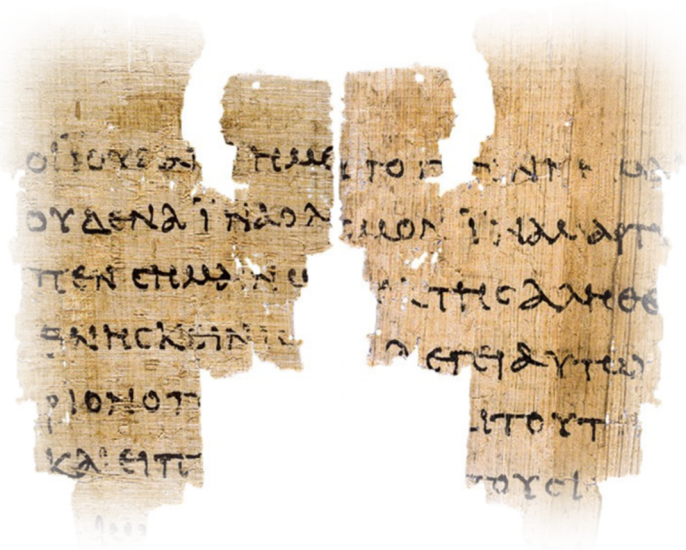




# Exploring the Bible 2021:

*What Is the Bible and Where Did It Come From?*  
Seminar Notes

**Kevin Davis**  
November 5<sup>th</sup> & 6<sup>th</sup>, 2021



***“The Bible is the cradle wherein Christ is laid.” -Martin Luther***

***“The Bible has noble poetry in it...and some good morals  
and a wealth of obscenity, and upward of a thousand lies. -Mark Twain***

***“The Holy Scriptures are our letters from home.” -Augustine of Hippo***

***“I’ve often thought the Bible should have a disclaimer  
in the front saying, ‘This is fiction.’ ” -Ian McKellen***

***“The Bible is the book of my life. It’s the book I live with,  
the book I live by, the book I want to die by.” -N. T. Wright***



# Seminar Schedule

## Session 1 | November 5th, 6:30p-8:00p

### *What Is It, Who Wrote It, and When?*

- Introduction
- What is “The Bible”?
- “The Bible” as a Collection of Collections
- Original Languages
- What’s in it?
- A Council of Old Men with White Beards?
- Who Wrote the Bible?
- When was it Written?
- Q&R

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## Session 2 | November 6th, 9:00a-10:30a

### *Textual Criticism, Old and New Testament Developments, and Textual Variants*

- What is Textual Criticism and Why Do We Need It?
- Old Testament Development
- New Testament Development
- Textual Variants
- The Three Most Well-Known New Testament Variants
- Q&R

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## Session 3 | November 6th, 11:00a-12:30p

### *Authority, Trust, and English Translations*

- Authority
- Trust
- English Translations
- Q&R



# Session 1 | What Is It, Who Wrote It, and When?



## Introduction

What's the goal with our time together?

### Worship.

My goal—and I hope your goal—for this seminar is worship. And, the way toward that goal (for this particular time) is through an increased understanding of what the Bible is—specifically, as we'll see, what the Bible says about itself.

If our time together simply results in an increased understanding of what the Bible is, and it doesn't result in a move toward Jesus in worship, then we ought to have done something else to pursue that end.

Therefore, let us pursue understanding as a means toward worship.



*Now Thomas, one of the twelve, who was called Didymus, was not with them when Jesus came. <sup>25</sup> So the other disciples said to him, "We have seen the Lord!" But he said to them, "**Unless I see in his hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into his side, I will never believe!**"*

*<sup>26</sup> And after eight days his disciples were again inside, and Thomas with them. Although the doors had been shut, Jesus came and stood in their midst and said, "Peace to you."*

*<sup>27</sup> Then he said to Thomas, "**Place your finger here and see my hands, and place your hand and put it into my side. And do not be unbelieving, but believing!**"*

*<sup>28</sup> Thomas answered and said to him, "My Lord and my God!" <sup>29</sup> Jesus said to him, "Because you have seen me, have you believed? Blessed are those who have not seen and have believed. (John 20:24-29, LEB)*





## What is “The Bible?”

▶ *“The Bible is the holy scripture of the Christian religion, purporting to tell the history of the Earth from its earliest creation to the spread of Christianity in the first century A.D. Both the Old Testament and the New Testament have undergone changes over the centuries, including the publication of the King James Bible in 1611 and the addition of several books that were discovered later.”*

- [history.com](#)

