

Our Rule & Standard



Theology Series: Bibliology
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Bibliology: Bibliography

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Bibliology: Outline

- **Bibliology: Study of the books involves 4 categories**
 - **Inspiration**: Lasted until John's completion of Revelation c. AD 96
 - **Canonization**: Determined by God and recognized by the church
 - **Transmission**: The “handing down” of the Scriptures from the early church to us via God's preservation
 - **Translation**: Involves the manuscripts used for translation into the various English Bibles

Inspiration

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.

- 2 Timothy 3:16-17

Inspiration: Outline

- General Facts about the Bible
- Definitions Concerning the Bible
- Christological Comparisons
- Redemptive Structure
 - Arrangement of the Old Testament Books
 - Arrangement of the New Testament Books
 - Historical Unfolding of God's Redemptive Plan Through the OT
 - Historical Unfolding of God's Redemptive Plan Through the NT
- Definitions and Terms Concerning Inspiration
- The Process of Inspiration
- The Limits of Inspiration
- The Divine Claims of Inspiration

Inspiration: General Facts

- Bible
 - Written by 40 different authors across 2000 yrs. Authors included kings, scholars, fishermen, prophets, a general, a priest, and a cupbearer
 - It was written across 3 continents and produced in palaces, prisons and the wilderness
 - The flawless unity found in the slightest details speaks to a supernatural source of inspiration.
 - Can be read and understood by anyone, yet its truths are endlessly deep.
- OT Books (39 Books)
 - Language: Hebrew and Aramaic
 - Aramaic Examples: Gen 31:47; Jer 10:11; Dan 2:4b-7:28; Ez 4:8-6:18; 7:12-26
- NT Books (27 Books)
 - 27 books (remember 39 books of the OT: $3 \times 9 = 27$ books of the NT)
 - Written by approx. 9 authors
 - Language: Greek and Aramaic

Inspiration: Definitions Concerning the Bible

- **Bible and Testaments Defined**

- **Bible:** From *biblos* to Bible.

- History of the term: The Egyptian term *Biblos* refers to the outer coat of a papyrus reed. The plural form, *biblia*, was used by Christians in the 2nd century to describe their writings and had evolved to mean books.
 - Contemporary usage: “Bible” (Grk - *ta biblia*: the Books) is used synonymously with “Scripture” (Grk - *graphe*: writings) or “Word of God.”

- **Testament:** As a covenant instead.

- (Hebrew: *berith*): Covenant, compact, or arrangement between two parties. First used is Moses’ day (Ex. 24:8)
 - (Greek: *diatheke*): Testament or covenant (LXX). A testament concerns 1 party only; whereas a covenant is an agreement between 2 parties. Used in Jer 31:31-34 cf. Mt 26:26-28; 1 Cor 11:23-25; Heb 8:6-13

Inspiration: Christological Comparisons

- **Comparison of the Testaments**

- “The NT is in the OT concealed, and the OT is in the NT Revealed.” – Augustine (AD 354-430).
- Christ is the theme of both covenants (Heb 10:7; Lk 24:25-27, 44-49; Jn 5:39)

In the Old Testament Christ is:	In the New Testament Christ is:
In shadow	In substance
In pictures	In person
In type	In truth
In ritual	In reality
Latent	Patent
Prophesied	Present
Implicitly revealed	Explicitly revealed

Inspiration: Arrangements

- **Structure of the OT**

- **2-Fold:** Earliest Hebrew OT Arrangement (Dead Sea Scrolls and common NT usage)
 - Law (Torah or Pentateuch)
 - Prophets (Haphtarah)
 - Note: The Torah and the Haphtarah combined form the Tanach
- **3-Fold:** Ancient Hebrew OT Arrangement (Lk 24:44, LXX, Philo, Josephus, Mishna)
 - The Law (Torah or Pentateuch)
 - The Prophets (Nevi'im)
 - The Writings: Poetical, Historical, and the 5 rolls (Kethuvim)
- **4-Fold:** Greek OT Arrangement (Septuagint LXX c. 250-150 BC): 39 Books
 - The Law (5 books): Genesis to Deuteronomy
 - History (12 books): Joshua to Esther
 - Poetry (5 books): Job to Song of Solomon
 - Prophecy (17 books): Isaiah to Malachi

Inspiration: Arrangements

- **Structure of the NT**

- **4-Fold: New Testament Arrangement (27 books)**

- The Gospels (4): Matt, Mk, Lk, Jn
 - History (1): Acts
 - Epistles (21):
 - Pauline (13): Ordered from longest to shortest (Rom, 1&2 Cor, Gal, Eph, Phil, Col, 1&2 Thess, 1&2 Tim, Titus, Philemon)
 - General (8): Ordered from longest to shortest (Heb, Jas, 1&2 Pet, 1-3 Jn, Jude)
 - Prophecy (1): Rev

Inspiration: Redemptive Structure

- **Redemptive Structure Overview**

Comparison of 4-fold OT and NT arrangements shows the historical unfolding of redemptive revelation to mankind.

Section	Name	Christocentric Aspect	Viewpoint
1	Law	Foundation for Christ	DownwardLook
2	History	Preparation for Christ	OutwardLook
3	Poetry	Aspiration for Christ	UpwardLook
4	Prophecy	Expectation of Christ	ForwardLook
5	Gospels	Manifestation of Christ	DownwardLook
6	Acts	Propagation of Christ	OutwardLook
7	Epistles	Interpretation and Application of Christ	UpwardLook
8	Revelation	Consummation in Christ	ForwardLook

Inspiration: Redemptive Structure

- **Historical unfolding of redemption (1/4)**

- **The Torah:** lays the foundation for Christ by revealing how God prepared the fallen world for a covenant people that would be used to bless all nations (Gen 12:1-3):
 - God Chose Israel (Gen)
 - God Redeemed Israel (Exo)
 - God Sanctified Israel (Lev)
 - God Guided Israel (Num)
 - God Instructed Israel (Deut)
- **The historical books:** shows the preparation for Christ by:
 - Israel's conquering of the land (Josh-Ruth)
 - The establishment of Israel's Davidic dynasty (1 Sam-2 Chron)
 - Disciplining Israel through deportation into Assyria and Babylon
 - Granting redemptive hope through the preservation of Israel (Esther)
 - Returning Israel to the land (Ezra) to rebuild Jerusalem (Neh)

Inspiration: Redemptive Structure

- **Historical unfolding of redemption (2/4)**
 - **The poetical books:** shows the aspiration for Christ through:
 - Petitions for God to set things right
 - Worship of God
 - Trust in God's redemptive promises
 - **The prophetic books:** shows the expectation of Christ through:
 - A call to Israel for repentance
 - Futuristic hope for Israel through redemptive promises
 - Summary:
 - The Law views the moral life of Israel
 - History records the national life of Israel
 - Poetry reveals the spiritual life of Israel
 - Prophecy shows the messianic life of Israel

Inspiration: Redemptive Structure

- **Historical unfolding of redemption (3/4)**

- The prophetic expectations of the OT are manifested when the promised Messiah becomes present, the concealed is revealed, and the *Logos* enters the cosmos.
- **The gospels:** records the manifestation of Christ as witnessed by His:
 - Sovereignty (Matt)
 - Ministry (Mk)
 - Humanity (Lk)
 - Deity (Jn)
- **Acts:** While Christ mostly limited his manifestation to the “lost sheep of Israel” (Matt 10:6), Acts shows the propagation of Christ, in the Great Commission (Acts 1:8), to the remotest part of the Earth.

