

# 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?



- The papyrus was carbon dated to the 7-8<sup>th</sup> 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- Is the Bible out of date?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

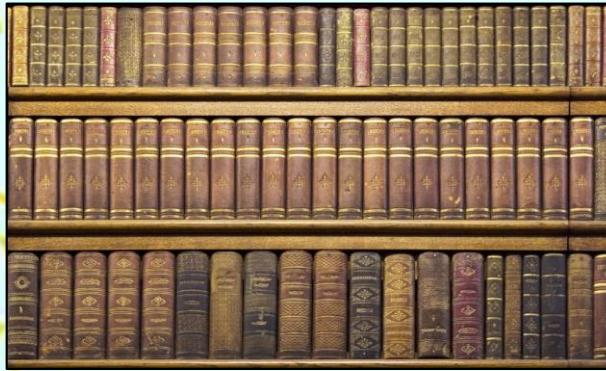


Codex Leningradensis (11<sup>th</sup> c. CE)

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 (2<sup>nd</sup> c. CE) used by the early church to describe the Apostle’s Creed (K)
- Later (4<sup>th</sup> 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 (14<sup>th</sup> c. BCE) until after the return from the Babylonian Exile (4<sup>th</sup> 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 3<sup>rd</sup> 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 4<sup>th</sup> c. CE, the Eastern and Western branches of the church split on these extra books

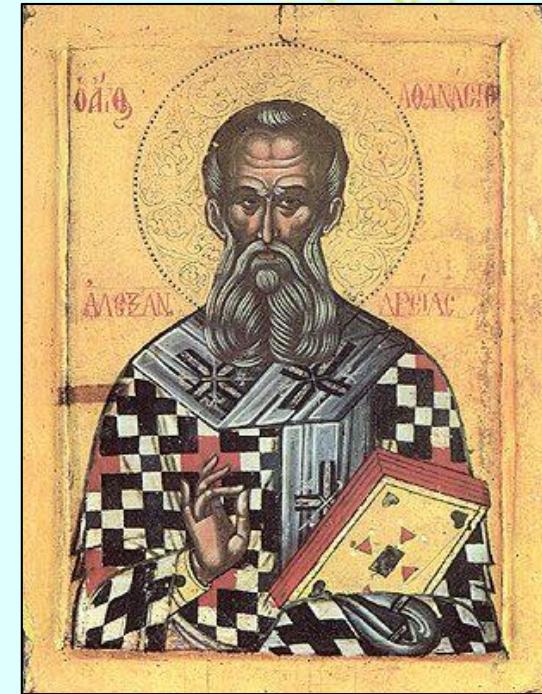


Isaiah Scroll from Qumran Cave 1  
(2<sup>nd</sup> c. BCE)

questions

# WHY DIFFERENT BOOKS IN SOME BIBLES?

- By the late 4<sup>th</sup> c. CE, the Eastern church had decided to follow the Palestinian canon and put the deutero-canonical books aside
  - Cyril of Jerusalem (4<sup>th</sup> c. CE) says they shouldn't even be used "in private"
  - Athanasius (4<sup>th</sup> c. CE) denotes these books as being good for "instruction" but subordinate
- In the West, Augustine of Hippo (late 4<sup>th</sup> to early 5<sup>th</sup> c. CE) argued for "no distinction" between the OT and deutero-canonical 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  
(4<sup>th</sup> 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, deutero-canonical books in lesser place
- *Anglican Church* – Hellenistic canon, deutero-canonical books for edification, not doctrine
- *Protestant Church* – Palestinian canon, deutero-canonical 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 1<sup>st</sup> c. CE
- First person to call the 1<sup>st</sup> century writings the “New Testament” was Irenaeus in *Against Heresies* (late 2<sup>nd</sup> 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 2<sup>nd</sup> 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 2<sup>nd</sup> c. CE
  - First the Gospels (2<sup>nd</sup> c. CE), then followed by Paul's Epistles (3<sup>rd</sup> c. CE)
  - Some modern NT books not cited until much later
- Several other factors spur NT canon formation (2<sup>nd</sup> – 4<sup>th</sup> c. CE):
  - Other canons coming into existence
  - Claims to new revelation from God
  - Appearance of new writings
  - Diocletian persecution (early 4<sup>th</sup> c. CE)
  - Calls for unity by Emperor Constantine