▶ *“Bible, the sacred scriptures of Judaism and Christianity.”*

– [britannica.com](#)

▶ *“The Bible is a collection of religious texts, writings, or scriptures, sacred in Judaism, Samaritanism, Christianity, Islam, Rastafarianism, and many other faiths. It appears in the form of an anthology, a compilation of texts of a variety of forms that are all linked by the belief that they are collectively revelations of God.”*

– [wikipedia.com](#)

▶ *“It’s a book like no other, in a class by itself. Sixty-six different books comprise the Bible. They include books of law, such as Leviticus and Deuteronomy; historical books, such as Ezra and Acts; books of poetry, such as Psalms and Ecclesiastes; books of prophecy, such as Isaiah and Revelation; biographies, such as Matthew and John; and epistles (formal letters) such as Titus and Hebrews.”*

-[gotquestions.org](#)

### *How would you describe what the Bible is?*

1. A rulebook?
2. A theological textbook?
3. A love letter from God to us?

The Bible is an *epic*, telling a consistent and interconnected story that leads to Jesus and the Kingdom of God.

- Genesis 1: **“In the beginning, God...”**
- Revelation 22: **“...and they will reign forever and ever.”**

You might say the Bible is more like the Harry Potter or Lord of the Rings series, or the Marvel Cinematic Universe than it is a manual on how to live your life or some type of reference book to use now and then when the needs arise.



How weird would it be to read the Lord of the Rings in order to appreciate jewelry; or, how about reading through the Harry Potter series to learn how to cast a spell?

How much weirder would it be to read the Bible in order to know how to answer every theological question or to know how old the Earth is?



## “The Bible” as a Collection of Collections

*“Byblos was a Phoenician city (now ruins in Lebanon) that exported papyrus. From that we get biblos (βίβλος), meaning papyrus, a word that came to be used to mean scroll.*

*The diminutive of biblos in Greek was biblion (βιβλίον) -- 'little scroll'. It lost its diminutive note and was used to mean any book (all books were in scroll form then). Biblia (βιβλία) was used in Greek to refer to the scriptures from the 2nd c. BC onward. Biblia was plural, and our Bible was considered an anthology of books, rather than just one, until the early centuries AD.*

*In Latin, the neuter [Greek] plural βιβλία was transformed into the feminine singular biblia, thus turning the scriptures into a monolithic, capital-B Book. The first written evidence of the word biblia to mean Bible wasn't until the 9th c. AD, although it must have been in colloquial use much earlier. St. Jerome uses bibliotheca to mean a library of holy writings.”*

*-Class Notes from Stanford University's CompLit 172C Course: “The Bible and Literature”*

### ***Is “The Bible” the best name for what we’re talking about?***

It might be better (in certain circumstances) to speak not of “The Bible” but of “the scriptures”, or “the sacred writings”. In doing this, it might help us remember that what we’re holding in our hands is not a clean-cut, one-volume book; but, an organized, multi-volume collection of collections.



## Notes



## Original Languages

As a surprise to some, the Bible was not originally written in seventeenth-century English complete with *thees* and *thous*. Instead, the Bible was originally written in an ancient form of Hebrew and Aramaic (known as Biblical Hebrew and Biblical Aramaic) for the Old Testament, and an ancient form of Greek (known as Koine Greek) for the New Testament.

*Biblical Hebrew:*

א ב ג ד ה ו ז ח ט י כ ל מ  
נ ס ע פ צ ק ר ש ת

### בראשית

- 1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:
- 2 וְהָאָרֶץ הַיְתֵמָה תְּהוֹ וְנָהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם:
- 3 וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר:
- 4 וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיִּבְרָא אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:
- 5 וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: פ
- 6 וַיֹּאמֶר אֱלֹהִים יְהִי רִקיעַ בְּתוֹךְ הַמָּיִם וַיְהִי מַבְדִּיל בֵּין מַיִם לְמַיִם:
- 7 וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיִּבְרָא בֵּין הַמָּיִם אֶשֶׁר מִתַּחַת לָרְקִיעַ וּבֵין הַמָּיִם אֲשֶׁר מֵעַל לָרְקִיעַ וַיְהִי־כֵן:

*Koine Greek:*

A α B β Γ γ Δ δ E ε Z ζ  
H η Θ θ I ι K κ Λ λ M μ  
N ν Ξ ξ O ο Π π P ρ Σ σ  
T τ Y υ Φ φ X χ Ψ ψ Ω ω

### KATA IOANNHN

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. 3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. 4 ὁ γέγονεν ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

6 Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. 7 οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. 8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. 10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. 12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, 13 οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.





