its property confiscated.

1. Wycliffe said that the Bible was the supreme authority for Christians, not church councils or traditions.
2. He rejected practices of the church not found in Scripture, such as praying to saints, revering holy relics, indulgences for forgiveness of sins, pilgrimages, and masses for the dead. Pope Gregory XI demanded his imprisonment in 1377, but the English government failed to obey.
3. Wycliffe came to believe that the only way that the church could be reformed was for the people to have the word of God in their own language. He completed his English translation of the New Testament in 1380 and the Old Testament, primarily the work of Nicholas Hereford, was finished in 1382.
4. Wycliffe's Bible, published in 1384, was a translation from Latin, not the original Greek, and was extremely literal, following the word order of the Latin.
5. Wycliffe's Bible included the apocryphal books, since it was based on the Latin Vulgate.
6. A great controversy over the translation resulted and in 1382 Hereford was summoned to London and excommunicated by the church.
7. Wycliffe was also denounced as a heretic and forced into retirement from preaching. He died in 1384. In 1428 Pope Martin V had his remains dug up and burned and his ashes scattered.

8. In 1408 the English church, **forbid "anyone to translate or even read a vernacular (English) version of the Bible in whole or in part** without the approval of his diocesan bishop or of a provincial council."

9. The second edition of Wycliffe's Bible was published by his former secretary John Purvey. He thoroughly corrected and revised it and thus it continued to enjoy great popularity in spite of church opposition.

10. Thus it was in England where the battle was fought so that anyone could read the Bible in his own language.

An explosion of English translations appeared in the 1500’s as a result of the demand for the Scriptures in the language of the people, the invention of the printing press, and the excitement accompanying the Protestant Reformation.

1. **Erasmus** a Dutch monk-scholar published the first printed edition of a Greek New Testament in 1516, making the Greek text widely available for the first time.

2. **Martin Luther** issued the 95 Theses, which challenged the doctrines of the Catholic Church, in 1517 and his German New Testament appeared in 1522.

3. **William Tyndale** (1494-1536), an Oxford and Cambridge-trained scholar, became excited about Luther's teaching and decided to produce a New Testament in English for the masses. When the Bishop of London refused to permit it, Tyndale went to the continent, published his New Testament in 1526 and smuggled it into England. Here is a sample of that New Testament from Matthew 11:28-30:
   a. "Come vnto me all ye that labour and are laden and I wyll ease you. Take my yooke on you and lerne of me for y am meke and lowly in herte: and ye shall fynde ease vnto youre soules for my yooke ys easy and my burthen ys lyght."
   b. The Bishop of London seized as many copies of the Tyndale Bible as he could find and burned them at St. Paul's Cross in October 1526. The Bishop also bought all the remaining copies. Tyndale secretly approved the purchase in order to finance the publishing of a second edition and translation of the Old Testament.
   c. The Bishop had Tyndale kidnapped from his home in Antwerp. Tyndale was tried as a heretic, found guilty, and was strangled and burned at the stake in October 1536. Just before he died, he cried out, “Lord, open the King of England’s eyes.”
   d. Only a year after Tyndale’s death (1537), King Henry VIII, who had separated the Church of England from the Roman Catholic Church in 1533, authorized the translation of an English Bible and in 1541 every parish in England was ordered to have one for the people to read. A flood of English translations followed:
   4. **Coverdale’s Bible** (1535) -- King Henry’s Secretary of State, Thomas Cromwell, had Miles Coverdale publish a complete English Bible translation. Coverdale
followed Tyndale’s New Testament closely and his partially completed Old Testament translation of Genesis to Chronicles. Coverdale translated the remainder of the Old Testament. The apocryphal books, including additions to books were separated and placed them after Malachi.

5. **Matthew's Bible** (1537) -- Matthew’s Bible was produced by John Rogers, a disciple of Tyndale, under the pen name Thomas Matthew. This Bible was a revision of Tyndale’s New Testament and a partial translation of Tyndale’s Old Testament and Coverdale’s translation of the rest of the Old Testament.