Inspiration: Redemptive Structure

- **Historical unfolding of redemption (4/4)**

- **The epistles:** records the interpretation and application of Christ. While the gospels and Acts gives the historical foundation for Christianity, the epistles give the apostolic instruction for interpretation and application of it.
- **Revelation:** prophesies the consummation of redemption by Christ.
 - Paradise lost in Gen becomes the paradise regained in Rev
 - The gate to the tree of life is closed in Gen but is opened forever in Rev
- **Summary:**

All things are summed up in Christ (Col 2:9) because:

 - All things were made by Him (Col 1:16)
 - Redemption was accomplished through Him (Gal 3:13-14)
 - So all things will be consummated in Him (Eph 1:10)

Inspiration: Definitions Concerning Inspiration

- **Definitions and Biblical Terms (1/5)**

- Inspiration (Latin; *Inspirare*): to breathe upon or into something.
 - Common use: A sudden spontaneous idea
 - Theological use: Being directly under divine influence
 - Greek; *Theopneustia*: God-breathed

Inspiration: Definitions Concerning Inspiration

- **Definitions and Biblical Terms (2/5)**

- Testimony of Paul (2 Tim 3:16-17)

¹⁶ **All scripture** is given by **inspiration** of God, **and is profitable** for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷ that the man of God may be perfect, thoroughly furnished unto all good works.

- All (Gk; *pasa*): Every or all.
 - Scripture (Gk; *graphe*): writing or written document. This answers the object of inspiration.
 - Inspiration (Gk; *theopneustos*): Breathed out (Matt 4:4)
 - And Profitable (Gk; *kai ophelimos*): The intrinsic nature of the Scriptures produces results

Inspiration: Definitions Concerning Inspiration

- **Definitions and Biblical Terms (3/5)**

- Testimony of Paul (2 Tim 3:16-17 cont.)

- Implications:

- Inspiration deals with the objective text of the Scripture, not the subjective intention of the writer
- The doctrine of inspiration applies to all Scripture not just parts of it.
- The form and content of the Scriptures are the very breathed-out written words of God. This is not a word-by-word inspiration but a holistic inspiration that inspires a whole section of meaning. The authors could still write in their own unique styles.
- It is only the “writings” that are inspired. This rules out any inspiration, or canonical authority, of the following:
 - » Oral traditions: such as the Jewish oral law called the Mishna
 - » Church traditions: such as held by Roman Catholic and Eastern Orthodoxy
 - » People in church leadership positions

Inspiration: Definitions Concerning Inspiration

- **Definitions and Biblical Terms (4/5)**

- Testimony of Peter (2 Peter 1:19-21)

¹⁹ We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: ²⁰ knowing this first, that no prophecy of the scripture is of any private interpretation. ²¹ For the prophecy came not in old time by the will of man: but holy men of **God spake *as they were moved by the Holy Ghost.***

- Scriptures were not cleverly designed tales (vs. 16: *mythos*)
- Scripture has divine (authoritative) origin. Peter, James, and John were the witnesses to this (Matt 17:1-13)
- Tells “how” God produced the Scriptures. The authors were moved along by the Holy Spirit (cf. Acts 27:15). The process of inspiration includes God, the writer, and the writings. It is the writings (*graphe*) that are inspired (2 Tim 3:16).

Inspiration: Definitions Concerning Inspiration

- **Definitions and Biblical Terms (5/5)**

- Testimony of Jesus (John 10:34-35)

³⁴ Jesus answered them, Is it not **written** in your **law**, I said, Ye are gods? ³⁵ If he called them gods, unto whom the **word of God** came, and the **scripture cannot be broken**.

- Written (Gk; *graphe*)
 - Law = Torah
 - Word of God = came from God
 - Broken (Gk; *outhenai*): Destroyed
 - Implication: The written Old Testament Scriptures are the indestructible Law and Word of God.

Inspiration: The Process of Inspiration

- **The Biblical Process of Inspiration (1/2)**
 - God spoke to prophets through various means
 - By angels (Gen 18-19)
 - By dreams (Dan 7:1; Num 12:6)
 - Through visions (Isa 1:1; Ezek 1:1; 8:3; 11:24; 43:3; Hos 12:10)
 - Through miracles (Ex 3:2; Judges 6:37; Jonah 1:1; 4:6)
 - Through nature (Ps. 19:1)
 - By an audible voice (1 Sam 3:4)
 - By an inner voice in communion with God: “And the word of the Lord came unto me saying...”
 - Casting of lots (Urim and Thummim of Ex 28:30; Num 27:21; Prov 16:33)
 - From the study of other prophetic writings (Dan 9:1-2)

Inspiration: The Process of Inspiration

- **The Biblical Process of Inspiration (2/2)**
 - God spoke to prophets using their own words
 - Generally (2 Pet 1:21; Heb 1:1; 2 Sam 23:2; Jer 1:9)
 - This oral message of the prophets came from God
 - Specifically in various statements by the prophets:
 - “Thus says the Lord”
 - “The word of the Lord”
 - “The Lord Spoke”

Inspiration: The Limits of Inspiration

- **Questions (1/4)**

Regarding the biblical process, what is the difference between revelation, inspiration, and interpretation?

- **Revelation (1 Cor 2:10-16)**

Concerns the unveiling of truth

- **Inspiration (2 Peter 1:20-21)**

Concerns the reception and recording of truth

- Divine Causality: God revealed, and man recorded (2 Peter 1:21)

- Prophetic Agency: Prophets and apostles were the means by which God spoke

- Scriptural Authority: God moved the prophets and breathed out their writings. God spoke to the prophets and continues to speak through their finished writings

- **Interpretation (1 Cor 14-16)**

Concerns the apprehension and understanding of God's revelation to man

- Grammatical-Historical: what the author intended to communicate to the audience in his day

- After interpretation is accomplished, application can be applied to our contemporary setting.

Inspiration: The Limits of Inspiration

- **Questions (2/4)**

- **Are the writers or are the writings inspired?**

- The authors were moved along by the Holy Spirit (2 Pet 1:20-21)
 - The process of inspiration was guided by God's active involvement
 - The Bible reserves the word "inspiration" (*theopneustos*) for the product, or writings (*graphe*), of the process (2 Tim. 3:16-17)
 - This means that our authority comes from the written Scriptures themselves; which are then illuminated by the Holy Spirit (1 Cor 2:14-16)
 - Words are the expression of inspiration that communicates God's revelation. This is summed up in the Logos (John 1:1). See:
 - Moses (Ex 4:12)
 - Ezekiel (Ezek 2:7)
 - 10 Commandments (Ex 20:1)
 - Paul (1 Cor 2:13)

Inspiration: The Limits of Inspiration

- **Questions (3/4)**

If every word of the Bible is inspired, then are the copies, translations, or versions considered to be inspired also?

- Only the autographs (the original manuscripts) are inspired.
 - Copies contain errors, that while small and insignificant, cannot be considered inspired.
 - Translations and versions can also blur meanings
 - There is never an exact word-for-word translation (eg. KJV, NKJV, NASB, ESV) from one language to another language.
 - Thought-for-thought translations (eg. NIV) are not just formal translations, but a mix of translation and interpretation.
 - Although the autographs are no longer in existence, the manuscript copies that exist today are in 99.8% agreement. The areas of disagreement do not impact their theological unity.

