

INTRODUCTION TO THE BIBLE

Introduction: This is the first lesson in a series wherein the disciple will be given an overview of the entire Bible and information that will aid in interpretation of the Bible.

1-The Old Testament (containing 39 books – in our present Bibles) Lesson 1

2-The New Testament (containing 27 books)

3-A total of 66 books (this is the Christian's spiritual library).

I Divisions of the Old Testament

A Jesus divided the Old Testament into three divisions (Lk. 24:44).

1-The Law of Moses (also called "The Pentateuch" [five books]).

2-The prophets (Joshua-Kings, Isaiah– Malachi).

3-And the Psalms (also called "The Writings"). "The Writings" included: the wisdom literature (Psalms – Song of Solomon, Ezra, Nehemiah, Chronicles, and Daniel).

4-This is also how the Jews divided the Old Testament at that time.

B Jewish Divisions of the Old Testament

1-Judges and Ruth were counted as one book. 1 & 2 Samuel were counted as one book. 1 & 2 Kings were counted as one book. 1 & 2 Chronicles were counted as one book. Ezra and Nehemiah were counted as one book. Jeremiah & Lamentations were counted as one book. The twelve minor prophets were counted as one book. All other books were counted as separate books (a total of 22 books).

a-There are 22 letters in the Hebrew alphabet and the Jews grouped the Old Testament books into 22 books. (cf. Psa. 119 for the Hebrew alphabet.)

b-These 22 books are the same as our 39 books: *Josephus*, *Against Apion*, 1, 8. *Eusebius's Ecclesiastical History*, Book 6, Chapter 25.

2-On some occasions the Jews divided the books the following way: The Law, the prophets, and the writings. (The writings are the same as the Psalms [cf. above].)

C Modern Day Divisions of the Old Testament.

1-The Law (Genesis – Deuteronomy)

2-History (Joshua – Esther)

3-Poetry (Job – Song of Solomon)

4-Major Prophets (Isaiah – Daniel)

5-Minor Prophets (Hosea – Malachi).

D Fox's Division of the Old Testament

1-The Law (Genesis – Deuteronomy) also called: "The Pentateuch."

2-History (Joshua – Esther [This history was written by prophets {1 Chron. 29:29-30 and 2 Chron. 9:29}, therefore these books are also prophetic in nature.]

3-Poetry (Job – Song of Solomon [This poetry was written by prophets.]

4-The Prophets

a-Pre-captivity prophets

b-Captivity prophets

c-Post captivity prophets

d-Zechariah followed a similar classification (Zech. 1:4, 7:7, and 12).

5-The classifying of the prophets into "major" and "minor" categories does not help us to understand the Scriptures.

E Classification of the Prophets

1-Not only should we classify the prophets according to the dates of their work and the people to whom their prophecies were addressed, but we should look at how they communicated.

a-There were literary prophets (those who wrote books [Isaiah through Malachi]).

b-There were non-literary prophets (Elijah, Elisha, etc. We learn about these prophets in the historical books.)

2-The terms: "major prophets" and "minor prophets" do not aid the student in interpreting the books. (The word "major" simply means that his book is longer than the books written by the "minor prophets.")

II The three classifications of the prophets in the Old Testament.

A Pre-captivity Literary Prophets

1-Prophets sent to Judah: Isaiah, Jeremiah, Obadiah, Micah, Nahum, Joel, Habakkuk, and Zephaniah.

a-Obadiah was probably written during the reign of Jehoram (848-844 B.C.).

α -cf. 2 Chron. 21:8-10 and 16-17 for historical information relating to the nation of Judah during the time of Obadiah.

β -Some date Obadiah later (at the time of the Babylonian captivity [586 B.C.]). This would make him to be a contemporary of Jeremiah.

γ -Obadiah largely relates to God's punishment of Edom.

b-Isaiah was a pre-captivity prophet sent to Judah (758-710 B.C.).

α -For background information go to: 2 Kgs. 15:1-20:21 and 2 Chron. 26:1-32:33).

β -Amos, Hosea, and Micah were contemporaries of Isaiah.

c-Micah was a pre-captivity prophet sent to Judah and Israel (735-700 B.C.).

α -The history of Jotham's reign begins in 2 Kgs. 15:32 and 2 Chron. 27:1. The end of the reign of Hezekiah is recorded in 2 Kgs. 20:21 and 2 Chron. 32:33.

β -Micah was a contemporary of Amos, Isaiah, and Hosea.

d-Nahum was a pre-captivity prophet sent to Judah

α -Nahum was probably written in about 630 BC (between the capture of No-amon [Thebes] which occurred in 663 BC and the fall of Nineveh which fell in 612 BC).

β -Manasseh, Amon, and Josiah reigned during this period (cf. 2 Kgs. 20:21-23:32 and 2 Chron. 32:33-34:27).

γ -Nahum relates largely to the judgment of Nineveh.

e-Joel was a pre-captivity prophet sent to Judah.

α -Some scholars date Joel as early as 900 B. C. (this would make him the earliest of the literary prophets – except Joshua, Judges, and Samuel.)

β -Joel directed his prophecies toward all the children of Israel. If he prophesied about 850 B.C., he would have prophesied during the reigns of Amaziah and Uzziah kings of Judah and Jeroboam II king of Israel.

f-Jeremiah was a pre-captivity prophet sent to Judah (640-594 B.C.).

α -The historical record of events occurring while Jeremiah was a prophet are recorded in 2 Kgs. 21:24-25:26 and 2 Chron. 33:25-36:21.

β -Jeremiah was alive when the captivity occurred, but he did not get carried away into Babylon.

γ -Jeremiah 53 occurred during the captivity.

g-Habakkuk was a pre-captivity prophet sent to Judah.

α -Habakkuk was written between 612 and 606 B.C. when Josiah and Jehoiakim reigned.

β -Assyria fell to the Babylonian and Medo-Persian alliance in 612 BC. (It is apparent that Assyria had already fallen when this book was written.)

γ -The historical record of events occurring while Habakkuk was a prophet are recorded in 2 Kgs. 21:24-25:26 and 2 Chron. 33:25-36:21.

h-Zephaniah was a pre-captivity prophet sent to Judah.

α -Zephaniah prophesied during the reign of Josiah (640-609 B.C.).

β -The record of the historical events is found in 2 Kgs. 21:24-23:30 and 2 Chron. 21:1-35:27.

2-Prophets sent to Israel (the northern 10 tribes): Elijah (non-literary), Elisha (non-literary), Jonah, Hosea, and Amos. (It is possible that Elijah and/or Elisha wrote parts of the books of Kings and Chronicles.)

a-Jonah was a pre-captivity prophet sent to Israel.

α -Jonah probably prophesied in about 760 BC. cf. (Jon. 1:1 & 2 Kgs. 14:23-29).

β-Jonah is mentioned in the New Testament.

γ-The book of Jonah primarily relates to Nineveh and the Assyrian nation.

b-Hosea was a pre-captivity prophet sent to Israel (750-725 B.C.).

α-For background information go to: 2 Kgs. 15:1-20:21 and 2 Chron. 26:1-32:33).

β-Amos, Isaiah, and Micah were contemporaries of Hosea.

c-Amos was a pre-captivity prophet sent to Israel (760-750 B.C.)

α-Hosea, Isaiah, and Micah were contemporaries of Amos.

β-Note 2 Kgs. 14:23-15:7 and 2 Chron. 26:1-23 (Note Uzziah is also called Azariah) for the spiritual state of the nation (from the history).

3-History (Joshua through 2 Chronicles [these books are also prophetic]).

B Captivity Prophets Lesson 2

1-Introductory remarks regarding the Babylonian captivity.

a-Ezekiel and Daniel are the captivity prophets.

b-Jeremiah, Habakkuk, and Zephaniah prophesied at the time of the captivity. It is possible that Habakkuk and Zephaniah went into captivity. (Jeremiah was still prophesying in 560 B. C.)

c-History of captivity (found in these books [Ezekiel, Daniel, and Jeremiah], 2 Kgs. 25:18-30, and 2 Chron. 36:17-23).

2-The captivity prophets.

a-Ezekiel was a captivity prophet.

α-The dates are given in Ezek. 1:1-3

β-Jehoiachin went into captivity in 597 B.C. (this would be 592 B. C.).

b-Daniel was a captivity prophet.

α-The reign of Jehoiakim is recorded in 2 Kgs. 23:34-24:6 and 2 Chron. 36:4-8.

β-The prophesying of Daniel continued through the 70 years of captivity (Dan. 5:30-31).

C-Post Captivity Prophets

1-Introductory remarks

a-Haggai, Zechariah, and Malachi (Daniel was alive at the end of the captivity and part of the book of Daniel relates to the end of the captivity [Daniel was carried into captivity while a boy and lived through the 70 years of captivity]). Daniel was at least 80 years old, and probably older, when he was thrown in the lion's den.

b-Post captivity history: Ezra, Nehemiah, and Esther.

2-Haggai was a post-captivity prophet.

a-Haggai was a contemporary of Zechariah and possibly Malachi (we do not know when he died).

b-Haggai had probably lived through the 70 years of captivity and remembered the temple that had been destroyed by the Babylonians. Therefore he was probably over 80 years old when he wrote the book of Haggai.

c-Haggai lived during the lifetimes of Jeremiah, Habakkuk, and Zephaniah (while he was young). He also lived during the lifetime of Daniel and Ezekiel (it is possible that he knew them).

d-It is possible that Haggai was both a captivity and a post-captivity prophet.

3-Zechariah was a post-captivity prophet.

a-Zechariah was probably among the group of priests who returned to Jerusalem in 536 B. C. (Neh. 12:4 and 16).

b-Zechariah was the grandson of Iddo (Zech 1:1).

c-It is possible that Iddo was a prophet (cf. NKJV), but this is not supported by other translations.

d-Zechariah's prophecies were spoken between 520 and 518 B. C.

e-Some commentators think that the latter parts of the book were written during the time of Esther.

f-No doubt, he was murdered by some of the Children of Israel (Mt. 23:35).

g-For a historical record of the contemporary events read the books of Ezra, Nehemiah, and Esther.

4-Malachi was a post-captivity prophet

a-This book was written in about 445 BC.

b-Assuming that my date is correct we should read Ezra 7-10 and the whole book of Nehemiah to get the historical background in Israel at the time Malachi was prophesying.

c-Malachi was the last literary prophet in the Old Testament.

d-Malachi prophesied of the coming of John the baptist (Mal. 3:1 and 4:5-6).

C Important Facts About the Bible

1-The oldest book is probably the book of Job. (probably written about 2,000 BC)

2-The last books written were probably John's writings (middle to late first century AD).

3-There were about 40 different men who were known to have written parts of the Bible (over a period of about 2,000 years).

4-All the writers were Jews (except Luke and the writer of the book of Job).

III The major divisions of the New Testament. Lesson 3

A Introduction: There are four major divisions of the New Testament.

1-Biography (Also called "the gospels" Matthew – John [biography of Jesus] there is only one gospel, with four accounts of the gospel. These books do not truly contain a biography, but they are more than a biography.)

a-These four books might also be called: "The memoirs of Jesus." "**1**: an official note or report ... **2 a**: a narrative composed from personal experience ... **3 a**: an account of something noteworthy ..." (Merriam-Webster, 10th ed.)

b-Remember that the Holy Spirit gave them infallible memories of the things that Jesus had both said and done (Jn. 14:26).

2-History of the early church (Acts)

3-The epistles (Romans – Jude)

a-Epistles to various churches: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, and 2 Thessalonians.

b-Personal epistles: 1 Timothy, 2 Timothy, Titus, and Philemon.

c-Pastoral Epistles: 1 Timothy, 2 Timothy, and Titus.

d-General epistles (also referred to as “The Catholic Epistles” from the Greek word καθολικός - universal [pronounced *katholikos*]): Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, and Jude.

e-The Prison Epistles: Ephesians, Philippians, Colossians, and Philemon.

f-The Pauline Epistles: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, and Hebrews (some dispute the claim that Paul wrote Hebrews).

4-Prophecy (Revelation)

B The four biographical books of the New Testament.

1-The book of Matthew was written primarily to the Jews.

2-The book of Mark was written primarily to the Romans.

3-The book of Luke was written primarily to the Greeks.

4-The book of John sets forth the Deity of Jesus.

5-All four books end where the book of Acts begins.

6-Limitations of this lesson

a-This lesson will be limited to the books of Matthew and Mark.

b-The next lesson will consider the books of Luke and John.

c-The books of Matthew, Mark, and Luke are called: “The Synoptic Gospels” because they supposedly view the events from the same standpoint.

d-The languages on the cross give hints of the differences between these books (Jn. 19:19).

7- Important information about the first four books of the New Testament.

a-These books are not strict biographies.

b-These books are not all in chronological order.

c-These books contain some of the history of Palestine from about B.C. 5 until A.D. 30 and are not merely biographical.

d-These books contain prophecies.

e-The early church used them like “tracts.”

f-Each of these books was addressed to a different audience.

g-These books record the: pre-existence, birth, life, work, doctrine, controversies with various people, the fulfillment of prophecies, death, burial, resurrection, and ascension of Jesus the Christ.

h-These books depict Jesus as: prophet, priest, and King; and prophesy that He will be Judge at His second coming.

i-These books give information about the Jewish sects and other information.

j-The books of Matthew, Mark, and Luke are concerned primarily with the Lord’s ministry in Galilee.

k-The book of John is concerned primarily with the Lord’s ministry in Judea.

l-John devoted much more of his book to the last weeks of the Lord’s life (just prior to His crucifixion).

C An overview of the books of Matthew and Mark.

1-Matthew was written to appeal to Jewish readers.

a-The Lord’s genealogy begins with Abraham (Mt. 1:1).

b-Matthew also depicts Jesus as the son of David (eleven times 1:1, 20, 9:27, etc.).

c-This is what we would expect if this book were written to appeal to Jewish readers.

d-The genealogy of Joseph is listed (Mt. 1:1-16) because Jewish lineage did not pass through a woman (Num. 27:1-ff.).

e-Women were rarely counted in the genealogies of the Old Testament.

f-It was acceptable to list a woman who was mentioned in the Scriptures in one's genealogy. (Tamar, Rahab, Ruth, and Bathsheba)

g-Jesus is King of the twelve tribes (Mt. 19:28).

h-Jesus is depicted as: "The King of the Jews" in: 1:1-17, 2:1-12, 21:5, 25:31-46, and 27:37.

i-Matthew records 65 direct quotations of prophecies that Jesus fulfilled. (Many more than the other books recorded.) This would appeal to Jewish readers.

j-Matthew views Jesus as the royal lawgiver, who would replace Moses (Deut. 18:15-19 [cf. Jn. 1:21, 25, Acts 3:22, and 7:37]).

k-First outline of Matthew: Matthew is divided into three sections introduced by the statement: "from that time."

α -1st division: (1:1-4:16) "from that time" 4:17.

β -2nd division: (4:17-16:20) "from that time" 16:21.

γ -3rd division: (16:21-28:20)

δ -Matthew has a fondness for arranging things into groups of three.

l-Second outline of Matthew. The book of Matthew is divided into five sections introduced by the statement: "when Jesus had finished."

α -1st division: 7:28 "when Jesus had finished."

β -2nd division: 11:1 "when Jesus had finished."

γ -3rd division: 13:53 "when Jesus had finished."

δ -4th division: 19:1 "when Jesus had finished."

ϵ -5th division: 26:1 "when Jesus had finished."

m-More information about the book of Matthew.

α -Matthew arranges the teachings of Jesus into clusters rather than placing them in the chronological order in which they occurred.

β-These clusters are arranged according to their common thoughts.

γ-There is no solid evidence proving when the book of Matthew was written. I date it early (possibly before Acts 10) because it was written for the Jews.

2-Mark was written to appeal to Roman (Latin speaking) readers (and to people who think like the Romans).

a-The Romans admired “a man of action.”

b-Jesus is depicted as “a man of action.” (Note how Mark uses the word *straightway* [εὐθέως – pronounced *eutheōs*] forty times.)

εὐθέως “adv ... *straightway, immediately, forthwith ... shortly, soon.*” (Thayer, p. 258)

c-Mark depicts Jesus as hurrying to accomplish His task on the Earth.

d-Mark stresses the works of Jesus more than the words of Jesus.

e-Nearly 40% of the book of Mark relates to the last week of the Lord’s life leading up to His death on the cross. (Commonly called: “The passion week.”)

f-Only Mark records the events of Mk. 14:51-52.

g-Mark has more parables and more miracles (per page) than the other accounts (Matthew, Luke, and John).

h-Mark does not quote as many Old Testament passages (per page) as does Matthew.

i-The word “law” is not in the book of Mark.

j-More information about the book of Mark.

α-Since Mark was written for Roman readers, it would not have been written until after the gospel began to be taken to the Gentiles.

β-Since Mark records that the gospel had been preached everywhere (Mk. 16:20), it must have been written later in the ministry of the apostles. (Possibly after Paul went to Rome.)

γ-The end of the book of Mark (Mk. 16:9-20) is not found in several MSS.

δ-Possible explanations for the absence of Mk. 16:9-20 in some MSS.

⸈-It was on the end of the scroll and the page was lost. (This is the most likely answer.)

Ϟ-The book was written in an incomplete format with the latter portion added (by Mark later) and some of these incomplete MSS were found and copied.

ε-Many commentators think that Mark is referring to himself (the certain young man [Mk. 14:51-52]).

3-Additional information about the books of Matthew and Mark.

a-The book of Matthew was written primarily to the Jews. It records evidence that Jesus is the Messiah, the fulfillment of the OT prophecies.

b-The book of Mark was written primarily to the Romans. It records the many mighty works of Jesus.

c-Conclusions from the number of OT prophecies quoted

α-Matthew was written partly to prove that Jesus was the fulfillment of the Old Testament Scriptures (the Messiah).

β-Mark was written to prove that Jesus is the Son of God (probably to the Romans –Latin speaking people).

4-Why are there four books?

a-John records that the world could not contain the books that could have been written (Jn. 21:25).

b-The Holy Spirit had an immense amount of material from which He could draw when He directed the four writers to write these four books (Jn. 21:25).

c-The Holy Spirit chose the material that suited Him to accomplish the purpose for the writing of each book. (Matthew for the Jews, Mark for the Latin speaking people, Luke for the Greek speaking, etc.)

d-Summary

α-These two books end with the ascension of our Lord and His commission, to His apostles, to preach the gospel to the whole world.

β-The book of Acts picks up where Matthew and Mark left off.

γ-Matthew was written primarily to appeal to the Jewish readers. Matthew, by the direction of the Holy Spirit, chose the facts about Jesus that would appeal to Jews.

δ-Mark was written primarily to appeal to Latin speaking (Roman) readers. Mark, by the direction of the Holy Spirit, chose the facts about Jesus that would appeal to Romans (and to people who think like the Romans).

THE BOOKS OF LUKE AND JOHN

Limitations of this lesson - Lesson 4

- a-This lesson will be limited to the books of Luke and John
- b-The books of Matthew, Mark, and Luke are called: “The Synoptic Gospels” because they supposedly view the events from the same standpoint.
- c-The languages on the cross give hints of the differences between these books (Jn. 19:19).
- d-For information on these four books cf. Lesson 3.
- e-Luke recorded facts about Jesus that would appeal to the Greeks (and to people who think like the Greeks). Jesus is depicted as “the Son of Man” which shows His concern for people in need.
- f-John was written to demonstrate that Jesus was not only “the Son of Man,” but that He was “the Son of God” (very deity).

D An overview of the books of Luke and John.

1-Luke was written to appeal to Greek speaking readers.

- a-The Greek of the Book of Luke is impeccable Greek, it is written with a complex grammatical structure and syntax. (This would appeal to Greek readers.)
- b-There are a number of words that are only found in Luke and Acts (both books were written by Luke). Luke’s vocabulary was quite large (he was highly educated).
- c-Luke begins with the birth of John the baptizer (the forerunner of the Lord).
- d-Luke records Mary’s genealogy back to Adam (Lk. 3:23-38).
 - α-Remember that Matthew only records the genealogy back to Abraham.
 - β-Mark and John do not record His genealogy.
 - γ-Luke’s genealogy shows Jesus’ relationship to all mankind.
- e-Luke places a great emphasis upon the prayers of Jesus (Lk. 3:21, 5:16, 6:12, 9:18, 29, 11:1, 23:34, and 46).

f-There are six miracles that are only recorded in Luke.

g-There are nine parables that are only found in Luke.

h-The account of Lk. 24:13-35 is unique to Luke.

i-Other unique aspects of the book of Luke.

α -Luke discusses social outcasts more than the other writers (4:27, 29, 5:27, 29, 7:37, 15:1, 16:20, 17:16, and 19:2).

β -Luke discusses women more than the other writers (4:25, 38, 7:14, 28, 37, 8:2-3, 43, 10:38, 11:27, 13:11, 21, 15:8, 17:35, 18:3, 20:32, 21:2, 22:57, 23:27, 49, 55, 24:10, 22, and 24).

γ -Luke discusses Gentiles more than the other writers, not counting the Roman soldiers (4:26-27, 7:2, 8:26, 9:52, and 10:33).

δ -Luke discusses children more than the other writers. (1:7, 17, 59, 66, 76, 80, 2:5, 17, 27, 34, 40, 43, 7:32, 8:42, 49, 9:38, 42, 47, 11:7, 13, 14:26, 18:17, 29, 19:44, 21:23, and 23:28).

2-John was written to appeal to all readers and to produce faith (Jn. 20:30-31). This passage tells the purpose of recording these signs (miracles).

a-John records seven signs designed to produce faith.

α -Changing the water into wine (2:1-11).

β -Healing the nobleman's son (4:46-54).

γ -Healing the impotent man (5:1-18).

δ -Feeding the 5,000 (6:1-14).

ϵ -Walking on the water (6:19-21).

ζ -Raising of Lazarus (11:1-46).

η -The resurrection of Jesus (20:19-31).

b-John records seven claims that Jesus made of Himself.

α -I am the bread of life (6:35).

β -I am the light of the world (8:12 & 9:5).

γ-I am the door (10:7).

δ-I am the good shepherd (10:11 & 14).

ε-I am the resurrection and the life (11:25).

ζ-I am the way, the truth, and the life (14:6).

η-I am the vine (15:1).

c-John records seven testimonies of Jesus being the Christ.