6. **The Great Bible** (1539) -- Cromwell asked Coverdale to make a new revision of the Bible based on Matthew's Bible for use in churches. It was bound in a large volume and an order was given that it be put in an accessible place in each church in the country so the people could come to the churches to read the Word of God themselves. At times preachers complained that the people would rather read the Bible than listen to their sermons.

7. **The Geneva Bible** (1560) -- When Mary I became queen in 1553, the religious climate changed because she was a Catholic. Reformers, especially Bible translators, became targets and were burned at the stake. Copies of the Bible were removed from the churches and public reading of the English Bible was banned. Many English church leaders fled to Geneva, Switzerland where translation work continued, led by William Whittingham.
   a. In 1560 this group published the Geneva Bible, which was based on the Great Bible's Old Testament and Tyndale's New Testament.
   b. Elizabeth I became the queen in 1558 and they were able to introduce it successfully into England. During Elizabeth’s reign (1558-1603), the Geneva Bible was the translation most used in homes, while Great Bible used in services.
   c. The Geneva Bible was first to have Bible chapters divided into numbered verses.
   d. The Geneva Bible had an extensive collection of marginal notes from prominent reformation leaders such as John Calvin, John Knox, Miles Coverdale, William Whittingham, Theodore Beza, and Anthony Gilby. The majority of these notes sought to explain and interpret the scriptures. The notes comprise nearly 300,000 words, or nearly one-third the length of the Bible itself.
   e. Owing to the marginal notes and superior quality of translation, the Geneva Bible became the most widely read and influential English Bible of 16th & 17th centuries. It was continually printed from 1560 to 1644 in over 200 different editions.
   f. When the Pilgrims set sail on the Mayflower they exclusively used Geneva Bible.
   g. The marginal notes based on beliefs of Calvinist translators and was anti-royalist using the word tyrant 400 times compared to King James with none.
   h. The notes also infuriated King James, since they allowed disobedience to tyrannical kings. For example Ex 1:19 the marginal notes said lies told by mid-wives to Pharaoh “Their disobedience was lawful but their deception is evil”. King James considered this sedition, disobedience was wicked, went so far as to make ownership of the Geneva Bible a felony. He then proceeded to make his own version of the Bible, but without the marginal notes that had so disturbed him.
8. **The Bishops’ Bible** (1568) -- Deficiencies in the Great Bible used in pulpits became evident when compared to the carefully prepared Geneva Bible. But the Geneva Bible was unacceptable to church leaders since it had sectarian marginal notes and some questionable passages. Matthew Parker, Arch-Bishop of Canterbury, and eight bishops revised the Great Bible, issuing the Bishop’s Bible in 1568 for use in churches. The front page showed Queen Elizabeth and Bishops presiding over a bishop dominated church.

9. **Rheims-Douay Bible** (1582-1609)---A Bible in English was finally produced for Catholics. Gregory Martin translated the New Testament at a college in Rheims, France which was published in 1582. The college was later moved to Douay, France, where the Old Testament was printed in 1609. It was translated from the Latin Vulgate, not the original Greek and Hebrew. A later revision by Bishop Richard Challoner was authorized for use by American Roman Catholics in 1810.

10. **The King James Bible** (1611) --The confusion resulting from the use of several different English translations at the same time led finally in 1611 to the publishing of the King James Bible to replace all of them.

   a. When James became king in 1603, he convened a meeting of Anglican bishops and Puritan clergy to settle differences among them over the various translations. When it was suggested a new translation be made from the Greek and Hebrew with marginal notes restricted to matters of language and parallel passages, the king approved it.

   b. King James appointed 54 scholars to do the work, with 47 of them actually participating. They were divided into six groups to work on different portions of the Bible. Each group’s completed work was reviewed by a committee of 12, consisting of two men from each of the six groups. Final differences were settled by a general meeting.

   c. The Authorized (King James) Version of 1611 was technically a revision of the 1602 edition of the Bishops’ Bible with the Apocrypha. Copies of the King James Version without the Apocrypha produced beginning in 1626.