Marcion of Sinope (2<sup>nd</sup> c. CE)

questions

# WHERE DID THE NT COME FROM?

- Various possible criteria used to include a book in NT canon (3<sup>rd</sup> – 4<sup>th</sup> 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 2<sup>nd</sup> c. CE)
  - *Shepherd of Hermas* (late 1<sup>st</sup> to mid 2<sup>nd</sup> c. CE)
  - *Epistle of Barnabas* (early 2<sup>nd</sup> c. CE)
  - *Clement's Epistle to the Corinthians* (~93 CE)

questions

# WHERE DID THE NT COME FROM?

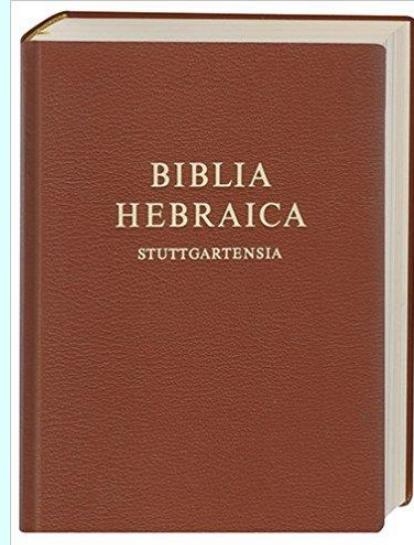
## STAGE 3 – NT Writings gain equal authoritative status

- Start to see lists of NT books (4<sup>th</sup> c. CE)
  - Muratorian Fragment (late 2<sup>nd</sup> to 4<sup>th</sup> c. CE)
  - Church historian Eusebius (early 4<sup>th</sup> c. CE)
  - Cheltenham Canon (mid-4<sup>th</sup> c. CE)
  - Athanasius' *39<sup>th</sup> Festal Letter* (367 CE) first lists all 27 books of modern NT
- Church Synods and Councils weigh in (4<sup>th</sup> to 5<sup>th</sup> 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

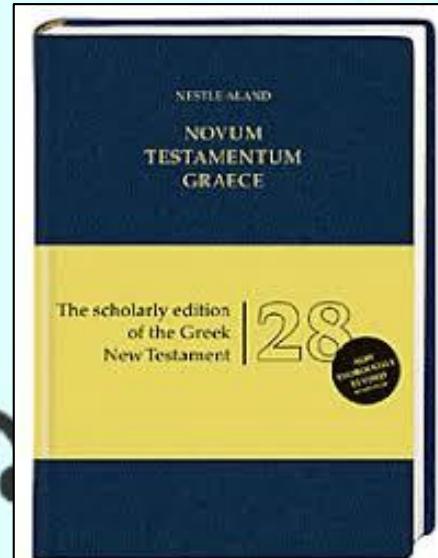
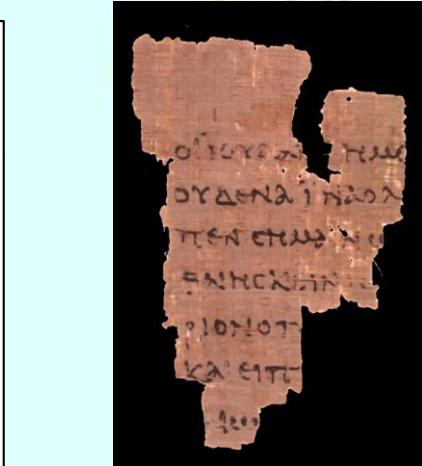
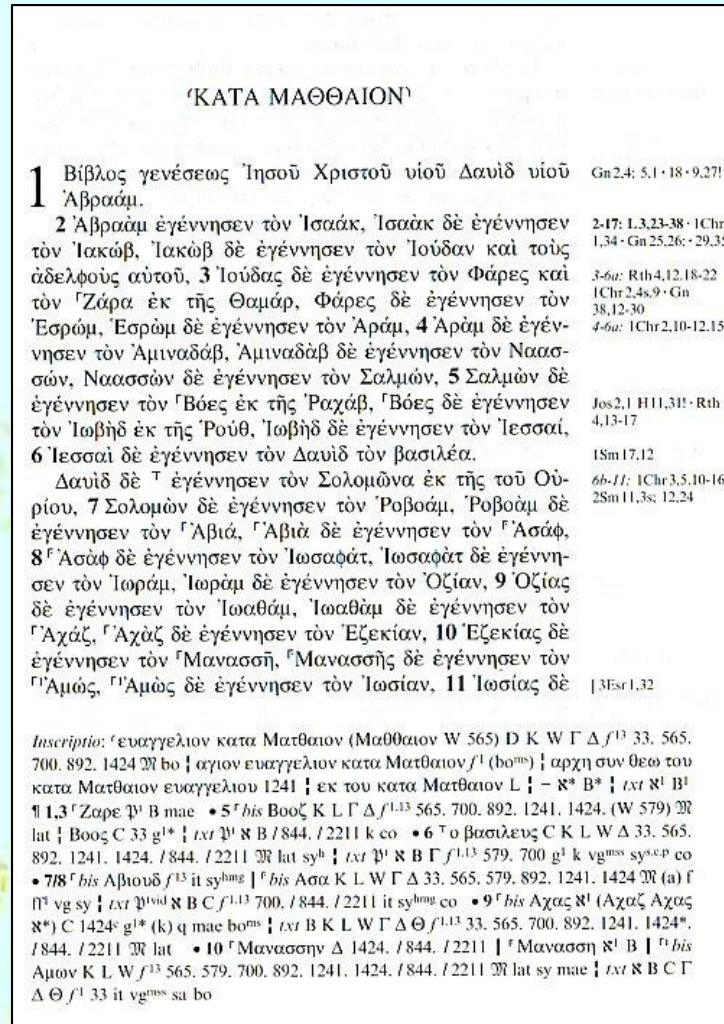
# ARE THERE ERRORS IN TODAY'S BIBLE?