α-John the baptizer's testimony (1:6-36, 3:26, and 5:33).

β-The works of Jesus (5:36 and 10:25).

γ-The testimony of the Scriptures (5:39).

δ-The testimony of God the Father (5:37 and 8:18).

ε-The testimony of Jesus (8:18 and 18:37).

ζ-The testimony of the Holy Spirit (15:26).

η-The testimony of the apostles (15:27, 19:35, and 21:24).

θ-The testimony of both the Holy Spirit and the apostles is found in other books of the New Testament. (This will be discussed in a later lesson.)

d-Unique interviews in the book of John.

α-The interview with Nicodemus (3:1-12).

β-The interview with the Samaritan woman (4:4-42).

γ-The interview with the man who was born blind (9:1-41).

δ-The interview with Mary and Martha (11:1-46).

ε-The interview with Pilate (18:33-38).

e-The "Upper room discourse" is unique to the book of John (Jn. 13-17).

α-The last Passover with His disciples (Jn. 13-14).

β-The unity of Christ and His disciples (Jn. 15:1-16:33).

γ-The Lord's prayer for unity (Jn. 17:1-26).

f-Chronological Scheme of John (John's chronological scheme follows the Jewish feasts that Jesus attended):

α-John 2:13 (the first Passover)

β-John 5:1 (probably the second Passover)

γ-John 6:4 (the third Passover)

δ-John 7:2 (feast of Tabernacles)

ε-John 10:22 (feast of Dedication)

ζ-John 12:1 (the fourth Passover)

η-Since the Lord's ministry went through four Passovers, His ministry lasted over three years. (cf. Dan. 9:27)

g-John referred to himself as: "The disciple whom Jesus loved."

α-John 13:23

β-John 18:15-16 (The expression "whom Jesus loved" is not found here, but it depicts an unnamed disciple.)

γ-John 19:26-27

δ-John 20:2, 7, and 20

3-Old Testament prophecies quoted.

	Matthew	Mark	Luke	John
total prophecies	43	19	22	17
Prophecies/page	1.16	0.81	0.55	0.59

a-Matthew was written partly to prove that Jesus was the fulfillment of the Old Testament Scriptures (the Messiah).

b-Mark, Luke, and John were written to prove that Jesus is the Son of God (probably to non-Jews).

c-Without these four books, we would not have a complete picture of Jesus' work.

4-The four biographical books:

a-The book of Matthew was written primarily to the Jews.

b-The book of Mark was written primarily to the Romans (and to people who think like the Romans).

c-The book of Luke was written primarily to the Greeks (and to people who think like the Greeks).

d-The book of John sets forth the Deity of Jesus.

e-All four end where Acts begins.

5-Summary:

a-These four books end with the ascension of our Lord and His commission to His apostles to preach the gospel to the whole world. (John omits the ascension)

b-The book of Acts picks up where the fourfold gospel left off.

c-The last part of Luke (Luke 24) overlaps with the first part of Acts 1.

THE APOSTOLIC COMMISSION

Introduction: This lesson will relate to The Apostolic Commission (also called “The Great Commission). Lesson 5

1-Prior to the 18th century there is no record of The Apostolic Commission being called: “The Great Commission.”

2-The New Testament teaches that the apostles fulfilled their commission.

3-The early “church fathers” of the second and third centuries taught that the apostles fulfilled their commission. (Fox, 2007, chapter 2)

IV Passages that give The Apostolic Commission (The Great Commission).

A Passages that are generally accepted as being: “The Great Commission.”

1-Mt. 28:16-20 records this commission.

a-This was spoken to the eleven disciples (Mt. 28:16).

b-The pronoun “ye” (Mt. 28:19) takes the eleven disciples as its antecedent.

2-Mk. 16:14-20 records this commission.

a-This was spoken to the eleven disciples (Mk. 16:14).

b-The pronouns “them” and “ye” (Mk. 16:15) take as their antecedents the eleven disciples.

3-Lk. 24:36-49 records this commission.

a-The pronoun “them” refers to the eleven disciples (who became apostles). This is established in the parallel account of Mark.

b-Even if there were (hypothetically) other disciples present when this was spoken, this was still for the apostles because there are apostolic promises in this passage and in the parallel passages.

4-Jn. 20:19-23 records this commission.

a-The pronouns “them” and “you” are the ten disciples (the eleven minus Thomas) in Jn. 20:19.

b-Note that those to whom this commission was given (Jn. 20:21) had the authority to remit and retain sins (Jn. 20:23).

5-Acts 1:4-8, 10:39-43, 26:16-18, and Rom. 10:12-16 relate to The Apostolic Commission.

B Additional information on The Apostolic Commission.

1-The gospel was to be preached in all the world before A.D. 70 (Mt. 24:14 and Mk. 13:9-11).

a-Matthew 24, Mark 13, and Luke 21 all relate to the destruction of Jerusalem by the Roman army under the direction of the Roman general Titus (the son of the emperor Vespasian), who later became emperor.

b-Vespasian was in charge of the Roman army when the war with the Jews began (AD 66) and was made emperor during the war. (He left his son [Titus] in charge of the army when he became emperor [AD 69].)

2-A consideration of Mt. 24:14.

a-This is not a reference to the second coming of our Lord.

b-This is a reference to the destruction of Jerusalem that occurred in A.D. 70.

3-A consideration of Mk. 13:9-11.

a-Before Jerusalem was destroyed, the gospel would be preached in all nations.

b-Note the Holy Spirit was guiding their speech (i.e. they were inspired).

C This commission was fulfilled in the Book of Acts (Mk. 16:20, Rom. 1:8, 10:18, Col. 1:5-6, and 23).

1-The gospel was preached: in the whole world (Mt. 24:14), unto all the nations (Mk. 13:10), everywhere (Mk. 16:20), throughout the whole world (Rom. 1:8), into all the world (Rom. 10:18), in all the world (Col. 1:5), and in all creation under heaven (Col. 1:23).

a-Note how the Holy Spirit worded this in several different ways.

b-It is difficult to miss the point that: “The apostles fulfilled their commission.”

2-Additional points.

a-While we are not under this commission, we are obligated to do parts of it; just like we are not under the Ten Commandments, but we are obligated to obey nine of them.

b-We are obligated to obey nine of the Ten Commandments because they are in the New Testament.

c-We are obligated to teach the lost because the New Testament teaches this (in other passages – other than The Great Commission).

3-Summary

a-Three of these four books end with the ascension of our Lord and His commission to His apostles to preach the gospel to the whole world.

b-The book of Acts picks up where Luke left off, in fact the last part of Luke overlaps with the first part of Acts 1.

c-Acts and the epistles record that the apostles fulfilled their commission.

d-This was commonly taught in the early church and in the restored church of the 19th century.

V Linking the fourfold gospel with the book of Acts. Lesson 6

A One link between the books of Matthew, Mark, Luke, John, and Acts is the work of both the apostles and the Holy Spirit.

1-Faith was produced by testimony, that is, by evidence (Heb. 11:1) or testimony.

2-Witnessing for the Lord.

a-How does the New Testament view the subject of witnessing for the Lord?

b-The apostles and other witnesses of the New Testament both saw, heard, and handled Jesus and could testify that He was resurrected from the dead.

c-There are no witnesses for the Lord in this sense today.

3-The apostles remembered (without error) what Jesus both said and did (Jn. 14:26).

a-This is why they were not to worry about what they were to say when they were giving their testimony (witnessing).

b-Sound hermeneutics limits this to the apostles and not for us today.

B Witnessing and The Apostolic Commission.

1-Witnessing was part of the apostolic commission (Lk. 24:48 and Acts 1:8).

2-Facts from the apostolic commission

a-The Holy Spirit was to be a witness.

b-The apostles were to be witnesses.

c-The apostles were to begin their preaching (with power) in Jerusalem.

d-The apostles were to go to Judaea and Samaria next.

e-The apostles were to go to the uttermost part of the earth next.

f-The book of Acts follows this pattern.

3-The Holy Spirit bearing witness.

a-The witnessing of the Holy Spirit was linked to the witnessing of the apostles (Jn. 15:26).

b-Again (Acts 1:8), we have both the Holy Spirit and the apostles bearing witness. (The Holy Spirit by means of the miracles that He worked through the hands of the apostles.)

c-Again (Acts 2:32-33 and 3:14-16), we have both the Holy Spirit and the apostles bearing witness. (The Holy Spirit by means of the miracles that He worked through the hands of the apostles.)

d-Again (Acts 4:33), we have both the Holy Spirit and the apostles bearing witness. (The Holy Spirit by means of the miracles [great power] that He worked through the hands of the apostles.)

e-Again (Acts 5:29-32), we have both the Holy Spirit and the apostles bearing witness. (The Holy Spirit by means of the miracles that He worked through the hands of the apostles.)

α-This has nothing to do with the dwelling of the Holy Spirit.

β-Those who claim this relates to the dwelling of the Holy Spirit are guilty of lifting this verse out of its context.

f-Note that the Holy Spirit worked miracles to confirm (bear witness) that the Gentiles were accepted by God into His kingdom (Acts 10:39-44 and 15:8).

g-Again (Acts 14:3), we have both the Holy Spirit and the apostles bearing witness. (The Holy Spirit by means of the miracles that He worked through the hands of the apostles.)

C Passages where the apostles bore witness.

1-The witnessing of the apostles is found in: Jn. 21:24, Acts 1:22, 8:25, 13:30-31, 22:15, 23:11, and 26:16.

2-The Holy Spirit guided the memories of the apostles (Jn. 14:26).

a-Mt. 10:17-20 was spoken to the apostles (the twelve disciples – Mt. 11:1). Here the Spirit guided the memories of the apostles.

b-This related to preaching to the Gentiles (Mt. 10:18), which did not occur until Acts 10 and thereafter.

c-This (Mt. 24:14) is a reference to the destruction of Jerusalem that occurred in A.D. 70.

α-This is not a reference to the second coming of our Lord. (Note the word “testimony” in Mt. 24:14.)

β-This is the doctrine taught by our premillennial neighbors.

d-The Holy Spirit guided the testimony of the apostles (Mk. 13:9-11 and Lk. 21:12-15).

α-Several passages explicitly state that the apostles were “filled with the Holy Spirit” or “full of the Holy Spirit” in the context of the apostles giving their testimony (witnessing).

β-Acts 2:4 and 32, 4:8 and 20, and 5:32 are passages where this occurs.

3-What did the witness of the apostles entail?

a-It concerned the facts about the Lord’s incarnation (death, burial, resurrection, and ascension).

b-It concerned the intended consequences of the Lord’s incarnation (death, burial, resurrection, and ascension).

α-Repentance

β-Conversion (obedience to the gospel)

γ-Spiritual growth to maturity (perfection)

c-Notes on the incarnation (death, burial, resurrection, and ascension) of the Lord.

α-The fourfold gospel deals with the facts.

β-Acts has the apostles giving their testimony (to produce faith in Jesus as the Christ).

γ-The epistles deal with the intended consequences (perfection of mankind).

d-The apostles witnessed with their eyes, ears, and their hands the things concerning Jesus.

e-Peter, John, and James referred to the acts of Jesus in their epistles, Paul did not.

f-In my opinion, Paul's education suited him for his role as an apostle and as the writer of a large portion of the New Testament.

α-It appears that God intended that the New Testament be preserved in Greek.

β-Greek was widely spoken in the world and is an exact language (in many respects).

g-God is the source of all the languages.

α-God brought the various languages into existence (Gen. 11:1-9).

β-It is likely that God superintended the development of these languages (by His providence).

γ-We cannot be certain of this any more than either Mordecai or Paul were certain (Est. 4:14 and Phle. 15).

VI More information from the book of Acts. Lesson 7

The book of Acts records the work of the apostles of Christ in their fulfillment of The Great Commission (Properly called: “The Apostolic Commission” [Acts 1:8]).

A The six sections of the book of Acts.

1-First section: 1:1-6:7 – The apostles are commissioned, power is sent to guide them in their work, the church is established in Jerusalem, and grows.

a-The twelve apostles are all in Jerusalem during this stage of their work.

b-Summary of the section: (Acts 6:7).

2-Second section: 6:8-9:31 – The church spreads through Judaea and Samaria.

a-Background for the spread of the gospel to Judaea and Samaria (6:8-7:59).

b-The beginning of the preaching to Judaea and Samaria (8:1 and 4).

c-The gospel is fully preached to Judaea and Samaria (8:4-9:31).

α-Summary of the section: (Acts 9:31).

β-Note they were still teaching in Jerusalem, but the church had expanded its area of work.

γ-Note that Galilee was also included in this evangelism. (This may imply that this was not limited to these areas, but was primarily to them.)

3-Third section: 9:32-12:24 – The church spreads to other parts of the world (Syria – particularly Antioch) and Gentiles obey the gospel.

a-Summary of the section: (Acts 12:24).

b-Note they were still teaching in Jerusalem, Judaea, Galilee, and Samaria, but the church had expanded its area of work.

4-Fourth section: 12:25-16:5 - The church spreads to other parts of the Greek world (Asia) as Paul and Barnabas (the men whose work is recorded) preach in Galatia.

a-Summary of the section: (Acts 16:5).

b-The church was continuing to teach both the saved and the lost in the places where it was established.

5-Fifth section: 16:6-19:20 – The church spreads to the western portion of Asia Minor and to Europe (Ephesus, Philippi, Corinth, etc.) Paul and Silas are the prominent workers.

a-Summary of the section: (Acts 19:20).

b-The pattern of teaching both the saved (edifying) and the lost continued.

6-Sixth section: 19:21-28:31 – Paul enters Rome as a prisoner, but continues to preach the gospel.

a-Summary of the section: (Acts 28:30).

b- The pattern of teaching both the saved (edifying) and the lost continued.

7-Extrapolation of this information.

a-We have the record of Paul’s work with the Gentiles (particularly with the Greek-speaking Gentiles).

b-No doubt, the other apostles were working with other races of people as they “went into all the world.”

c-We have the record of Paul’s work because he wrote much of the N.T.

B Linkage between the book of Acts and the Old Testament.

1-Background information that demonstrates a linkage between the Old Testament and the book of Acts.

a-The Jews were forbidden to accept one as a prophet, unless he showed signs (Deut. 18:20-22).

b-The Jews were forbidden to accept anyone as a prophet, if he taught anything contrary to the Scriptures that they possessed (Deut. 13:1-5).

c-The apostles quoted O. T. Scripture and worked miracles to confirm their word (in harmony with Deut. 13 and 18).

2-First Example from Acts (Acts 2:1-4).

a-God worked miracles to confirm the words of the apostles (Acts 2:1-4).

b-Peter quoted Scripture to prove that the events at Pentecost were in harmony with the Old Testament Scriptures. (Joel 2:28-32, Psa. 16:8-11, and 110:1)

α -Scripture quoted - the Scriptures taught the resurrection of Jesus (Acts 2:25-31).

β -The Scriptures taught the resurrection and reign of Jesus (Acts 2:32-33). This is a reference back to Joel 2:28-32, which was quoted in Acts 2:17-21.

γ -The Scriptures taught of the reign of Jesus (Acts 2:33-36).

c-This pattern was repeated throughout the book of Acts.

d-This pattern is found in the Old Testament.

3-We should demand that anyone who claims to be a prophet show these two evidences.

a-First that everything he teaches is in harmony with the Scriptures.

b-Second, that he has the power (given by the Holy Spirit) to work miracles (signs) to prove that he is a prophet.

VII Other divisions of Acts (Lesson 8).

A Peter was given the keys to the kingdom (Mt. 16:19).

1-Peter opened the kingdom to Jews (Acts 2:14-38).

2-Peter opened the kingdom to Gentiles (Acts 10:19-35).

3-Peter was the apostle to the Jews (Gal. 2:6-10).

4-Paul was an apostle to the Gentiles (Gal. 2:6-10 [Specifically to the Greek speaking Gentiles]).

B Peter and the keys of the kingdom.

1-Denominational people interpret this to mean that Peter will stand at the gates of heaven and allow some to enter heaven and will forbid others to enter heaven.

2-This error is based upon the misunderstanding that “the kingdom of heaven” is heaven itself. They do not understand that it is the church.

3-The Apostolic Commission sent the apostles to “every nation” (Mt. 28:19 etc.).

a-Peter was the apostle to the Jews (Gal. 2:6-10).

b-Paul was the apostle to the Greek speaking people (Gal. 2:6-10).

α-Other passages (besides Gal. 2:6-10) reveal that Paul was an apostle to the Gentiles (Acts 13:47, 26:17, Rom. 11:13, 15:8, 16, Gal. 1:16, Eph. 3:8, 1 Tim. 2:7, etc.).

β-The fact that Paul was preaching to Greeks can be determined by looking at the passages that have the words: “Greek” and “Greeks” in them.

γ-It is manifest that Paul preached to the regions that have large numbers of Greek speaking people in them. (Not that he limited his preaching to Greek speaking people, but he went to the Jew first and then the Greek. It is evident from the fact that Paul spoke in tongues more than others (1 Cor. 14:18), that he taught non-Greek speaking Gentiles in his region.)

c-Other apostles (in line with the Apostolic Commission) went to other nations.

C The divisions of the book of Acts by the prominent workers.

1-The first 10 chapters of Acts are dominated by the work of Peter. This follows the pattern of Acts 1:7-8.

a-Because Peter was the apostle to the Jews, the record of his work was recorded in the first nine chapters of Acts.

b-Because Peter was given the “keys of the Kingdom,” his work of bringing the Gentiles into the church was recorded in Acts 10-11 (cf. Acts 15 for more information).

c-Because Peter’s work was designated for the circumcision (Jews), there is not a good reason for him to ever go to Rome (as the Roman Catholics claim).

d-Since Babylon had a large population of Jews at that time, he was no doubt in that city for some of his work (1 Pet. 5:13).

2-Chapters 11-12 begin a transition from the work of Peter to the work of Paul as the gospel is preached to the Gentiles.

a-Paul is introduced in Acts 9, but remains in the background until Acts 11:25-26.

b-Paul introduces the name “Christian” in Acts 11.

c-Other information about the transitional chapters.

α -It is possible that God sent forth Barnabas to seek for Saul because the time was right for the spreading of the gospel to the “uttermost part of the earth” (Acts 1:8 and 11:25).

β -When the time was ripe, Paul began his ministry to the Greeks. The stage is set for a transition from Peter to Paul in Acts 13:47.

3-Acts 12-28 relate to the work of Paul with the Gentiles (Greek-speaking people).

a-The gospel going to the Gentiles is set forth in Isaiah 49:6.

α -Note that it was first to go to the Jews (as Paul said in Acts 13:46).

β -The gospel was sent to the Jews first, then to Greeks (Rom. 1:16 & 2:9-10).

γ -This pattern was in the design of God from the beginning.

b-Paul's apostleship was to the Greek-speaking people.

α-Since Paul was sent "to the Jew first, then to the Greek," the Gentiles to whom he was sent were the Greek-speaking people.

β-Other apostles were sent to other races. We do not have a biblical record of the work of the other apostles. (Non biblical history records the work of the other apostles to other nations.)

γ-The other apostles (collectively) went to the whole world as they were dispersed to different races and nations.

c-Each apostle had a designated "sphere of operation."

α-Peter's sphere of operation was the Jews.

β-Paul's sphere of operation was the Greeks.

γ-It was not Paul's custom to preach where another apostle's sphere of operation was (Rom. 15:18-21).

⋈-From this it appears that each apostle was confined "by God" to a certain area.

⋉-Collectively they fulfilled their commission.

λ-Spain appears to have been within Paul's sphere (Rom. 15:22-29).

d-God preserved the life of Peter (Acts 12:1-17).

α-It is possible that Peter was preserved in order that he might complete his work as an apostle to the Jews.

β-It is likely that God also preserved the life of Paul (Acts 14:19-20).

⋈-It is possible that Paul died (Acts 14:19-20) and was raised (by God) in order that he might complete his work with the Greek speaking Gentiles.

⋉-If Paul were the man who was "caught up into the third heaven" (2 Cor. 12:2-ff.), he must have died and then was raised up by God.

γ-From these passages it appears that God not only gave the apostles miraculous powers to reveal, confirm, and disseminate the gospel to all nations (in line with The Apostolic Commission), but He preserved their lives until they fulfilled their commission.

e-Argument on God preserving the apostles.

α -If God preserved one or more of the apostles (Peter and Paul) in order that they might complete their commission, then it is almost certain that He preserved the other apostles.

β -God preserved one or more of the apostles (Peter and Paul) in order that they might complete their commission.

γ -It is almost certain that He preserved the other apostles (James [the son of Zebedee] is an exception).

δ -If Spain were within Paul's assigned sphere and God preserved the apostles until they preached throughout their sphere, then Paul went to Spain to preach (Rom. 15:22-29).

VIII The apostles had authority to both bind and loose. Lesson 9

A All the apostles were given authority to both bind and loose.

1-Peter was given the authority to both bind and loose (Mt. 16:19).

a-Some religious groups limit this authority to Peter. (Particularly the Roman Catholics)

b-The fact that Peter was explicitly given authority does not prove that others were not given the same authority.

2-All the apostles were given authority to both bind and loose (Mt. 18:18).

a-Binding and loosing of the New Covenant was the work of the apostles.

b-The apostles were guided into all truth as they revealed the New Testament.

c-This verse is identical in wording to Mt. 16:19 (except that the pronouns are plural – all the apostles – rather than just Peter).

d-All the apostles were given authority to bind and loose (Jn. 20:22-23).

e-The apostles bound and loosed by means of the doctrine that they taught.

f-What the apostles bound and loosed had already been determined by God.

α-cf. the NASB translation of these passages (Mt. 16:19 and 18:18).

β-cf. Eph. 3:8-11.

B This lesson will set forth some things that the Scriptures state:

1-That were bound.

a-The word “bind” is from: δέω (*deō*) “to bind, tie, fasten.” [Thayer, p. 131] The 3rd person sing. pres. impersonal of δέω is: δεῖ (*dei*) “it is necessary, there is need of, it behooves, is right and proper.” [Thayer, p. 126] Strong’s number G1163

b-*dei* is variously translated: *must, ought, behoved, should, and needful* (KJV).

c-Salvation is in the name of Jesus (Acts 4:12).

d-Peter told Cornelius what he ought to do (Acts 10:6).

e-Paul taught the church that they must be faithful in the face of tribulation (Acts 14:22).

f-Paul told the jailor what he must do to be saved (Acts 16:30-33).

g-The church ought to support the weak (Acts 20:35).