   d. The British and Foreign Bible Society, formed in 1804, chose to end the practice of distributing editions of the Bible containing the Apocrypha in 1826. When no protests came from the public, other Bible publishers adopted the same practice. For a century and a half now, it has been practically impossible to buy over the counter in any ordinary bookshop in Britain or America a copy of the King James Version containing the Apocrypha.

   e. The King James Bible didn’t receive immediate acceptance by church members. It took almost 50 years for it to gain a higher place than the Geneva Bible.

   f. Once it was fully accepted, the King James Bible became the Bible of choice of English-speaking people for the next 300 years. Its beauty of language comes from the period of Shakespeare and Milton, and its heartfelt message breathes from a century when translators had given their lives through fire and sword to deliver the Bible to the people.
g. The 75 years of Greek and Hebrew scholarship give it supremacy in translation and meant many capable men were available.

h. The translators were able to benefit from the need for a new translation, the excellent work of earlier efforts and observing short comings of earlier translations.

i. The effort to have the revision with deliberate impartiality and not the work of one person or party helped produce a translation that could be used by many in a time when England was torn by religious factions.

j. England built no great Baroque Cathedral but some would argue that the creation of this great translation rich in the words of Shakespeare with its orderliness and richness of words is a natural shrine build only of words.

k. The King James translators, like the English Bible translators before them, were not without their theological biases. They were primarily Church of England theologians who had inherited much of their theology and church practices from more than 1500 years of church tradition. For example, since the Church of England practiced infant baptism and sprinkling, the translators followed the decision of earlier English translators to transliterate the Greek word "baptizo" into English as "baptize" rather than translate it correctly as "immerse."

400th Year of King James Bible

In January 1604 a meeting was held in Hampton Court of Bishops and the more moderate Puritans and none of the separatists or extreme Puritans. The separatists/Presbyterians which there to be no overarching structure beyond the local church and thus wished to be rid of all bishops and archbishops. The Bishops felt that over the last 40 years the Church of England had stood as near the perfect state of the primitive church as any in the world. The King replied that because a man had been sick with the pox for 40 years that he should not at length be cured.

James has been raised in the Scottish court and trained by the Scottish Presbyterians. King James spent one day taunting the bishops about their traditions and corrupt behavior and told them not to persecute the Puritans. He then spent over two days humiliating the Puritans in theological debate.

King James translation was written in a time of conflict between ideas of the Church of England and the Puritans. This is the time of persecution of separatists including the Pilgrims who fled to Europe and then on to the New World. During the translation the Guy Fawkes attack attempt to blow-up parliament occurred. The task of translation was divided amongst 6 companies of 9 men each for a total of 54 men.
Forty copies of the Bishop Bible was produced and delivered to the 6 companies unbound for them to mark and amend. The copy of the Bishops Bible in the Bodleian Library is thought to be one of those copies. A translator would mark his suggested changes then in the weekly meetings of his company their comments and corrections would be added.

Example of the process in Luke 1:57

**Bishops Bible**

Elizabeth’s time came that should be delivered and she brought forth a son.

This verse is almost exact wording of William Tyndale’s 1526 NT

"Now" “was fulfilled”

**Now** Elizabeth’s time **was fulfilled** that should be delivered and she brought forth a son.

was fulfilled has double meaning

1. time for Elizabeth's son to be born
2. fulfill her role as mother of John the Baptist

Company rejected “was fulfilled” and used “full time came”

**Now** Elizabeth’s **full time came** that should be delivered and she brought forth a son.

Differences in view points

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<td>Bible can only be understood from inherited wisdom from tradition, past councils, etc</td>
<td>God’s thoughts and actions can be interpreted by the words of scripture</td>
</tr>
<tr>
<td>The church used rituals, crosses, God as a mystery which required ceremony and respect for the inherited pass to be approached and worshipped</td>
<td>Against Bishop Bible, Baptizing infants, fasting, kneeling at communion, wedding rings, bishops, priests and priest robes</td>
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<tr>
<td></td>
<td>Use of crosses and symbolism the remnants of Catholic worship</td>
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Rules of Translation for King James Bible