Inspiration: The Limits of Inspiration

- **Questions (4/4)**

- **How much of the Bible is inspired, and are there degrees to biblical truth?**

- How much: All of it (2 Tim 3:16-17; Matt 5:18)
 - Degrees of truth? While there are no degrees of truth, or truth being only relative to a particular person or group, there are degrees of application. Compare Jn 5:2 with Jn 3:16. While both share equally in their truth, the application of Jn 3:16 has far greater consequence for mankind than does the existence of a pool in Jn 5:2.

- **How does inspiration operate?**

- How did God produce an infallible book through fallible men?
 - How did God produce scriptural authority without interfering with the personality, freedom, and individuality of the prophetic agents?
 - The above is answered by the power of God through men (cf. Heb 11:3 and Luke 1:26-38)
 - **Word-for-Word Dictation:** fails to explain the individual traits of the authors' writings and does not account for human sources of information (Luke 1:1-4). Dictation may account for some (10 commandments) but not all of Scripture.

Inspiration: The Divine Claim of Inspiration

- **Biblical Claims of Inspiration (1/5)**

- Inspiration is verbal

- The writings are inspired (2 Tim 3:16)
- Paul spoke in words “taught by the Spirit” (1 Cor 2:13)
- “It is written” (Matt 4:4, 7, 10)
- NT equates the Word of God with the Scripture of the OT (Matt 21:42; Rom 15:4; 2 Pet 3:16)
- The smallest part of a Hebrew word or letter in the OT can not be broken (Matt 5:18)
- Written record are the “oracles of God” (Heb 5:12)
- Not allowed to omit a word (Jer 26:2), or to add or subtract from the “words of the book of this prophecy” (Rev 22:18-19)

Inspiration: The Divine Claim of Inspiration

- **Biblical Claims of Inspiration (2/5)**

- Inspiration is verbal (cont.)

- Words of Scripture are used interchangeably with God's words.

God Says	Scripture Says
Gen 12:3	Gal 3:8
Exo 9:16	Rom 9:17
Scripture Says	God Says
Gen 2:24	Matt 19:4-5
Ps 2:1	Acts 4:24-25
Ps 2:7	<u>Heb 1:5</u>
Ps 16:10	Acts 13:35
Ps 95:7	<u>Heb 3:7</u>
Ps 97:7	<u>Heb 1:6</u>
Ps 104:4	<u>Heb 1:7</u>
Ps 55:3	Acts 13:34

Inspiration: The Divine Claim of Inspiration

- **Biblical Claims of Inspiration (3/5)**

- Inspiration is unbreakable or infallible (Jn 10:35 cf. Ps 82)
- Inspiration is irrevocable (Matt 5:18, Lk 16:17; 24:44, Acts 1:16)
- Inspiration has final authority:
 - Jesus relied on this authority to resist temptation (Matt 4:4, 7, 10)
 - Answering questions of the resurrection (Matt 21:42)
 - Authority to cleanse the temple (Mk 11:17)
 - Paul's argumentative authority against Jews (Acts 17:2)
 - Twisting it equates to destruction (2 Pet 3:16)
 - Authority even in its grammar (Gal 3:16)

Inspiration: The Divine Claim of Inspiration

- **Biblical Claims of Inspiration (4/5)**

- Inspiration has complete inerrancy (Jn 17:17)

- The Law of the Lord is perfect (Ps 19:7; 119:160)

- God cannot err, and the Bible is His word (Heb 6:18; Titus 1:2)

- To err is human

- The Bible is not a mere human book

- The Bible is divinely inspired

- Inspired err is a contradiction in terms

- Scriptures are the utterances of the Holy Spirit (2 Tim 3:16)

- Errancy belongs to those who deny the truth of Scripture (Matt. 22:29)

- Error wrt inspiration and science

- Molten sea of the tabernacle upholds a correct value of PI (1 Kgs 7:23)

- » $\pi = 3.14159\dots$

- » $d = 10$ cubits; $c = 30$ cubits; therefore $\pi = 3$?!

- » Does the diameter contradict the circumference as skeptics claimed?

Inspiration: The Divine Claim of Inspiration

- **Biblical Claims of Inspiration (5/5)**

- Inspiration has complete inerrancy (cont.):

- See the *Chicago Statement of Biblical Inerrancy (1978)*

- Inerrancy (1978): <http://www.spurgeon.org/~phil/creeds/chicago.htm>

- Hermeneutics (1982)

- Application (1986)

Canonization

*The law of the Lord is perfect, converting the soul;
The testimony of the Lord is sure, making wise the simple...
- Psalm 19:7*

Canonization: Outline

- Definition
- Contemporary Need
- Canonization Process was Based on Need
 - Need to Preserve the Apostolic Books
 - Need to Preserve the Apostolic Church
 - Need to Support Missions
 - Need to Recover from Persecutions
- The Disputed Books
- The Old Testament Apocrypha

Canonization: Definition

- Definition

- **Canon (Gk. *Kanon*):** Measuring stick

The Greek word literally means reed or rod and evolved to mean measuring stick. This word would be used in the Christian era of the *Koine* Greek language to mean the measuring stick that our faith is measured up against.

“Canon” was first used in relation to the books of the Bible in an Easter letter from Athanasius to all of the other Bishops throughout the Eastern and Western Roman Empire around AD 350.

Canonization: Contemporary Application

- Questions concerning the Canon of the NT
 - Was the canonization process man centered or God centered?
 - Is a book considered inspired by God because it has been canonized by men, or was a book canonized by men because it was inspired by God?
 - Was the beginning and closing of the canonical selections based purely on political and theological reasons?
 - Was there a single point in time that men determined the books to be canonized, or was there a discovery of books to be canonized from the 1st century that culminated in universal agreement in the 4th century?
 - Were there many strands of Christianity across the Roman Empire, holding opposing theological positions, that competed in the canonization process?
 - Historically, did man set the rule of faith by choosing books, or was there ongoing recognition that inspired books set the rule of faith?

Canonization: Contemporary Need

- **The War on God Today (from inside & outside the church. Rom 8:5-8)**
 - Jesus was in conflict with Satanic powers from the beginning to the end of His ministry (Matt 4:1-11 to Lk 22:3)
 - Satan is against the church and must be resisted by faith and the Word of God
 - Peter: 1 Pet 5:8
 - James: Jam 4:7
 - John: 1 Jn 2:13; 3:8; 5:18
 - Paul: 1 Thess 3:5
 - Satan is a master at using Scripture for his own ends
 - Satan speaks to Eve using God’s Word (Gen 3:1-5)
 - Satan tempts Jesus using God’s Word (Lk 4:9-11; Ps 91:11-12 cf. Deut 6:16)
 - Satan twists Scripture today (Prov 15:6; 2 Thess 3:10; Rom 9:16; 1 Tim 2:4; Jn 10:28; Heb 6:4-6)

Canonization: Contemporary Need

- **The War on God Today (from inside & outside the church. Rom 8:5-8)**
 - Attacks on what God is like
 - Open Theism (cf. Jn 13:38)
 - Logical Positivism
 - Pantheism
 - Relativism (Isa 5:20-21)
 - Attacks against the person and historicity of Jesus
 - The synoptic “problem”
 - The “historical Jesus”
 - The “gospel of Jesus”
 - Attacks against God’s revelation to man (cf. Isa 5:24)
 - Against inerrancy
 - Man-centered view of canonization
 - Against God’s providence in transmission
 - Application view of interpretation

Canonization: 1st Century

- The church always considered the writings that had apostolic authority as the basis for their rule of faith. As God continued to work through the church to preserve His Word, the need to universally recognize these collection of books culminated in the 4th century.
- Historical developments leading to universal recognition
 - The need to preserve the apostolic books (1st century)
 - The need to preserve the apostolic church (2nd-3rd centuries)
 - The need to support missions (3rd century)
 - The need to recover from persecutions (4th century)

Canonization: 1st Century

- **The Need to Preserve the Apostolic Books (1/7)**

This need is reflected internally (in the Bible) in the Apostolic Age, and externally (sources outside of Scriptures) in the Post-Apostolic Age.