2-Things that were loosed by the apostles.

a-The apostles contradicted the claim that Gentile converts must be circumcised and keep the Law of Moses (Acts 15:5).

b-Supporting evidence in Acts 15:7-1

α-Peter appealed to the coming of the Holy Spirit at Cornelius' household (15:7-11).

β-Paul appealed to the miracles that he and Barnabas had worked among the Gentiles (15:12).

γ-James appealed to the prophet Amos (15:13-18).

δ-This evidence should convince non-believing Jews. (Deut. 13 & 18)

c-The Greek word translated "loose" is λύω (*luō*) "to loose" [Thayer, p. 384]

α-*luō* is translated: *loose, had broken, put off, shall melt, be dissolved, unloose, and destroy* (in the N.T.).

β-The word *luō* is found 43 times in the Greek New Testament.

d-Some things the apostles loosed.

α-The apostles broke down the middle wall of partition (Eph. 2:14-17).

β-The apostles loosed the yoke of the Law of Moses from mankind.

κ-The Law of Moses had separated the Jews from the Gentiles.

Ϛ-The Law of Moses did not bring forgiveness, it only condemned, because it did not have a perfect sacrifice for sin.

γ-In Mt. 28:19-20 Jesus said: "Teach them to observe ... whatsoever I commanded by means of you ..." (The apostle's doctrine).

IX Linking the Old Testament and the New Testament. Lesson 10

A Introductory information regarding linking the OT with the NT.

1-Everything in the Scriptures is useful for our spiritual growth (2 Tim. 3:16-17).

2-There are several passages that contain important points of doctrine in the book of Acts which we will survey at this time.

a-Since all Scripture is profitable (2 Tim. 3:16-17) these passages and events are important and profitable.

b-This lesson is not intended to be an exhaustive linkage, but it will illustrate how to link the OT and the NT.

B Various passages that link the OT to the NT in the book of Acts.

1-The OT and NT are linked in Acts 4:36-37.

a-Note KJV – “Son of Consolation” - The Greek word could have either translation (“son of exhortation” [ASV] or “son of consolation” [KJV]).

b-Points relating to the Old Testament in Acts 4:36-37.

α-The apostles gave him the name Barnabas.

β-He was a Levite.

γ-He was from Cyprus.

δ-He sold a field.

ε-He contributed all of the sale price to the church.

ζ-Why did the Holy Spirit give us this information?

c-What is implied by the things recorded in Acts 4:36-37?

α-Exhortation is an important part of being a Christian (including preachers - 1 Tim. 4:13).

α-The Greek word translated “exhortation” (ASV) or “consolation” (KJV) is found about 29 times in the Greek N. T.

α-We could study these 29 times this word is found in the N.T. and see the value of exhortation.

β-The land of Palestine is no longer important to God's people. (Levites could not sell their land under the Old Testament [Lev. 25:33-34].)

κ-Since God approved of a Levite selling his land, the Old Testament must not be a binding law for today. (It had ceased to be binding some time prior to Acts 4.)

ς-The land of Palestine is not a "holy land."

γ-The people of Cyprus (the Isles) were to be part of the kingdom of God (Isa. 42:4).

κ-We see fulfillment of prophecy from the OT.

ς-This may even mean that Gentiles would be part of God's kingdom. (Even though it did not occur until Acts 10.)

δ-This (selling the land) is an example of a permissible action, but not a required action.

κ-Ananias and Sapphira did not have to sell their land (Acts 5:4).

ς-Ananias and Sapphira did not have to give all of the price of the land to the church (Acts 5:4).

2-The OT and NT are linked in Acts 8:27.

a-The eunuch was either a Jew or a proselyte.

b-Things to be considered in this passage.

α-A person from Ethiopia obeyed the gospel.

β-A person in a rulership role obeyed the gospel.

γ-A eunuch obeyed the gospel and was accepted by God.

δ-These three things are recorded by God (in the Scriptures), therefore they are both important and useful for spiritual growth.

c-What is implied by the things recorded in Acts 8:27?

α-Ethiopia was to be subject to the Lord (Isa. 18:1-2, & 7).

β-Ethiopians were to give of their wealth to the Lord (Isa. 45:14 & Zeph. 3:9-10).

γ-The nation of Ethiopia was to be given as a ransom by Jesus. (Isa. 43:3).

δ-Rulers were to be subjects in the kingdom of God (Isa. 49:7, 23, 52:15, 60:3, 10, etc.).

ε-Eunuchs were to be accepted into the kingdom of God (Isa. 56:3-5).

⋈-In the Old Testament eunuchs were not allowed into the assembly (Deut. 23:1).

⋿-This implies that the Old Testament is no longer binding upon God's people.

3-The OT and NT are linked in Acts 16:1-5.

a-Things to be considered in Acts 16:1-5?

α-Timothy's father was a Greek.

β-Paul had Timothy circumcised.

b-What is implied by the things recorded in Acts 16:1-5?

α-Non-Jews were not allowed into the assembly of the Lord in the first generation (Deut. 23:3-8).

⋈-This implies that the law of Moses was no longer binding upon God's people.

⋿-This implies that the kingdom of God had come.

β-The keeping of some ordinances, which are not inherently sinful, is permissible.

⋈-We should become all things to all men that we might save some (1 Cor. 9:22).

⋿-We may not do evil that good may come (Rom. 3:8).

The Epistles and Revelation (Lesson 11)

Introduction: Teaching by means of epistles is unique to the New Testament.

I Some contrasts between Acts and the epistles.

A The nature of an epistle.

1-Outline of Greek epistles. (*Light from Ancient Letters*, Henry G. Meecham, [London, 1923 – chap. 5] Articles by: Rendel Harris, *The Expositor*, Sept. and Dec. 1898).

a-Opening address or salutations.

b-Thanksgiving and prayer for the one addressed.

c-The substance of the letter.

d-Farewell greetings and closing prayer.

2-Notes on Paul's epistles.

a-Paul usually divided the substance into two parts:

α-Principles (sometimes wrongly called “doctrine” – all teaching is doctrine).

β-Application of the teaching (doctrine).

b-This division can be found in most of Paul's epistles.

3-Some differences between Acts and the epistles.

a-The book of Acts relates mostly to the teaching of the gospel to the lost. (The Plan of Salvation is developed for the alien.)

α-The book of Acts gives a summary of the various sermons that the apostles preached (Acts 2:40).

β-The epistles elaborate on the doctrines preached in the sermons of Acts.

γ-Each sermon of Acts was delivered to a person or group of persons with a different background than other persons or groups. (This is why each sermon is different.)

δ-The book of Acts gives sketches of the sermons, the epistles fill in those sketches (Acts 24:25).

b-The epistles relate to edifying the saved. (The Plan of Salvation is developed for the child of God.)

α-The Plan of Salvation for the alien sinner is: derive one's faith from the report – from the gospel (Rom. 10:17), believe (Mk. 16:15), repent (Acts 17:30), confess (Acts 8:37), and be baptized (Acts 2:38).

β-The plan of salvation for a child of God who has sinned is: repentance (Acts 8:22), confession (1 Jn. 1:9), and prayer (Acts 8:22).

c-Denominational errors resulting from not recognizing these points:

α-Denominational people frequently go to the epistles for the Plan of Salvation for the alien sinner (Eph. 2:8, 1 Jn. 1:9, etc.).

β-Denominational people do not observe the pronouns and misapply passages (relating to the apostles) to modern day people (2 Pet. 1:2-4).

B Information about epistles.

1-The nature of epistles.

a-Epistles were not used (by the Greeks) to teach as the Scriptures do.

b-Epistles can treat important subjects with both fullness and accuracy.

c-Epistles tend to relate the subjects to real-world situations, rather than hypothetical situations.

d-Because an epistle relates to real-world events/situations, it has a great effect on those reading it.

2-Advantages of epistles.

a-Epistles can deal with imperfect knowledge and/or imperfect understanding.

b-Epistles can deal with perverted knowledge and/or perverted understanding.

c-Epistles can deal with misapplied instructions.

d-Epistles can demonstrate good exegesis and good hermeneutics (including the usage of logical arguments).

e-By the usage of an enthymeme, the reader is convicted (he draws the proper conclusion himself).

3-The apostles could have issued an apostolic edict and it would be binding, but by using argumentation (which is common in the epistles), they showed us how to reason.

a-This enables the Christian to draw proper conclusions about new technological situations (e.g. Is a clone a human?, Is it sinful to have organ transplants?, etc.).

b-One must work out his own salvation (Phil. 2:12).

α-Faith is necessary for salvation (Heb. 11:6), therefore one must “work out” his own faith.

β-When we work out our own salvation, it is not our parent’s faith, it is our faith. cf. <http://healthyinfluence.com/wordpress/steves-primer-of-practical-persuasion-3-0/feeling/inoculation/>

c-In instances where new revelation was given (e.g. 1 Thess. 4:13-17), an authoritative edict is given.

C Important aspects of the various epistles. Lesson 12.

1-The books of Romans, 1 & 2 Corinthians, and Galatians are both corrective and decisive in nature.

a-One of the main doctrines of the book of Romans is righteousness.

α-Because God is righteous, He treats both Jew and Gentile the same.

β-The unrighteous thinking of some of the Jews is exposed.

b-The books of 1 & 2 Corinthians deal with worldliness and are designed to bring the mind of the child of God into subjection to the will of God. This will bring both the thoughts, speech, and conduct into harmony with the will of God.

c-The book of Galatians relates to the bondage of some children of God to:

α-The Law of Moses (Judaism).

κ-God intended for The Law of Moses to be a temporary law (Gal. 3:19).

Ϛ-God intended for The Law of Moses to serve as a schoolmaster to lead the Jews to Christ (Gal. 3:24-25).

β-To the desires of the flesh.

γ-God intended for The Law of Moses to be a temporary law (Gal. 3:19).

δ-The book of Galatians also exhorts the children of God to be spiritually-minded.

ε-God intended for The Law of Moses to serve as a schoolmaster to lead the Jews to Christ (Gal. 3:24-25).

ζ-This is also set forth in Heb. 6:1 (the New Covenant is greater than the Old Covenant).

2-The books of Ephesians, and Colossians set forth the eternal purpose of God and the ideal nature of the Lord's church.

a-We learn how the church fits into God's eternal purpose.

b-We learn how Christ fits into God's eternal purpose.

3-The book of Philippians has the main topics of:

a-Love (1:9) based upon knowledge (3:10).

b-Peace which surpasses understanding (4:7).

c-Paul did not rebuke the church at Philippi in this epistle.

4-The books of 1 & 2 Thessalonians deal with the subject of eschatology (a study of "last things" - the second coming).

a-Some in the church at Thessalonica thought the coming of the Lord would occur soon.

α-Because of this misconception, they quit their jobs and were waiting for the Lord's coming.

β-Paul had to rebuke them for their living off their brethren. Paul addresses this problem in 2 Thessalonians.

b-2 Thessalonians deals with their misinterpretation of 1 Thessalonians.

5-The books of 1 & 2 Timothy and Titus deal with the offices and internal operation of the Lord's church.

a-The qualifications of elders (bishops - pastors) are set forth.

b-The qualifications of deacons are set forth.

c-The care of certain widows is taught.

d-The work of a preacher is discussed.

e-The book of Titus has an extensive discussion of sobriety.

6-The book of Philemon deals with the return of a runaway slave.

a-The book of Philemon demonstrates how to tactfully deal with personal problems in our Christian walk.

b-Look for the best in people and try to draw it out by a positive approach to sin and problems in general.

6-The book of Hebrews deals with the superiority of the New Covenant over the Old Covenant.

a-The book of Hebrews is probably not an epistle (it does not have any of the characteristics of an epistle), it is a treatise.

b-Some Jewish Christians were being drawn back into Judaism and the writer (probably Paul) tries to keep them from apostasy.

7-The book of James deals with practical Christianity.

a-James deals with persecution of Jewish Christians by Jewish non-Christians.

b-James sets forth that they were not righteous when they had respect of persons.

c-God accepted the upper crust (Abraham) and the bottom of society (Rahab), and anyone between, when they obeyed God.

8-Peter (1 Peter) encouraged those who were suffering for their faith and gives Jesus as an example for their enduring the suffering.

a-Peter encourages the church to be patient.

b-Peter encourages the church to have hope.

9-Peter (2 Peter) warned the church of false teachers who were teaching doctrines that led to immoral actions.

a-Peter encourages the church to have hope.

b-Peter encourages the church to have a fuller knowledge of the will of God.

10-John (1 John) was the disciple whom Jesus loved.

a-The book of 1 John is often referred to as: “The epistle of love.”

b-John often refers to knowledge.

c-John refers to the two conditions of fellowship: (1) righteousness and (2) love.

d-John refers to victory over: (1) sin and (2) evil. The victory is brought about both by our righteousness and our faith.

11-John (2 John) encouraged a certain woman because her children were faithful. In this epistle, John also warned of the possibility of being led astray by false teachers.

a-Some claim that this woman (Lady – Cyria – ASV footnote) is a reference to the church.

b-The word “lady” is never used to refer to the church in any other passage.

12-John (3 John) commended Gaius for his fidelity to the Lord and his hospitality toward those who taught the gospel.

a-John encouraged Gaius to continue in his fidelity to the Lord.

b-John warned about Diotrephes for his love of pre-eminence.

c-John encouraged Gaius to follow the example of Demetrius.

13-Jude warned of false teachers by setting forth both their motives and methods.

a-Jude sets forth his points in groups of threes.

b-The structure and content of Jude closely parallels 2 Peter.

14-John (Revelation) completes the New Testament with an apocalyptic book.

a-The date that the book of Revelation was written is critical for interpreting the book. (The preponderance of evidence is that it was written early [A.D. 64-68]).

b-John addresses the seven churches of the province of Asia (Rev. 1-3).

c-John sets forth his heavenly apocalypse (Rev. 4-11).

d-John sets forth his earthly apocalypse (Rev. 12-20).

e-John describes the New Jerusalem (Rev. 21-22).

f-The book of Revelation is filled with expressions and words that are derived from the Old Testament.

15-Summary of the epistles and Revelation.

a-The epistles give new information (cf. Jn. 16:12-14).

b-The epistles explain old information.

c-The epistles expand upon old information.

d-The epistles show a linkage of other things that have been revealed.

e-The book of Revelation comforts and gives hope to a persecuted church.

D Summary of the epistles and Revelation.

1-The Holy Spirit brought to their remembrance what Jesus had taught (Jn. 14:26).

a-This was done primarily in the book of Acts, and to a lesser degree in the epistles.

b-They were given an infallible memory of what Jesus had taught.

2-The Holy Spirit guided them into all truth (Jn. 16:12-14).

a-This was done primarily in the epistles, and to a lesser degree in the book of Acts.

b-This part of inspiration entailed the revelation of new truth (what had not been previously revealed).

3-The Holy Spirit revealed “things to come” (Jn. 16:13) and “teach them all things” (Jn. 14:26).

a-This was done primarily in the book of Revelation and to a lesser degree in the epistles and occasionally in Acts.

b-This part of inspiration entailed the revelation of new truth (what had not been previously revealed).

II Languages in which the Scriptures were written. Lesson 13

A The Scriptures were written in three main languages.

1-Most of the Old Testament was written in Hebrew.

2-Parts of the Old and New Testaments were written in Aramaic and other languages.

a-Daniel 2:4-7:28, Ezra 4:8-6:18, 7:12-26, and Jer. 10:11 are in Aramaic. There are two Aramaic words in Gen. 31:47.

b-There are Aramaic words that have been transliterated into Greek in the New Testament. (Abba, Cephas, etc.)

c-There are some isolated words from other languages in both the Old and New Testaments (mostly names of people and places).

3-Most of the New Testament was written in Greek.

B Hebrew and Aramaic are Semitic languages (languages of the descendents of Shem).

1-Some aspects of Semitic languages.

a-“The verb is restricted to two tense-forms, with a peculiarly regulated use” (*Gesenius’ Hebrew Grammar*, p. 3)

α-“The verb has only two tense-forms (*Perfect* and *Imperfect* ...) besides an *Imperative* (but only in the active), two *Infinitives* and a *Participle*.” (*Gesenius*, p. 117)

β-Hebrew lacks the wide variety of grammatical constructions that we find in Greek.

b-“The *grammatical structure* of the Semitic family of languages, ... exhibits numerous peculiarities ... (d) the noun has only two genders (masc. and fem.)” (*Gesenius’ Hebrew Grammar*, p. 3)

c-“... *the writing of the Semites* has one striking fundamental defect, viz. that on the consonants (which indeed form the substance of the language) are written in real letters, whilst of the vowels only the longer are indicated by certain representative consonants ... It was only later that special marks (points or strokes below or above the consonants) were invented to represent to the eye all the vowel-sounds ... Semitic writing, moreover almost invariably proceeds from right to left.” (*Gesenius’ Hebrew Grammar*, p. 5)

d-There are other differences between Hebrew and English.

2-Various Semitic languages.

a-South Semitic (Arabic, Sabaeen [also called Himyaritic], and Ethiopic).

b-Middle Semitic (Cannanitish, Hebrew, Phoenician, and the language of the Moabites).

c-North Semitic or Aramaic (Eastern Aramaic - Syriac, Nasoraeans, Sabians, Samaritan, and Nabataean).

d-East Semitic (Assyrio-Babylonian cuneiform).

3-Characteristics of the Hebrew Language

a-Hebrew has 22 letters in the alphabet.

b-All 22 letters are consonants, there are no vowels in the alphabet.

c-This makes the language more compact (more can be written in less space than a language that has to write the vowels).

d-There was a “vowel pointing system” that was introduced in about 600 AD.

4-The Vowel Pointing System.

a-This system was first introduced in about 650 AD. (Between 600 and 700 AD) by the Massorettes to preserve the pronunciation of the words.

b-Hebrew was no longer being widely spoken by the Jewish people and they were rapidly losing the ability to pronounce the words.

c-Since the vowel pointing system was introduced long after the Old Testament was written, the vowel points are not inspired of God.

d-It is possible that some of the vowel points inserted by the Massorettes are incorrect and that some words are misinterpreted. (Some alleged contradictions may be the result of incorrect vowel pointing.)

5-Some words that can be confused.

a-The consonants of the Hebrew word אֶלֶף (thousand – pronounced *eleph* [Strong's # H505]) are the same as the consonants of the Hebrew word אֵלֶף (clan or family - pronounced *alluph* [Strong's # H504]), but the vowels are different.

b-It is possible that some of the passages with very large numbers of soldiers may be referring to clans (rather than thousands of soldiers).

c-Cf. Handbook of the Bible (Eerdman's) for more information. (pp. 191-ff.)

6-The Massoretes were not directed by God in their introduction of "vowel points."

a-It required interpretation of the text in some instances to determine what vowels to put with each word.

b-It is possible that there are errors in some of the vowel points.

C Characteristics of the Hebrew Language.

1-Early Hebrew was written in the Phoenician script.

2-The Hebrew language never had upper and lower case letters (Yates, p. 4).

a-Therefore any distinction that is made between upper and lower case letters is not based upon the Hebrew text.

b-Note passages where words are treated differently (Gen. 41:38).

Gen. 41:38 (ASV) And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is?

Gen. 41:38 (KJV) And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is*?

3-The Hebrew alphabet.

a-Phoenician script (alphabet).

b-Aramaic script (alphabet).

4-Hebrew Alphabet – Aramaic Script.

a-You should note that five of the letters of the alphabet had two different forms. These two forms were for when the letter was in the word and when it was at the end of a word.

b-Greek has one letter with a different ending at the end of a word (the letter sigma [σ and ς]).

c-This was useful because there were no spaces between words in the early MSS.

Gen. 1:1 In the beginning God created the heavens and the earth.

Gen. 1:1 InthebeginningGodcreatedtheheavensandtheearth.

d-While this seems difficult to read, those who learned to read with no spaces between words would probably look more closely at the words.

5-The Adoption of the Aramaic Script.

a-The Jews adopted the Aramaic script after they went into Babylonian captivity. (The official language of the Babylonian empire was Aramaic.)

b-The Aramaic script was adopted in about 400 B.C.

c-It is essentially the same today as it was in the time of Christ.

D The Aramaic Language.

1-The Aramaic language came from Aram (the son of Shem [Gen. 10:22-23]).

Gen. 10:22 The sons of Shem: Elam, and Asshur, and Arpachshad, and Lud, and Aram. 23 And the sons of Aram: Uz, and Hul, and Gether, and Mash.

a-The Syrians spoke Aramaic.

b-Aramaic was the language of the diplomats in the time of Daniel.

2-Several parts of the Old Testament were written in Aramaic.

a-Daniel 2:4-7:28, Ezra 4:8-6:18, 7:12-26, and Jer. 10:11 are in Aramaic. There are two Aramaic words in Gen. 31:47.

b-There are Aramaic words that have been transliterated into Greek in the New Testament (Abba, Cephas, etc.).

3-Some New Testament Passages in Aramaic.

Mk. 15:34 And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

Mk. 5:41 And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.

http://en.wikipedia.org/wiki/Aramaic_of_Jesus#Aramaic_phrases_in_the_Greek_New_Testament (link to Aramaic words in the New Testament)

E New Testament Greek. Lesson 14

1-Most of the New Testament was written in Greek.

a-Some (Roman Catholics, Moslems, etc.) claim Jesus only spoke Aramaic and that the New Testament was originally written in Aramaic.

b-Those who claim the N. T. was originally written in Aramaic use this claim to:

α-Prove that the Greek N. T. is not inspired of God (not inerrant).

β-Therefore to prove that we cannot trust the Greek N. T. (we must follow their writings – Roman Catholic traditions or the Quran [Moslems]).

2-Stages of the Greek Language.

a-Pre-Homeric up to 1000 B.C.

b-Classical period (divided into dialects because of city-states) 1000 to 330 B.C.

c-Koine 330 B.C. to A. D. 330.

d-Byzantine A.D. 330 to A.D. 1453 (Turks [Moslems] overran Byzantium).

e-Modern A.D. 1453 to present.