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



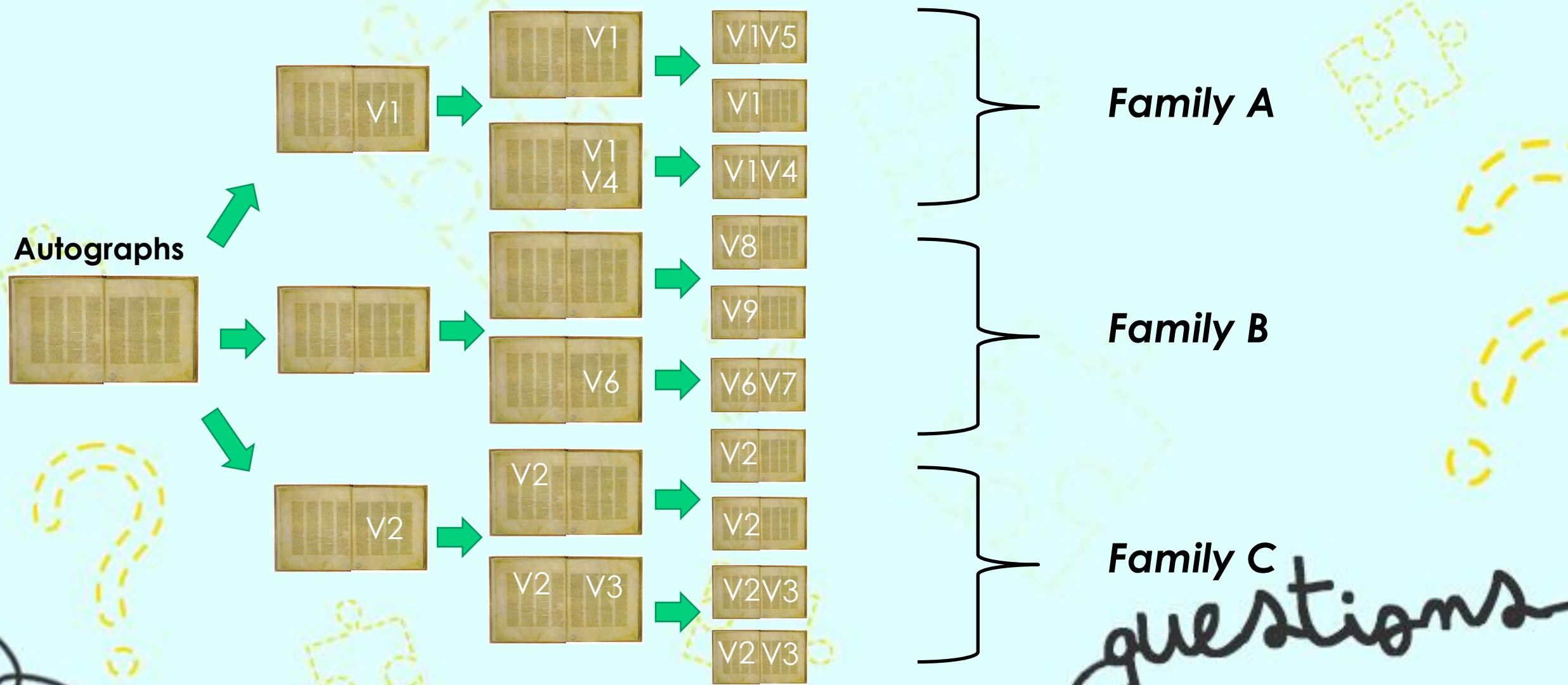
# ARE THERE ERRORS IN TODAY'S BIBLE?