## What's in it?

### The Old Testament (The Hebrew Scriptures):

Torah – The Law (Instruction)	Pentateuch
Genesis – Exodus – Leviticus Numbers – Deuteronomy	Genesis – Exodus – Leviticus Numbers – Deuteronomy
Nevi'im – The Prophets	History
<p><i>Former Prophets</i> Joshua – Judges – Samuel – Kings</p> <p><i>Latter Prophets</i> Isaiah – Jeremiah – Ezekiel - Hosea – Joel Amos – Obadiah – Jonah – Micah - Nahum Habakkuk – Zephaniah – Haggai Zechariah - Malachi</p>	<p>Joshua – Judges – Ruth 1-2 Samuel – 1-2 Kings - 1-2 Chronicles Ezra – Nehemiah – Esther</p> <p><i>Poetry</i> Job – Psalms – Proverbs Ecclesiastes – Song of Songs</p>
Ketuvim – The Writings	Prophets
<p>Psalms – Job – Proverbs – Ruth – Song of Songs Ecclesiastes – Lamentations - Esther - Daniel Ezra – Nehemiah – Chronicles</p>	<p><i>Major Prophets</i> Isaiah – Jeremiah – Lamentations Ezekiel – Daniel</p> <p><i>Minor Prophets</i> Hosea – Joel – Amos – Obadiah Jonah – Micah - Nahum – Habakkuk Zephaniah – Haggai – Zechariah - Malachi</p>

### The New Testament:

Gospels / Acts
Matthew – Mark – Luke – John – Acts
Letters
<p>Romans – 1 Corinthians – 2 Corinthians – Galatians – Ephesians Philippians – Colossians – Hebrews - James 1 Peter – 2 Peter – 1 John – 2 John – 3 John – Jude</p>
Apocalypse
Revelation



And he said to them, “These are my words that I spoke to you while I was still with you, that everything that is written about me in **the law of Moses and the prophets and psalms** must be fulfilled. (Luke 24:44, LEB)



## *Canonical Differences in Other Christian Traditions*

All of the books from the Protestant canon. These additional books are part of the Old Testament apocryphal and deuterocanonical works. There is no difference with the New Testament texts.

### Catholicism

- Greek Esther
  - Judith
  - Tobit
- 1 Maccabees
- 2 Maccabees
  - Wisdom
  - Sirach
  - Baruch
- Prayer of Azariah
  - Susanna
  - Bel and the Dragon

### Orthodox

- 3 Ezra
- 4 Ezra
- 5 Ezra
- 6 Ezra
- Greek Esther
  - Judith
  - Tobit
- 1 Maccabees
- 2 Maccabees
- 3 Maccabees
- 4 Maccabees
- 1 Meqabyan
- 2 Meqabyan
- 3 Meqabyan
  - Psalm 151
- Psalm 152-155
  - Odes
- Prayer of Manasseh
  - Wisdom
  - Sirach
- Psalms of Solomon
  - Baruch
- Letter of Jeremiah
- Letter of Baruch
- Apocalypse of Baruch
  - 4 Baruch
- Prayer of Azariah
  - Susanna
- Bel and the Dragon
  - 1 Enoch
  - Jubilees



## Notes



## A Council of Old Men with White Beards?

It's become quite popular to talk about the Council of Nicaea (325/381) as a council in which a group of old men with white beards in robes got together to cleanse the Bible of books that were causing trouble. The problem with that particular story is something called history.

There were historical documents created and copied from that council that talk about what went on there. Unfortunately, for those who like to tell that popular story, the council was not about what books belonged in the Bible; instead, it was about the humanity and divinity of Jesus. As a side-project, the members of the council were told to ratify the books that the church was already reading and following as authoritative Scripture.