3-Analysis of the Stages of Greek

a-There is very little known about Pre-Homeric Greek because there are no literary remains of this language.

b-During the Classical Period Greek developed several dialects because the Greek people formed several city-states.

c-The main dialects were: Aeolic, Doric, Ionic, and Attic.

4-Analysis of the Dialects of Classical Greek.

a-The Aeolic dialect is only found in poetry (e.g. Sappho).

b-The Doric dialect is only found in poetry (e.g. Pindar and Theocritus).

c-The Ionic dialect is found in Homer, Hesiod, Herodotus, and Hippocrates.

d-The Attic dialect came from the Ionic. It was the dialect of Athens and was predominate over other dialects.

5-The four levels of Koine (κοινή) Greek.

a-The first level was the street level of the common people (found in the papyri).

b-The second level was the spoken language of the educated people.

c-The third level of the writings of the educated people (literary level).

d-The fourth level was “Atticistic” where some tried to revive classical Greek.

6-The level of the Greek Language of the New Testament.

a-The N. T. was written in the spoken language of the educated people.

“As we argued earlier, the Greek of the NT is neither on the level of the papyri, nor on the level of literary Koine, but is conversational Greek. That many scholars seem to be unaware of this intermediate level is part of the reason there is confusion over the nature of NT Greek.” (Daniel Wallace, p. 27)

b-The nature of conversational Koine.

Conversational Koine is typically the *spoken* language of educated people. It is grammatically correct for the most part, but not on the same literary level (lacks subtleties, is more explicit, shorter sentences, more parataxis) as literary Koine. By its very nature, one would not expect to find many parallels to this—either in the papyri (usually the language of uneducated people) or among literary authors (for their language is a written language). (Wallace, p. 22)

7-Characteristics of the Greek Language of the New Testament.

a-There were no punctuation marks in the early Greek MSS of the New Testament. MSS = manuscripts

“Ancient writing knew very little of so obvious a help to reading as punctuation. ... The oldest NT uncials have none of these adjuncts. ... It will be clear that there is little probability that any punctuation worth counting such was present in the NT autographs.” (Moulton, Vol. 2, pp. 46-48)

“Apart from the use of (;) for the query and (·) for colon and semicolon alike, the punctuation of our printed Greek Testaments is on exactly the same footing as that of their English versions. It is simply in essence a form of commentary;

and the modern editor is on every page compelled to choose between alternative punctuations, involving different interpretation, ..." (Moulton, Vol. 2, p. 48)

"If you know Greek, you will therefore be aware that the punctuation in the printed text of the Greek New Testament reflects the judgement (sic) of the editors. Therefore at a number of points it is a matter of interpretation as to whether a particular phrase, clause, or sentence is a question or a statement." (Powers, p. 22)

b-There were no distinctions between upper case (Uncial) and lower case (Cursive) letters in the original Greek of the N. T. (The original was in Uncial)

"To complete the difference between a modern printed Greek Bible and an early MS thereof, we have the use of the small and convenient 'minuscule' script, in place of the clumsy and space-filling 'capital' letters, which though in early use for non-literary purposes, only in ix/A.D. began to be applied to books." (Moulton, Vol. 2, p. 50) MS = manuscript

c-First century Greek was written in Uncial (upper case) letters with there being no miniscule (lower case letters).

d-Therefore any distinction that is made between upper and lower case letters is not based upon the Greek text. (This includes such things as instances when the word "Spirit" is capitalized.)

e-Comparison of the KJV and the ASV on the word "spirit."

Mt. 4:1 (ASV) Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

Mt. 4:1 (KJV) Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

α-Note that there are two different editions of the KJV (Oxford and Cambridge editions) One has "spirit" in lower case the other in upper case.

β-Claims that the word "Spirit" is capitalized and that this proves it is a reference to the Holy Spirit are unscholarly and sophomoric.

γ-Comparison of the KJV and the ASV.

Mt. 12:18 (ASV) Behold, my servant whom I have chosen; My beloved in whom my soul is well pleased: I will put my Spirit upon him, And he shall declare judgment to the Gentiles.

Mt. 12:18 (KJV) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

8-Ways of expressing emphasis in Koine Greek.

a-Special words are employed for emphasis.

b-A predicate nominative is emphatic.

c-The definite article is employed for emphasis.

d-The normal syntax (order of the words) of the sentence is changed for emphasis.

e-There are other ways that will not be considered in this study.

f-Every time a personal pronoun is employed with a verb, it is emphatic.

g-“In Greek the verb expresses its own subject, as ἐκήρυξε means *he preached*. Consequently when we express a noun subject of the verb, it is in apposition with the subject implied in the verb itself.” (D & M, p. 69)

h-“The personal pronouns are not used in the nominative as subjects of verbs unless there is emphasis placed upon them. They are not needed because the subject is cared for in the personal ending of the verb” (Summers, p. 43)

Mt. 5:43 Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: 44 but I say unto you, love your enemies, and pray for them that persecute you; 45 that ye may be sons of your Father ...

i-Some emphatic words in the Greek Language

α-γέ “It emphasizes usually the word with which it is used and may be translated *at least, indeed, even, in fact*” [Dana and Mantey, p. 260]

“The particle γέ is one whose exact force is difficult to define. Generally it appears to call attention and lend emphasis to the word or phrase to which it adheres. Thus εἴγε meant *if, that is, or if, indeed*, and it depends upon the context whether or not such a strengthened *if* implies doubt or confident assumption.” [Moule, p. 164]

β-The word γέ is found 11 times in the N. T. and it is only translated four times. (The effect of this word is lost by its lack of translation.)

γ-It is found in the following: ἄραγε, εἴγε, εἰ δὲ μήγε, καίτοιγε, and μενοῦνγε.

j-οὐ μή “οὐ μή ... With the light that the papyri have thrown upon this doubling of the negatives we can now say unreservedly that the negatives were doubled for the purpose of stating denials or prohibitions emphatically.” (Dana and Mantey, p. 266)

α-Cf. Mt. 5:20, Lk. 22:16, 18, 67, 68, 1 Cor. 8:13, etc.

β-It occurs about 96 times in the Greek N. T.

Mt. 5:20 For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

1 Cor. 8:13 Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.

k-“*The Predicate Nominative.* A further example of the appositional aspect of the nominative is seen in its use as predicate. Here its significance of designation is strengthened by making it the thing emphatically defined by the sentence, ...” [Dana and Mantey, p. 69]

9-The epistolary aorist.

a-Greek has a structure called “the epistolary aorist.” The two words that are commonly used with the epistolary aorist are γράφω and πέμπω.

Epistolary Aorist “This is the use of the aorist indicative in the epistles in which the author self-consciously describes his letter from the time frame of the audience.” [Wallace, p. 562]

“The aorist in *Epistolary* style [as in Latin] is logical, since the action so described will be past at the time the letter is read” [Moulton, Vol. III, pp. 72-73]

b-English example: A preacher writes in the church bulletin: “We will have a business meeting immediately after the worship assembly today.” (This bulletin is printed on Friday and is distributed on Sunday morning. [Eph. 6:22])

Eph. 6:21 But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: 22 whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

Acts 23:30 And when it was shown to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.

1 Cor. 5:11 but as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat.

Eph. 3:3 how that by revelation was made known unto me the mystery, as I wrote before in few words,

1 Cor. 5:9 I wrote unto you in my epistle to have no company with fornicators;

c-Phil. 2:28; Col. 4:8; Philem. 11, etc. are examples of the epistolary aorist.

d-There may be several other instances of this Greek idiom in the New Testament.

e-It is usually used with the verbs:

α-“I wrote” (γράφω)

β-and “I send” (πέμπω).

10-The Greek middle voice.

a-“In the middle voice the subject is acting so as to participate in some way in the results of the action. There is no English equivalent for this Greek construction. The subject rather than the action is the point of emphasis. ... The passive voice is later than the active and middle and did not develop distinctive personal endings. The middle and passive are the same in form, except in the future and aorist.” (Davis, pp. 38-39)

b-An example of the middle voice (Jas. 4:3).

Jas. 4:3 Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures.

c-They were asking for their own benefit (middle voice), not for the greater good.

11-The Greek perfect tense.

a-“The Greek perfect tense stands alone in its function; English has no corresponding tense adequate for expressing the significance involved. ... This is the Greek tense of ‘completed action,’ i.e., it indicates a completed action with a resulting state of being. The primary emphasis is on the resulting state of being. Involved in the Greek perfect are three ideas: an action in *progress*, its coming to a point of *culmination*, its existing as a *completed result*. Thus it implies a process but looks upon the process as having reached a consummation and existing as a completed state.” [Summers, p. 103]

b-Example of Greek perfect tense (1 Cor. 7:15).

1 Cor. 7:15 (ASV) Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such *cases*: but God hath called us in peace.

c-Marriage is not, and never has been, bondage (slavery). (This is the thrust of the Greek perfect tense.)

12-Additional Notes:

a-There are other aspects of both Hebrew, Aramaic, and Greek grammar and syntax that affect our interpretation of the Scriptures that have not been considered in this brief study.

b-The disciple can enhance his understanding of the Scriptures by a study of both Hebrew, Aramaic, and Greek.

III Writing materials in Bible times (part 1). Lesson 15

A Writings done on fragile writing materials. Writing was done on a number of different materials in biblical times.

1-Some of these writing materials were easily destroyed and other materials were difficult to destroy. (Paper deteriorates rapidly; wood and leather deteriorate more slowly than paper; and baked clay tablets, stone, pottery, and metal are relatively permanent.)

a-Papyrus – derived from the papyrus plant (The English word “paper” is derived from this word.)

b-Vellum – skin from cattle and antelopes (calfskin)

c-Parchment – sheep and goat skins (The words “vellum” and “parchment” are now used interchangeably.)

d-Wax – There are several passages where it is almost certain that they used wax (upon a tablet) for a writing surface. Wax would perish very quickly; therefore it was only used for something that was neither intended to be permanent nor semi-permanent.

e-Wood – Wood is more permanent than paper, but it still decays with time.

2-Definition of the word: “Bible.”

a-The word “Bible” is derived from the Greek word βίβλος (pronounced – “*biblos*”).

b-“It may be added that βίβλος can still mean the papyrus plant, ...” (Moulton and Milligan, p. 111)

c-The word “βίβλος” was derived from the pith (inner part) of the papyrus plant. The pith was white in color. (MM, p. vii)

d-βίβλος “[or rather ἡ βύβλος {but the form βίβλ. more com. when it denotes a writing}, the plant called papyrus, ...]; fr. its bark [rather, *the cellular substance of its stem* {for it was an endogenous plant}] paper was made ... *a written book, a roll or scroll*” [Thayer, p. 102]

e-βιβλίον “[dimin. of βίβλος], *a small book, a scroll: ...*” [Thayer, pp. 101-102]

f-In itself the word papyrus is the name of a reed-plant (*Cyperus papyrus*, L.) which at one time grew in great profusion in the river Nile, and gave its name to the writing material or “paper” of antiquity formed from it. The pith (βύβλος) of the stem of the papyrus plant was cut into long strips, which were laid down on a flat table and soaked in Nile water. A second layer was then placed cross-wise on the top of the first, and the two layers were pressed together to form a single web or sheet. After being dried in the sun, and scraped with a shell or bone to remove any roughness, a material not unlike our brown paper was produced. (Moulton and Milligan, p. vii)

3-John Ryland’s Fragment.

a-One side contains John 18:31-33 and the other side contains John 18:37-38.

b-This fragment of the book of John has been dated at about A.D. 120.

c-It is likely to be the oldest copy of a part of the New Testament in existence today.

d-This MSS is referred to as P-52 (papyrus # 52 [p⁵²]) in the textual apparatus.

4-The apostle John wrote with paper and ink (2 Jn. 12).

2 Jn. 1:12 Having many things to write unto you, I would not *write them* with paper and ink: but I hope to come unto you, and to speak face to face, that your joy may be made full.

a-χάρτης – pronounced *chartēs* “*paper*” (Thayer, p. 667)

b-Our English word “card” is derived from this word (*charta* leaf of papyrus). Merriam Webster’s Collegiate Dictionary.

5-Papyrus documents.

a-Paper (papyrus) tends to become brittle and decompose as it ages.

b-The only places where papyrus documents have been found is in places with dry climates (desert regions).

c-There have been a lot of papyrus documents found in Egypt and in desert regions.

6-Vellum documents.

a-Greek – μεμβράνα – pronounced: “*membrana*” – “Lat. *Membrana*, i.e. *parchment*, first made of dressed skins at Pergamum, whence its name: 2 Tim. iv. 13” (Thayer, p. 397)

2 Tim. 4:13 The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments.

b-Because vellum (animal skins) are much thicker than our modern paper, the New Testament required four volumes. This means that the New Testament was divided into four parts:

α-The fourfold gospel (Mt., Mk., Lk., & Jn.).

β-Acts and the general epistles (also called the catholic epistles).

γ-Paul’s writings (including Hebrews).

δ-Revelation.

c-Note how there is no space between words and that all the letters are uncial in the various MSS.

d-Abbreviations in Greek

α-Greek names were often abbreviated (Robertson, pp. 171-173).

β-In *Codex Alexandrinus* the word θεός is abbreviated as θς or ΘC in Uncial. If the line through the middle of the letter “theta” is written poorly, it could be misread as an omicron O. This makes it to read OC (which or he who) as in 1 Tim. 3:16.

γ-Compare the KJV and ASV readings of 1 Tim. 3:16.

e-Doctrinal considerations from the textual variants in 1 Tim. 3:16.

α-Note the word in the prior MSS that is circled in red (on the powerpoint slide). It looks like it is either OC or ΘC. (The Greek sigma was written like our letter “C” in the first century. Later it was changed to the sigma of the Greek alphabet that we know today [either Σ or σ or ς].)

β-The word “OC” is translated “he who” and the word “ΘC” is the abbreviation for the word ΘEOC (θεός) “God.” If it is ΘC it refers to God being manifest in the flesh (Jesus is God - KJV).

f-Other information about vellum manuscripts.

α-The writing was on both sides of the vellum (recto and verso). (One side was the flesh side and the other side was the hair side of the skin.)

β-Prior to writing the scribe would make small dots in a straight line to serve as guides for the scribe (this made the lines straight).

7-Wax Used For a Writing Surface

a-It is thought that wax was used in: Isa. 8:1, 30:8, Hab. 2:2, and Lk. 1:63.

b-Things written on wax were most certainly temporary in nature and have not been preserved for us today from the times of the writing of the Scriptures.

8-Writing on wooden objects.

a-“tablet, board or plank, plate ... wooden boards ...” (BDBG, p. 531)

b-cf. Isa. 30:8 and Hab. 2:2 for writings on wooden objects.

c-Ancient people wrote on leaves, tree-bark, and pieces of wood. (The Moslems claim the Quran was written on leaves, tree-bark, and other surfaces.)

d-Ancient people also wrote on other surfaces (ivory, animal horns, antlers, and virtually anything that was available).

B Writings done on more permanent writing materials. Writing was done on a number of different materials in biblical times (part 2). Lesson 16

1-Writing was done on a number of different materials in biblical times.

a-Some writing materials were fragile and easily destroyed.

b-Some writing materials were more permanent and were not easily destroyed.

2-Permanent writing materials.

a-Clay tablets – engravings were made in clay which was then baked and the writing was preserved. (Unless these tablets are broken, they will last for many millennia.)

b-Broken pottery (ostraca – Greek ὄστρακον – the Greek word for a shell which began to be applied to pottery)

c-Stone (Ten Commandments, Moabite Stone, Siloam Inscription, and the Rosetta Stone)

d-Metals (lead, gold, silver, and bronze)

3-Writing on clay tablets.

a-The Epic of Gilgamesh (about 2,500 B.C.) Tablet 11 has an account of the flood.

b-Cyrus's cylinder (540 B.C.) Much of what is recorded in Ezra 1:1-4 is found on this cylinder.

c-Tablet celebrating Nebuchadnezzar's achievements (609 B.C.)

d-Jehoichin's rations tablet (595-570 B.C.)

Material Clay **Size** 9.2 cm high, 10.5 wide **Writing** Akkadian language in cuneiform script. **Created in the Neo-Babylonian** period (ca. 595–570 B.C.E.) **Discovered** within 1899 to 1917, near Ishtar. **Present location** Museum of the Ancient Near East, Pergamon Museum, Berlin, room 6 **Identification** VAT 16378

4-Writing on pottery (called “ostraca”).

a-From the Greek word “ὄστρακον” (pronounced *ostrakon*).

b-ὄστρακον “*baked clay, pottery ... little pieces of broken pottery*” (BAG, p. 591)

c-Even in our time, we see ceramic plates (and other ceramic objects) with writing on them.

d-New Testament ostraca. These ostraca are of different sizes and shapes. The more extant is Lk. 22:40-71, which runs over 10 pieces. The ostraca contain from 2 to 9 verses each, and cover Mt. 27:31-32; Mk. 5:40-41 (Mk. 9:3); Mk. 9:17-18, Mk. 9:22; Mk. 15:21; Lk. 12:13-16; Lk. 22:40-71; John 1:1-9; John 1:14-17; John 18:19-25; John 19:15-17. (7th century A.D.)

5-Writing on stone.

a-Weld-Blumdell Prism (2,100 B.C.)

α-This prism contains a record of Sumerian kings.

β-It includes kings who lived before the flood and attributes to them extremely long lives.

b-The Ten Commandments were written on stone (1,450 B.C.)

α-Ex. 31:18, 34:1, and 28.

β-Other passages discuss these two tables.

c-Law of God written on plastered stones after the Children of Israel entered Canaan (1,400 B.C.)

α-Deut. 27:2-3 and Josh. 8:30-32.

β-These plastered stones have disappeared.

d-The Moabite Stone (850 B.C.)

α-Translation: “*I Mesha, king of Moab, made this monument to Chemosh, to commemorate deliverance from Israel. My father reigned over Moab 30 years, and I reigned after my father. Omri, king of Israel oppressed Moab many days, and his son (Ahab) after him. But I made war against the king of Israel and drove him out, and took his cities, Medeba, Ataroth, Nebo, and Jahaz, which he built while he waged war against me. I destroyed his cities, and devoted the spoil to Chemosh, and the women and girls to Ashtar. I built Qorhah with prisoners from Israel.*”

β-Cf. 2 Kgs. 3:4-27 for more of the biblical account of Mesha’s rebellion.

e-Stone upon which the temple inscription was written (9th Century B.C.)

α-This stone tablet was erected by King Jehoash of Judah (9th century B.C.)

β-This is also recorded in 2 Kgs. 12:7-17. It is my understanding that this stone is a quote of 2 Kgs. 12:7-17.

γ-This stone was discovered in 2003 and its authenticity has been established by various experts.

δ-It is written in Phoenician script.

f-Siloam Inscription (700 B.C.)

α-Translation of inscription: “This is the story of the boring through. While [the tunnelers lifted] the pick-axe each toward his fellow and while three cubits [remained yet] to be bored [through, there was heard] the voice of a man calling his fellow – for there was a split [or crack or overlap] in the rock on the right hand. When the tunnel was driven through, the tunnelers hewed the rock, each man toward his fellow, pick-axe against pick-axe. And the water flowed from the spring toward the reservoir for twelve hundred cubits. The height of the rock above the head of the tunnelers was a hundred cubits.”

β-This is discussed in: 2 Kgs. 20:20, 2 Chron. 32:2-4, and Jn. 9:5-7.

γ-The conduit of 2 Kgs. 20:20 is the tunnel wherein was found the Siloam Inscription.

g-Behistun Rock (516 B.C.)

α-Discovered in 1835 about 200 miles northeast of Babylon.

β-This rock contains carvings and writings giving the account of the conquests of King Darius (king of Persia [Ezra 6]). These writings were in Persian, Elamite, and Babylonian.

γ-This unlocked the key to reading the Elamite and Babylonian languages.

h-The Rosetta Stone (196 B.C.)

α-The stone had three sets of inscriptions on it in two languages: (1) Greek – the language of the rulers of Egypt at that time and (2) Egyptian (both hieroglyphic – the language of the priests and demotic – the language of the common people of Egypt [from δῆμος – “*the people*”])

β-This became the tool for deciphering both the demotic script and hieroglyphic script. This has been quite valuable for archaeologists working in Egypt.

γ-Because the Rosetta Stone does not contain all of the hieroglyphic symbols, some hieroglyphic symbols are deciphered by “educated guesses.”

6-Types of books

a-There were two basic types of books in the history of the Scriptures.

α-Scrolls

β-Codices

b-Codices were developed from the Roman writing tablet.

IV Early Bible Translations. Lesson 17

A Introduction: It was essential to have translations of the Bible in the hands of the common people in order to spread the gospel.

1-Since the Lord's church depends solely upon the Bible for its authority in spiritual matters, it must have an accurate translation for any people that are to be taught.

a-People need to hear the Scriptures in their own language.

b-The early church made translations for the converts.

2-These ancient translations are valuable in determining the readings of the Bible.

B The Septuagint translation.

1-The Septuagint translation of the Old Testament (3rd century B.C.) was a translation from the Hebrew and Aramaic into Greek. This translation was used by the early church for the Old Testament.

a-It is still the translation used by the Greek Orthodox Church.

b-It has been modified by various men since its translation.

2-Because 72 men were supposed to have translated it, the designation LXX (Roman numeral for 70) is used as an abbreviation for the word "Septuagint."

a-The word "Septuagint" is the Latin word for seventy.

b-In order to give the translation credibility, the Jews who were using the LXX made claims that 72 men translated the whole LXX in a short period of time.

c-The claim that 72 men translated the Septuagint (abbreviated LXX) is undoubtedly false.

d-The name Septuagint was originally the designation for the Greek translators of the Pentateuch, but came in time to refer to the Greek translation of the Old Testament adopted by Christians.

3-The translation of the Pentateuch was completed in the 3rd century B.C. and the remainder was completed in about 140 B. C.

a-This would make the LXX to be the oldest translation of the Scriptures into any language.

b-There are textual problems with the LXX (it disagrees with the Hebrew).

c-The Jews of Egypt spoke Greek as their primary language, therefore they needed a copy of the Scriptures in their language.

d-If Greek were our main language, we would not need an English translation.

4-Josephus and Philo claimed the translators of the LXX were divinely inspired in their translation.

a-Some of the books of the LXX are translated quite well, but some are paraphrases and some have a great amount of interpretation inserted.

b-The Pentateuch is particularly well translated, in the LXX.