1. Follow the Bishops Bible with as little Alteration as possible.
   a. However due to the poor translation quality of the translation only about 8% was used.
   b. Ex instead of “Cast thy bread upon the waters” the translation used “Lay thy bread upon wet faces”

2. Names of the prophets and holy writers retained as used by people.
   a. Puritans wanted to use “Red Earth” for Adam or “Fear-God” for Timothy
   b. Geneva bible included list of meaning of the common names
   c. People named children “Wholesome”, “Sorry-for-sin” etc

3. Keep the old ecclesiastical words to be kept, so use the word church not to be translated congregation
   a. Presbyterians/Separatist did not what church but congregation
   b. Tyndale in 1526 used congregation and presbyteros not as priest but first as “senior” then changed it to “elder” - a more English word

4. When questioning translation of a word use what is in most agreement with ancient church fathers.

5. Division of chapters to not be changed or as changed as little as necessary.

6. No marginal notes except for explanation of Greek or Hebrew words.

7. Make reference of one Scripture to another.

8. Each company is to confer on translation on each member and agree on what has been done.

9. When a company has completed translation then it should be reviewed it to the rest of the translators and to King James.

10. If the other companies have issues with parts of the translation sent to them, make a note of the questioned passage and send back to the translators. If agreement cannot be reached it will be reviewed at the end of the work

11. If any given passage has an obscure or doubted meaning direct questions to any learned man who would have knowledge on the matter.

Questions

1. Why did it take so long before the English people had a translation in their own tongue?

2. Did Tyndale achieve his goal that even a common farmer would have access to the Bible?

3. What previous English translation contributed the most to the King James Bible?

4. Of the weaknesses in the KJV, which do you consider the most important?
Lesson 12: Comparison of English Versions of the Bible

Lesson Objective: Review the different English versions of the Bible to aid in selection of a Bible and to help us beware of any issues with a given English Bible translation.

Readings: How We Got the Bible – Lesson 12
The Bible 1 Peter 1:25

Question:
What English translation Bible do you use and why did you select this version?

Do you frequently use any other translations and why do you use them?

How can we preach the word as instructed in 1 Peter 1:25 if people use so many different translations of the Bible?

Which Bible should we use?

To study the Bible, what you need is... a Bible but what Bible should you use. Like everything else today, we’ve got a lot of Bibles to choose from. We’ve got different versions: the King James, New King James, American Standard, New International, the Living Bible, etc. We have red-letter editions (words of Jesus in red). We have Bibles that have only center column references and a short concordance in the back. We have study Bibles complete with explanatory notes, historical commentary, and a cross-reference guide. In other words, you don’t just go into the bookstore and ask for a Bible. You've got to know what kind of Bible

There are two fundamental methods of translation. Translators either attempt to make a literal “word for word” rendering of the original text or they paraphrase the text in a “thought for thought” translation. Examples of the word for word, literal translations would be the King James, the New King James, the American Standard, and the New American Standard. Examples of the thought for thought, paraphrased versions would be the Living Bible, the New English Bible, and J. B. Philips New Testament in Modern English. The popular New International Version is a middle of the road approach combining the two methods.

When selecting a Bible translation it is best to look up some of the verses you know best or passages that tend to be translated differently depending on the viewpoint of the translators. This lesson will review the history of some of the translations and go through the exercise of looking at different translations based on comparison of certain verses.
There are many attempts to translate the Bible into modern English which is defined as the form of English in use after 1800. Since the early 19th century, there have been several translational responses to the rapid spread of Christianity throughout the world. Differing base texts, theological emphasis, style, and translation aims (e.g. readability vs literality) are just a few of the variables that contribute to the wide range of Bibles available today. There was a long gap between the creation of the King James Version of the Bible in 1611 and the Revised Standard Version in 1881. The formal equivalence or literal translations have now been continued with new versions of the Revised Standard, the American Standard and the King James. One of the biggest changes in the late 20th century was the appearance of Bibles which were much less literal in their style, and considerably more approachable for modern readers.