*"It is very striking that, over a period ranging from the second century B.C.E. to the first century C.E., so many writers, of so many divergent groups (Palestinian, Hellenistic, Pharisaic, Essene, Christian) show such agreement about the canon of the Hebrew Bible...None of these witnesses are concerned with asserting the authority of the books they mention, rather they all assume Scripture's authority, and go on to debate their interpretation."*

*"It is clear that these groups do not speak simply for themselves...but represent Judaism as a whole...Any inference that the canon was decided by councils must be abandoned. The role of later councils was not to decide the canon, but to confirm decisions about the canon already reached in other ways."*

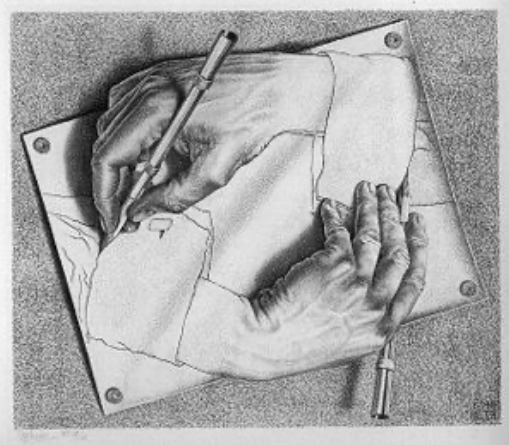
-R. T. Beckwith, *The Formation of the Hebrew Bible*



## Notes



## Who Wrote the Bible?



M.C. Escher, *Drawing Hands*, 1948

### ***How the Bible Talks About How it was Written:***

*But you continue in the things which you have learned and are convinced of, because you know from whom you learned them,<sup>15</sup> and that from childhood you have known **the holy writings** (ἱερὰ γράμματα) that are able to make you wise for salvation through faith in Christ Jesus.<sup>16</sup> **All scripture is inspired by God** (θεόπνευστος—**God-spirited**) and profitable for teaching, for reproof, for correction, for training in righteousness,<sup>17</sup> in order that the person of God may be competent, equipped for every good work. (2 Timothy 3:14-17, LEB)*



*...for no prophecy was ever produced by the will of man, but **men carried along by the Holy Spirit spoke from God.** (2 Peter 1:21, LEB)*

***A psalm of David.**<sup>1</sup> Yahweh is **my** shepherd; I will not lack for anything.<sup>2</sup> In grassy pastures he makes **me** lie down; by quiet waters he leads **me.**<sup>3</sup> He restores **my** life. He leads **me** in correct paths for the sake of his name. (Psalm 23:1-3, LEB)*

*Therefore, just as **the Holy Spirit says,** “Today, if you hear his voice,<sup>8</sup> do not harden your hearts as in the rebellion...” (Hebrews 3:7-8a, LEB)*

*And he said to them, “O foolish and slow in heart to believe in all that **the prophets have spoken!** Was it not necessary that the Christ suffer these things and enter into his glory?”<sup>27</sup> And beginning from **Moses** and from all **the prophets,** he interpreted to them the things concerning himself in all **the scriptures** (ταῖς γραφαῖς). (Luke 24:25-27, LEB)*





## A Team Effort

### *Old Testament:*



*Then Moses, the servant of Yahweh, died there in the land of Moab according to the command of Yahweh. <sup>6</sup>And he buried him in the valley in the land of Moab opposite Beth Peor. But until this day no one knows his burial site. (Deuteronomy 34:5-6, LEB)*



Tradition holds that Moses wrote the first five books of the Hebrew Scriptures—the Torah (or the Pentateuch)—but did he really write about his death and where he was buried? Is it possible that someone else wrote that part after Moses died? If so, this means that writing Deuteronomy was, at least in some sense, a team effort.

*Now **Samuel died**, and all Israel assembled and mourned for him. They buried him at his house at Ramah. Then David got up and went down to the wilderness of Paran. (1 Samuel 25:1, LEB)*

*And then in the fourth year of Jehoiakim the son of Josiah, the king of Judah, **this word came to Jeremiah from Yahweh**, saying, <sup>2</sup>“Take for yourself a scroll and **you must write on it all the words that I have spoken to you against Israel, and against Judah, and against all the nations, from the day that I spoke to you, from the days of Josiah, and until this day.** <sup>3</sup>Perhaps when the house of Judah hears all the disasters that I am planning to do to them, then they may turn back each one from his evil way, and I will forgive their guilt and their sin.”<sup>4</sup> Then **Jeremiah called Baruch** the son of Neriah, and **Baruch wrote from the mouth of Jeremiah all the words of Yahweh that he had spoken to him on a scroll.***

<sup>52</sup>*Then **Jeremiah took another scroll and gave it to Baruch** the son of Neriah, the secretary, and he wrote on it from the mouth of Jeremiah all the words of the scroll that Jehoiakim, the king of Judah, had burned in the fire, and **furthermore was added to them many words like these.** (Jeremiah 36:1-4, 32, LEB)*



## ***Collections from Elsewhere:***



Therefore thus it is said in **the scroll of the Wars of Yahweh...** (Numbers 21:14, LEB)