*** Apostolic Age ***

- Jesus promises, in various places throughout Scripture, that the apostles would be HS directed in the propagation and utterance of Jesus' teachings
 - In the commissioning of the twelve to preach (Matt 10:7; 10:19-20; cf. Lk 12:11-12)
 - In the sending of the 70 to preach (Lk 10:9, 16)
 - In the Olivet Discourse (Mk 13:11)
 - In His Last Supper promise (Jn 14:26; 16:13). Note: "All things" and "all truth" are the fullness of teaching needed for faith and practice (Jn 20:31; 21:25)
 - By giving the promise of God in and through their teachings (Lk 24:47-48; 24:49; Matt 28:20)
 - By proclaiming that their witness will be HS empowered (Acts 1:8)

Canonization: 1st Century

- **The Need to Preserve the Apostolic Books (2/7)**

*** Apostolic Age ***

- Book of Acts: The works of the HS through the works and words of the apostles.
 - Record of what Jesus “began to do and teach” (Acts 1:1-2)
 - 1st church continued in the apostle’s teaching (Acts 2:42)
 - Apostolic preaching (Acts 2, 4, 10) and teaching (Acts 2:42; 6:4) were the foundation stones of the early church.
 - The church was built upon the foundation of the apostles and prophets, with Christ as the chief corner stone (Eph 2:20)
 1. Whatever the apostles taught was Spirit-directed.
 2. The NT is what the apostle’s taught.
 3. Therefore, the NT is Spirit-directed teaching.

Canonization: 1st Century

- **The Need to Preserve the Apostolic Books (3/7)**

***Apostolic Age ***

- Virtually every NT writer claims his writing was divinely authoritative.
 - All prophetic Scripture is HS led (2 Pet 1:20-21)
 - John's revelations are authoritative (Rev 22:18-20)
 - Paul's revelations are authoritative (Eph 3:5; 1 Tim 4:11; Titus 2:15; Gal 1:1, 12; 2 Thess 3:14)
 - Peter gave the importance of apostolic authority (2 Pet 3:2)
 - Mark and Luke had apostolic authority under Peter and Paul (Lk 1:1-4)
 - Revelations of the author of Hebrews had authority (Heb 1:1-2; 2:3-4)
 - Peter, who was rebuked by Paul (Gal 2:11), refers to Paul's writings as Scripture (2 Pet 3:16)
 - Paul refers to Luke and Moses as Scripture (1 Tim 5:18 and Deut 25:4)

Canonization: 1st Century

- **The Need to Preserve the Apostolic Books (4/7)**

*** Apostolic Age ***

- Books were to be read in churches, circulated, and collected
 - Peter had a collection of Paul's books (2 Pet 3:15-16)
 - Paul exhorted the Colossians to circulate their letter (Col 4:16)
 - Paul commanded the Thessalonians to read their letter to all (1 Thess 5:27)
 - Revelation was to be read by all (Rev 1:3, 11)
 - Compare the treatment of the writings of the apostles with the Torah in Deut 31:26.

Canonization: 1st Century

- **The Need to Preserve the Apostolic Books (5/7)**

*** Post-Apostolic Age ***

- John's Revelation was completed sometime toward the end of the 1st century
- After the apostles had died, the church needed to continue in the apostolic teachings by clinging to their apostolic writings
- NT epistles continued to be scattered to various regions throughout the Roman Empire.

Canonization: 1st Century

- **The Need to Preserve the Apostolic Books (6/7)**

*** Post-Apostolic Age ***

- General agreement already formed between churches regarding the groupings and collections of sacred texts.
 - A “Canonical Edition” containing the 27 NT books may have existed in codex form by the mid 2nd century.
 - Ignatius of Antioch (c. 35-107): Recognized the authority of the Gospels for sound doctrine and unity of the church
 - The Didache (c. 100): Gives authority to Matthew in prescribing the Lord’s Prayer and baptismal proclamation for church use (Matt. 6:9-13; 28:19)
 - Papias (c. 100): Defends Mark’s gospel by calling Mark a faithful interpreter of Peter
 - Justin Martyr (c. 100-165): Explains the authority of all four gospels by describing their use in being read in the church along with the OT
 - Tatian the Assyrian (c. 120-180): Recognized the authority of all four Gospels and combined their harmonious accounts into one chronological work called the *Diatessaron*.
 - Peter already had a full collection of Paul’s epistles around AD 64-68
 - Very few variants readings of Paul’s epistles can only be explained by an early master copy of Paul’s epistles

Canonization: 1st Century

- **The Need to Preserve the Apostolic Books (7/7)**

- Conclusion

- The early church believed that the books handed down to them from the apostles were inspired, as coming down from God through Jesus Christ, then on to the apostles, and finally to the church. Clement, a disciple of Peter and later a Bishop of Rome from AD 92-99, gives external evidence of this in 1 Clement 42:1-3 (c. 96).
- An implication can be drawn from apostolic authority that only those who believed in the apostle's teacher, Christ, would recognize the value of their inspired writings (Jn 10:27).
- God gave His Word to the Church for them to keep.

Canonization: 2nd Century

- **The Need to Preserve the Apostolic Church (1/3)**
 - Today, many erroneously believe the canon was determined for purely theological and political reasons.
 - They believe there was great diversity in Christian doctrine having more or less equal influence vying for power over the greater church
 - They believe a few men stamped out this diversity with their determination of the canon
 - The apostolic works recognized by the church, from the time of the apostles onward warned the church against false gospels and to remain in unity.
 - Against false gospels: Matt. 7:15-23; 24:10; Mk. 22:23; Acts 20:25-31; Rom. 16:17-18; Gal. 1:6-9; Col. 2:8, 18-19; 2 Thess. 2:1-12; 1 Tim. 1:3-7, 18-20; 4:1-8, 16; 5:3-10; 6:20-21; 2 Tim. 2:14-18; 3:1-9; 4:1-5; Titus 1:9-16; 2 Pet. 2:1-22; 3:14-18; 1 Jn. 1:18-27; 4:1-6; 2 Jn. 7-11; Jude 3-19.
 - Unified in truth: Jn. 17:11, 20-23; 1 Cor. 1:10-13; 3:3-7, 21-23; 1 Cor. 15:1-4; Eph. 4:1-3, 11-13; 2 Tim. 2:22.
 - This precludes the notion of Christian support for diverse claims contrary to apostolic teaching