**Revised Version (1881) & American Standard Version (ASV-1901)**

In 1870 a major effort was launched in Britain and the United States to make a major revision of the King James Version. The goal was to update the King James Bible, while retaining its style which was so beloved by English-speaking Christians. A group of 27 Hebrew scholars from many of Britain’s denominations worked on the Old Testament, while 27 Greek scholars worked on the New Testament. The British completed their New Testament in 1881 and the complete English Revised Version was published in 1885. This version included 36,000 changes from the King James. The largest number of changes was the result of changes in the English language since 1611. Other changes were because of the changes in the Greek text used (Westcott and Hort) and changes in interpretation (mostly Old Testament) of what the original Hebrew and Greek writers meant. In 1901 the Americans published their revision, the American Standard Version (ASV). It is generally accepted that this revision was a more accurate rendering of the Greek than the King James Version in a careful literal translation.
In the 20th century there developed a craving for the Bible in the everyday language of today's common man, rather than in an eloquent and timeless form that the King James Bible represents. The argument was made that the New Testament was not written in a special Greek of its own, but in the common language of the people, and should therefore be translated in the same way in English today to ensure its closeness to the individual reader. Whereas former days had required translators to be faithful to the meaning of the original text and provide a dignified, understandable rendering in English, now there was a demand for a contemporary style of speech.

**Revised Standard Version (RSV – 1952)**
The liberal National Council of Churches published the complete Revised Standard Version Bible in 1952. The original translation was accomplished by a committee of nine men for the New Testament and 13 men for the Old Testament. All of the translators were liberal in their theology and denied verbal inspiration. The RSV claims to be a simultaneous revision of the King James Version and the American Standard Version of 1901. It is very readable but the liberalism of the translators shows through in places:

1. Psalm 51:18---RSV used "rebuild the walls of Jerusalem" instead of "build the walls of Jerusalem" in this psalm of David, thus supporting the liberal theory that this psalm was actually written hundreds of years after David's death and the building of Solomon's temple. But the Hebrew word "banah" here means "build," not "rebuild."
2. Isaiah 7:14---RSV used "young woman" instead of "virgin" in this prophecy of Jesus' birth, leaving open the possibility of a human father.
3. Luke 1:3---RSV used "having followed all things closely for some time past," instead of "from the beginning." The RSV wording better fits the liberal theory that Luke and Matthew borrowed much of their information from Mark's gospel.
4. Hebrews 1:2---RSV used "a son" instead of "his son" in reference to God's son, Jesus, leaving open the possibility he was not God's actual son.
5. Hebrews 13:24---RSV used "Those who come from Italy" instead of "Those from Italy," supporting a theory that Hebrews was sent to the Roman church. But the Hebrew here leaves open the possibility that the letter was sent from Rome.

**The Jerusalem Bible (JB – 1966)**
Alexander Jones, Catholic scholar, led in the English translation of a French translation by Marie-Joseph Lagrange, a French Catholic Dominican Priest who founded a school of Biblical studies in Jerusalem about 1900. The notes included with this Bible are liberal, denying that Moses wrote the Pentateuch and that Peter wrote 2 Peter. This Bible renders 1 Timothy 3:1 as "presiding elder" rather than "overseer," or "bishop," or "elder." A footnote is added to Matthew 12:46, which mentions Jesus' "mother and brothers." The footnote says, in order to protect the Catholic doctrine of Mary's perpetual virginity, "Not Mary's children but near relations, cousins perhaps, which both Hebrew and Aramaic style "brothers." This version also translates "fruit of the vine" as "wine" (Mark 14:25), even though the Greek word for wine is used nowhere in Scripture when referring to the Lord's Supper. The notes also support the idea of Peter being the first Pope.
The Living Bible (LB - 1971)
Kenneth Taylor published this Bible paraphrase "to say as exactly as possible what the writers of the Scriptures meant." It is certainly readable but, as with any paraphrase, its accuracy is poor. All too often the idea in the paraphrased passage is not the idea of the original Scripture (Luke 1:1-4; Acts 2:4; 1 Peter 3:21). This paraphrase should never be used as a primary Bible, but only in conjunction with a very reliable Bible such as the New American Standard, New International Version, or King James Bible.