Is it not written in **the scroll of Jashar**? The sun stood still in the middle of the heaven and was not in haste to set for about a full day. (Joshua 10:13b, LEB)

The remainder of the acts of Jeroboam, how he fought and how he reigned, behold, they are written in **the scroll of the events of the days of the kings of Israel.** (1 Kings 14:19, LEB)

### **The Book of Proverbs:**

- > 1:1: The proverbs of **Solomon**, son of David, King of Israel:
- > 22:17: Incline your ear and hear the words of **the wise**;
- > 25:1: These are also the proverbs of **Solomon**\* which officials of **Hezekiah**\* king of Judah copied:  
\*Solomon (931 BC) and Hezekiah (687 BC) are separated by over 200-years
- > 30:1: The words of **Agur**, son of Yekeh, the oracle.
- > 31:1: The words of **Lemuel**, the king—an oracle that **his mother** taught him:



## ***New Testament:***



**Paul**, a slave of Christ Jesus, called to be an apostle, set apart for the gospel of God...To all those in Rome who are loved by God, called to be saints. Grace to you and peace from God our Father and the Lord Jesus Christ. (Romans 1:1, 7, LEB)

I, **Tertius**, the one who wrote this letter, greet you in the LORD. (Romans 16:22, LEB)



Who wrote the letter to the Romans? Paul or Tertius?

Through **Silvanus**, the faithful brother (as I consider him), I have written to you briefly to encourage you and to attest that this is the true grace of God. Stand firm in it. (1 Peter 5:12, LEB)



It seems there is a difference, at times, between the one whose words are found in a document and the one who actually wrote down those words.

## *The Composition of the Gospels (and Acts):*



Since *many have attempted to compile an account* concerning the events that have been fulfilled among us, <sup>2</sup> just as *those who were eyewitnesses and servants of the word* from the beginning *passed on to us*, <sup>3</sup> it seemed best to *me* also—because I have followed all things carefully from the beginning—to *write them down in orderly sequence* for you, most excellent Theophilus, <sup>4</sup> so that you may know the certainty concerning the things about which *you were taught*. (Luke 1:1-4, LEB)

*I produced the former account*, O Theophilus, about all that Jesus began to do and to teach... (Acts 1:1, LEB)



Luke says that there were many gospel stories going around during his time and he has taken those stories and compiled them into one ordered story about Jesus.

The general consensus is that Mark was written first, and that Matthew and Luke used Mark (along with possibly another document “Q”) for their own gospels. This means that Mark is probably in that group of “*many have undertaken to compile an account*” documents he used.



## Notes



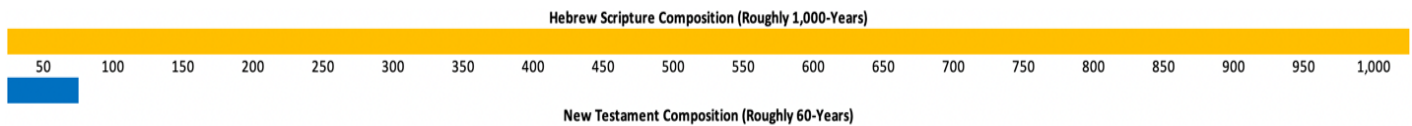
## When Was It Written?

### Old Testament

Over at least a thousand-year-long formation history. That formation history went from the earliest historical events (Exodus 17:14) to 300-200 BC.

### New Testament

Roughly a 50–70-year formation history. That formation history went from the time of Jesus (his public ministry 28-30—33 AD) to the last writing (90-95 AD).



## Q & R



# Session 2 | Textual Criticism, Old and New Developments, and Textual Variants



## What is Textual Criticism and Why Do We Need It?

Textual Criticism is the practice of determining the original wording of some piece of writing where the original is lost.

We have no existing original manuscripts of the Old or New Testament. What we have, instead, are manuscripts and manuscript fragments going back roughly 2,000-years. With these fragments, biblical manuscript scholars have been able to recreate what is believed to be the original writing in almost every place within the Old and New Testament.

These “originals” have then been put together in what’s called a critical edition. The critical edition of the Old Testament is the Biblia Hebraica Stuttgartensia 5<sup>th</sup> Edition. The critical edition of the New Testament is the Nestle Aland 28<sup>th</sup> Edition.