5-Usage and revision of the LXX.

a-The Jewish rabbis, particularly the Pharisees, revised the LXX.

α-Aquila, in 128 A. D. revised the LXX.

β-Symmachus in the late 2nd century A. D. revised the LXX.

b-The early church used the LXX extensively.

α-There are passages (in the N. T.) that some claim are quotes from the LXX.

β-The early church quoted the Septuagint so effectively that they were converting Jews, so the Jewish leaders (Pharisees) commissioned Aquila to produce a new translation.

γ-Aquila's version changed the wording of the LXX so as to make it harder to use it to convert Jews.

c-Other facts about the LXX.

α-Some of the early church fathers used the term "Septuagint" to refer to any translation of the Hebrew/Aramaic Scriptures into Greek.

β-Some of the early church fathers limited the term "Septuagint" to the Greek translation of the Pentateuch (the Torah).

γ-The Letter of Aristeas is supposed to give the account of how and why the LXX was translated from the Hebrew to the Greek language.

δ-The Letter of Aristeas is almost certainly a fabrication.

Ⲛ-This letter was written in about 150 B.C. This proves that the LXX existed at that time.

ⲗ-This letter can be accessed on the internet.

<http://www.ccel.org/c/charles/otpseudepig/aristeas.htm/>

Ⲕ-Some in the Lord's church (of the second and third centuries) claimed the LXX was translated by the direction of God.

ⲛ-This claim was made to "shore up" their efforts to convert unbelieving Jews. (Their pragmatic reasoning in this matter was not good.)

Ⲛ-Since miraculous gifts had ceased (between the time of Malachi and the beginning of the N. T. [when the LXX was translated]), it was not translated by miraculous guidance.

C The Jewish Targums.

1-The targums are Aramaic translations of the Old Testament.

a-The word "targum" (תרגום) means: "Translation" or "interpretation."

α-The targums reflect a midrashic interpretation of the Old Testament (cf. below).

β-The targums usually contain allegorical interpretations of the Scriptures. (They allegorize the instances of anthropomorphism in the Old Testament.)

γ-The targums are "loose paraphrases" of the Hebrew text.

b-There were two "official" targumin (plural of targum).

α-Targum Onkelos on the Torah (the Pentateuch – the Law of Moses).

β-Targum Jonathan ben Uzziel on the prophets.

γ-There are no official targumin on "the writings."

2-Other information about the targums (targumin).

a-The Peshitta Syriac was derived from the targums.

b-An example of midrashic interpretation derived from the targums.

“And God saw all that He had made, and found it very good. And there was evening, and there was morning, the sixth day.” (Gen. 1:31)—Midrash: *Rabbi Nahman said in Rabbi Samuel’s name: “Behold, it was good” refers to the Good Desire; “And behold, it was very good” refers to the Evil Desire. (It only says “very good” after man was created with both the good and bad inclinations, in all other cases it only says “and God saw that it was good”) Can then the Evil Desire be very good? That would be extraordinary! But without the Evil Desire, however, no man would build a house, take a wife and beget children; and thus said Solomon: “Again, I considered all labour and all excelling in work, that it is a man’s rivalry with his neighbour.” (Kohelet IV, 4) (Genesis Rabbah 9:7, translation from Soncino Publications).*

3-These targums show how irrational some of the Jewish thinking had become.

a-The allegorical interpretation of the Scriptures was one way they used to reject the plain prophecies that Jesus fulfilled.

b-Some of this thinking was already evident in the times of our Lord.

4-The Jews claimed that Ezra translated from Hebrew to Aramaic when he read (Neh. 8:8).

D The Syriac versions.

1-The Old Syriac.

a-The Old Syriac (2nd century A. D.) used in Syria.

b-There is no complete MS (manuscript) for this translation.

2-The Peshito Syriac (4th century A.D.)

a-“Peshito” means “simple.”

b-The Peshito is a revision of the Old Syriac.

c-It became the common version for people speaking the Syriac dialect of Aramaic.

3-There are other Syriac versions (Harclean Syriac etc.).

4-The Syriac language was spoken in the area of Syria and the “fertile crescent.”

a-It is a dialect of “Middle Aramaic.”

b-There are a few people who still speak the Syriac dialect.

5-The Syriac Old Testament and New Testament.

a-The Old Testament of the Old Syriac version was translated from the Hebrew and Aramaic.

α-The LXX had an influence on these translations.

β-It also appears that the Jewish Targums influenced these translations.

b-The New Testament of the Syriac versions was translated from the Greek New Testament.

E Other early Bible translations.

1-The Old Latin (2nd century A.D.)

a-The Old Testament was translated from the LXX, rather than from the Hebrew and Aramaic.

b-Each manuscript is a different translation.

c-The Old Latin is not a standardized translation, but individual translations of the Greek NT and LXX OT.

d-The diversity in the Old Latin MSS brought about a need for a standardized translation.

2-The Latin Vulgate.

a-The Latin Vulgate (A.D. 400, usually called “The Vulgate”), translated by Jerome. The word “Vulgate” means “common.”

b-The Vulgate was a standardized translation designed to replace the various Old Latin translations.

c-The Roman Catholic Church used the Latin Vulgate for about 1,000 years as their version.

d-Several of the early English translations were from the Latin Vulgate, rather than from the Hebrew, Aramaic, and Greek.

e-The Latin Vulgate was translated from the Greek (N. T.) and Aramaic and Hebrew (O. T.).

f-The first book printed on the printing press was the Latin Vulgate Bible.

3-The Coptic Versions

a-The Coptic Versions (2nd and 3rd centuries A.D.) These versions were in the language of the people of Egypt.

b-Several versions of the Coptic followed: Akhmimic, Sub-Akhmimic, Bohairic, Middle Egyptian, Middle Egyptian Fayyumic, Proto-Bohairic, and Sahidic.

c-The climate of Egypt is favorable to preserving manuscripts.

d-The Coptic Languages

α-Bohairic was spoken in northern Egypt.

β-Fayyumic and Sahidic were spoken in southern Egypt.

γ-Other dialects were spoken by various sub-groups of the society.

δ-The Bohairic was one of the latest of the Coptic translations because the people of northern Egypt spoke Greek.

e-Sources of the Coptic OT & NT

α-The Old Testament of the Coptic versions was translated from the LXX rather than from the Hebrew/Aramaic.

β-The New Testament of the Coptic versions was translated from the Greek New Testament.

4-Other Early Bible Translations

a-Ethiopic (4th century A.D.) Language of Ethiopia.

b-Gothic (4th century A.D.) Language of the Goths.

c-Armenian (5th century A.D.) Language of Armenia.

d-Arabic (9th century A.D.) Language of Arabia.

e-Slavic (9th century A.D.) Language of the Slavic (Russians etc.) people.

f-The Old Testament of all five of these translations was translated from the LXX. The New Testament was translated from the Greek.

5-Roman Catholic persecution of those who translated the Bible.

a-Because the Roman Catholic Church did not (and still does not) accept the Bible as their sole authority in spiritual matters; they opposed the translation of the Bible into any language other than Latin.

b-Because of this, most of the early translations were in the area where the Orthodox Church was dominate.

c-The hands of the Roman Catholic Church are stained with the blood of the thousands of people they murdered in the name of “killing heretics.” (This includes those who translated the Bible into other languages.)

d-What is interesting is that the Roman Catholic Church was using a translation, while persecuting those who translated the Bible!

F The Samaritan Pentateuch.

1-The origin of the Samaritans is recorded in 2 Kings 17:24-41.

a-Some think that the Samaritans were a mixed race of Jews and Gentiles. This may be true, but it is not evident from the text of 2 Kgs. 17:24-41.

b-The Samaritans were another race of people who were transplanted by the Assyrians.

2-The Samaritans and the Law of Moses (2 Kgs. 17:27-29).

a-Cf. Ezra 4, Nehemiah 4, etc. for more information on this matter.

b-It is likely that the Samaritans had intermarried with the remnant of the northern kingdom.

c-The Samaritans began (nominally) following the Law of Moses in 2 Kings 17.

d-The Samaritan Pentateuch is written in the Phoenician Script.

e-While the Samaritan Pentateuch differs in some places from the Masoretic Text, it agrees with the Masoretic Text most of the time.

3-Textual variants between the Samaritan Pentateuch and the Masoretic text.

a-There are about 6,000 variants between the Samaritan Pentateuch and the Masoretic Text.

b-In about 1,800 of these variants, the Samaritan Pentateuch agrees with the LXX.

c-The Samaritan version seems to try to “smooth out” apparent discrepancies.

d-The Samaritan Pentateuch has Mount Gerizim as the place of sacrifice (added to the Decalogue). This explains Jn. 4:19.

e-The existence of the Samaritan Pentateuch demonstrates that there has not been any major corruption of the text of the Pentateuch since about 700 B.C.

f-There was no commingling of these texts after 700 B.C.; because the Jews and Samaritans were always enemies.

g-Infidels claim the Pentateuch was written in about 400 B.C. (in accordance with the discipline known of as “higher criticism”).

V English translations of the Bible. Lesson 18

A How the Scriptures were copied.

1-Prior to A.D. 1452, the Scriptures were copied (exclusively) by scribes.

a-Some scribes worked alone with the document he was copying beside his blank manuscript (he moved his eyes from the document being copied to the blank page).

b-Some scribes worked in a “scriptorium” where one man read the Scripture and several scribes copied the document.

c-Both of these methods have potential problems in making copies of the document.

2-After A.D. 1452 the printing press was used to make copies of the Scriptures.

a-Johannes Gutenberg was the first to use moveable type to print books.

b-The first book that he printed was the Latin Vulgate Bible.

c-Paper was invented by the Chinese in about A.D. 100 and the technique of making paper spread to Europe by about A.D. 1400.

d-In A.D. 1453 the Byzantine Empire fell to the Moslems (Ottoman Empire) and many intellectuals fled to Europe (bringing both knowledge and copies of the Greek Scriptures with them).

B English translations of the Bible

1-Caedmon (A.D. 676) paraphrased the Bible in Anglo-Saxon.

a-Caedmon (pronounced “Cad-mon”) actually sang his paraphrases.

b-Since Caedmon set his paraphrase to rhyme, it was easier to memorize.

c-Caedmon did not know Latin, so he merely paraphrased what he had heard others say the Latin Vulgate Bible taught.

2-Aldhelm translated the book of Psalms.

a-Aldhelm translated the book of Psalms from the Latin Vulgate into Anglo-Saxon.

b-This translation was completed in about A. D. 700.

c-Aldhelm was fluent in Latin, Greek, and Hebrew.

d-Aldhelm (A.D. 639-709) was a bishop in the Roman Catholic Church.

3-Bede translated portions of the Scriptures into Anglo-Saxon.

a-Bede (A.D. 672-735) translated various portions of the Scriptures from the Latin Vulgate.

b-We do not have any copies of his translation.

c-Bede was considered to be a scholarly man.

d-Bede was a Roman Catholic monk.

4-Alfred (the Great) translated portions of the Bible into Anglo-Saxon.

a-Alfred the Great (A.D. 849 – A. D. 901) translated short parts of the Bible into Anglo-Saxon.

b-Alfred was king of England (he was a Saxon).

c-He wanted to get the Bible into the hands of the common people.

d-Alfred had a great love for the Scriptures.

5-Wycliffe's translation of the Bible (also spelled "Wyclif" and "Wycliff").

a-Wycliffe translated the first English Bible (A.D. 1382) from the Latin Vulgate.

b-This Bible was one of the main factors that paved the way for "The Reformation."

c-He was excommunicated by the Pope and after he died, his bones were burned and cast into the river.

d-This was the first Bible with chapter divisions.

6-William Tyndale's translation of the Bible.

a-Tyndale's Bible (A.D. 1525) was translated from the Greek and Hebrew.

b-Tyndal's Bible was more accurate than Wycliffe's translation.

c-Tyndale was persecuted by the Roman Catholic Church.

d-He fled to Hamburg, then to Cologne and Worms.

e-From Worms Tyndale printed and smuggled his Bible into England.

f-For translating the Bible into English, he was strangled and burned around Oct. 6, 1536 A.D. (by the Roman Catholic Church).

g-The Reformation was occurring and the RCC did not want the common people to know that they were not following the Bible.

7-The Roman Catholics forbade the translation of the Scriptures.

a-Rome and the Bible: Tracing the History of the Roman Catholic Church and its persecution of the Bible and of Bible Believers. (David Cloud, Fundamental Baptist Information Service, P.O. Box 610368, Port Huron, MI 48061)

b-This book documents Roman Catholic Persecution of those who translated the Bible.

8-Other early English Translations of the Bible

a-Coverdale's Bible (A.D. 1535) translated from Dutch and Latin.

b-Roger's Bible (A.D. 1537) this was a minor revision of Tyndale's translation.

c-The Great Bible (A.D. 1539) this was a compilation of Tyndale, Rogers, and Coverdale's translations. (It was called "great" because it was large in size.)

9-The Geneva Bible.

a-The Geneva Bible (translated by a committee of Protestants who had fled to Geneva A.D. 1560) it had Calvinistic notes.

b-This was the first English Bible with both chapter and verse divisions.

c-This was the first English Bible with *italics* for words that the translators inserted to clarify the meaning of the text.

10-Chapter and Verse Divisions

a-There are a number of instances where the Hebrew/Aramaic Old Testament has different divisions of the chapter and verses than the English translations.

b-For a complete list of these differences, go to the section immediately following the Hebrew/Chaldee Dictionary in *Strong's Exhaustive Concordance of the Bible*.

c-There were some divisions, of some passages, (due to a passage being an acrostic) in Ps. 119, Lam. 1, 2, 4 with 22 verses (each beginning with one of the 22 letters in the Hebrew alphabet). Lam. 3 has 66 verses that are grouped into groups of three (following an acrostic – with 22 divisions - each beginning with a letter of the Hebrew alphabet – in order).

11-Other English Translations of the Bible

a-The Bishop's Bible (A.D. 1568 authorized by the Church of England).

b-The Bishop's Bible was the second translation that was authorized by the Church of England.

c-The first translation authorized by the Church of England was The Great Bible.

12-The King James Version.

a-The King James Version (A.D. 1611) is also called "The Authorized Version."

b-The King James Version was the third version authorized by The Church of England.

c-The KJV was revised (language updated) in the late 18th Century (A.D. 1760 and 1769).

α-The first version printed was the Cambridge Edition (1760).

β-The second version printed was the Oxford Edition (1769). (This is the standard edition of most KJV Bibles.)

d-The KJV New Testament was translated from the 1550 Stephanus edition of the *Textus Receptus*. (Several different compiled Greek texts were referred to as “*Textus Receptus*.”)

e-Between 1611 and 1760 English spelling was standardized and several letters were added to the English alphabet and some were dropped from the alphabet. (These factors required a revision of the 1611 edition.)

13-The American Bible Union translation.

a-The American Bible Union New Testament (1864).

b-This translation was made by the Baptist Church.

c-They translated βαπτίζω as “immerse” and βαπτιστής as “immerser.” (This effectively removed the Baptist name from the Bible.)

d-They stopped printing this version.

14-The Anglo-American Revised Version (1885).

a-Anglo-American Revision (1881-1885) The English Revised Version was released in 1885.

b-This version is commonly called “The Revised Version.”

c-This is supposedly a revision of the KJV, but it is derived from a different Greek Text (the Westcott-Hort Text).

15-The American Standard Version Bible translation.

a-The American Standard Version (ASV) was released in 1901.

b-The ASV was derived from the Anglo-American Revision (commonly called “The Revised Version.”)

c-Some writers referred to the ASV as: “The Revised Version.”

d-The ASV is an excellent translation of the Westcott-Hort Greek text.

e-This is a different Greek text than the one from which the KJV was translated.

16-Other English Bible Translations.

a-The Revised Standard Version (1952) – RSV.

b-The New American Standard Version (1960) –NASB.

c-The New International Version (1973) – NIV.

d-The New King James Version (1979) – NKJB.

e-The English Standard Version (2001) – ESB - This version is a revision of the RSV.

f-Today’s New International Version (2002) – TNIV.

17-Roman Catholic Translations of the Bible.

a-The Roman Catholic Church persecuted (even killed) those who dared to translate the Scriptures into the language of the common people.

b-When they saw they were losing the battle, they began to translate the Scriptures themselves in the language of the common people. (This was called: “The Counter-Reformation” by the Roman Catholic Church.)

c-Douay-Rheims version (1582-1610).

α-The N. T. was translated at Rheims from the Latin Vulgate in 1582.

β-The O. T. was translated at Douai from the Latin Vulgate (1609-1610).

γ-The Douay-Rheims version contained footnotes that supported Roman Catholic doctrine.

d-Challoner-Rheims Version (1749 – 1777 [translated from Latin]).

e-The Confraternity Version (1941 [translated from Latin]).

f-The Jerusalem Bible (1966).

g-The New American Bible (1970-1983).

h-The New Jerusalem Bible (1985).

i-The CTS New Catholic Bible (2007).

18-Link to a more complete list of English translations:

<http://www.derose.net/steve/Bible/EnglishBibleTranslations.html>

C Important facts about the Bible. Lesson 19

1-The original text (Hebrew, Aramaic, and Greek) did not have chapter and verse divisions (except for chapter divisions in the books of Psalms and Lamentations).

a-Stephen Langton, an Archbishop of Canterbury (A. D. 1227) divided the Bible into chapters.

b-Robert Stephens (A. D. 1555) divided the Bible into verses.

c-Doctrinal points should never be made from the chapter and/or verse divisions.

d-One exception to this is the books of Psalms and Lamentations, which were originally divided into Chapters.

e-“Italics, in our Bibles, indicate that the word is lacking in the original text, and filled in to complete the sense.” (*Halley’s Bible Handbook*, p. 755)

α-When a verse has one or more italicized words in it, the reader should read the verse without the italicized word to see if the meaning is different without the word. If the meaning is different, leave the word out when you interpret the verse.

β-Some people incorrectly think that the words in italics were italicized for emphasis.

γ-There are no manuscripts where the writers of the Scriptures expressed emphasis by making the print bold, underlining text, etc.

δ-Emphasis was made, in the original text, by special words and/or by syntax.

ε-Dealing with words in italics.

κ-A comparison of the KJV and ASV in 1 Cor. 14:4.

1 Cor. 14:4 (KJV) He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

1 Cor. 14:4 (ASV) He that speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church.

i-Pentecostals make a doctrinal point on the word “*unknown*.”

ii-This is a fundamental error in Biblical hermeneutics (interpretation).

Ϸ-A comparison of the KJV and ASV in

John 3:34 (KJV) For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

John 3:34 (ASV) For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure.

i-Some preachers in the Lord's church, make a doctrinal point on the words "*unto him*."

ii-This is a fundamental error in Biblical hermeneutics (interpretation).

ζ-Some of the modern speech translations of the Bible do not use italicized words for words that the translators inserted into the text. The reader cannot know whether he is reading what the original says or what the translator has inserted.

η-Even the KJV and ASV insert the definite article (the word "the") without italicizing it. This affects the interpretation of these verses.

θ-Omission and insertion of the definite article in the KJV and ASV.

ϸ-Both the KJV and ASV omit the definite article when it is present in the Greek text (this makes interpretation of the Scriptures more difficult [cf. Rom. 10:17 and Gal. 3:25]).

Ϲ-What is "the faith?"

i-The expression "the faith" is a reference to "the gospel" or "the New Testament" (Gal. 1:22-24).

ii-The expression "the faith" is a reference to objective faith, not to subjective faith.

f-Marginal notes and center references were added by men.

g-Center column references were added by men.

h-Dates and even the names of authors of some of the books were added by men.

i-Most book titles, all chapter titles, and all paragraph breaks were added by men.

2-Problems in translating the Scriptures.

a-Which Greek/Hebrew/Aramaic text of the original is correct?

α-The Byzantine Text (The Majority Text or *The Textus Receptus*).

β-The compiled text (The UBS or The Nestle'-Aland texts).

γ-All modern speech translations (except the NKJB) are from the UBS text.

b-How is the text being translated to be rendered?

α-Interlinear

β-Formal equivalent

γ-Dynamic equivalent

δ-Paraphrase

3-Theories of Translation.

a-The formal equivalent translation: The ASV, KJV, etc. are formal equivalent translations into English.

α-Translation of the words, grammar, and syntax from the Hebrew, Aramaic, and Greek into a target language (English, Spanish, etc.). This is called the *formal equivalent* method of translation.

β-With this system of translation the translator views his role as one who tells the reader what the original (either the Aramaic, Hebrew, or Greek) says.

b-The dynamic equivalent translation: The NIV, TNIV, etc. are dynamic equivalent translations into English.

α-Translation of the thoughts from the Hebrew, Aramaic, and Greek into the target language (English, Spanish, etc.). This is called the *dynamic equivalent* method of translation.

β-With this system of translation the translator views his role as one who tells the reader what the original (Aramaic, Hebrew, or Greek) means.

c-There are translations that combine these two methods.

d-Inspiration and Translation Methodology.

α -The formal equivalent method is based upon the view that the inspiration of the Scriptures is both verbal and plenary. (This means that God chose the words from the writer's vocabulary.)

β -The dynamic equivalent method is based upon the view that the inspiration of the Scriptures is only in the thoughts. (This means that men chose the words.)

e-Comparisons of the NIV, the ESV, and the NKJV.

α -The first concern of the translators has been the accuracy of the translation and its fidelity to the thought of the biblical writer ... Because thought patterns and syntax differ from language to language, faithful communication of the meaning of the writers of the Bible demands frequent modifications in sentence structure and constant regard for the contextual meaning of words. (NIV Preface, p. viii)

β -To achieve clarity the translators sometimes supplied words not in the original texts but required by the context. If there was uncertainty about such material, it is enclosed in brackets. Also for the sake of clarity of style, nouns, including some proper nouns, are sometimes substituted for pronouns, and vice versa. And though the Hebrew writers often shifted back and forth between first, second and third personal pronouns without change of antecedent, this translation often makes them uniform, in accordance with English style and without the use of footnotes. (NIV Preface p. ix)

γ -“Therefore, all participating scholars have signed a document of subscription to the plenary and verbal inspiration of the original autographs of the Bible.” (NKJV, Preface, p. iv)

δ -The NKJV is more of a formal equivalent translation and the NIV is a dynamic equivalent translation.