New American Standard Bible (NASB - 1971)
The Lockman Foundation had 58 outstanding conservative scholars work for more than a decade to produce this new translation, which was published in 1971. Their primary purpose was to make this translation true to the original Hebrew and Greek by producing a literal, word-by-word translation.

Dr. Lewis Foster of Cincinnati Bible Seminary states, "Upon examination, this version shows less departure from the original languages than any of the other modern Bibles tested." The second purpose of the translators was to do the translation in a fluent and readable style according to current English usage. The result is an extremely accurate translation, which is also very readable. The NASB is an outstanding study Bible and is more accurate overall than the King James Bible or the New International Version. It is not as beautiful a translation as the King James or as easy to understand as the NIV.

The New International Version (NIV - 1978)
The NIV was translated by men who held a high view of Biblical inspiration. Begun in 1967, the New Testament was completed in 1973 and the complete Bible in 1978. Five-man translation teams were assigned to each book. Their goal was to put the truths of Scripture into expressions used and understood today. But their leading principal was: "At every point the translation shall be faithful to the Word of God as represented by the most accurate text of the original languages of scripture." The NIV is not a word for word translation, but is instead a free translation which attempts to acknowledge each Hebrew or Greek word in some way. Its clarity and readability are excellent. Its accuracy is very good (though Less accurate than the New American Standard Bible), and its beauty of language is good (though not equal to the King James Bible.)

The New King James Version (NKJV-1982)
This revision of the classic King James was the work of a committee of 130 scholars. Since its textual basis is the same Textus Receptus (Received Text) used to translate the original KJV, not a single change was made based on manuscript discoveries made since 1611. This prevents it from being as accurate a Bible as the NIV or NASB, although its accuracy should still be considered good. However, it retains much of the cadence and majesty of the 1611 King James, while improving in clarity over the KJV. Examples of positive changes are the use of "Holy Spirit" instead of "Holy Ghost" throughout, the replacement of "Easter" with "Passover" in Acts 12:4; and replacement of "unknown tongue" with "tongue" in 1 Corinthians 14:2 & 4.
King James Version as the one true received version

Some people get dogmatic about their one version (usually King James Version). Some of their arguments are askew and a few points are worth considering. The original books (autographs) were inspired. We don't have these, but we do have more than 5,500 NT manuscripts that are extremely close to the originals. The King James uses a different approach in evaluating the best texts (Received Text or majority of text) to be used than the other modern versions (Critical Text based on minority of text but thought to be the closest to the autograph version - NASB, NIV). Both use the same process of prioritizing the best manuscripts and discerning which is the most reliable text to be used. The Westcott-Hort approach which virtually excluded or considered of less value 99% of the manuscripts by their preference over two main codices This selection of the Sinaiticus and Vaticanus is based on the philosophy that 'older is better'. This can be debated seeing that the Vaticanus was rejected by some. Today's modern versions follow this trend and therefore accentuate the problem of neglecting the majority of the texts.

The English Standard Version (ESV – 2001)
The English Standard Version was translated by a group of scholars representing a diverse group of denominations, uses the same scholarship, texts, and techniques as most other modern translations. They attempted to be as literal as possible, while still producing a clear English text. They do not render Greek gender-specific words as generic or plural English words, which means that passages such as Hebrews 2 have the same meaning for the modern reader as they do for the ancient reader.

Selecting a Translation
When selecting a Bible translation is it good to compare some different type of verses. In this exercise we will look at some different type of verses. Translations are ranked according to three verses (Luke 20:22, Acts 27:14, Mark 11:16) not comparatively to each other as a whole because this exercise is predicated entirely on the tendency of the translator to depart from the underlying manuscript text on such occasions as described above. It is "hardball" verses such as those described below that extract the true proclivity of the translator, for here even the literal translator is tempted to lean toward interpretation. Predictably, most literal versions eschewed the temptation to exhibit opinions while non-literals relished the opportunity and a few normally more literal versions that succumbed to these very tendencies and thus placed lower on the list. Ranking is entirely predicated on literalness not accuracy - near the top does not necessarily mean good any more than bad should be associated with those at the bottom.

