

CAN WE TRUST THE BIBLE?

The Bible Did Not Descend on Angels' Wings...

Nor Was It Written By Scheming Old Men in a Smokey Back Room

WAS JESUS MARRIED?



- In 2012, Dr. Karen King of Harvard published a paper at a conference in Rome on a recently shared Egyptian fragment.
 - Coptic-language papyrus with no provenance from an anonymous private collector.
 - In the text, Jesus makes reference to “my wife” as well as several phrases in common with the *Gospel of Thomas*. Also included a copy of Gospel of John.
- The papyrus was carbon dated to the 7-8th c. CE. Initial analysis of the ink and epigraphy fit the same time period.
 - “The fragment does provide direct evidence that claims about Jesus’ marital status arose over a century after the death of Jesus in the context of intra-Christian controversies over sexuality, marriage, and discipleship.”

How do we evaluate these types of claims and reconcile them with our view of Scripture?

questions

OUTLINE

Common Questions:

- Where did the Old & New Testaments come from?
 - Why are there different books included in some Bibles?
- Are there errors in today's Bibles?
- Is the Bible out of date?

Takeaways:

- Understand the process of “canonization”
- Build clarity on how modern translations are made
- Give you additional resources for reading and applying the Bible today



Codex Leningradensis (11th c. CE)

questions

AN IMPORTANT TERM

- We call the grouping of the books in the Bible the *canon* (from the Greek *kanon*)
- “Canon” originally referred to a “yardstick” for measuring
- Originally (2nd c. CE) used by the early church to describe the Apostle’s Creed (℞)
- Later (4th c. CE) used to refer to the collection of biblical books used by the church



“canon”

NOT



“cannon”

questions

WHERE DID THE OT COME FROM?

- Old Testament divided into three groups of writings:
 - Torah – Pentateuch or “Books of Moses”
 - Nevi'im – Prophets
 - Kethuvim – “Writings” – historical books, wisdom literature, Psalms
- Traditionally dated from Moses' time (14th c. BCE) until after the return from the Babylonian Exile (4th c. BCE)
- Two languages – Hebrew and Aramaic (Daniel ch. 2-7, a few other spots)
- Genres include legal, historical, apocalyptic, poetry, wisdom, and prophetic
- In the 3rd c. BCE, a Greek-language version was created in Alexandria, Egypt called the Septuagint (LXX)
- NT writers quote the Greek Septuagint, not the Hebrew version

questions

WHERE DID THE OT COME FROM?

- Exact timing of the OT canon unclear but probably happened at different times for each section
- 2 OT canons
 - *Palestinian canon* – included 22 books (all minor prophets in 1 book, combine some historical books)
 - *Hellenistic canon* – included Palestinian canon, 9 additional books (deutero-canonical books), and additions to Daniel and Esther
- By the 4th c. CE, the Eastern and Western branches of the church split on these extra books

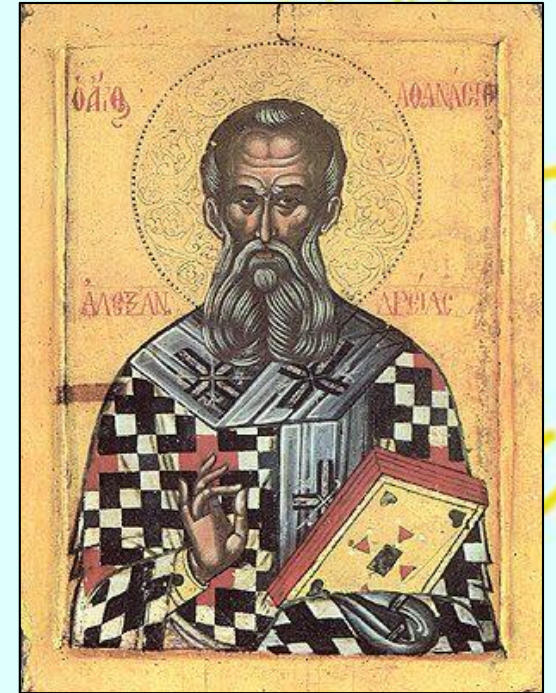


Isaiah Scroll from Qumran Cave 1
(2nd c. BCE)

questions

WHY DIFFERENT BOOKS IN SOME BIBLES?

- By the late 4th c. CE, the Eastern church had decided to follow the Palestinian canon and put the deuterocanonical books aside
 - Cyril of Jerusalem (4th c. CE) says they shouldn't even be used "in private"
 - Athanasius (4th c. CE) denotes these books as being good for "instruction" but subordinate
- In the West, Augustine of Hippo (late 4th to early 5th c. CE) argued for "no distinction" between the OT and deuterocanonical books
 - Augustine's influence carried the day in the West
 - View imbedded in Roman Catholic theology during at the Council of Trent in 1545 (reaction against the Protestant Reformers)



Athanasius of Alexandria
(4th c. CE)

questions

WHY DIFFERENT BOOKS IN SOME BIBLES?

- ***Roman Catholic*** – Hellenistic canon, all OT books fully canonical (in the Latin Vulgate)
- ***Eastern Orthodox*** – Palestinian canon, deuterocanonical books in lesser place
- ***Anglican Church*** – Hellenistic canon, deuterocanonical books for edification, not doctrine
- ***Protestant Church*** – Palestinian canon, deuterocanonical books not included, but can be used for scholarly purposes (biblical criticism, historical study, etc.)

questions

WHERE DID THE NT COME FROM?