ϵ -In contrast to the ESV, some Bible versions have followed a “thought-for-thought” rather than “word-for-word” translation philosophy, emphasizing “dynamic equivalence” rather than the “essentially literal” meaning of the original. A “thought-for-thought” translation is of necessity more inclined to reflect the interpretive opinions of the translator and the influences of contemporary culture. (ESV Preface)

C	P								I	O
O	A								N	R
M	R								T	I
M	A	E	N	N	N	N	K	A	E	G
E	P	T	I	R	A	K	J	S	R	I
N	H	R	V	S	S	J	V	V	L	N
T	R	V		V	B	V			I	A
A	A								N	L
R	S								E	
Y	E								A	
									R	

KJV & ASV Personal Pronouns

		Nominative	Objective	Genitive	Possessive
2nd per.	Sing. informal	Thou	Thee	Thee/Thine	Thine
2nd per.	Plural or formal sing.	Ye	You	Your	Yours

4-Early Modern English verbs.

a-3rd per. sing. pres. tense lost the “eth” endings and retained the “s” ending.

b-Plur. pres. forms retained the “eth” and “s” endings. (e.g. “doth” and “hath”).

c-The second person singular was marked in both the present and past tenses with *-st* or *-est*

d-http://en.wikipedia.org/wiki/Early_Modern_English

D Problems with translating the Scriptures.

1-First Problem: Which Greek text should be used in translation of the N. T.?

a-Should we use the Byzantine Text (Majority Text)?

b-Should we use the compiled text (UBS or Nestle’s-Aland).

2-Second Problem: What philosophy should be followed in translating?

a-Dynamic equivalent

b-Formal equivalent

3-Third Problem: (Relating to the format of the English text and miscellaneous aspects of the English text.)

a-Should we use special words for addressing deity?

b-Should we capitalize adjuncts that refer to deity?

c-Should we employ special words in prayer? (Thee, thou, thine, etc.)

d-How do you translate idiomatic expressions?

e-Some of these problems are discussed by: Fox, Vol. 2 (2005), Chapter 14.

E Other problems with translations.

1-Mistranslation problems

a-Some of the modern speech translations are “gender neutral.”

b-“Among the more programmatic changes in the TNIV are the removal of nearly all vocative “O”s and the elimination of most instances of the generic use of masculine nouns and pronouns.” (TNIV, Preface, p. A16)

2-False doctrines in translations

a-Some translations insert Calvinism into the text of the translation.

b-Some translations insert Wesleyanism into the text of the translation.

c-Some translations insert Pentecostalism into the text of the translation.

d-Some translations insert Premillennialism into the text of the translation.

e-Some translations insert loose restrictions on marriage-divorce-and remarriage into the text of the translation.

f-Some translations insert errors on the role of women into the text of the translation.

THE CANON OF THE SCRIPTURES

Introduction: There are a number of problems related to the canon of the Scriptures. How do we know what is in the canon of the Scriptures?

I What is the canon of the Scriptures? Lesson 20

A Lexical definitions.

1-Canon “ruler, rule, model, standard ... an authoritative list of books accepted as Holy Scripture.” (Merriam-Webster’s Collegiate Dictionary, 10th edition)

2-The Greek word κανών (pronounced *canōn*) “prop. a rod or straight piece of rounded wood to which any thing is fastened to keep it straight; used for various purposes ... a measuring rod, rule; a carpenter’s line or measuring tape.” (Thayer, p. 324).

B Definitions from usage in the Scriptures.

1-This word is found in 2 Cor. 10:13, 15, and 16 (translated province in the ASV [footnote ASV = limit Gr. measuring-rod]).

2-This word is also found in Gal. 6:16 and Phil. 3:16 (translated “rule”).

C Errors concerning the canon.

1-The first error is that the canon was established slowly over a period of time (taking perhaps several hundred years for the canon to be established).

2-The second error was that the canon was determined by a group of men who lived long after the age of miracles.

a-This is the doctrine taught by the Roman Catholic Church (except they claim that miracles have never ceased).

b-This is one of the basic arguments made by the Roman Catholic Church to prove that the R. C. Church speaks authoritatively. (If the R. C. Church established the canon, then the R. C. Church speaks authoritatively).

II How was the canon established?

A God granted miraculous gifts to enable the church to detect false prophets and false doctrine.

1-One of the gifts was “discerning of spirits” (1 Cor. 12:10, 14:29, 1 Jn. 4:1, etc.).

2-Prophets were commanded to use their gift to determine if a written document was Scripture (1 Cor. 14:37).

a-The church obeyed 1 Cor. 14:37 and accepted the 1 Corinthian epistle (2 Cor. 1:12-14).

b-If a prophet was commanded to determine if a document was Scripture then it was their duty to do this. If it was their duty then all the prophets established the canonicity of the Scriptures.

3-Logical argument proving that the canon was established by miraculous gifts. This argument is based upon the principle of *a fortiori*.

a-If the written Word of God is greater than the spoken Word of God, then what is true of the spoken Word of God is true of the written Word of God.

b-The written Word of God is greater than the spoken Word of God (1 Cor. 13:8-10).

c-Therefore what is true of the spoken Word of God is true of the written Word of God.

α-The spoken word of God was miraculously confirmed (1 Jn. 4:1 etc.)

β-Therefore, the written Word of God was miraculously confirmed.

B The apostles quoted Scripture and stated that it was Scripture.

1-Paul quoted Deut. 25:4, Mt. 10:9-10, and Lk. 10:7 in 1 Tim. 5:18.

2-Peter stated that the writings of Paul were Scripture (2 Pet. 3:15-16).

3-Since God does not do anything unnecessary it is evident that it was necessary to tell the church that these passages and books are Scripture.

C Sins related to the canon.

1-It is a sin to reject the canonicity of any part of the Scriptures (3 Jn. 1:9).

2-It is a sin to accept any false doctrine as Scripture (Gal. 1:6-9).

a-The first criterion is that the apostles must have preached the doctrine.

b-The second criterion is that the church must have received it.

3-A just God would naturally give sufficient evidence for people to know what was part of the canon in order to keep from sinning.

III How are we to determine the canon in our time?

A Prophets (spokesmen for God) provided a sign to prove they were God's spokesmen (prophets - Deut. 18:20-22).

1-The apostles and New Testament prophets confirmed what they spoke by miracles (Mk. 16:20).

2-Jesus was approved of God by the signs He performed (Acts 2:22).

3-Implications of miracles ending at or near the end of the first century A.D.

a-If miracles ended near the end of the first century, no book written since that time could be part of the canon.

b-This makes a study of the time of the end of miracles to be essential to understanding the truth on the canon of the Scriptures.

B A prophet (spokesman for God) never spoke or wrote anything that contradicted other Scripture (Deut. 13:1-5).

1-Even if the prophet gives a sign which comes to pass (Deut. 13:1-2), but he teaches something contrary to the Scriptures they already possess they were to reject him (Deut. 13:3).

2-The Scriptures cannot be broken (John 10:35).

3-The apostles quoted Old Testament Scripture and demonstrated that the gospel of Christ was fulfillment of those Scripture.

C Summary of what is required to place something into the canon.

1-The new book (writing etc.) must totally harmonize with other Scripture.

2-The new book (writing etc.) must be confirmed by supernatural evidence.

D Other factors to be considered.

1-If any writing contradicts a fact of nature, it is not Scripture.

2-If any writing contradicts a fact of history, it is not Scripture.

3-If any writing contradicts any Scripture, it is not Scripture.

4-If any writing contradicts itself, it is not Scripture.

E For a more thorough discussion of the canon, c.f. Fox, 2005, Appendix A.

IV How were the early copies of the New Testament disseminated? Lesson 21

A It was part of the work of the church to make copies of the Scriptures.

1-Jesus sent forth scribes (Mt. 23:34).

2-The apostles used scribes to copy their writings (Rom. 16:22 and 1 Pet. 5:12).

3-It is inconceivable that an inspired scribe would make a copyist error.

4-Baruch was Jeremiah's scribe (Jer. 36:1-4).

a-When Jehoiakim burned the scroll, Baruch made another copy (with additional information Jer. 36:32).

b-The word of God is indestructible (Isa. 40:6-8 [cf. Jas. 1:9-11 and 1 Pet. 1:24-25]).

B The churches made copies of the books of the New Testament.

1-The church copied portions of the Scriptures (Acts 15:23 and 30).

2-The church at Colossae made a copy for the church at Laodicea (Col. 4:16).

3-It was common practice for the churches to exchange their epistles (Col. 4:16, 2 Thess. 2:15, and 3:14).

4-The *a fortiori* principle demonstrates that God provided copies of the Scriptures to the church.

a-If God provided food for the birds (Mt. 6:25-34) then He will provide spiritual food for people (1 Pet. 2:1-3).

b-Surely John provided copies of the Book of Revelation to each of the seven churches of Asia (Rev. 1:4).

c-Surely Paul provided copies of the book of Galatians to each of the churches in Galatia (Gal. 1:2).

d-If the written word of God is superior to the spoken word of God and God provided miraculous confirmation of the spoken word (1 Jn. 4:1 etc.), then God provided miraculous confirmation of the written word.

5-Jesus sent forth scribes with the prophets (Mt. 23:34).

a-The word translated “send” “includes a reference to equipment, and suggests official or authoritative sending.” (Thayer, p. 499)

b-Jesus sent them with the equipment to accomplish their work. In this case He sent them as scribes.

c-It would not be God’s intent that there ever exist a corrupted copy of His word.

d-Therefore these scribes had the equipment to fulfill God’s intent (to produce perfect copies of the Scriptures).

C For a more thorough discussion of dissemination of the N. T., c.f. Fox, 2005, Appendix B.

Conclusion: God provided miraculous evidence of the canonicity of the written documents in His Word. In addition, God provided copies of the Scriptures by means of inspired scribes who made copies without any textual variants during the age of miracles.

DO WE HAVE ALL OF THE BOOKS WRITTEN BY INSPIRATION?

Introduction: Several religious groups claim that the Bible is incomplete and that new books have been written and are being written that should be part of the Scriptures. This is vital since our ability to determine the will of God is based upon our knowing that we have all of God's will.

I Is the Bible complete? Lesson 22

A Do we have all the books written during Bible times?

1-If not, the Word of God has passed away (Mk. 13:31).

2-The Hebrew word *sepher* which is translated "book" sometimes refers to a letter or a brief account. Gesenius defines this word as: "writing, ... the art of writing and reading, Isa. 29:11,12 ... whatever is written, used of a bill of sale, Jer. 32:12, ... of a charge or accusation, Job 31:35 ; of a bill of divorce, Deut. 24:1, 3 of a letter, 2 Sam. 11:14 ... a book, Ex. 17:14." (*Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures*, p. 594)

3-Consideration of some books alleged to be lost books:

a-The book of the covenant (Ex. 24:7).

α-This book refers to a collection of commandments and exhortations of the four preceding chapters.

β-It is already part of the Scriptures.

b-The book of the wars of the Lord (Num. 21:14).

α-This is probably an account of the victory over the Amalekites given to Joshua.

β-It was not intended to be a part of the canon of the Scriptures.

c-The book of Jasher (Josh. 10:13).

α-Some think that this refers to the book of Judges.

β-Josephus claims that it was an historical record kept of the nation. This would not need to be kept by inspiration. (Joseph. Ant. Jud. lib. v. c.2.).

γ-The word "jasher" means: "**1.** *straight, level, ... 2.* *right, pleasing: a. to God, ... that which is right, pleasing in the eyes of, agreeable to ... 3.* *straightforward, just, upright ... 4.* *... uprightness*" (BDBG, p. 449)

d-The sayings of Solomon (1 Kgs. 4:32-33).

α-There is no evidence that these were written down.

β-Some of these related to secular matters and are not important to man for his salvation. (He spoke these things to confirm that he was a prophet.)

γ-It is possible that these related to such matters as horticulture (how to prune trees, how to raise crops, etc. - this would give Israel physical blessings).

e-The Epistle to Corinth which was supposed to be lost (1 Cor. 5:9 & 2 Cor. 10:9-11).

α-This may refer to an epistle which he began to write but did not send. 1 Corinthians may be an expanded version of this epistle. This had occurred in one other instance (Jude 3).

β-This could be an example of the “epistolary aorist” in which Paul refers to the letter of 1 Corinthians.

γ-The reference in 2 Cor. 10:9-11 is easily explained.

i-His letters may refer to his writings to other churches which were circulated among the churches.

ii-It may refer to both 1 & 2 Corinthians.

iii-It may be a Greek idiom (epistolary aorist).

f-The Epistle to Laodicea (Col. 4:16).

α-Some have set forth that this is an epistle from Laodicea to Paul which would explain his answer. (The church at Corinth had written Paul a series of questions [1 Cor. 7:1].)

β-Some have asserted that this is an epistle that Paul wrote from Laodicea.

γ-There exists an epistle which goes by this name. It is undoubtedly spurious.

δ-Some assert that this refers to the epistle to the Ephesians. Paul may have written this to both Ephesus and Laodicea. It is possible that the church in Ephesus made copies for the other churches (including the church in Laodicea) which were to be copied for other churches by inspired scribes.

ε-Laodicea was destroyed by an earthquake in AD 60 or 61 which could account for copies of this epistle to that city not being widely disseminated.

ζ-The “epistle from Laodicea,” the word “from” is translated from “ἐκ” and might be referring to an epistle that Paul wrote while he was in Laodicea.

η-There are several Greek MSS that do not have the words “in Ephesus” (ἐν Ἐφέσῳ) in Eph. 1:1. (p⁴⁶, κ*, B*, 6, 1739, and Mcion)

B Have other books been inspired since the first century?

1-No other books have been able to pass the test of infallibility (Deut. 18:20-22).

a-They must agree with the other Scriptures (Deut. 13:1-4).

b-They must not have any internal errors.

2-The Scriptures reveal that miracles would cease in the first century (1 Cor. 13:9-10), therefore no new books are being written.

3-All truth was revealed during the lifetime of the apostles (John 16:12-14).

a-Therefore there is no new truth to be revealed in any time after the apostolic age.

b-Since all truth was revealed in New Testament times these books cannot be new truth. Therefore they are either:

α-Not truth and therefore should be rejected.

β-Or they are merely a restatement of the truths in the New Testament and are therefore unnecessary.

SHOULD OTHER BOOKS BE ADDED TO THE CANON?

Introduction: How do we know that other books should not be in the Bible? Lesson 23

I The Roman Catholics accept part of the Apocrypha why don't we?

A The writing of Scripture required that the writer be a prophet and that the book be confirmed by miracles.

1-If we demonstrate that miracles, including prophesying, ceased in the fourth century BC and did not begin again until the first century, then we cannot have new books added to the Scriptures between the fourth century B.C. and the first century A.D.

2-Since all of the books they accept (from the Apocrypha) were written between the fourth century B.C. and the first century A.D., they cannot be accepted as being canonical.

3-If the book were written by a scribe (writing for the author), then the scribe must have been miraculously guided.

4-If we demonstrate that miracles, including prophesying, ceased near the end of the first century A.D., then we cannot have new books added to the Scriptures after the first century A.D.

a-There is abundant evidence that miracles ceased near the end of the first century A.D. (cf. Fox, Vol. 1, 2003 and Fox, Vol. 2, 2005 for several arguments that miracles ceased near the end of the first century A.D.)

b-None of these books that are alleged to be inspired of God pass the tests of Deut. 13:1-4 and Deut. 18:20-22.

α-They must be confirmed by miracles.

β-They must harmonize with all other Scripture.

5-In addition, they must be inerrant.

B These books from the Apocrypha were:

1-Not accepted by the Jews at any time.

2-Not quoted by either Jesus, the apostles, or other New Testament writers.

3-Not officially accepted by the Roman Catholic Church until the Council of Trent (April 8, 1546).

C-The Apocrypha does not have internal evidences of inspiration.

1-The Apocrypha contradicts the Bible.

a-Wisdom of Solomon 11:17 contradicts Gen. 1:1, etc.

Wisdom of Solomon 11:17 For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears, or fierce lions.

b-Baruch 1:1-2 contradicts Jer. 52:12-13.

Baruch 1:1 And these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadiah, the son of Chelcias, wrote in Babylon, 2 In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

α-Baruch 1:1-2 has Baruch in Babylon at this time, but Jer. 52:12-13 has him in Egypt.

β-If the RCC accepts Jeremiah as being canonical, they cannot accept Baruch (because they contradict each other).

c-Wisdom of Solomon 8:19-20 contradicts Psa. 139:13-16 and Zech. 12:1, by teaching reincarnation (transmigration of the soul).

Wisdom of Solomon 8:19 For I was a witty child, and had a good spirit. 20 Yea rather, being good, I came into a body undefiled.

d-Judith 9:2-9 condones the murder of the men of Shechem, but Genesis 34 and 49:6-7 condemns it.

Judith 9:2-9 READ FROM THE APOCRYPHA

e-Tobit 6:1-17 employs sorcery to cast out demons.

Tobit 6:1-17 READ FROM THE APOCRYPHA

f-2 Maccabees 12:45 teaches that we can pray for the dead to be forgiven.

2 Maccabees 12:45 And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

g-2 Maccabees 14:41-43 praises one who committed suicide.

2 Macc. 14:41 Now when the multitude would have taken the tower and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword; 42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth: 43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them.

2-The Apocrypha has internal contradictions.

a-2 Maccabees 1:13-16 contradicts 2 Maccabees 9:19-29.

α -2 Macc. 1:13-16 has Antiochus (Epiphanes) being killed in Persia, at the temple of Nanen by priests of Nanea.

β -2 Macc. 9:19-29 has Antiochus (Epiphanes) dying in the mountains from a plague that God brought upon him.

γ -Other than these accounts there is no credible historical evidence of how he died.

b-Tobit 5:12 contradicts Tobit 12:15.

α -Tobit 5:12 has the angel Raphael (cf. Tobit 5:4) being the son of Ananias the great.

β -Tobit 12:15 has him being an angel, not a man.

γ -Angels neither marry nor are given in marriage (Mt. 22:30), therefore Tobit 5:12 contradicts Mt. 22:30.

3-The Apocrypha has factual errors.

a-Judith 1:1 and 2:4 have at least two factual errors.

Judith 1:1 In the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane.

Judith 2:4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was next unto him, and said unto him.

α -Holofernes was a Persian general, not a Babylonian.

β-Nebuchadnezzar ruled over the Babylonians in Babylon, not Ninevah (Assyria).

γ-Arpachshad was the son of Shem (Gen. 10:22).

b-1 Maccabees 1:6-7 contradicts historical accounts of the death of Alexander the Great.

c-1 Maccabees 8:16 contradicts historical accounts of the nature of the rule of Roman emperors.

d-The book Wisdom of Solomon (supposedly written by Solomon) has Israel in subjection to their enemies (Wisdom 15:14), but they were never under subjection during Solomon's reign (1 Chron. 22:9 & 1 Kgs. 4:24).

Wisdom 15:14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

4-Most of the books of the Apocrypha do not claim to be inspired of God.

a-In the prologue of Ecclesiasticus the author disclaims inspiration.

Ecclesiasticus (prologue) Wherefore let us intreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words, which we have laboured to interpret.

b-1 Maccabees 4:46, 9:27, and 14:41 confess that there was no prophet in Israel at the time the book was being written.

1 Maccabees 4:46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

1 Maccabees 9:27 So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them.

1 Maccabees 14:41 And that the Jews and priests were well pleased that Simnon should be their governor and high priest for ever, until there should arise a faithful prophet.

c-2 Maccabees 2:23 implicitly disclaims inspiration.

2 Maccabees 2:23 All these things, I say, being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

5-There is extra-biblical evidence that there were no miracles during this time frame.

a-Josephus claims that there were no prophets during this time frame (Josephus *Against Apion* I, 8).

“It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; ...”

b-Other Jewish writing claim that there were no prophets during this time frame (The Tosephta T Sat. 13:2, [Sotah 13:2]).

D Concluding points on the Apocrypha.

1-Even if these books were part of the Scriptures they would be part of the Old Testament which was taken out of the way (Col. 2:14).

2-If these books are proven not to be inspired, then the Roman Catholic Church is shown to be fallible. The following argument is offered as proof of their fallibility:

If the Roman Catholic Church accepts the 66 books we accept and the Apocrypha contradicts these 66 books; then the Apocrypha must not be inspired of God. If the Apocrypha is not inspired; then the Roman Catholic Church is fallible.

II The Mormons accept the Book of Mormon why don't we? Lesson 24

A-If we demonstrate that miracles, including prophesying, ceased in the first century then we cannot have new books added to the Scriptures.

1-The Mormons claim that some of their books were written before the New Testament.

Preface to Book of Mormon: “The period covered by Book of Mormon annals extends from B. C. 600 to A. D. 421.” Each book has footnotes with alleged dates.

2-These books were written in King James style English. (Supposedly translated by Joseph Smith from some “golden plates” in 1830.)

3-Some parts actually copy the KJV Bible (word for word), these parts are inspired of God.

B-The Book of Mormon does not have internal evidences of inspiration.

1-The Book of Mormon contradicts itself and other Mormon books.

a-One book says God is a spirit (Alma 22:9-11-Book of Mormon) another says God has flesh and bones (Doctrine and Covenants 130:22 abbreviated D & C).

Alma 22:9-11 And the king said: Is God that Great Spirit that brought our fathers out of the land of Jerusalem? 10. And Aaron said unto him: Yea, he is that Great Spirit, and he created all things both in heaven and in earth. Believest thou this? 11. And he said: Yea, I believe that the Great Spirit created all things, and I will believe thy words.

D & C 130:22 The Father has a body of flesh and bones as tangible as man's.

b-II Nephi 5:15 contradicts II Nephi 5:16.

II Nephi 5:15-16 And I did teach my people to build buildings, and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance. 16 And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not build of so many precious things; for they were not to be found upon the land, wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine.

c-Doctrine and Covenants 132:1-66 teaches polygamy (especially verse 4), but the Book of Mormon calls it wicked (Jacob 1:15 and 2:24).

Jacob 1:15 And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old desiring many wives and concubines, and also Solomon, his son.

Jacob 2:24 Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.

2-The Book of Mormon contradicts the Bible.

a-Seer greater than a prophet (yes-Mosiah 8:15 & no-1 Sam. 9:9).