- 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



*Inscriptio: ἐνοχγέλιον κατα Μαθθαιον (Μαθθαιον W 565) D K W Γ Δ f<sup>13</sup> 33, 565, 700, 892, 1424 Μ bo | αγιον ενοχγέλιον κατα Μαθθαιον f<sup>1</sup> (bo<sup>ms</sup>) | αρχη συν θεω του κατα Μαθθαιον ενοχγέλιον 1241 | εκ του κατα Μαθθαιον L | - R\* B\* | txi R<sup>1</sup> B<sup>1</sup> | 1,3 Γ' Ζαρε Ψ' B με | • 5<sup>r</sup> his Βοος' K L Γ Δ f<sup>13</sup> 565, 700, 892, 1241, 1424. (W 579) Μ lat | Βοος' C 33 g<sup>1\*</sup> | txi Ψ' B 1844, 12211 k co | • 6<sup>r</sup> ι βασιλευς' C K L W Δ 33, 565, 892, 1241, 1424. / 844, 12211 Μ lat sy<sup>h</sup> | txi Ψ' R B Γ f<sup>13</sup> 579, 700 g<sup>1</sup> k vg<sup>ms</sup> sy<sup>sc,p</sup> co | • 78<sup>r</sup> his Αβιουδ f<sup>13</sup> it sy<sup>hmg</sup> | f<sup>r</sup> his Αστο' K L W Γ Δ 33, 565, 579, 892, 1241, 1424 Μ (a) f<sup>1</sup> Η<sup>1</sup> vg sy | txi Ψ<sup>vid</sup> R B C f<sup>13</sup> 700, 1844, 12211 it sy<sup>hmg</sup> co | • 9<sup>r</sup> his Αχας Η<sup>1</sup> (Αχοζ Αχας Η<sup>1</sup>) C 1424<sup>r</sup> g<sup>1\*</sup> (k) q mae bo<sup>ms</sup> | txi B K L W Γ Δ Θ f<sup>13</sup> 33, 565, 700, 892, 1241, 1424\*, 1844, 12211 Μ lat | • 10<sup>r</sup> Μανασσην Δ 1424, 1844, 12211 | f<sup>r</sup> Μανασση Η<sup>1</sup> B | Η<sup>1</sup> his Αμον' K L W f<sup>13</sup> 565, 579, 700, 892, 1241, 1424, 1844, 12211 Μ lat sy mae | txi R B C Γ Δ Θ f<sup>13</sup> 33 it vg<sup>ms</sup> sa bo*