- Epistles – started by Paul about 50 CE, written to address current issues
- Gospels/Acts – late 60s to late 90s CE, but include earlier documents (Q) and oral traditions
- Revelation – 90s CE, apocalyptic genre extremely popular during the Intertestamental Period into the late 1st c. CE
- First person to call the 1st century writings the “New Testament” was Irenaeus in *Against Heresies* (late 2nd c. CE)
- Idea of continuity with the OT is key:

1 Cor. 15:3 - “For what I received I passed on to you as of first importance: that Christ died for our sins *according to the Scriptures.*”

questions

WHERE DID THE NT COME FROM?

- Theologian Karl Heussi: “About AD 50, he was of the church that had received baptism and the Holy Spirit and called Jesus, “*kurios*” [Lord]; about 180, he who acknowledged the rule of faith, the New Testament canon and the authority of the bishops.”

STAGE 1 – Early church fathers draw on inherited authority sources

- Church develops idea of “rule of faith” in the 2nd c. CE - *regula fidei*
 - Romans 12:6 – We each have different gifts “in proportion to his faith” (*kata tes analogian tes pisteus*)
 - Gal. 6:16 – “as for those who follow this rule (*kanoni*), peace be upon them...”
- Flourished independently of the NT writings all over the Mediterranean world – but with slight differences reflecting each area’s theological emphasis

questions

WHERE DID THE NT COME FROM?

STAGE 2 – NT Writings begin to gain similar authority

- Writers begin to appeal to select NT writings as a basis for arguments against heretics and church doctrine in late 2nd c. CE
 - First the Gospels (2nd c. CE), then followed by Paul's Epistles (3rd c. CE)
 - Some modern NT books not cited until much later
- Several other factors spur NT canon formation (2nd – 4th c. CE):
 - Other canons coming into existence
 - Claims to new revelation from God
 - Appearance of new writings
 - Diocletian persecution (early 4th c. CE)
 - Calls for unity by Emperor Constantine



Marcion of Sinope (2nd c. CE)

questions

WHERE DID THE NT COME FROM?

- Various possible criteria used to include a book in NT canon (3rd – 4th c. CE)
 - Content agreement with *regula fidei*
 - Use in local churches
 - Apostolic authorship (although some of the NT books struggle here)
 - Eyewitness of Jesus
 - Early date of composition
 - Addressed to the whole church
- Additional books originally included:
 - *Didache*, or *Teachings of the Twelve Apostles* (early 2nd c. CE)
 - *Shepherd of Hermas* (late 1st to mid 2nd c. CE)
 - *Epistle of Barnabas* (early 2nd c. CE)
 - *Clement's Epistle to the Corinthians* (~93 CE)

questions

WHERE DID THE NT COME FROM?

STAGE 3 – NT Writings gain equal authoritative status

- **Start to see lists of NT books (4th c. CE)**
 - Muratorian Fragment (late 2nd to 4th c. CE)
 - Church historian Eusebius (early 4th c. CE)
 - Cheltenham Canon (mid-4th c. CE)
 - Athanasius' *39th Festal Letter* (367 CE) first lists all 27 books of modern NT
- **Church Synods and Councils weigh in (4th to 5th c. CE)**
 - Synod of Laodicea (363 CE), Hippo Regius (393 CE), Carthage (397 CE, 419 CE) affirm various lists of NT and apocryphal books
 - Popes Innocent I (405 CE) and Pelagius (417 CE) affirm NT list plus apocryphal books
- **Variations still exist post-450 CE**
 - Revelation, General Epistles, Jude, Philemon missing or include 3 Corinthians, *Diatessaron*, *Shepherd of Hermas*, etc.

questions

ARE THERE ERRORS IN TODAY'S BIBLE?

- There are over 10,000 individual OT manuscripts, from individual verses to full codex
- These include:
 - Full Hebrew texts such as Codex Leningradensis (11th c. CE)
 - Samaritan Pentateuch (3rd c. BCE)
 - Septuagint (LXX) in Greek (from 3rd c. BCE)
 - Dead Sea Scrolls - every OT books except Esther (from 2nd c. BCE)
 - Nash Papyrus – OT excerpts (2nd c. BCE)
 - Incomplete Masoretic texts such as En-Gedi Scroll (3rd c. CE)
 - Silver Scrolls (amulet with “citation” of Deut. 7:9, 7th c. BCE)
- Are variants but scholars are struck by agreement between medieval and ancient texts in the major text tradition – 99.9%