Mosiah 8:15 And the king said that a seer is greater than a prophet.

b-When the disciples were first called Christians (Alma 46:13-14 & Acts 11:26).

Alma 46:13-14 And he fastened on his head-plate, and his breastplate, and his shields, and girded on him armor about his loins; and he took the pole, which had on the end thereof his rent coat, (and he called it the title of liberty) and he bowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren, so long as there should a band of Christians remain to possess the land-- 14 For thus were all the true believers of Christ, who belonged to the church of God, called by those who did not belong to the church. (73 BC-footnote)

c-The period of darkness at the death of Jesus (I Nephi 19:10 & Mt. 27:45).

I Nephi 19:10 And the God of our fathers, who were led out of Egypt, out of bondage, and also were preserved in the wilderness by him, yea, the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself, according to the words of the angel, as a man, to be lifted up, according to the words of Zenock, and to be crucified, according to the words of Neum, and to be buried in a sepulchre, according to the words of Zenos, which he spake concerning the three days of darkness, which should be a sign given of his death unto those who should inhabit the isles of the sea, more especially given unto those who are of the house of Israel.

d-The Lord's place of birth (Alma 7:10 & Mt. 2:1).

Alma 7:10 And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God.

e-Priests from tribe other than Levi? (yes-II Nephi 5:26 & no-Num. 3:10).

II Nephi 5:26 And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be priests and teachers over the land of my people.

3-The Book of Mormon contradicts the facts of nature.

a-The Book of Mormon teaches that dark skin is a curse (I Nephi 12:23 & II Nephi 5:21-22).

I Nephi 12:23 And it came to pass that I beheld, after they had dwindled in unbelief they became a dark, and loathsome, and a filthy people, full of idleness and all manner of abominations.

II Nephi 5:21-22 And he had caused the cursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto a flint; wherefore, as they were white, and exceeding fair and delightsome, that they might not be enticing, unto my people the Lord God did cause a skin of blackness to come upon them. 22 And thus saith the Lord God: I will cause that they shall be loathsome unto thy people save they shall repent of their iniquities.

b-The Book of Mormon teaches that they would get back their white skin and Caucasoid form when they repent (II Nephi 30:5-6).

II Nephi 30:5-6 And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. 6. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people.

4-The Book of Mormon has grammar errors (the original version was full of them).

a-I Nephi 6:2 says: For it sufficeth me to say that we are a descendant of Joseph.

b-II Nephi 33:4 says: And I know that the Lord God will consecrate my prayers for the gain of my people. And the words which I have written in weakness will be made strong unto them; for it persuadeth them to do good; it maketh known unto them of their fathers; and it speaketh of Jesus, and persuadeth them to believe in him, and to endure to the end, which is life eternal.

5-Some parts of the Book of Mormon actually deny inspiration (I Nephi 1:3, Ether 5:1, 12:23-24, 5:23-24; Jacob 1:2, Jacob 7:26, III Nephi 8:1-2, Mormon 8:12, and also the preface).

D Concluding points on the Book of Mormon.

1-Even if these books were part of the Scriptures most would be part of the Old Testament which was taken out of the way (Col. 2:14).

2-If these books are proven not to be inspired, then the Mormon Church is shown to be fallible. The following argument is offered as proof of their fallibility:

If the Mormon Church accepts the 66 books we accept and the Book of Mormon contradicts these 66 books; then the Book of Mormon must not be inspired of God. If the Book of Mormon is not inspired; then the Mormon Church is fallible.

3-Some of these books were allegedly written during times that miracles were not being worked. (cf. the dates given by Mormons for these books – below.)

a-The following argument proves that some parts of the Book of Mormon are not inspired of God:

If miracles ceased near the end of the first century A.D., then no books written after that time can be inspired of God.

Miracles ceased near the end of the first century A.D.

No books written after that time can be inspired of God.

This rules out: The Words of Mormon, The Book of Mormon, and The Book of Moroni are being inspired of God. (cf. the dates given by Mormons for these books – below.)

b-The following argument proves that some parts of the Book of Mormon are not inspired of God:

If miracles ceased in B.C. 400 (with Malachi) and did not begin again until the first century A.D., then no books written during this interval of time can be inspired of God.

Miracles ceased in B.C. 400 (with Malachi) and did not begin again until the first century A.D.

No books written during this interval of time can be inspired of God.

This rules out: The Book of Omni, The Book of Mosiah, The Book of Alma, The book of Helaman, and probably The Book of Ether. (cf. the dates given by Mormons for these books – below.)

c-Dates given by Mormons for these books:

- I Nephi – About B. C. 600
- II Nephi – Between B. C. 588 and 570
- Book of Jacob – B.C. 544
- Book of Enos – Between B.C. 544 and 421
- Book of Jarom – B.C. 420
- Book of Omni – B.C. 279
- The Words of Mormon – About A.D. 385
- Book of Mosiah – About B.C. 130
- Book of Alma – About B.C. 91
- Book of Helaman – B.C. 52
- III Nephi – B.C. 1 to A.D. 1
- IV Nephi – A.D. 36-60
- Book of Mormon – About A.D. 322
- Book of Ether – No date – probably about B.C. 130
- Book of Moroni – Between A.D. 400 and 421

III The Moslems accept the Koran why don't we? Lesson 25

A-If we demonstrate that miracles, including prophesying, ceased in the first century then we cannot have new books added to the Scriptures.

1-Since all of the Koran was written after the age of miracles it cannot be inspired of God (Mohammed was born in AD 570 and died in AD 632).

2-Any new revelation is condemned (Gal. 1:6-9).

a-Even if an angel were to deliver a different gospel, he is to be anathema.

b-The gospel that was preached by the apostles and accepted by the first century church is the standard by which every other thing taught (whether by word or by writing) is to be judged.

c-This applies both to Islam and Mormonism (and to other religious groups).

B-The Koran does not have internal evidences of inspiration.

1-The Koran contradicts the Bible.

a-The Koran denies the deity of Jesus.

α-Denies that Jesus is the Son of God (Surah 6:100, Surah 9:30, and Surah 4:171). *Cattle = Surah An'am, Repentance = Surah Al-Taubah*

Surah 6:100 Yet they regard the jinn as Allah's equals, thought He Himself created them, and in their ignorance ascribe to Him sons and daughters. Glory to Him! Exalted be He above all imputations! He is the Creator of the heavens and the earth. How should He have a son when He had no consort? He created all things and has knowledge of all things.

Surah 9:30 The Jews say Ezra is the son of Allah, while the Christian say the Messiah is the son of Allah. Such are their assertions, by which they imitate the infidels of old. Allah confound them! How perverse they are!

Surah 4:171 People of the Book, do not transgress the bounds of your religion. Speak nothing but the truth about Allah. The Messiah, Jesus the son of Mary, was no more than Allah's apostle and His Word which He conveyed to Mary: a spirit from Him. so believe in Allah and His apostles and do not say: 'Three.' Forbear, and it shall be better for you. Allah is but one God. Allah forbid that He should have a son!

β-The Bible teaches that Jesus is the Son of God (John 3:16 etc.).

b-The Koran denies the crucifixion of Jesus.

α-Denies that Jesus was crucified (Surah 4:154).

Surah 4:154 They denied the truth and uttered a monstrous falsehood against Mary. They declared: 'We have put to death the Messiah Jesus the son of Mary, the apostle of Allah.' they did not kill him, nor did they crucify him, but they thought they did.¹ (*footnote = Or, literally, he was made to resemble another for them.*)

β-The Bible teaches that Jesus was crucified (Mt. 27:32-36).

c-The Koran teaches error on the treatment of our enemies.

α-The Koran teaches that infidels are to be killed (Surah 9:4-5 and Surah 13:39).

Surah 9:4-5 Proclaim a woeful punishment to the unbelievers, except those idolaters who have honoured their treaties with you and aided none against you. with these keep faith, until their treaties have run their term. Allah loves the righteous. When the sacred months are over slay the idolaters wherever you find them. Arrest them, besiege them, and lie in ambush everywhere for them. If they repent and take to prayer and pay the alms-tax, let them go their way. Allah is forgiving and merciful.

Surah 13:39 Whether We let you witness the punishment with which We threaten them, or cause you to die before it is fulfilled, your mission is only to give warning: it is for Us to do the reckoning. Do they not see how We invade their land and shrink its borders? If Allah decrees a thing, none can reverse it. Swift is His reckoning.

β-The Bible teaches that we should love our enemies (Mt. 5:44 and Lk. 6:27-28).

2-The Koran contradicts itself.

a-The Scriptures were only revealed to two sects (Jews and Christians-Surah 6:143, 152, and 161).

Surah 6:143 We forbade the Jews all animals with undivided hoofs and the fat of sheep and oxen, except what is on their backs and intestines and what is mixed with their bones. such is the penalty with which We rewarded them for their misdeeds.

Surah 6:152 To Moses We gave the Scriptures, a perfect code for the righteous, with precepts about all things, and a guide and a blessing, so that his people might believe in the ultimate meeting with their Lord. And now We have revealed this Book with Our blessings. Observe it and keep from evil, so that you may find mercy and not say: 'The Scriptures were revealed only to two sects¹ (*footnote = Jews and Christians*) before us; we have no knowledge of what they read'; or: 'Had the Scriptures been revealed to us we would have been better guided than they.'

Surah 6:161 Say: 'My Lord has guided me to a straight path, to an upright religion, to the faith of saintly Abraham, who was no idolater.'

b-The Scriptures revealed to Noah, Job, and Ishmael (Surah 4:159). Since neither Noah, Job, nor Ishmael were Jews nor Christians this is a contradiction.

Surah 4:159 We have revealed Our will to you as We revealed it to Noah and to the prophets who came after him; as We revealed it to Abraham, Ishmael, Isaac, Jacob, and the tribes; to Jesus, Job, Jonah, Aaron, Solomon and David, to whom We gave the Psalms. Of some apostles We have already told you (how Allah spoke directly to Moses); but there are others of whom We have not yet spoken: apostles who brought good news to mankind and admonished them, so that they might have no plea against Allah after their coming.

3-The Koran contradicts the facts of nature.

a-It teaches that all plants have male and female parts (Surah 13:1).

Surah 13:1 It is He who spread out the earth and placed upon it rivers and immovable mountains. He gave all plants their male and female parts and drew the veil of night over the day. surely in these there are signs for thinking man.

b-Some plants, such as ferns, are asexual (they have no sexual parts).

IV A study of textual criticism (also called “lower criticism”). Lesson 26

A Why did God not preserve the autographs of the books of the Bible?

1-If God had preserved the autographs, some would have worshipped them.

a-This was a problem with the Children of Israel with the brazen serpent (2 Kgs. 18:4).

b-We see the Roman Catholic Church worshipping such things as:

α -The shroud of Turin (supposedly the burial cloth of Jesus). This shroud is almost certainly not the burial cloth of Jesus.

β -Splinters of the cross, the garments that Jesus wore, etc. (There was a book written about the Lord’s robe entitled: “The Robe.” This was made into a movie.)

γ -Men are spending much time, energy, and money searching for biblical relics (the Ark of Noah, the ark of the covenant, etc.).

δ -Look at how the Moslems and Jews have treated the tombs of Abraham and Muhammad (cf. Mt. 23:29 and Lk. 11:47).

2-If the autographs were preserved, it would have been possible for some dishonest person to take possession of an autograph and modify it to support his own doctrine.

a-How many evil men have tried to change the wording of the Bible?

α-Changed the wording by mistranslation.

β-Changed the wording by adding words when they preach from the Bible. (e.g. adding the word “only” to passages that teach that one is saved by faith.)

γ-Changed the wording by omitting words when they preach from the Bible.

b-If evil men have changed the wording of the Scriptures by mistranslation, how much more dangerous would these men be, if they came to possess the only copy of the autograph?

3-In order to preserve the autographs, it would have been necessary for God to miraculously keep the document from aging.

a-Certainly God is able to do this, but it would require an ongoing miracle.

b-The materials upon which the autographs were written were, for the most part, materials that are subject to decay.

4-Preservation of the text of the Scriptures.

a-God made the Jews stewards of the Scriptures (Acts 7:38 and Rom. 3:1-2).

b-We must love the truth in order to be saved (2 Thess. 2:10).

c-If we love the truth, we will do our best not to allow it to be corrupted.

B Why do we need to study textual criticism?

1-Many religions that are based upon claims of extra-biblical revelation attack the integrity of the Scriptures when they conflict with their books.

a-This is the claim of the RCC when some passages conflict with their doctrine (supposedly coming from God through the RCC).

α-The RCC claims parts of the New Testament were originally written in Aramaic. This supposedly gives them a way to escape some arguments against their doctrine from the Greek New Testament.

β-The claim that Peter is the rock upon which the church was built is supposedly supported, if the book of Matthew were originally written in Aramaic.

b-Moslems claim to believe the Bible, but whenever it conflicts with the Koran, they claim the text of the Bible has been corrupted.

c-Mormons claim to believe the Bible, but whenever it conflicts with Joseph Smith's writings, they claim the text of the Bible has been corrupted.

d-In fact, neither the Moslems nor the Mormons believe the Bible. They make this claim in order to cause the believer in the Bible to lower his defenses.

2-There are some textual variants that would change certain aspects of the Bible.

a-If a variant would change the doctrine of the church, it may have far-reaching effects.

b-Since the Bible is inspired in both a verbal and plenary manner, it is imperative that we know what the Scriptures actually say.

α-Key doctrinal points sometimes hinge either on the wording, the grammar, or the syntax of a passage.

β-For example, is Mk. 16:9-20 part of the original text of the book of Mark?

κ-Some translations imply that these verses should not be part of the text.

i-Some translations have a footnote that questions whether or not these verses should be included in the book of Mark (ASV and others).

ii-Some translations place these verses in brackets with notes that question whether or not these verses should be included in the book of Mark (NASB, ESV, NRSV, NIV, etc.).

ς-These verses are included in the text of some translations without any comment (KJV, NKJV, and American Bible Union).

i-This passage is a good "test case" for one's techniques for determining the text of the New Testament.

ii-The Majority Text view accepts these verses, the Eclectic Text view must reject these verses.

γ-Other passages that are brought into question are: Jn. 7:53-8:11 (*Pericope Adulterae*), Acts 8:37, 1 Jn. 5:7, etc.

δ-The NIV and ASV omit the following verses: Mt. 17:21, 18:11, 23:14, Mk. 7:16, 9:44, 46, 11:26, 15:28, Lk. 17:36, 23:17, Jn. 5:3-4, Acts 8:37, 15:34, 24:6p-7, 28:29, and Rom. 16:24. (These verses are in footnotes.)

ε-Some of the other translations (RSV etc.) omit the verses the NIV and ASV omit and some other verses.

κ-The removal of these verses (and other changes in the text) are not trivial matters, but without these verses we can still learn how to be saved. Therefore the skeptic has no case against the Scriptures.

ϒ-Modifying the word of God is a sin (Pro. 30:6 and Rev. 22:18-19).

c-How skeptics have used textual variants to weaken the faith of some. Lesson 27

α-Skeptics have claimed there are thousands of textual errors in the Bible. (In actuality there are thousands of textual variants in the Bible.)

κ-Just because there are variants in the MSS, does not mean that our Greek text has thousands of errors.

i-Suppose that we have 500 MSS for a certain book of the New Testament and 499 of them agree in their wording of a particular verse.

ii-The fact that one MS disagrees (has a variant reading) with the other 499 does not mean that our compiled text has an error.

iii-A variant does not necessarily mean that our text has errors, if we have a sound system of determining which variant is the true text.

ϒ-Most of the variants are inconsequential in knowing the will of God for our salvation.

i-Some manuscripts read: "Jesus Christ" and other manuscripts read: "Christ Jesus" (Rom. 6:23 etc.). (This is an almost inconsequential variant. This is only a change in emphasis since word order is a matter of emphasis in Greek.)

ii-One text reads "Christ Jesus" and another text reads "Christ" (Acts 24:24). (This is an inconsequential variant.)

iii-Some manuscripts have variant spellings. In fact, some experts claim that about 75% of variants are spelling and other inconsequential variants. Most spelling variants are related to the dropping of a moveable v (*nu*). This would be like having the expression: “He ate an apple” changed to read: “He ate a apple.” (This is an inconsequential variant.)

iv-Some MSS omit Mk. 9:44 and 46, but these verses are identical to Mk. 9:48. (The words that are omitted are found elsewhere in the text of the Bible. Therefore there is nothing added [assuming {for the sake of argument} that these words do not belong in the Bible] to the text that constitutes a consequential change of the Bible.)

v-Some changes are from the plural to the singular. This occurred in Rev. 18:24 (ἀἶμα was substituted for αἶματᾶ). The plural αἶματᾶ¹ stresses the blood of each individual prophet, whereas the singular ἀἶμα stresses the collective nature of the prophets. (This variant is of minor consequence in that it is only a change of emphasis.)

vi-Some variants are the result of the substitution of a synonym for a word in the original text. This occurred in Jn. 4:1 where the word “Jesus” is substituted for the word “Lord.” (This variant is of a very minor consequence.)

vii-Some experts claim that about 24% of textual variants are from word order and synonyms.

vii-If 75% of the variants are spelling and other inconsequential variants and 24% are word order and synonyms, then we have 1% that are of any consequence to understanding the message of the Scriptures.

β-The skeptic (agnostic) Bart D. Ehrman has written extensively about passages that do not belong in the Bible. Ehrman (probably correctly) claims that there are about 400,000 textual variants in the New Testament. Ehrman, Bart (2005) *Misquoting Jesus: The Story Behind Who Changed the Bible and Why*.

κ-Let us assume that Ehrman is correct that there are 400,000 variants in the Greek text of the New Testament.

i-If only 1% of these variants are of any consequence, then we have 4,000 variants that are of any consequence.

¹ This Majority Text reading is also supported by: 046c, 051,1006, 1841, 2030, and 2344.

ii-We have already discussed (2-b-γ and δ above) many of these variants that are of consequence.

ϒ-There are none of these variants that would force us to give up any doctrine of the Scriptures. (i.e. the doctrine given up by omitting these verses is taught in other passages of Scripture.)

C How did textual variants get into the text of the Scriptures?

1-Scrabal methods of copying the Scriptures.

a-Some copies were made in a scriptorium (where one scribe read the text and several other scribes sat at desks and made copies of what was read to them).

b-Some copies were made by a single scribe (reading a manuscript and making a copy).

c-Both of these methods have their own set of particular problems.

α-Reading errors for both methods and hearing errors with the Scriptorium. (The variant in Lk. 10:19 probably came from a hearing error.)

κ-ἀδικήσει was substituted for ἀδικήση (The diphthong ει is pronounced almost like the vowel η.)

i-ἀδικήση is 3rd per. sing. aor. 1 subj. act. of ἀδικέω

ii-ἀδικήσει is 3rd per. sing. fut. ind. act. of ἀδικέω

ϒ-This amounts to a change from the aorist subjunctive to the future indicative. (Since the aorist derives its time from the context [in the subjunctive mood], there is almost no change in the meaning.)

β-More hearing-reading errors (1 Cor. 9:16).

κ-εὐαγγελίζομαι is substituted for εὐαγγελίζωμαι - the short “ο” omicron ο is substituted for the long “ο” omega ω.

i-εὐαγγελίζωμαι is 1st per. sing. pres. subj. mid. of εὐαγγελίζω

ii-εὐαγγελίζομαι is 1st per. sing. pres. ind. mid. of εὐαγγελίζω

ϒ-The only difference here is in the change in mood from the subjunctive to the indicative. (Since the present tense derives its time from the context [in the subjunctive mood], there is almost no change in the meaning.)

γ-More reading-hearing errors (Gal. 2:14).

κ-The Greek particle οὐκ was changed to οὐχί in some MSS.

i-οὐ “οὐ is the particle used in *summary negation*. It is the stronger of the two negatives, and ‘the proper negative for the statement of a downright fact’ ... οὐ denies the reality of an alleged fact. It is the clear-cut point-blank negative, objective, final” (Dana and Mantey, p. 264)

ii-οὐχί “i. q. οὐ, *not*, but stronger (cf. νυνί ad init.); **a.** in simple negative sentences, *by no means, not at all*, ... **b.** in a question, Lat. *nonne?* (asking what no one denies to be true) ...” (Thayer, p. 469)

Ϛ-Both οὐ and οὐχί mean “no” or “not,” οὐχί is just a little bit stronger form of “no.” The difference in meaning is almost imperceptible.

δ-There is an obvious reading error in Rom. 6:5.

κ-The word ἄμα was substituted for ἀλλά in this verse in F, G, and latt.

Ϛ-In the uncial writing, it is evident how the reader misread this word.

i-In uncial (the original writing of the N.T.) it is ΑΛΛΑ

ii-In uncial the scribe wrote: ΑΜΑ, note how close this is to ΑΛΛΑ.

ε-The speed of reading for the scriptorium could cause problems if one or more of the scribes could not write as rapidly as the reader was reading.
Lesson 28

κ-This could bring about the omission of words or transposition of words.

Ϛ-The act of trying to remember what the reader read while writing something else could confuse words.

λ-These problems would be compounded, if the scribe were not proficient in Greek.

2-Some errors were unintentional.

a-Most spelling errors were probably unintentional.

b-Copyists in a scriptorium would sometimes not hear clearly the word spoken by the reader.

c-A copyist might skip a line (omit the line because two lines had a similar ending) as he goes from the original to his copy and takes his eyes off the original. (*homeoteleuton*)

d-A copyist might skip a line (omit a line or lines because the two lines had a similar beginning) as he goes from the original to his copy and takes his eyes off the original. (*homeoarchy*)

e-A copyist might duplicate a word or even several words as he goes from the original to his copy and takes his eyes off the original and uses his memory. (*dittography*)

f-A copyist might transpose words, letters, or phrases. (*metathesis*)

3-Some errors were intentional (John Burgon set forth two main sources of intentional errors).

a-There was a deliberate modification of the New Testament text by certain ones who were teaching false doctrine.

α-Their purpose was to support their false doctrine.

β-This occurred in the 2nd century.

γ-It appears that when Constantine ordered fifty copies of the Scriptures (A.D. 332), he had adopted the doctrines of some who were teaching error. (He wanted the text modified to support his error.)

b-The second was called “conjectural emendation.”

α-The text was altered to make it conform to the theological thinking of the one emending the text.