# ARE THERE ERRORS IN TODAY'S BIBLE?



# 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*.

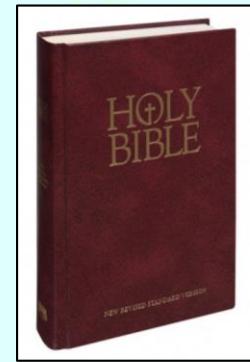
## Modern translations\*

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

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

1	3 Ἀγαπητοί, πάσαν σπουδήν τοιούμενος τὸ γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν αὐτηρίας ἀνάγκην ἔχον γράψαν ὑμῖν παρακαλῶν ἐπαγονίζεσθαι τῇ ἀπόκη παραδοσίᾳ τοῖς ἀγίοις πιστεῖ. 4 τοιεπισέδινσαν γάρ τινες ἀνώτεροι, οἱ πάλαι προεγραμμένοι εἰς τούτο τὸ κρίμα, ἀπεβεῖ, την τοῦ θεοῦ ἡμῶν χάριτο μεταπιθενεῖς εἰς ἀπέλγειν καὶ τὸν μόνον τεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.	2P1.5
	5 Υπομνήσαι γέδε ὑμᾶς βούλομαι, εἰδότας ὑμᾶς ἀπεξ πάντας περὶ τῆς Ἰησοῦς λαον ἐγγί Αἰγαίουπον σόφα τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπάλεσεν, ὁ ἀγγελος τούς μὴ τηρήσαντας τὴν ἑστῶν ἀρχῆν ἀλλὰ ἀπολινόντας τὸ ίδιον οἰκητηρίου εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ταῖσινοις ὑπὸ ζόνων τετήρηκεν. 7 ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτῶν πόλεις τὸν δρόνον τούτον ἐκπρονεύσασαι καὶ ἀπέλθουσαι ὥπερ σαρκὸς ἔτέρας, πρόκειται δεῖται πυρὸς αὐτῶν δίκην ὑπέχουσαν.	2P1.12
	8 Ὁμοίος μέντοι καὶ ὅντοι ἐνύνιαζόμενοι σάρκα ὡμέν μαίνουσιν τοιούτητα δὲ ἀθετοῦντα τὸδέξας δὲ μλασφημοῦντας τὸ Ο δεῖ Μιχαὴλ ὁ ἄρχαγγελος, ὅτε τῷ	2P2.10 <sup>1</sup>
	Νο 14.29-37 1K10.5 1K10.6-13 2P2.4 1K10.10-11.4 12.4-16v 1K10.26-28 22.11 2P2.9 Gn 19.4-25 2P2.6-7 10.15 <sup>1</sup>	2P1.10 <sup>1</sup> Dn 10.13-21; 12.1 Ap 12.7 AssMosk <sup>1</sup>