### ‘ΚΑΤΑ ΜΑΘΘΑΙΟΝ’

**1** Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ. Gn 2,4; 5,1-18-9,27f

**2** Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, **3** Ἰούδας δὲ ἐγέννησεν τὸν Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάρες δὲ ἐγέννησεν τὸν Ἑσρῶμ, Ἑσρῶμ δὲ ἐγέννησεν τὸν Ἀράμ, **4** Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσῶν, Ναασσῶν δὲ ἐγέννησεν τὸν Σαλμών, **5** Σαλμών δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ραχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς Ρούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί, **6** Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα. 2-17: L,3,23-38· 1Chr 1,34· Gn 25,26c· 29,35 J-6a: Rth 4,12,18-22 1Chr 2,45,9· Gn 38,12-30 4-6a: 1Chr 2,10-12,15

Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου, **7** Σολομῶν δὲ ἐγέννησεν τὸν Ροβοάμ, Ροβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ, **8** Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζίας, **9** Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκιάν, **10** Ἐζεκιάν δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆ δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς δὲ ἐγέννησεν τὸν Ἰωσίαν, **11** Ἰωσίας δὲ 1Sm 17,12 6b-11: 1Chr 3,5,10-16· 2Sm 11,3e; 12,24 | 3Esr 1,32

*Inscriptio:* εὐαγγελιον κατα Ματθαιον (Ματθαιον W 565) D K W Γ Δ f<sup>13</sup> 33. 565. 700. 892. 1424 ℞ bo | αγιον ευαγγελιον κατα Ματθαιον f<sup>1</sup> (bo<sup>ms</sup>) | αρχη συν θεω του κατα Ματθαιον ευαγγελιου 1241 | εκ του κατα Ματθαιον L | - N\* B\* | txt N<sup>1</sup> B<sup>1</sup> f<sup>1</sup> 1,3<sup>f</sup> Zare P<sup>1</sup> B mae • 5<sup>f</sup> bis Booz K L W Γ Δ f<sup>13</sup> 565. 700. 892. 1241. 1424. (579) ℞ lat | Boos C 33 g<sup>1</sup>\* | txt P<sup>1</sup> N B / 844. / 2211 k co • 6<sup>f</sup> ο βασιλευς C K L W Δ 33. 565. 892. 1241. 1424. / 844. / 2211 ℞ lat sy<sup>h</sup> | txt P<sup>1</sup> N B Γ f<sup>13</sup> 579. 700 g<sup>1</sup> k vg<sup>ms</sup> sy<sup>c,p</sup> co • 7<sup>f</sup> bis Αβιουδ f<sup>13</sup> it sy<sup>hms</sup> | f<sup>2</sup> bis Ασα K L W Γ Δ 33. 565. 579. 892. 1241. 1424 ℞ (a) f ℞<sup>1</sup> vg sy | txt P<sup>1</sup>vid N B C f<sup>13</sup> 700. / 844. / 2211 it sy<sup>hms</sup> co • 9<sup>f</sup> bis Αχας N<sup>1</sup> (Αχας Αχας N\*) C g<sup>1</sup>\* (k) q mae bo<sup>ms</sup> | txt B K L W Γ Δ Θ f<sup>13</sup> 33. 565. 700. 892. 1241. 1424. / 844. / 2211 ℞ lat • 10<sup>f</sup> Μανασση Δ 1424. / 844. / 2211 | f<sup>1</sup> Μανασση N<sup>1</sup> B | f<sup>1</sup> bis Αμων K L W f<sup>13</sup> 565. 579. 700. 892. 1241. 1424. / 844. / 2211 ℞ lat sy mae | txt N B C Γ Δ Θ f<sup>1</sup> 33 it vg<sup>ms</sup> sa bo



## Old Testament Development

### The Masoretic Text (MT)

Developed by Jewish scribe-scholars (the Masoretes) from about 400 to 1000 AD who inherited the work of scholars before them. The Masoretes were considered to be guardians of the biblical text. They took extreme care to copy exactly what they had received in the manuscript tradition, even to the point of copying known errors. It was not their job to fix the text; it was their job to copy the text.

### The Septuagint (LXX) Translation

Developed from 200-100 BC as a Greek translation of ancient Hebrew manuscripts. The LXX holds a complicated history and an often-debated existence. Specifically, LXX is made up of pre-Christian translations of Hebrew manuscripts of the Old Testament. It's not a Greek manuscript of the Old Testament; it's a Greek translation. The wonderful thing about the LXX is that it does not appear to be made from the MT, because the MT didn't exist during its development. As a result of that, there are many differences between the LXX and the MT.