Canonization: 2nd Century

- **The Need to Preserve the Apostolic Church (2/3)**
 - Canon used to combat heretical claims
 - Marcion (c. 85 – 160): Developed his own “authoritative” collection of writings
 - Marcionite Text (c. 140):
 - Rejected all OT books
 - Rejected all of the Gospels except certain portions of Luke (called “The Gospel”)
 - Accepted only 9 of 13 of Paul’s epistles to the 7 churches and Philemon (called “The Apostle”)
 - Of these accepted books, any portions that contradicted his doctrine were considered to be corruptions and removed.
 - Catholic (universal) church found Marcion’s teachings as heretical
 - Considered Marcion’s teachings as something new and not taught from the beginning; therefore violating Scripture (1 Jn 2:24)
 - Responded against Marcion with the “Rule of Faith”
 - Some churches developed their own collections as a result
 - » Muratorian Canon (c. 170) of the Roman church listed 23/27 books as authentic (except Heb, Jas, 1&2 Pet)

Canonization: 1st Century

- **The Need to Preserve the Apostolic Church (3/3)**

- Conclusion

- The post-apostolic church shared great unity in doctrine in obedience to the abundance of Scriptures that commanded them to do so.
- They also obeyed the overwhelming amount of Scriptures to cast out anyone teaching false gospels.
- This unity was based on the authority of the inspired books of the NT, and shows how the books were continuing to be recognized by the churches as the measuring stick of their faith and practice.
- God was preserving His church through His Word.

Canonization: 2nd Century

- **The Need to Support Missions (1/1)**
 - The canon of Scripture developed along-side of missions.
 - In order to keep circulating the authoritative works to churches having different languages, the list of canonical books to be translated would have had to be known.
 - Two of the oldest mission translations:
 - The *Old Latin* (c. 200): This Bible circulated to Western churches and lacked only Heb, Jas, and 1&2 Pet.
 - The *Old Syriac* (c. 200): This Bible served the Eastern churches and lacked only 2 Pet, 2 Jn, Jude, and Rev.

Canonization: 3rd Century

- **The Need to Recover from Persecutions (1/3)**
 - The “Great Persecutions” under Diocletian and Maximian (AD 302-313)
 - These persecutions were enforced across the whole Roman Empire.
 - Believers were to be found worthy of death if they were found to be “Christians”
 - Anyone hiding the “Scriptures” were worthy of death.
 - The Scriptures were to be systematically sought out and destroyed.
 - Christians considered the Scriptures to be so sacred and authoritative that they gave their lives protecting them. If the canonical books at this point were unknown, as skeptics claim, how would they know which books were worth dying for?
 - Persecutions ended with the Edict of Milan (AD 313) by Constantine.
 - Constantine recognizes the need to preserve the Scriptures (AD 327).
 - Because most of the Scriptures were destroyed in the Great Persecutions, Constantine commissioned Eusebius to prepare 50 copies of the Scriptures.
 - Emperor Constantine gave Eusebius unlimited support for his work.

Canonization: 3rd Century

- **The Need to Recover from Persecutions (2/3)**

- Eusebius' approach to the texts

- **Accepted books:** There was no question from the churches that these books were inspired and authoritative. It contained all but 4 books of the NT (2 Pet, 2-3 Jn, and Jude).
- **Disputed books:** These books were thought to be inspired and authoritative but needed confirmation. They included 2 Pet, 2-3 Jn and Jude.
- **Rejected books:** These books were not considered to be inspired or authoritative but were useful for historical and practical reasons. These books included: the Acts of Paul, the Shepherd, the Apocalypse of Peter, the Epistle of Barnabas, and the Teachings of the Apostles.
- **Heretical books:** These books were considered as forgeries and frauds: Gospel of Peter, Gospel of Thomas, Gospel of Matthias, the Acts of Andrew, and The Acts of John.

Canonization: 4th Century

- **The Need to Recover from Persecutions (3/3)**
 - Universal recognition of the canon
 - The Council of Nicaea (AD 325) and the Easter controversy
 - Athanasius' 39th Easter Festal Letter (AD 367) affirmed the 27 books of the NT as “accepted.”
 - Augustine of Hippo and the Councils of Hippo (AD 393) and Carthage (AD 397) ratified the NT canon of 27 books.
 - The criteria for Canonization
 - The book had to have apostolic authority
 - Must have come from era of apostles
 - Must have shared close ties with Jesus or the apostles
 - The book had to be coherent with the undisputed NT books in its theology and ethics
 - The book had to enjoy large agreement regarding its authority in church worship

Canonization: 1st – 4th Century

- **The “7 disputed” books (1/3)**

- The disputed books were not considered anti-canonical
- While the books had been considered authoritative by many from the very beginning, there were questions raised about each book
- Hebrews
 - This book was in question by the West because the author was unknown. The East, however, had always held to its authority under the influence of Paul.
 - The West was also slow in adopting the book because the Montanists had quoted from it.
- James
 - While the East endorsed this book, the West considered James to contradict justification by faith only.
 - Origin, Eusebius, Augustine, and Jerome, from the West, recognized that James complimented justification by faith by focusing on progressive sanctification through works (Jas 2:14-26 where vs. 26 is the key; Jas 1:2-4 cf. Phil 2:12)

Canonization: 1st – 4th Century

- **The “7 disputed” books (2/3)**

- 2 Peter

- Its genuineness was questioned because its style differs from 1 Peter. This was believed to be caused from the use of a different amanuensis, since there exists many similarities with 1 Peter linguistically and doctrinally.
- It was also thought by a few to be a later writing, but ample evidence exists that would date the epistle before AD 80.

- 2 and 3 John

- These were questioned because they had limited circulation, and because the author identified himself as the “Elder” rather than as an apostle.
- This book enjoyed acceptance by church fathers in the earliest canonical lists.
- The style and thought matches very closely with the Gospel of John, and it was known that apostles would refer to themselves as “Elders” (1 Pet 5:1).

- Jude

- Questioned by only a few because it quotes from the book of Enoch, but Paul quotes from pagan poets in Acts 17:28; 1 Cor 15:33; Titus 1:12.

Canonization: 1st – 4th Century

- **The “7 disputed” books (3/3)**

- Revelation

- One of the earliest books accepted by the early churches was later questioned because the Montanists attached their controversial views of millennialism to it.
- It was realized that the inspiration of Revelation was not under question. Only the interpretation that spurious doctrines had used from the book were under question. Once this was realized, there was no problem with its canonicity.

Canonization: The OT Apocrypha

- **The OT Apocrypha (1/4)**

- Definition: Apocrypha means “hidden” implying doubtful authenticity
- Two traditions of OT canon
 - **Palestinian Canon (Hebrew)**
 - Contains 22 books in Hebrew (39 books in English)
 - Canon arose in Palestine and was recognized by the Jews
 - **Alexandrian Canon (Greek Septuagint or LXX)**
 - Contains an additional 14 books in its collection
 - Canon arose in Alexandria, Egypt, by translating the Hebrew Scriptures into Greek c. 250 BC
 - Earliest copy dates to the 4th century
 - May not have had the apocryphal books in them originally; as Jesus and the apostles used this same canon but never once quoted from them.
 - Many apostolic and post-apostolic fathers did not consider the apocryphal books to be authoritative (Athanasius, Cyril of Jerusalem, Origen, and Jerome).
 - The Jews rejected the apocryphal books as part of the OT.
 - Apocryphal works contain fantastic exaggerations, contradictions, and sometimes denied being prophetic (i.e. 1 Macc. 9:27). “So there was great distress in Israel, the worst since the time when prophets ceased to appear among them.”