3 τοιησαμενος ὑπὸ τοῦ Ψ τῷ Χ ψι τοιον ζωες 1611 syphm<sup>1</sup> ἡμων σωτηριας και ζωες Κ ψι σωτηριας P 642. 1175. 1448. 2492 Byz τοι Ψ τῷ Α B 5. 81. 88. 307. 436. 442. 1243. 1735. 1739. 2344<sup>1</sup> vg<sup>1</sup>; Cyr Lcf τοιον ζωες Χ ψι 1735 • 4 τοιεπεδησαν 1735 | ο ψι<sup>1</sup> | τοιηρημα ψι | τοιον Ψ<sup>1</sup>; Lcf τοιον ζωες Χ ψι 1735 | και κυριον Ιησουν Χριστον ημων Ψ<sup>1</sup> | κυριοιημων Ιησουν Χριστον Ψ<sup>1</sup> co | θεον και κυριοιημων (-8) Ιησουν Χριστον Ρω Ψ 5. 88. 1175. 1448. 1611. 1735. 2492 Byz sy τοι Ψ τῷ Α B C 33. 81. 307. 436. 442. 1242. 1739. 2344 vg | 5 ουν C ψ 1243. 1739. 2492; Lcf τοι Ψ αδελφοι Ψ<sup>1</sup> | τοιον ζωες Χ ψι 1735 | ημων απαξ τοιον ο κυριος 1175. 1448 Byz | απαξ παντα (τοιον 5) οτι ο θεος Ψ<sup>1</sup> vg<sup>1</sup>; απαξ τοιον ο κυριος 307. 436. 642 | παντα οτι ο θεος απαξ 442. 1243. 2492 vg<sup>1</sup> sy<sup>1</sup>; (Cl) | παντα οτι ο (-Ψ) κυριος απαξ Ψ 1611 lat<sup>1</sup> sy<sup>1</sup> | απαξ παντα (παντα Ψ<sup>1</sup>) οτι θεος Χριστος Ψ<sup>1</sup> | απαξ παντα οτι (+ ο 33\*) Ιησους Α 33. 81. 2344 vg | παντα οτι Ιησους απαξ 88 sa<sup>1</sup>? bo? | παντα οτι Ιησους απαξ 1739<sup>1</sup> sa<sup>1</sup>? bo?; Or<sup>1739<sup>1</sup></sup> | απαξ τοιον ο κυριος Ιησους 1735 | παντα απαξ γαρ Ιησους 1739<sup>1</sup> | τοι Β | της Ψ sy<sup>1</sup> • 6 τοιοντοι και 33. 2344 • 7 τοιοντοι τροπον 307. 436. 642. 1175 Byz vg<sup>1</sup>; Lcf τοιοντοι αυτοις Ψ | τροπον 88 vg | τοιοντοι τροπον 307. 436. 642. 1175 Byz vg<sup>1</sup>; Prisc | τοιοντοι Ψ<sup>1</sup> | παντα απαξ γαρ Ιησους 1739<sup>1</sup> sa<sup>1</sup>? bo?; Or<sup>1739<sup>1</sup></sup> | απαξ τοιον ο κυριος Ιησους 1735 | ο ψι<sup>1</sup> 2344 bo<sup>1</sup> | τοιοντοις Χ ψι vg<sup>1</sup> sy<sup>1</sup> sa; Prisc | τοιοντοι Ψ<sup>1</sup> | παντα απαξ γαρ Ιησους 1739<sup>1</sup> sa<sup>1</sup>? bo?; Or<sup>1739<sup>1</sup></sup> | απαξ τοιον ο κυριος Ιησους 1735 | ο ψι<sup>1</sup> 2344 bo<sup>1</sup> | τοι Β (cf<sup>1</sup>) | τοι Β



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

Start with an eclectic critical text

Vote to accept best translation of best manuscript

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 prolegomena:

- 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.”

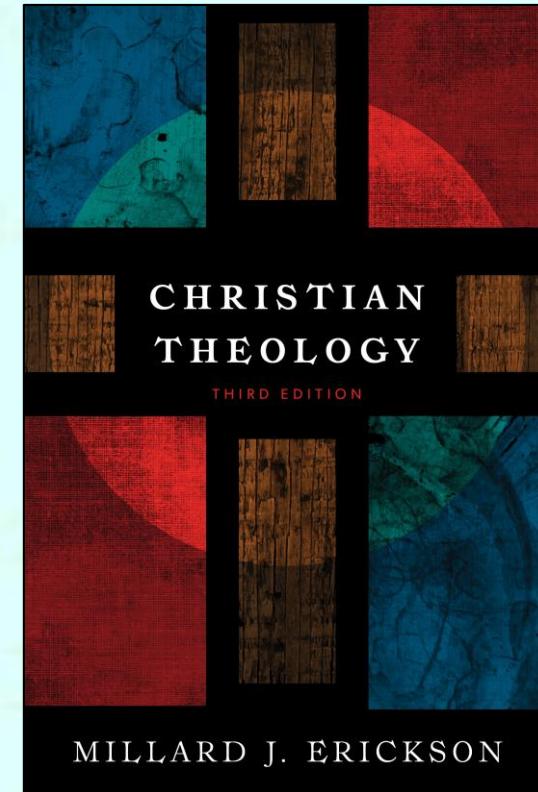
questions

# 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* (1<sup>st</sup> 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*)”