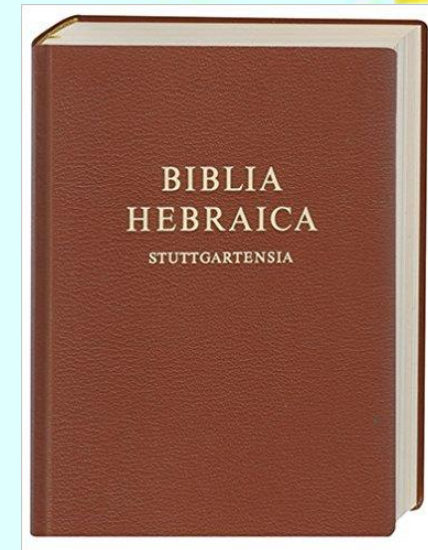
23:1-9 JEREMIAH ##

23:1 הָיָה רָעִים מְאֹדִים וּמִפְעֵם אֲדָעָן מִרְעִיתִי וְאִם יִדְוָה: 2 לָקֹן כְּהֹאמֵר יִהְיֶה אֲדָנִי יִשְׂרָאֵל עַל־הָרָעִים הָרְעִים אֲתָּה עִמָּי אֵלִים הַפְּעִימִם וְהִצִּילִי וְהַרְחֹקִים וְלֹא פָקְדִים אֵלֶיךָ הָרִב פָּקֶד עַל־אֵלֶיךָ אֲדָרַע מִשְׁלָלִים וְאִם יִדְוָה: 3 וְאִנִּי אֲבָקֶיךָ אֲדָרַע אֲתָּה צִיִּי מִכָּל הָאֲרָצוֹת אֲשֶׁר־הִתְחַיִּיתִי אִתָּךְ שָׁם וְהִשְׁבַּחְתִּי אֶתְּךָ עַל־יְהוָה וְיִפְרֹד וְרָבִי: 4 הִתְקַלְתִּי לְיֵהֱם רָעִים וְרָעִים וְלֹא־יִיָּאֵר עוֹד וְלֹא־יִתְחַיֶּה וְלֹא יִפְקֹד וְאִם יִדְוָה: 5 הִנֵּה יָמֶיךָ בָּאִים וְיִשְׂרָאֵל יִפְקֹד וְהָיָה צֶחֶם צִדִּיק וְקִלְדָּר מֶלֶךְ הַחֲשִׁיל וְעִשָׂה מִשְׁפָּט וְצִדְקָה אֲדָרַע: 6 בְּיָמָיו תִּשְׁעֶה יִדְוָה וְיִשְׂרָאֵל יִשְׁכֵּן לְבָשָׁם וְהָיָה שְׂמֹן אֲשֶׁר־יִקְרָא יִדְוָה וְצִדְקָה: 7 לָקֹן הַנְּהַיִמִים בָּאִים וְאִם יִתְחַיֶּה אֲדָרַע עוֹד יִתְחַיֶּה אֲשֶׁר תִּעֲלֶה אֲתָּבִי וְיִשְׂרָאֵל יִפְקֹד מִלְּרִים: 8 כִּי אֶחֱיִי־יִתְחַיֶּה אֲשֶׁר תִּעֲלֶה וְאֲשֶׁר תִּבְרֵא אֲתָרְעָה בֵּית יִשְׂרָאֵל מֵאֶרֶץ צִפּוֹנָה וּמִכָּל הָאֲרָצוֹת אֲשֶׁר הִתְחַיִּיתִי שָׁם וְיִשְׁכֵּן עַל־אֲדָרַמֶּס: 9 לְבָשָׁים וְשֹׂכֵר לְבִי בְּקִרְבִּי רַחֲפֹה כִּלְעֲצוּמִי

23:5 וּמִכָּל בְּיָמָיו מֶלֶךְ רוֹחַ וּמִכָּל יָמָיו עֲלֵיהֶם: 10 וְעִשָׂה מִשְׁפָּט וְצִדְקָה בָּאֶרֶץ וְהִקְסִיחַ לְדוֹד וְאֶצְמִיחַ לְדוֹד צָמַח: 11 וְלֹא יִאֲסִיר בְּיָמֵינוּ כִּי עַד דָּוָא לֵב נִהְיָ יִמִּים אֵלֶּים: 12 וְאִם יִדְוָה דִּשְׁמֵר אֲעֵלֶה: 13 וְלֹא יִאֲסִיר בְּיָמֵינוּ חֹר. לָקֹן הַנְּהַיִמִים בָּאִים: 14 עֲבָרִים יֵאָדָּר עַל כִּי אֵין אֲחֵיהֶם בְּקִרְבִּי. 15 אֲחֵי רוֹחִי אֲדָרַע. 16 לְבָשָׁים וְשֹׂכֵר לְבִי. 17 רוֹחַ לְבִי בְּקִרְבִּי. 18 דִּשְׁמֵר בְּקִרְבִּי. 19 יִהְיֶה בְּקִרְבִּי. 20 כֹּל אֲבִירֵי יִדְוָה. 21 נִפְשִׁי:

23:1 וְהָיָה רָעִים מְאֹדִים וּמִפְעֵם אֲדָעָן מִרְעִיתִי וְאִם יִדְוָה: 2 לָקֹן כְּהֹאמֵר יִהְיֶה אֲדָנִי יִשְׂרָאֵל עַל־הָרָעִים הָרְעִים אֲתָּה עִמָּי אֵלִים הַפְּעִימִים וְהִצִּילִי וְהַרְחֹקִים וְלֹא פָקְדִים אֵלֶיךָ הָרִב פָּקֶד עַל־אֵלֶיךָ אֲדָרַע מִשְׁלָלִים וְאִם יִדְוָה: 3 וְאִנִּי אֲבָקְיָךְ אֲדָרַע אֲתָּה צִיִּי מִכָּל הָאֲרָצוֹת אֲשֶׁר־הִתְחַיִּיתִי אִתָּךְ שָׁם וְהִשְׁבַּחְתִּי אֶתְּךָ עַל־יְהוָה וְיִפְרֹד וְרָבִי: 4 הִתְקַלְתִּי לְיֵהֱם רָעִים וְרָעִים וְלֹא־יִיָּאֵר עוֹד וְלֹא־יִתְחַיֶּה וְלֹא יִפְקֹד וְאִם יִדְוָה: 5 הִנֵּה יָמֶיךָ בָּאִים וְיִשְׂרָאֵל יִפְקֹד וְהָיָה צֶחֶם צִדִּיק וְקִלְדָּר מֶלֶךְ הַחֲשִׁיל וְעִשָׂה מִשְׁפָּט וְצִדְקָה אֲדָרַע: 6 בְּיָמָיו תִּשְׁעֶה יִדְוָה וְיִשְׂרָאֵל יִשְׁכֵּן לְבָשָׁם וְהָיָה שְׂמֹן אֲשֶׁר־יִקְרָא יִדְוָה וְצִדְקָה: 7 לָקֹן הַנְּהַיִמִים בָּאִים וְאִם יִתְחַיֶּה אֲדָרַע עוֹד יִתְחַיֶּה אֲשֶׁר תִּעֲלֶה אֲתָבִי וְיִשְׂרָאֵל יִפְקֹד מִלְּרִים: 8 כִּי אֶחֱיִי־יִתְחַיֶּה אֲשֶׁר תִּעֲלֶה וְאֲשֶׁר תִּבְרֵא אֲתָרְעָה בֵּית יִשְׂרָאֵל מֵאֶרֶץ צִפּוֹנָה וּמִכָּל הָאֲרָצוֹת אֲשֶׁר הִתְחַיִּיתִי שָׁם וְיִשְׁכֵּן עַל־אֲדָרַמֶּס: 9 לְבָשָׁים וְשֹׂכֵר לְבִי בְּקִרְבִּי רַחֲפֹה כִּלְעֲצוּמִי

23:1 וְהָיָה רָעִים מְאֹדִים וּמִפְעֵם אֲדָעָן מִרְעִיתִי וְאִם יִדְוָה: 2 לָקֹן כְּהֹאמֵר יִהְיֶה אֲדָנִי יִשְׂרָאֵל עַל־הָרָעִים הָרְעִים אֲתָּה עִמָּי אֵלִים הַפְּעִימִים וְהִצִּילִי וְהַרְחֹקִים וְלֹא פָקְדִים אֵלֶיךָ הָרִב פָּקֶד עַל־אֵלֶיךָ אֲדָרַע מִשְׁלָלִים וְאִם יִדְוָה: 3 וְאִנִּי אֲבָקְיָךְ אֲדָרַע אֲתָּה צִיִּי מִכָּל הָאֲרָצוֹת אֲשֶׁר־הִתְחַיִּיתִי אִתָּךְ שָׁם וְהִשְׁבַּחְתִּי אֶתְּךָ עַל־יְהוָה וְיִפְרֹד וְרָבִי: 4 הִתְקַלְתִּי לְיֵהֱם רָעִים וְרָעִים וְלֹא־יִיָּאֵר עוֹד וְלֹא־יִתְחַיֶּה וְלֹא יִפְקֹד וְאִם יִדְוָה: 5 הִנֵּה יָמֶיךָ בָּאִים וְיִשְׂרָאֵל יִפְקֹד וְהָיָה צֶחֶם צִדִּיק וְקִלְדָּר מֶלֶךְ הַחֲשִׁיל וְעִשָׂה מִשְׁפָּט וְצִדְקָה אֲדָרַע: 6 בְּיָמָיו תִּשְׁעֶה יִדְוָה וְיִשְׂרָאֵל יִשְׁכֵּן לְבָשָׁם וְהָיָה שְׂמֹן אֲשֶׁר־יִקְרָא יִדְוָה וְצִדְקָה: 7 לָקֹן הַנְּהַיִמִים בָּאִים וְאִם יִתְחַיֶּה אֲדָרַע עוֹד יִתְחַיֶּה אֲשֶׁר תִּעֲלֶה אֲתָבִי וְיִשְׂרָאֵל יִפְקֹד מִלְּרִים: 8 כִּי אֶחֱיִי־יִתְחַיֶּה אֲשֶׁר תִּעֲלֶה וְאֲשֶׁר תִּבְרֵא אֲתָרְעָה בֵּית י



ARE THERE ERRORS IN TODAY'S BIBLE?

- We have approximately 5,000 ancient Greek manuscripts – papyri, uncial and minuscule manuscripts
- These manuscripts date from approx. 120 CE into the Middle Ages
- There are a lot of variants that are used to make our modern text better

'KATA MAΘHAIION')

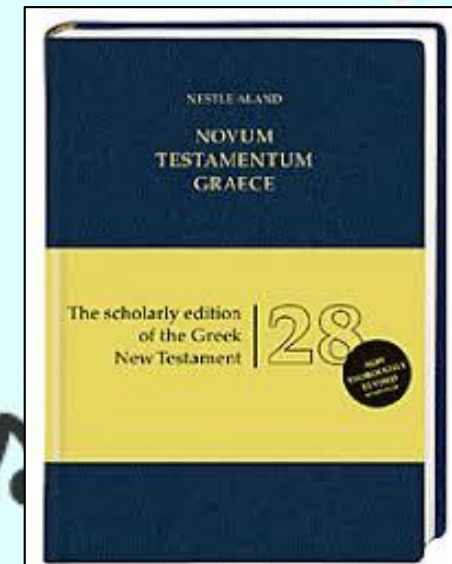
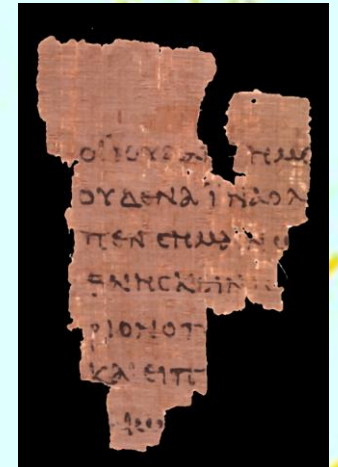
1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ. Gn 2,4; 5,1· 18· 9,27!