Canonization: The OT Apocrypha

- **The OT Apocrypha (2/4)**

- Problems with the Apocrypha

- Unbiblical and/or heretical teaching:

- Prayers for the dead cf. Heb 9:27; Lk 16:25-31; 2 Sam 12:19-23

“He was looking, however, to that best reward laid up for those who die in godliness, and so this was a pious and holy thought. Thus he made an offering of reconciliation so that the dead would be forgiven of their sin.” - 2 Macc. 12:45-46

- Salvation by works cf. Gen 15:6; Rom 4:5; Gal 3:11

“Giving to the poor saves from death, and it washes away every sin. Those who give to the poor will feel satisfied with life...” - Tobit 12:9

- Chronological errors:

- Tobit was said to live 158 years (Tobit 14:11; cf. 1:3-5); yet was said to be alive when Assyria conquered Israel (722 BC) as well as when Jeroboam revolted against Judah (931 BC).

- Judith explains Nebuchadnezzar reigning in Nineveh instead of Babylon (Judith 1:1)

- Mostly written during Judaism’s post-biblical, intertestamental period and not during the times of the prophets.

Canonization: The OT Apocrypha

- **The OT Apocrypha (3/4)**

- When and why were the apocryphal books canonized into the Roman Catholic Bible?

- The Council of Trent (1545-1563): As a reaction against the doctrines of the reformation below, the Roman Catholic church, in its counter-reformation, gave official acceptance of the Apocrypha as Scripture almost 1500 yrs after the books were written.
 - *Sola scripture* (Scripture alone): Any contradiction of the Bible from a teacher or tradition is to be rejected (2 Pet 1:20-21; 2 Tim 3:16-17)
 - *Sola fide* (faith alone): Salvation requires our belief only, and does not require our indulgences, works, or sacraments. God has performed our saving work (Jn 3:16; Eph 2:9)
 - *Sola gratia* (grace alone): Salvation comes only by God's grace (Eph 2:8-9)
 - » Justification: Getting what we deserve
 - » Mercy: Not getting what we deserve
 - » Grace: Getting what we don't deserve
 - *Solo Christo* (Christ alone): Salvation and intercession comes only through Jesus as our high priest (Heb 4:15).
 - *Soli Deo gloria* (Glory to God alone): Our only goal in life is to glorify God and not man (1 Cor 10:31)

Canonization: The OT Apocrypha

- **The OT Apocrypha (4/4)**

- Yet Jerome and many other pre counter-reformation scholars rejected the Apocrypha as inspired.

- Pre-reformation, Roman Catholic Cardinal Ximenes made the distinction between the Scriptures and the Apocrypha in the *Complutensian Polyglot* (1514-1517).
- Upon being forced to add the apocryphal works from the LXX into his Latin Vulgate translation, Jerome (325-420 A.D.) made the following comment:

"As the Church reads the books of Judith and Tobit and Maccabees but does not receive them among the canonical Scriptures, so also it reads Wisdom and Ecclesiasticus for the edification of the people, not for the authoritative confirmation of doctrine."

Transmission

The grass withers, the flower fades, but the word of our God stands forever.”

- Isaiah 40:8

Transmission: Outline

- Definitions
 - Bible Transmission
 - Autograph
 - Manuscript (MSS)
 - Uncial
 - Miniscule
 - Writing Materials
 - Copying Technologies
 - Writing Styles
- Sources Transmitted to English Bibles
 - Autographs
 - Manuscripts
 - Citations of Church Fathers
 - Ancient Versions

Transmission: Definitions

- **Transmission:** Deals with how the Bible was transmitted from the original autographs to us today

Why the study of the transmission of the Bible is important:

- The autographs are not in existence today.
- The study of the transmission of the Bible reflects the integrity of the modern Bible.
- The study of the transmission of the Bible reflects God's preservation of his revelation to man (Ps 33:11; Isa 40:8; Matt 4:4; 5:18; 1 Pet 23-25; Rev 22:18-19).

Transmission: Definitions

- **Definitions (1 of 3):**

- Autograph: An original manuscript
- Manuscript (MSS): A hand-written composition
- Uncial MSS: Formal printing style of writing in all caps used in scrolls and codex form
- Miniscule MSS: Cursive style of writing in lower-case used in codex form
- Writing Materials
 - Papyrus: Two layers of split papyrus reeds glued together to form a sheet. Sheets were joined together to form a scroll (2 Jn 12; Rev 5:1)
 - Animal Skins:
 - » Leather (cow or bull): printed on 1 side for scrolls (Jer 36:23)
 - » Parchment (sheep or goat): printed on both sides for use in a codex (2 Tim 4:13)
 - » Vellum (calf or antelope): printed on both sides for use in a codex
 - Paper

Transmission: Definitions

- Definitions (2 of 3):
 - Copying technologies
 - Clay (3500 BC): Written in while still soft and then baked to a hard finish (Jer 17:13; Ezk 4:1)
 - Stone: Ex 24:12; 31:18; 32:15-16; 34:1, 28; Deut 5:22; 27:2-3; Josh 8:31-32
 - Scrolls: Hand-written, single-sided sheets of papyrus or animal skins joined together and rolled up
 - Codex (1st Century AD): Hand-written, double-sided sheets of animal skins or paper bound together as a book.
 - Printing Press (AD 1450): Gutenberg invented mechanical printing allowing more exact copies and quantity of copies to be produced.
 - Electronic (20th Century): Documents stored as binary bits and viewed by a display.

Transmission: Definitions

- **Definitions (3 of 3):**
 - **Writing Styles:**
 - **Punctuation (AD 500-900):** Before punctuation, words ran together. Punctuation evolved from adding spaces between words, to end of sentence marks, to commas, breath and accent marks. Punctuation set up the golden age of miniscule manuscript copying.
 - **Text Divisions (AD 1200-1500):** Division of the Bible into chapters took place in the 13th century. Division of the chapters into verses took place in the 16th century. Text divisions took place right before the age of mass distributions of the printed Bible from the printing press.

Transmission: English Bible Sources

- Sources Transmitted to English Bibles (1 of 4):
 - Autographs (the original mss) are not extant.
 - Man has a tendency to worship relics (Jdgs 8:27; Num 21:8-9 cf 2 Kgs 18:4)
 - Divine preservation is about God's message not the document
 - Massive amounts of copies preserved the message from
 - » Age and decay
 - » Calamities of the Jewish and Christian people
 - » Tampering (see video)
 - Both secular and religious scholars claim the modern day Bibles represent the original autographs with 99% accuracy.