*Genesis 4:8 (MT): Then Cain said to his brother Abel. And when they were in the field, Cain rose up against his brother Abel and killed him.*

*Genesis 4:8 (LXX): Then Cain said to his brother Abel, **“Let us go out into the field.”** And when they were in the field, Cain rose up against his brother Abel and killed him.*



### The Dead Sea Scrolls (DSS)

Thousands of Hebrew manuscripts of the Old Testament from the same time period of the Septuagint that were discovered in 1947. The DSS gives us access to Hebrew manuscripts different than those of the MT.

### The Samaritan Pentateuch (SP)

Hebrew manuscripts of the Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) that were developed by the Samaritans (the same group found in the gospels). The interesting and frustrating thing about the SP is that sometimes it agrees with the MT and sometimes it agrees with the LXX and DSS against the MT.



## New Testament Development

### Greek Manuscript Families

**Alexandrian:** Texts from the 2<sup>nd</sup> to the 13<sup>th</sup> century. The largest number of 2<sup>nd</sup> and 3<sup>rd</sup> century manuscripts.

**Egyptian:** Texts from the 4<sup>th</sup> to the 15<sup>th</sup> century. Early witnesses from the 4<sup>th</sup> through the 6<sup>th</sup> century.

**Western:** Texts From the 3rd to the 5th century.

**Byzantine:** Texts from the 2<sup>nd</sup> to the 15<sup>th</sup> century. The greatest witnesses come from the 9<sup>th</sup> century on, with the most coming from the 11<sup>th</sup> through the 14<sup>th</sup>.

### An Embarrassment of Riches

We have somewhere around 250 Greek manuscripts of Plato and over 1,000 Greek manuscripts for Homer. When it comes to the New Testament, we have discovered over 5,000 Greek manuscripts (probably closer to 5,500 or 5,600). This doesn't even factor in those manuscripts in other languages (Syriac, Latin, Hebrew, etc.) or the Greek quotations of Greek manuscripts from the early church Fathers. The amazing thing is that we could reproduce the New Testament based solely on the Greek quotations from the early church Fathers.



## Notes



## Textual Variants

No two biblical manuscripts read exactly the same. In fact, there are variants on every page of the Greek New Testament (with almost every verse). This, however, is not a surprise, but a given, since they were all hand-copied.

### Examples of Textual Variants

*I wen to he tore yestday.*  
*I wetn to the sto yesday.*  
*I went store day.*  
*I went to the story yestorday.*  
  
*I have to get gas tomerrow.*  
*I have to gett gas tomorrow.*  
*I hav to get gas tomorrow.*  
*I have to get gas tommorrow.*

There are 24 different ways to write “the” in Greek and there are situations where “the” can be in the sentence or not be in the sentence and it makes no difference in the meaning.

ο	η	το	οι	αι	τα
του	της	του	των	των	των
τω	τη	τω	τοις	ταις	τοις
των	την	το	τους	τας	τα

Most of the variants within the Greek New Testament (at least 95% and probably closer to 97%) have to do with spelling differences. During the Koine Greek period, spelling was not a strict rule like it is today for modern Greek, or Spanish, or English, etc.

A good amount of the other variants are not malicious. Most of them are expansions on the text in either an explanatory or pious manner.

*He*  
*Jesus*  
*Lord Jesus*  
*Lord Jesus Christ*  
*The Lord Jesus Christ*  
*The Lord and Savior Jesus Christ*

### The Three Most Well-Known New Testament Variants

John 7:53-8:11  
1 John 5:7  
Mark 16:9-20

### A Few Lesser-Known New Testament Variants

Matthew 6:13  
John 1:18  
Jude 5



## Q & R



## Session 3 | Authority, Trust, and English Translations



### Authority



*The scroll of this law **will not depart from your mouth; you will meditate on it day and night** so that you may **observe diligently all that is written in it**. For then you will succeed in your ways and prosper. (Joshua 1:8, LEB)*



*Be very strong to **observe carefully all that is written in the scroll of the law of Moses so as not to turn aside from it**, to the right or left, so as not to go among these remaining nations with you; do not profess the name of their gods, and do not swear by them, serve them, or bow down to them. (Joshua 23:6, LEB)*

***Blessed is the man** who does not walk in the advice of the wicked; nor does he stand in the way of sinners; nor does he sit in the assembly of mockers. Instead, in **the law of Yahweh is his delight, and on his law he meditates day and night**. And so, he is like a tree planted by streams of water that gives its fruit in its season; its leaf also does not wither. Therefore all that he does he prospers. (Psalm 1:1-3, LEB)*