2 Ἀβραὰμ 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 Ἑσράμ, Ἑσράμ δὲ ἐγέννησεν τὸν Ἀράμ, 4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών 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.

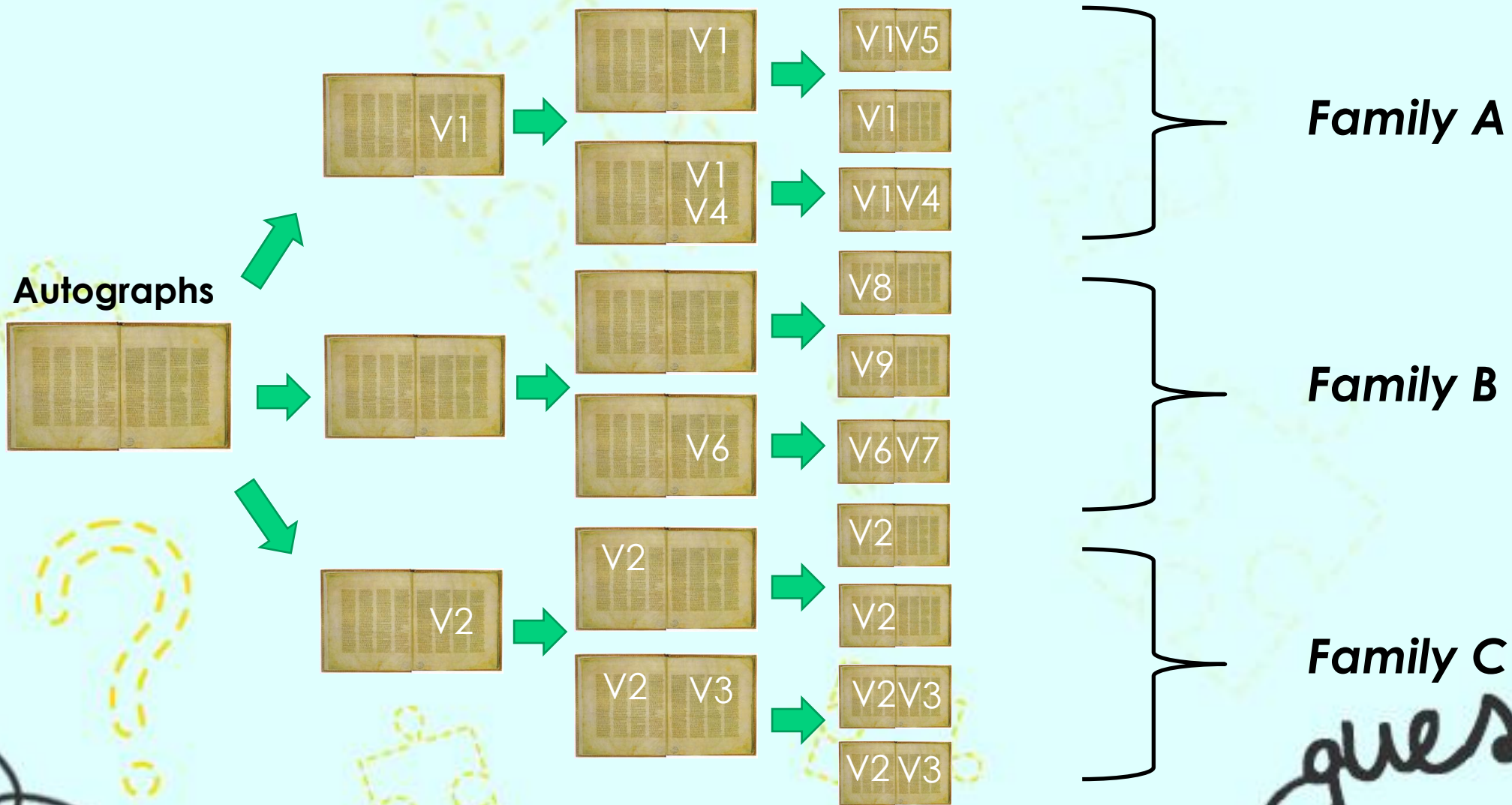
Δαυιδ δὲ ἔγεννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐ-

ριου, 7 Σολομών δε ἐγέννησεν τὸν Γορμαί, Γορμαί δε ἐγέννησεν τὸν Ἰαβιά, Ἰαβιά δε ἐγέννησεν τὸν Ἀσάφ, 8 Ἀσάφ δε ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δε ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δε ἐγέννησεν τὸν Ὀζιάν, 9 Ὀζίας δε ἐγέννησεν τὸν Ἰωθαθάμ, Ἰωθαθάμ δε ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δε ἐγέννησεν τὸν Ἐζεκίαν, 10 Ἐζεκίας δε ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δε ἐγέννησεν τὸν Ἰωάκ, Ἰωάκ δε ἐγέννησεν τὸν Ἰωσία, 11 Ἰωσίας δε

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700. 892. 1424 ℣ bo | ε̅ αγιον ευαγγελιον κατα Ματθαιον f^l (bo^m) ; αρχη συν θεω τῷ
Β * 1.3^r Ζαρϵ Ϙ B mae • 5^r his Boos K L Γ Δ^{f.13} 565. 700. 892. 1241. 1424. (W 579) ℣^l
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892. 1241. 1424. / 2211 ℣ lat sy^b | txt Ϙ^s B Γ f^{l.13} 579. 700 g^l k vg^{ms} sy sp ec •
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ARE THERE ERRORS IN TODAY'S BIBLE?



questions

ARE THERE ERRORS IN TODAY'S BIBLE?