Transmission: English Bible Sources

- Sources Transmitted to English Bibles (2 of 4):
 - Manuscript Copies (papyrus, uncials, minuscule, scrolls and codices)

Author	Book	Date Written	Earliest Copies	Time Gap	No. of Copies
Homer	Iliad	800 BC	C. 400 BC	400 years	643
Herodotus	History	480-425 BC	C. 900 AD	1350 years	8
Thucydides	History	460-400 BC	900 AD	1300 years	8
Plato		400 BC	900 AD	1300 years	8
Demosthenes		300 BC	900 AD	1300 years	7
Caesar	Gallic Wars	100-44 BC	900 AD	1000 years	10
Livy	History of Rome	59-17 AD	4 th Century (Partial), Mostly 10 th Century	400 years 1000 years	1 partial 19 copies
Tacitus	Annals	100 AD	1100 AD	1000 years	20
Pliny Secundus	Natural History	61-113 AD	850 AD	750 years	7
New Testament		50-100 AD	114 Fragments 200 (Books) 250 (Most NT) 325 (Complete NT)	50 years 100 years 150 years 225 years	5366

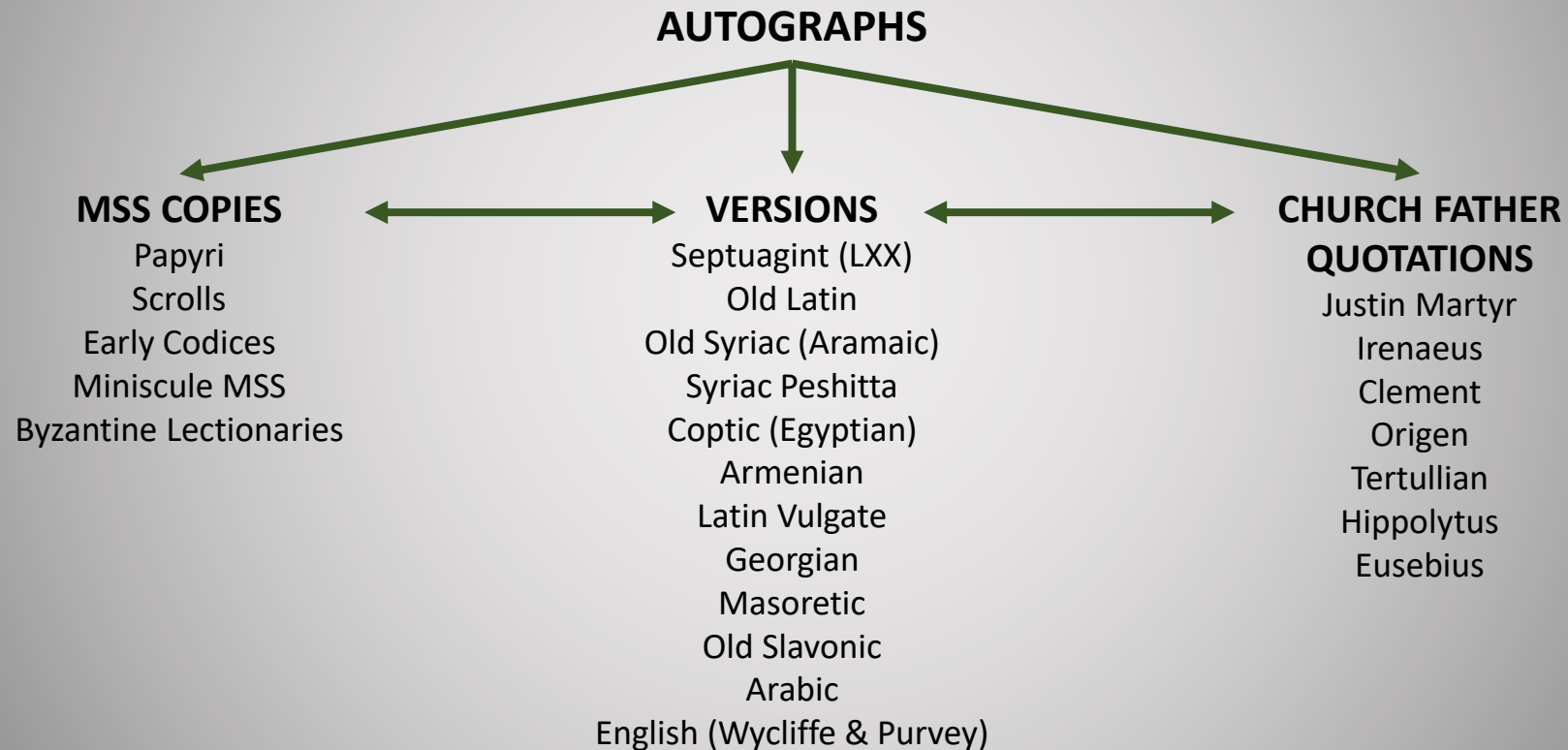
Transmission: English Bible Sources

- Sources Transmitted to English Bibles (3 of 4):
 - Citations of Church Fathers dating back to the 1st century quotes almost every verse in the Bible

Writer	Gospels	Acts	Pauline Epistles	General Epistles	Revelation	Totals
Justin Martyr (133 AD)	268	10	43	6	3 (266 allusions)	330
Irenaeus (180 AD)	1038	194	499	23	65	1819
Clement (150-212 AD)	1107	44	1127	207	11	2406
Origen (185-253 AD)	9231	349	7778	399	165	17,992
Tertullian (166-220 AD)	3822	502	2609	120	205	7258
Hippolytus (170-235 AD)	734	42	387	27	188	1378
Eusebius (324 AD)	3258	211	1592	88	27	5176
Grand Total	19,368	1352	14,035	870	664	36,289

Transmission: English Bible Sources

- Sources Transmitted to English Bibles (4 of 4)



Translation

But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.

- Acts 1:8

Translation: Outline

- Definitions
 - Bible Translations
 - Bible Versions
 - Transliteration
 - Variations
 - Text Types
- Bible Source Text Types
 - Byzantine
 - Alexandrian
 - Western
 - Caesarean
- Bible Translation Methods
 - Formal Equivalence
 - Dynamic Equivalence

Translation: Definitions

- **Definitions (1 of 3)**

- **Bible Translation:** Bibles are translated from manuscripts transmitted in other languages (eg. Greek) into a current language (eg. English).
- **Bible Versions:** Bibles based primarily on previous translations and possibly the same or different manuscripts (e.g. The Matthew's Bible (1537) → The Great Bible → The Geneva Bible (1560) → The Bishop's Bible (1568) → The KJV (1611) → etc).
- **Transliteration:** Spelling words of a certain language using the scripts of another language (e.g. *Logos* is a transliteration using the English alphabet to spell the Greek word, *λόγος*).

Translation: Definitions

- **Definitions (2 of 3)**

- **Variations:** Any change from one manuscript to another.

	Causes of Transmission Errors	Definition
1	Mistaken letters	Confusion of similar letters
2	Homophony	Substitution of similar sounding words.
3	Haplography	Omission of a letter or word usually due to similar letter or word in context.
4	Dittography	A letter or word that has been written twice instead of once
5	Metathesis	Reversal in order of two letters or words
6	Fusion	Incorrect word division that results in two words joined as one
7	Fission	Incorrect word division that results in one word written as two.
8	Homoioteleuton	An omission caused by two words or phrases that end similarly.
9	Homoioarchton	An omission caused by two words or phrases that begin similarly.
10	Other omissions	Any other omissions.

Translation: Definitions

- **Definitions (3 of 3)**

- **Text Types:** Any group of manuscripts tracing to a similar geographical region and sharing common variations. Over time, various centers of influence in Christianity (Jerusalem, Antioch, Rome, and Alexandria) were responsible for producing many manuscript copies. The differences between text types are minimal and do not affect doctrine.



Translation: Bible Source Text Types

- **Alexandrian Texts (Eclectic Text):**
 - Oldest Greek manuscripts available today discovered beginning in the 18th century.
 - Found primarily on papyrus scroll fragments in uncial letters.
 - Textual distinctive of most modern Bibles (RV, NASB, ESV, NIV).
- **Byzantine Texts (Majority Text):**
 - Manuscripts exist in some uncial formats but mostly in miniscule format.
 - Quoted by Church Fathers; whose quotes predated some Alexandrian texts
 - Basis of the KJV and NKJV.