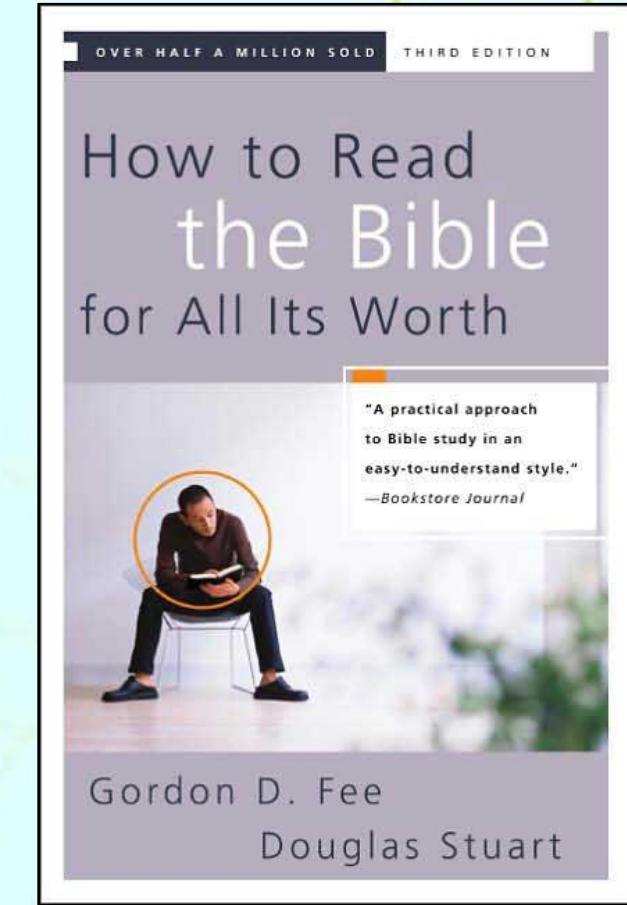
questions

# 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?

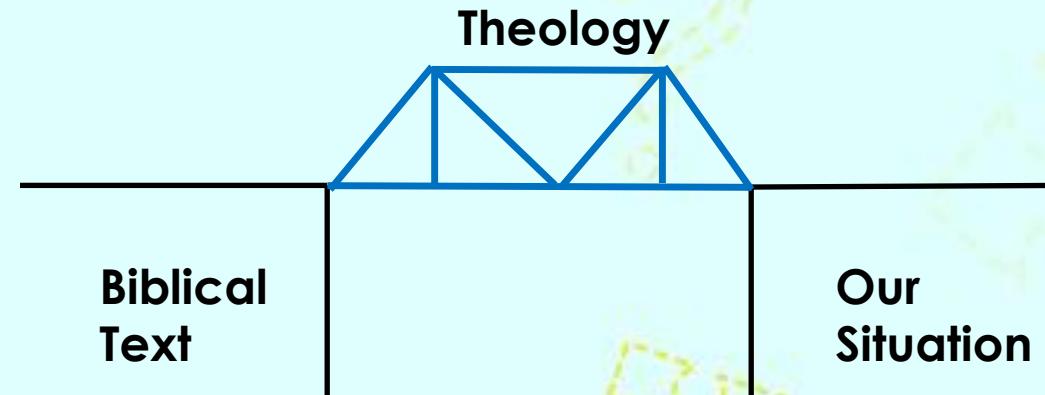
## What about *inerrancy*?

- 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\*

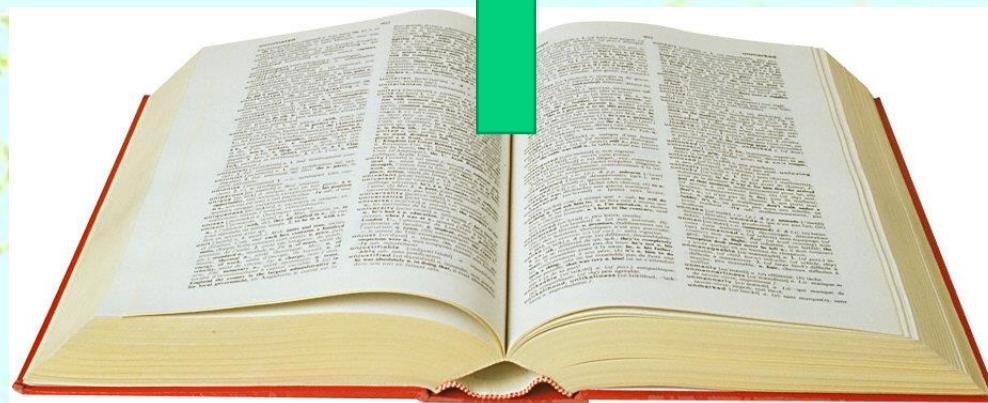
**Draw meaning from the original text that applies to us today (hermeneutics)**

- 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 20<sup>th</sup> 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.