- All of these variant readings are widely known, discussed, and documented.

Unintentional manuscript changes:

- Faulty eyesight
- Skipping lines due to similar endings
- Bad hearing
- “Errors of the mind”
- “Errors of judgment”

Intentional manuscript changes:

- Stylistic “corrections” to spelling / grammar
- Harmonization with other passages
- Additions of complementary language
- Clarifications of history / geography
- Conflations of multiple variants
- Dogmatic alterations to deny unacceptable / inconvenient NT statements or provide “proof” for current practices
- Addition of miscellaneous details (names, etc.)

None of these variants have any effect on major doctrines of the Bible. They are simply textual outliers.

questions

ARE THERE ERRORS IN TODAY'S BIBLE?

The process of grading and understanding the relationships between ancient manuscripts and variants to determine the earliest and best original reading is called *textual criticism*.

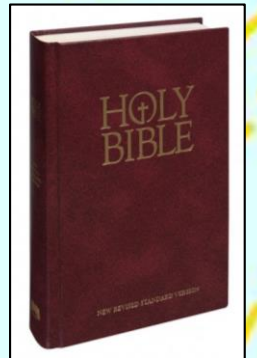
Modern translations*

- Done by a committee of scholars
- Prioritize the earliest & best manuscripts
- Translate according to the publisher's desire to balance literalness of the text vs modern English usage

*KJV and NKJV follow a different translation theory that does not prioritize manuscripts

3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενοι ἵνα γράψωμεν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχατον ἵνα ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τὴν ἀπαξ παραδοθεῖσα τοῖς ἁγίοις πίστις. 4 παρεδύσαν γὰρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο ὅτι κῆριμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μεταπράττοντες εἰς ἀσελείαν καὶ τὸν μόνον ἡμῶν δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστόν ἀρνοῦμενοι.	2P1,5 2F4,7; 1K11,2 G24
5 Υπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς ἀπαξ πάντα ὅτι Ἰησοῦς ἡμῶν ἐκ γῆς Αἰγύπτου σώσας τοὺς δευτέρους τοὺς μὴ πιστεύσαντας ἀπόλεσεν, 6 ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἐαυτῶν ἀρχὴν ἀλλ' ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς τῶν αἰδίων ὑπὸ ζόφου τετήρηκεν. 7 ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὅπως σαρκὸς ἐτέρα, πρὸς κενταὶ δειγμάτων αἰωνίου δίκην ὑπέχουσιν.	2P2,2; Act2,24; 2P2,1 1Hen48,10 L12,9p 2P1,12
8 Ὁμοίως μένοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα ὁμῶν μεταποιῶντες ἡμῶν κυριότητα δὲ ἀθετοῦσιν ἡμῶν δεσποσύνην 9 ὅτι δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ	Nu14,29-37; 1K10,5 H3,17-19; Gn6,1-3 2P2,4; 1Hen10,6; 11-14; 12,4; 1Hen10,6; 22,11; 2P2,9; Gn19,4-25; 2P2,6; Mt10,15; 2P2,10
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3 Ἰησοῦς ἡμῶν ἐκ γῆς Αἰγύπτου σώσας τοὺς δευτέρους τοὺς μὴ πιστεύσαντας ἀπόλεσεν, 6 ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἐαυτῶν ἀρχὴν ἀλλ' ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς τῶν αἰδίων ὑπὸ ζόφου τετήρηκεν. 7 ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὅπως σαρκὸς ἐτέρα, πρὸς κενταὶ δειγμάτων αἰωνίου δίκην ὑπέχουσιν.



Debate the best manuscript to follow according to principles of textual criticism

Vote to accept best translation of best manuscript

Start with an eclectic critical text

questions

IS THE BIBLE OUT OF DATE?

- Why would a group of writings, some dating back thousands of years, be considered the ultimate resource of how to live today?
- How should we talk about the Bible to others?
- How should we approach the Bible today?

A couple foundational prolegommena:

- **We can't "convince" someone to believe the Bible is God's Word (that is a work of the Holy Spirit) so have a conversation not a debate**
- **We can demonstrate why some of the common misconceptions about the Bible are wrong and offer a new perspective on how we deal with the historical/theological tensions inherent in the Bible**

questions

IS THE BIBLE OUT OF DATE?

The Bible is *inspired*

- Christianity is fundamentally about *special revelation*
- God revealed himself to Israel, resulting in the OT (not the other way around)
- God *inspired* the biblical writers to provide the authoritative account of his acts in the world
- This inspiration allows everyone to access and appropriate special revelation with the help of the Holy Spirit
- 2 Timothy 3:16 – “All Scripture is God-breathed (*theopneustos*).”
- 2 Peter 1:20-21 – “...all prophecy of Scripture is not of its own interpretation. For by the will of man then prophecy was not brought, but being carried by the Holy Spirit, men spoke from God.”