Translation: Bible Source Text Types

- Is older always better? (1 of 2)
 - Modern Alexandrian text based Bibles either leave out a considerable amount of texts found in Byzantine based Bibles, or they leave them in while noting that the “best” manuscripts lack these texts. They define “best” as oldest.
 - These old and few Alexandrian texts, while supporting the accuracy of the Byzantine based Bibles, have only been mostly recovered in the last 200 years. This means that God had already preserved His Word for the previous 1800 years in Bibles based upon the Byzantine texts.
 - Many of the quotes from the Apostolic Fathers, which predate Alexandrian texts, agree with Byzantine readings.
 - So is it correct to throw away passages based on Alexandrian texts that have certain shortcomings?

Translation: Bible Source Text Types

- Is older always better? - John 7:53-8:11: (2 of 2)
 - Alexandrian text-based modern Bibles do not include Jn 7:53-8:11.
 - NIV text note, *“The earliest and most reliable manuscripts and other ancient witnesses do not have John 7:53-8:11.”*
 - Argument is based on external evidence only
 - Byzantine text-based Bibles do include this passage
 - External Evidence: Augustine (4th Century) claimed it is a true passage that was being removed in many manuscripts of his day due to a resentment of forgiveness for adultery.
 - External Evidence: Passage is present in over 900 mss of John
 - Internal Evidence: If the passage is removed, John 7:52 ties directly to 8:12 producing linguistic nonsense. While the Lord was not present, Pharisees and priests were speaking to officers and then all of a sudden Jesus is speaking to them.
 - While arguing for the superiority of the Alexandrian texts, the same scholars recognize these issues and mostly leave the Byzantine readings in place (even if only as a footnote).

Translation: Bible Source Text Types

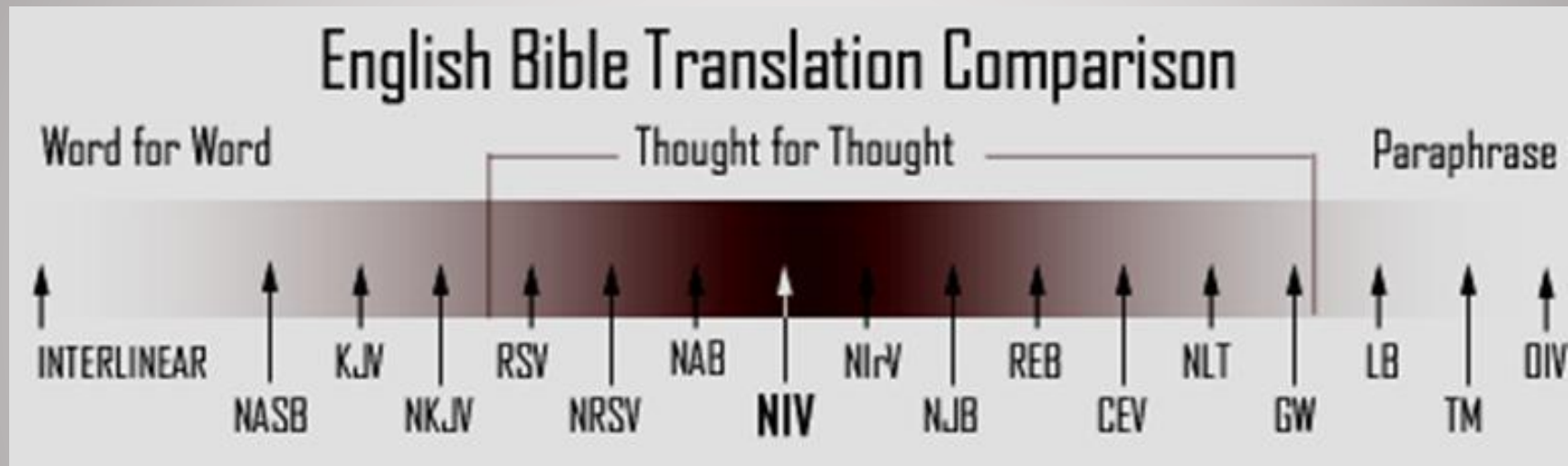
- Conclusions Concerning Text Types:
 - The Alexandrian manuscripts found in the last 200 years verify that God has preserved his Word accurately over the last 1800 years (primarily through the Byzantine texts).
 - The Alexandrian manuscripts are not always better than other textual families just because their few fragments are older.
 - Modern Bibles are valuable for their ease of reading, but much caution is required since these Bibles are subject to change as:
 - More Alexandrian manuscripts continue to be found which should, or should not, be included as a textual source for the Bible.
 - Publishers try to make profits by continually printing new revisions (naturalism vs the supernatural), while also seeking wide public acceptance of their Bibles (popularity vs doctrine).
 - Byzantine, or Majority, text-based translations are at much lower risk of change as their great quantity of manuscripts are already known.

Translation: Bible Translation Methods

- **Bible Translation Methods:** Translation is not an exact science since no exact word-for-word equivalence exists between two languages. Two approaches (or combinations of them) are generally taken.
 - **Formal Equivalence** (literal translating): This method attempts to translate the source text word for word, as is possible, into another language.
 - **Dynamic Equivalence** (thought-for-thought translating): This method attempts to convey the thought of the source text into equivalent expressions rather than into the same grammatical form.
 - **Paraphrase:** Very loose translations that have no real value in understanding the Scriptures.

Translation: Bible Translation Methods

- English Bible Translation Comparisons:



Translation: Bible Translation Methods

- Bible Translation Methods Pros and Cons (1 of 2):
 - **Dynamic Equivalence** (thought-for-thought translating):
 - Pro: These Bibles are good for delivering the overall meaning of a passage but lack the exactness of a formal equivalent Bible.
 - Pro: Because they are “free” from grammatical forms, they are capable of being more natural and precise in their reading. They can be more precise because they can freely write more in order to represent the thought of the source text.
 - Con: Because they are “free” from grammatical forms, they are more capable of being precisely wrong in the translation. Caution is needed.
 - Con: This method injects greater amounts of interpretation by the translators rather than allowing the student of the Word to have this capability. It does this primarily by its dedication to eliminate ambiguities that exist in the source texts.

Translation: Bible Translation Methods

- Bible Translation Methods Pros and Cons (2 of 2):
 - **Formal Equivalence** (literal translating):
 - Pro: Because of their exactness in translation, these Bibles are the best for detailed, in-depth studies and research for determining doctrine.
 - Con: Because of their dedication to keep grammatical forms, their translation can be more awkward and harder to read.
 - Pro: This method is dedicated to maintaining the same ambiguities from the source text into the translated text. Therefore the student of the Word is motivated to seek out the interpretation of the passage in question.

Bibliology: Conclusion

- We can have full confidence that our Bible faithfully represents the inspired, inerrant, written revelation from God, in the original autographs, that was canonized by Him as recognized by the early church, and preserved throughout history being brought to us today in our own language.
- The story of the Bible, handed down from God to us, is the heritage of God preserving His Word and His church.
- This story in the Bible begins with no sin in Genesis, and ends with no sin in Revelation. Everything in between is how God has planned, through Jesus, to redeem man from sin.