A perfect score of 30 was nearly achieved by a couple of translations. Minus scores for others were the direct result of a predilection for opinion and interpretation over literalness. In the interest of balance, let it be stated that occasionally an opinion may actually enhance comprehension to a limited degree. But since our exercise is interested only in ranking according to literalness, the existence of opinion is a detriment
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<td>Omission</td>
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<td>+1</td>
<td>Suitable</td>
<td>Nearly correct but open to challenge and discussion</td>
<td>-1</td>
<td>Insertion</td>
<td>Inclusion of unnecessary words that do not preserve literalness</td>
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<td>-1</td>
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<td>Different non-literal way of saying the same thing</td>
<td>-2</td>
<td>Opinion</td>
<td>Unwarranted textual judgements that have no manuscript support</td>
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### Verse NKJV Reading Young’s Literal Type of Translation Required Description of Verse Type

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<th>Verse</th>
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<th>Young’s Literal</th>
<th>Type of Translation Required</th>
<th>Description of Verse Type</th>
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<tbody>
<tr>
<td>Luke 20:22</td>
<td>Is it lawful for us to pay taxes to Caesar or not?”</td>
<td>Is it lawful to us to give tribute to Caesar or not?</td>
<td>LITERAL</td>
<td>This verse was chosen because it demands an almost word-for-word translation with little room for experimentation or imagination. Each word is interpretatively rigid, the verb tense does not allow much exploration, and the basic question asked of Jesus expects a simple yes or no answer.</td>
</tr>
<tr>
<td>Acts 27:14</td>
<td>But not long after, a tempestuous head wind arose, called Euroclydon.</td>
<td>...and not long after there arose against it a tempestuous wind, that is called Euroclydon.</td>
<td>EXPRESSIVE</td>
<td>Paul uses language at this point which is very flexible, permitting the translator to be inventive with vocabulary and creative with interpretation. More words permit the translator greater freedom to experiment with the nuances of language, and in this passage, there are several picturesque words that tempt the translator to cross the line from textual civility into personal opinion.</td>
</tr>
<tr>
<td>Mark 11:16</td>
<td>And He would not allow anyone to carry wares through the temple.</td>
<td>...and he did not suffer that any might bear a vessel through the temple.</td>
<td>INTERPRETATIVE</td>
<td>At first reading this verse appears to be literally demanding, yet it contains an irresistible enticement to be interpretatively and theologically adventurous. One word has successfully tempted translators to suggest and invent circumstances which may or may not have occurred.</td>
</tr>
</tbody>
</table>

**Question:**

Write the verses from the primary Bible you use and compare to Young’s Literal translation.

**Luke 20:22**

**Acts 27:14**

**Mark 11:16**
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Lesson 13: Answering Questions About The Bible

Lesson Objective: Determine if class has helped provide in formation and discussion so that we can answer common questions that would occur in discussion with others about the origin and transmission of the bible,

Readings: How We Got the Bible – Lesson 13
The Bible 1 Peter 3:15-16

1. Doesn't the Bible have a lot of mistakes?

2. What Bible version should I use? I'm confused about all the different versions.

3. Is the Bible really relevant to my life?

4. What about the Lost Books of the Bible?

5. How did the Bible come into being?

6. How is the Bible different today from when it was written?

7. I thought common people could not read and write in the time of Jesus and the Apostles?
8. How can you prove that the Bible is inspired and what we have today is truly God’s word?

9. Did God speak in English?

10. Since we can not understand the Bible, don’t you think I can believe it my way and you believe it your way?

11. How do you respond to someone who believed that the Bible was written by men who were very religious, but wrote what they remembered hearing taught by the prophets, Christ, and the apostles without inspiration?

12. Why are so many of the passages in the Gospel the same?
New Testaments Manuscripts

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