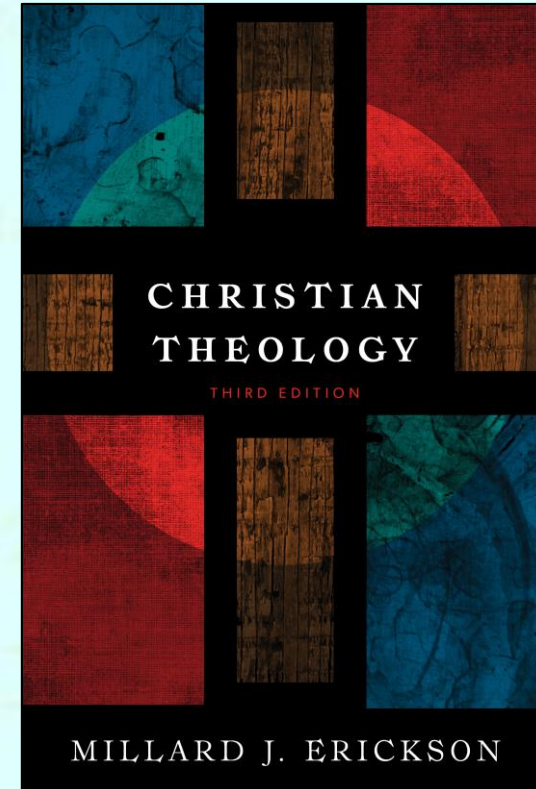
questions

IS THE BIBLE OUT OF DATE?

Millard J. Erickson –

“By inspiration of the Scripture we mean that supernatural influence of the Holy Spirit upon the Scripture writers which rendered their writings an accurate record of the revelation or which resulted in what they wrote actually being the Word of God.”

Christian Theology, pg. 199.



questions

IS THE BIBLE OUT OF DATE?

The Bible is *historical*

- We believe God spoke and acted with reference to a *particular people* (Hebrews/Israel-Judah) in a *certain culture* (Ancient Near East),
- becoming human as *one certain person* (Jesus of Nazareth), dying and rising to life, at a *particular time* (1st c. CE),
- with the Spirit guiding *particular believers* (Moses, Prophets, Apostles) to write about these events and ideas in *certain languages* (Hebrew, Aramaic, and Greek),
- reflecting their *particular world, issues, and concerns* (Hebrew Monarchy, Babylonian Exile, Roman Empire).
- 1 Corinthians 7:10, 12 – “But to the married I announce (*not I, but the Lord*) ...to the rest, I say (*I, not the Lord*)”

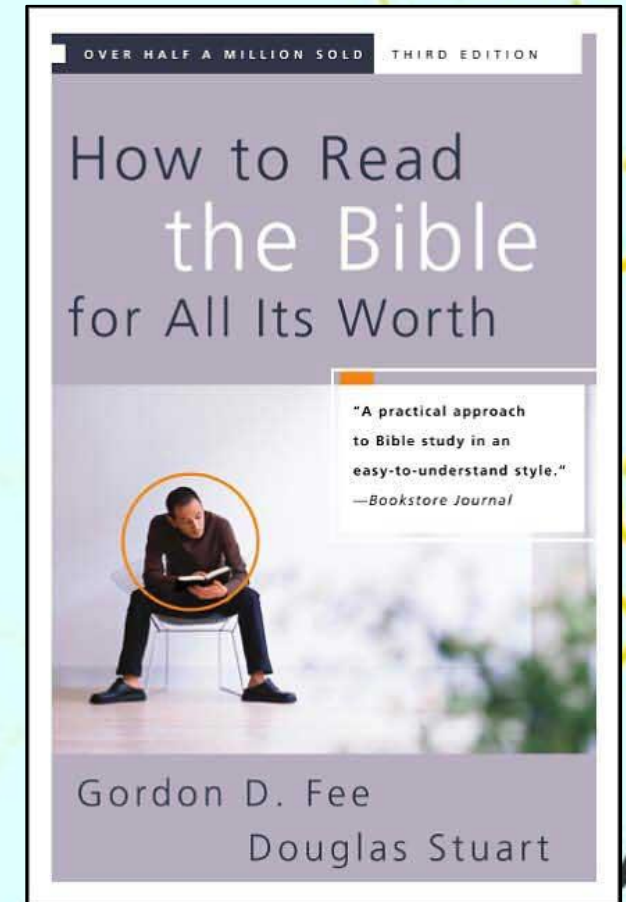
questions

IS THE BIBLE OUT OF DATE?

Gordon Fee & Douglas Stuart –

“...because God chose to speak his Word through *human words in history*, every book in the Bible also has *historical particularity*; each document is conditioned by the language, time, and culture in which it was originally written (and in some cases also by the oral history it had before it was written down). Interpretation of the Bible is demanded by the ‘tension’ that exists between its *eternal relevance* and its *historical particularity*.” [their emphasis]

How to Read the Bible for All Its Worth, pg. 17.



IS THE BIBLE OUT OF DATE?