*Jesus answered them, “is it not written in your law. ‘I said you are gods?’” If he called them ‘gods’ to whom the word of God came—and **the scripture cannot be broken (λύω)**—do you say about he whom the Father set apart and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God?’” (John 10:34-36, LEB)*

*“Do not think I have come to destroy the law or the prophets. **I have not come to destroy (λύω)** them but to fulfill them. (Matthew 5:17, LEB)*

*And Jesus approached and spoke to them, saying, “**All authority in heaven and on earth has been given to me.**” (Matthew 28:18, LEB)*

Ultimate authority belongs to Jesus and, in some way, his authority is mediated through the Scriptures, so that we obey and follow Jesus (i.e., submit to his authority) by observing and submitting to the God-given authority of the Scriptures.





## Trust

### Chicago Statement on Biblical Inerrancy

**Article XI** | We affirm that Scripture, having been given by divine inspiration, is infallible, so that, far from misleading us, it is true and reliable in all the matters it addresses.

**Article XII** | We affirm that Scripture in its entirety is inerrant, being free from all falsehood, fraud, or deceit.

**Article XIII** | We affirm the propriety of using inerrancy as a theological term with reference to the complete truthfulness of Scripture.

*We deny that it is proper to evaluate Scripture according to standards of truth and error that are alien to its usage or purpose. We further deny that inerrancy is negated by Biblical phenomena such as a lack of modern technical precision, irregularities of grammar or spelling, observational descriptions of nature, the reporting of falsehoods, the use of hyperbole and round numbers, the topical arrangement of material, variant selections of material in parallel accounts, or the use of free citations.*



*And he said to them, “O foolish and slow in heart to believe in all that the prophets have spoken! <sup>26</sup> Was it not necessary that the Christ suffer these things and enter into his glory?” <sup>27</sup> And beginning from Moses and from all the prophets, **he interpreted to them the things concerning himself in all the scriptures.** (Luke 24:25-27, LEB)*

*But you continue in the things which you have learned and are convinced of, because you know from whom you learned them, <sup>15</sup> and that from childhood you have known **the holy writings that are able to make you wise for salvation through faith in Christ Jesus.** <sup>16</sup> All scripture is inspired by God and **profitable for teaching, for reproof, for correction, for training in righteousness,** <sup>17</sup> in order that the person of God may be competent, equipped for every good work. (2 Timothy 3:14-17, LEB)*

*...he said, “Write, because these words are **faithful and true.**” (Revelation 21:5b, LEB)*

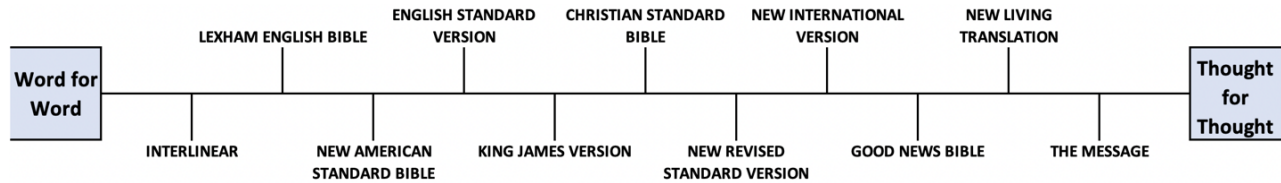


Is the Bible trustworthy because it is infallible or inerrant, or is it trustworthy because it is θεόπνευστος?



# English Translations

## English Translation Spectrum



English translations of the Bible exist on a spectrum. On one side, you can find the more word-for-word/formal translations. On the other side, you can find the more thought-for-thought/meaning-based translations. And, in the middle of those two ends of the spectrum, you can find the more dynamic/mediating translations.

### Word-for-Word/Formal

Prioritizes a stricter adherence to translating individual words into whatever is the receptor language.

### Dynamic / Mediating

Prioritizes a stricter adherence to achieving a balanced translation between formal and meaning-based translations.

### Thought-for-Thought/Meaning-Based

Prioritizes a stricter adherence to translating the overall meaning of groups of words into whatever is the receptor language.

### Comparisons Between Translations (KJV, NASB, ESV, NIV, NTL)

- Luke 1:1-4
- Genesis 1:1
- Psalm 1:1-2
- John 3:16
- Matthew 16:18
- Romans 1:5
- 1 Peter 1:20
- John 1:1
- Romans 8:1

### Suggestions on How to Use the Different English Translations

- ✓ Regular Reading
- ✓ Study
- ✓ Preaching
- ✓ Memorizing
- ✓ Teaching



## Q & R