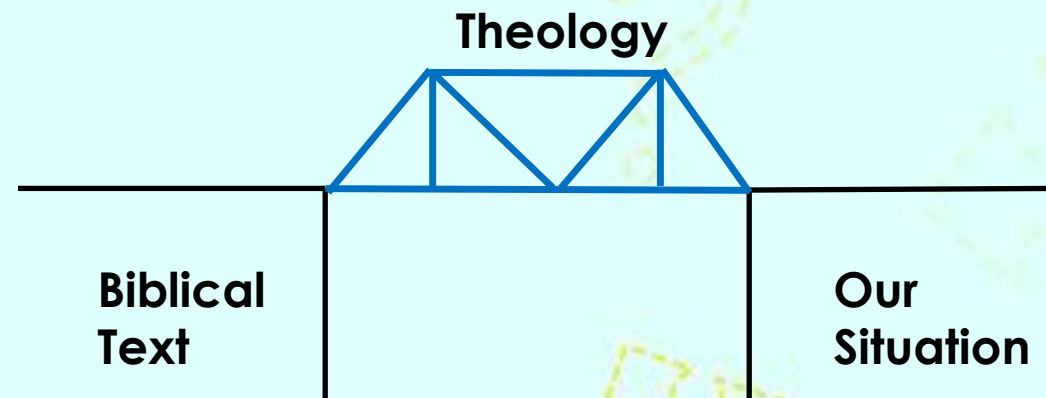
What about *inerrancy*?

- Inerrancy is the doctrine that the Bible is true in all of its teachings, an important corollary of the doctrine of inspiration
 - “Inerrant” in the *autographs* (the original copies)
 - Absolute inerrancy – completely true & everything including scientific/historical data is exact
 - Full inerrancy – completely true & scientific/historical assertions are true, but are *phenomenal*
 - Limited inerrancy – completely true in matters of faith and doctrine; scientific/historical matters reflect thinking of the time
 - Inerrancy of purpose – Bible is true in how it accomplishes its purpose, calling people to fellowship with Christ
- All of these choices reflect that the historical aspect of the writings don't cancel out the inspired reality of the biblical text

questions

IS THE BIBLE OUT OF DATE?

- We do what God created us to do – we interpret!
- We call this process *theology*
- Theology exists to serve the church, not vice-versa, by helping us to understand and apply God's word to our lives. If it's only an academic exercise, you're wasting your time.



questions

IS THE BIBLE OUT OF DATE?

Study to know the original intended meaning of the biblical text (*exegesis*)

- Investigate the historical context – 1 Corinthians 14:33-35
- Examine the literary aspect – Revelation 13:1-2
- Meditate on the content – 2 Corinthians 5:16
- “A man is not an island” – use other (carefully selected) sources*

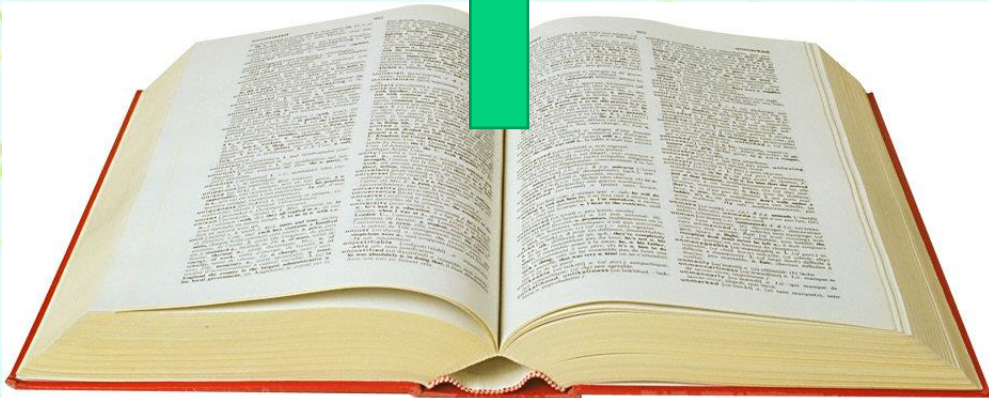
Draw meaning from the original text that applies to us today (*hermeneutics*)

- Submit yourself to the Bible – a text can't mean today what it didn't mean then
- No picking and choosing! Think of the larger context
- As the Greeks said, “Know thyself”
- ‘Umility is the rule of the day
- The best interpretation is done in community – Hebrews 10:25

***Anyone can post on the internet (including me)
so take it with a grain of salt**

questions

IS THE BIBLE OUT OF DATE?



Exegesis (pull out)



Eisegesis (put in)

questions



WAS JESUS MARRIED?

- By 2014, the doubts about the papyrus were growing like weeds...
- The “anonymous donor” turned out to be a former Coptic studies PhD candidate who never could provide the necessary provenance documentation.
- The Gospel of Thomas texts on the papyrus are based on versions posted online for the first time in 2002, *including a mistake on the website.*
- An SBL research committee in 2016 using a new dating technique found the ink to be modern based on the exact size consistency of the binding particles in the mixture.
- A Gospel of John papyrus with the same ink, handwriting, and papyrus included with the WOJ fragment copied an online text from a 20th c. version of the text, making copying mistakes that definitively link it to the website (skipped lines – haplography).
- Dr. King: The new evidence “tips the balance towards forgery.”

questions

QUESTIONS: WEEK 3 SUMMARY

- The Bible resulted from both divine and historical processes, from inspiration to canon formation.
- Our modern translations reflect the best ancient manuscripts and can be trusted to reflect the original copies.
- The Holy Spirit makes the Bible a living document that links the past with our current world today, challenging the church to be who God designed us to be.

questions