β-Origen discussed these matters and Burgon documents his claims from quotes of some of the “church fathers.” (cf. Burgon)

γ-Kilpatrick wrote: “This means that the great majority of deliberate changes in the text were made at a time when our knowledge of the history of the text is slight or non-existent, namely in the latter part of the first century and in the second century A.D.” (p. 276)

Kilpatrick, G. D. “Some thoughts on modern textual criticism and the synoptic gospels.” *Novum Testamentum*, Vol. XIX. fasc. 4, 1977.

δ-Kilpatrick wrote: “Tatian is the last author to make deliberate changes in the text of whom we have explicit information. Between Tatian and Origen Christian opinion had so changed that it was no longer possible to make changes in the text whether they were harmless or not.” (p. 130)

Kilpatrick, G. D. “Atticism and the Text of the Greek New Testament.” *Neutestamentliche Aufsätze*, e.d by J. Blinzler, O. Kuss, and F. Mussner (Regensburg Verlag Friedrich Pustet, 1963)

ε-The introduction to the Nestle-Aland text (26th ed.) implicitly admits to conjectural emendation:

Decisions must be made one by one, instance by instance. This method has been characterized as eclecticism, but wrongly so. After carefully establishing the variety of readings offered in a passage and the possibilities of their interpretation, it must always then be determined afresh on the basis of external and internal criteria which of these readings (and frequently they are quite numerous) is the original, from which the others may be regarded as derivative. (p. 43*)

c-Sometimes marginal notes were added to the text (apparently because the scribe thought the original scribe had left out some of the text and had put it into the margin). Souter (pp. 102-103) claims that this occurred in Lk. 19:37.

α-Souter claims the original text read *περί πάντων ὧν εἶδον λέγοντες*

κ-Souter claims that a scribe copied the word *δυνάμεων* from the marginal note to explain the indefinite ὧν.

ς-Souter then claims the original *πάντων* was altered to *πασῶν* to correct the grammar error caused by putting the marginal note into the text.

i-There is very little MSS evidence to support Souter’s claim (B, D, 579, r¹, and some of the Syriac MSS).

ii-Souter probably holds to this view because he deemed the *Vaticanus* (B) to be a superior manuscript.

β-There are several words (apparently from a marginal note) that were added to 181 pc in 2 Tim. 4:19.

γ-Souter wrote: “This type of error is not nearly so frequent as was at one time supposed. It is an easy expedient in a difficult passage for an editor to suppose such an insertion.” (p. 104)

d-Sometimes words are divided improperly.

α-Remember that the original text did not have any space between the words.

β-A good English example of this is the sentence:

κ-“Have you seen *abundance* on the table?”

ς-This could easily (by improper word division) be changed to read:
“Have you seen *a bun dance* on the table?”

γ-This error was committed, in 1 Tim. 3:16, by the scribe copying Codex D* and 1175.

κ-The correct reading of: ὁμολογουμένως was changed to ὁμολογοῦμεν ὧς.

ς-Souter wrote: “and in 2 Tim. 2:17 some take γάγγραινα as γάγγρα ἴνα.” (p. 103).

e-Sometimes words are omitted and the eclectic textual critics deem the shortest text to be the best text.

α-The word εἰκῆ translated: *without cause*, is omitted in the eclectic texts in Mt. 5:22.

β-The reading of the Majority Text is supported by: κ², D, K, L, W, Γ, Δ, Θ, f^{1,13}, 33, 565, 579, 700, 892, 1241, 1424, most of the Old Latin MSS, all the Syriac MSS, all the Coptic MSS, the Latin translation of Irenaeus (A. D. 395), several MSS of Origen (A. D. 254), Cyprian (A. D. 258), and Cyril of Alexandria (A. D. 444).

γ-The word εἰκῆ is omitted by: p⁶⁴, κ*, B, the Old Latin MS aur, most of the Vulgate MSS, one MS of Origen (A. D. 254), some MSS of Jerome (A. D. 420).

f-Sometimes syllables, words, or lines were repeated by the scribe.

α-We have an example of this error in Codex B (*Vaticanus*) in Acts 19:34.

β-Souter wrote: “Not so common, but still not infrequent, is the wrong repetition of a syllable, word, or line.” (p. 104)

Acts 19:34 (Majority Text)

ἐπιγνόντες δὲ ὅτι Ἰουδαίος ἐστὶν φωνὴ ἐγένετο μία ἐκ πάντων ὡς ἐπὶ ὥρας δύο κραζόντων μεγάλη ἢ ἄρτεμις ἐφεσίων

Acts 19:34 (Codex B)

ἐπιγνόντες δὲ ὅτι Ἰουδαίος ἐστὶν φωνὴ ἐγένετο μία ἐκ πάντων ὡσεὶ ἐπὶ ὥρας δύο κραζόντων μεγάλη ἢ ἄρτεμις ἐφεσίων

γ-How does this variant affect the meaning of Acts 19:34? (Note the definitions of the two words.)

ὡς “an adverbial form of the relative pronoun ὅς, ἣ, ὅ which is used in comparison, *as, like as, even as, according as, in the manner as, etc.*” (Thayer, p. 680)

ὡσεὶ “(ὡς and εἰ ...), adv. fr. Hom. down, prop. *as if*, i.e. **a.** *as it were {had been}, as thought, as, like as, like ...* **b.** *about, nearly ...*” (Thayer, p. 682)

κ-The meaning of ὡς and ὡσεὶ overlap to a great extent.

i-Note that ὡσεὶ is derived from ὡς.

ii-ὡς means “as” and ὡσεὶ means “as if.”

Ϛ-The difference in the meaning of these two words are insignificant.

λ-In the KJV these two words are frequently translated the same way.

V An overview of textual criticism of the Greek New Testament. Lesson 29

A Some categorize the MSS into four families.

1-The Byzantine family (more than 80% of the MSS are in this family, this is why it is also called the Majority Text; it is also called the Syrian Text or Eastern Text).

a-This is primarily from the Eastern Mediterranean region (the Greek speaking region).

b-The readings of this family are quite uniform (there are not many variations).

c-Several ancient versions follow the Majority Text.

d-Quotes from some of the church fathers follow the Majority Text.

e-Some writers seemed to use the designation “koine group” for the Majority text.

2-The Alexandrian family (between 5% and 10% of the MSS are in this family).

a-There are a large number of variations in the readings among this family.

b-These MSS tend to be older than the Majority Text.

c-These MSS tend to subtract from the text.

d-The false doctrine of Arianism originated in Alexandria.

α-Some of the textual modifications conform to Arianism.

β-This probably explains some of the corruptions of the Alexandrian family of MSS.

3-The Western family (about 5% of the MSS are in this family).

a-There are a large number of variations in the readings among this family.

b-These MSS are supported by some of the versions and some church fathers.

c-These MSS tend to add to the text.

4-The Caesarean family (from Caesarea). This family has less than 5% of the MSS.

a-This family supposedly contains mixed readings from the other families.

b-Some authorities deny that this is a family of MSS.

5-Stemmatics is a system of placing N. T. Greek MSS into “stemma” (family trees).

a-Since intermediate copies of the various MSS have been lost, we cannot construct very many “strict” family trees of MSS.

b-Most of the family trees are theoretical (in the mind of the textual critic).

B Schools of thought in textual criticism.

1-The Majority Witness School.

a-Claims the Majority Text is the true text.

b-A minority of “scholars” are in this school.

c-This is the text underlying the KJV and NKJV translations.

α -The KJV text was the *Textus Receptus*

β -The *Textus Receptus* was mostly in agreement with the Majority Text.

γ -Daniel Wallace claims there are about 1,800 variants between the *Textus Receptus* and the Majority Text.

δ -Since only 1% of all variants are significant we have 18 significant variants between the Majority Text and *Textus Receptus*.

2-The Neutral-text School.

a-Claims the Alexandrian family is the true text (the neutral text).

b-When the papyri agree with the major uncials, they deem this to be the correct text.

c-Westcott and Hort followed this view. Nestle wrote: “Similarly the idea of a ‘Neutral text’ has been retired. Neither Codex Vaticanus nor Codex Sinaiticus (nor even p⁷⁵ of two hundred years earlier) can provide a guideline we can normally depend on for determining the text. The age of Westcott-Hort and of Tischendorf is definitely over!” (26th ed., p. 43*)

3-The Eclectic School.

a-They claim that no one family predominates, but in fact, they treat the Alexandrian as being superior to the other families.

b-This is the school of textual criticism that predominates in 21st century textual criticism.

c-They employ “conjectural emendations” to determine the text.

α-This means that their theological bias determines the text.

β-If the reading agrees with their doctrine, they follow the reading.

γ-If the reading does not agree with their doctrine, they look for MSS that agree with their doctrine and those MSS become “the correct text.”

C Some canons of textual criticism.

1-Some Nestle-Aland canons (*Text of the New Testament*, Aland & Aland, pp. 275-276):

a-“There is truth in the maxim: *lectio difficilior lectio potior* (‘the more difficult reading is the more probable reading’).”

b-“The venerable maxim *lectio brevior lectio potior* (‘the shorter reading is the more probable reading’) is certainly right in many instances.”

2-Some Bruce Metzger canons (*The Text of the New Testament*, pp. 209-210.)

a-In general the more difficult reading is to be preferred.

α-This canon is based upon the assumption that a scribe would modify the text in order to “smooth out the readings.”

⊗-If a scribe had what he deemed to be the “Very word of God” and he revered the word of God, he would not modify it in any manner.

⊃-One would only try to “smooth out” readings, if he thought the MS might be corrupt, unless he were dishonest.

β-There is no proof offered for this canon, it is pure assumption.

b-In general the shorter reading is to be preferred.

α-This canon is based upon the assumption that a scribe would be more likely to add to the text than to subtract from the text.

⊗-If a scribe had what he deemed to be the “Very word of God” and he revered the word of God, he would not modify it in any manner.

⊃-Adding to the text is more difficult than deleting from the text.

β-There is no proof offered for this canon, it is pure assumption.

γ-Most of the modification of the text was done before A.D. 200 and was done to change the doctrine taught in the New Testament.

⊗-It is much simpler to delete a verse to change what is being taught than to add a verse.

i-I heard a preacher say that he was studying with a woman and when they got to baptism, she said: “My Bible does not say to ‘repent and be baptized for remission of sins.’” The preacher replied, “let me see your Bible” (intending to show her Acts 2:38) and she had cut out Acts 2:38 from her Bible.

ii-Adding either a sentence or a word requires more thought than deleting material.

⊃-Those who make this claim do not give any proof that it is true and this is one key reason they reject the Majority Text.

δ-This rule is why the NRSV reads differently (in Mt. 27:16) than other translations.

Mt. 27:16 (NRSV) At that time they had a notorious prisoner, called Jesus Barabbas.

Mt. 27:16 (ASV) And they had then a notable prisoner, called Barabbas.

κ-The more difficult reading is Ἰησοῦν Βαραββᾶν (Nestle's 27th ed.).

i-The Majority Text (and most modern translations) has βαρραββᾶν

ii-Having the name "Jesus" attached to Barabbas was supposedly something that a scribe would omit.

ς-The reading of the Majority text is supported by: κ, A, B, D, K, L, W, Γ, Δ, 33, 064, 0135, 0250, 565, 579, 700^c, 892, 1241, 1424, f^{l3}, latt, sy^{p-h}, co, and Or^{mss}.

i-The reading of the Majority text is supported by several supposedly good MSS (κ, A, B, all the Latin MSS, most of the Syriac MSS, and the Coptic MSS and several MSS of Origen [A.D. 254]).

ii-The Majority text is supported by many of the Alexandrian family MSS.

iii-Clearly the editors of the NA-28 chose a reading that is not supported by very many MSS: (Θ, f^l, 700^{*}, l, 844, and sy^s).

c-Intrinsic Probabilities depend upon considerations of what the author was more likely to have written, taking into account: ... the priority of the Gospel according to Mark.

α-This canon is based upon the flawed system of "higher criticism" that claims the book of Mark was the source for Matthew and Luke.

κ-If Mark is the source of Matthew, then Matthew was written after Mark.

i-Any textual variant that left out something (in Mark) that was in Matthew's account must be an interpolation (if it were in some MSS).

ii-Since the words of Mk. 11:26 are left out of some MSS, but are in Mt. 6:15, 18:35, and Lk. 11:4, they must be an interpolation.

ς-If Matthew, Mark, and Luke were given by revelation of God, then they would agree without having the same words.

β -Metzger presumes (with the other matters under this heading) to know what the Lord “would have said” in any given situation.

D A logical evaluation of two of the N-A and Metzger rules of textual criticism.
Lesson 30

1-The textual canon: “The more difficult reading is the more probable reading” has logical problems.

a-Are they saying: “All of the more difficult readings?” or “Some of the more difficult readings?” or “None of the more difficult readings?”

α -These three options exhaust all of the logical possibilities.

β -In practice they do not opt for “all of the more difficult readings are the more probable readings” all of the time.

γ -They most certainly are not saying that “none of the more difficult readings are the more probable reading.”

δ -By the process of elimination, we conclude that they are logically saying: “Some of the more difficult readings are more probable reading ...”

b-The premise: “Some of the difficult readings are more probable readings ...” contradicts the premise: “No difficult readings are more probable reading ...” (Square of opposition)

α -They deny the premise: “All difficult readings are more probable readings.”

β -From the Square of Opposition chart we draw the conclusion: “Some difficult readings are and some difficult readings are not more probable ...”

γ -Because of this conclusion, this rule tells us absolutely nothing!

δ -This rule is probably nothing more than a smoke screen to conceal their actions of “choosing what fits their fancy.”

c-Logically, the expression “more probable” means “more than 50% probability. (How do they know that it is “more probable?”)

2-The textual canon: “The shorter reading is the more probable reading” has logical problems.

a-Are they saying: “All of the shorter readings?” or “Some of the shorter readings?” or “None of the shorter readings?”

α-These three options exhaust all of the logical possibilities.

β-In practice they do not opt for “all of the shorter readings” all of the time.

κ-Certainly homoeoteleuton would give a shorter text.

i-Lk. 12:18 (κ and D) omit some words, probably from homoeoteleuton.

ii-Lk. 24:53 (κ and B) omit some words, probably from homoeoteleuton.

ς-In addition, line omission would give a shorter text. (κ and B) omit a line in 1 Tim. 6:5.

γ-They most certainly are not saying that “none of the shorter readings are the more probable reading.”

δ-By the process of elimination, we conclude that they are logically saying: “Some of the shorter readings are more probable reading ...”

b-The premise: “Some of the shorter readings are more probable readings ...” linked with a denial of the premise: “All of the shorter readings are more probable readings” implies that “Some of the shorter readings are not more probable reading ...” (Square of opposition)

α-This leaves us with the conclusion: “Some of the shorter readings are and some of the shorter readings are not more probable ...”

β-Because of this conclusion, this rule tells us absolutely nothing!

γ-This rule is probably nothing more than a smoke screen to conceal their actions of “choosing what fits their fancy.”

c-Logically, the expression “more probable” means “more than 50% probability. (How do they know that it is “more probable?”)

E A consideration of two additional canons of textual criticism.

1-“Community of error is then the sole ground of relationship, and the greater that community the closer the relationship.” (Souter, p. 105)

a-This canon (rule) neglects the fact that, if one were copying from the autograph and he copied accurately; the two MSS would agree, but would not have errors.

b-There is one situation when we would not look for “community of error” (when we have the autographs).

c-If Fox’s claim that the early church made many exact copies of the books of the New Testament is correct, then we would have “a community of agreement” that was a ground for relationship.

2-Unsound reasoning is applied to Colwell’s rule and some unwarranted conclusions are drawn.

Definite predicate nouns which precede the verb usually lack the article ... a predicate nominative which precedes the verb cannot be translated as an indefinite or a ‘qualitative’ noun solely because of the absence of the article; if the context suggests that the predicate is definite, it should be translated as a definite noun ...” (Colwell, p. 20)

a-Colwell “is frequently regarded as the father of modern American NT textual criticism.” (D. Wallace, p. 260)

b-Basically, if two different manuscripts exist where one has the article and the other does not, the textual critic will reject the one with an article with the predicate nominative that he deems to be definite.

b-Logical conclusion derived from Greek grammar-syntax.

First Premise: If a noun is articular, then the noun is definite. (This premise is true)
By transposition: If a noun is not definite, then it is not articular.

c-From this premise some have committed the fallacy of “affirming the consequent” in drawing the following conclusion:

Unsound Premise: If the noun is definite, then the noun is articular.

α-This is a common mistake made by elementary Greek students.

β -“It is not necessary for a noun to have the article in order for it to be definite. But conversely, a noun *cannot* be *indefinite* when it has the article. Thus is *may* be definite without the article, and it *must* be definite with the article.” (Wallace, p. 243)

d-Some have reasoned:

First Premise: If a definite predicate nominative precedes the verb, then the predicate nominative is anarthrous.

They have reasoned that if a definite predicate nominative has the article, it must be a corrupted text. (Assumption: “All definite predicate nominatives are anarthrous.”)

e-What is Colwell saying?

α -“Definite predicate nouns which precede the verb usually lack the article ...”

β -Logically, the word “usually” means “more than 50% of the time.”

γ -The word “usually” does not mean “all the time.”

δ -The word “usually” does not mean “none of the time.”

ϵ -The word “usually” means “some of the time.”

ζ -From the “square of opposition chart” we learn that this implies that some of the time the definite predicate nominative is articular.

η -This is discussed in Fox (2005, pp. 507-508).

f-Colwell’s Rule is useless in textual criticism.

α -From the “square of opposition chart” it is obvious that no logical conclusion can be derived from Colwell’s Rule.

β -Since one cannot logically draw a sound conclusion from Colwell’s rule, it is useless in textual criticism.

g-Colwell’s Rule is based upon subjectivism.

α -“... if the context suggests that the predicate is definite, it should be translated as a definite noun ...” (Colwell, p. 20)

β -The determination of the context is usually subjective in nature.

γ-This makes the application of Colwell's Rule to be subjective.

h-Four of the basic rules of textual criticism have been shown to be irrational. Therefore we need to reject all systems of textual criticism based upon any or all of these rules.

F A consideration of the eclectic system of textual criticism. Lesson 31

1-Eclectic: "selecting what appears to be best in various doctrines, methods, or styles" (Merriam-Webster's Collegiate Dictionary, 10th ed.)

a-The problem with this is in determining "what appears to be best" and by what standard one determines what is best.

b-It practice, the textual critic has no real limitations on his choices other than his own thoughts (biases).

c-"Thoroughgoing eclecticism is the method followed by the textual critic who pays far more attention to internal and contextual considerations than to questions of date and families of manuscripts." (Flatt, Dowell. *Restoration Quarterly*, Vol. 18 #2, p. 102)

d-Other names given to eclecticism in textual criticism are: rational criticism and impartial criticism. (Note that these names that give to their system imply that other systems are irrational and partial.)

e-Eclecticism in textual criticism was first advocated by C. H. Turner, then later it was championed by G. D. Kilpatrick and J. K. Elliott.

2-How eclecticism operates.

a-Colwell wrote: "The editor chooses that reading which commends to him as fitting the context, whether in style, or contextual reference. Such an editor relegates the manuscripts to the role of supplier of readings." (Colwell, Earnest C. "Hort Redivivus: A plea and a program," *Studies in Methodology in Textual Criticism of the New Testament*, Vol. IX of *New Testament Tools and Studies*, ed. by Bruce M. Metzger (Leiden, E.J. Brill, 1969, p. 154).

b-Metzger wrote: "... but that the critic is concerned primarily with finding plausible reasons based on internal considerations to justify in each case his choice of one reading as original and the others as secondary." (Metzger, [1968] *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 2nd ed. New York, Oxford Univ. Press, p. 176)

3-Internal considerations of the Greek text.

a-The eclectic textual critic chooses the reading that best fits the writing style of the author.

α-Logical argument of this principle:

If there is a good reason for the writing style of passage X being different, then the text is not corrupted.

There is not a good reason for the writing style of passage X being different.

The text is corrupted. (a double negative becomes an affirmative)

β-The problem with this argument is that it commits the logical fallacy of “denying the antecedent.”

b-Some passages contain a Semitic (Hebrew) word order. Regarding this word order Kilpatrick wrote: “Frequently scribes eliminate instances of this word order, and sometimes Byzantine witnesses retain it where other manuscripts eliminate it.” (Kilpatrick, G. D. “Western Text and Original Text in the Gospels and Acts.” *The Journal of Theological Studies*, XLIV. Jan.-April, 1943, p. 32.)

α-Many textual critics claim the Majority Text is a recension of the 4th or 5th centuries.

κ-By the 4th or 5th centuries the Jews had very little influence on the Christian community.

ς-The Greek speaking people used the LXX for their Old Testament, not the Hebrew.

λ-Therefore, there is no clear reason for the Greek speaking people of the 4th and 5th centuries to write Semitic expressions into the Greek N.T.

⌈-Kirkpatrick (p. 32 [above]) claimed that: “...Frequently scribes eliminate instances of this word order ...” Is he not admitting that the absence of the Semitic word order in some MSS is the work of a scribe (supposedly correcting the text)?

β-The most reasonable explanation is that the original had some Semitic word orders and that the Majority Text is the original text.

γ-Some examples of the Semitic word order are: Mt. 6:11, Mk. 10:51, Acts 4:31, etc.

δ-Kilpatrick wrote: "... the Syrian manuscripts often have retained Semitic features in the text which have been eliminated elsewhere." (Kilpatrick, G. D. *"The Greek New Testament Text of Today,"* p. 197.)

ε-Most of these changes are inconsequential; that is they do not greatly affect the doctrine being taught by the passages.

4-Another logical error of some textual critics who oppose John Burgon's method of textual criticism.

a-I have gone to several websites on textual criticism and many of them misrepresent Burgon's method.

α-They frequently represent Burgon's method as counting manuscripts.

β-Burgon has more to his method than merely "counting manuscripts."

b-Their misrepresentation of Burgon's methods prove one of two things:

α -Either they are ignorant of Burgon's methods,

β -Or they are deliberately misrepresenting Burgon's methods.

c-Logical alternatives.

α -If they are ignorant of Burgon's methods, they are unqualified to discuss textual criticism.

β -If they are deliberately misrepresenting Burgon's methods, they are unworthy to discuss textual criticism.

γ -Conclusion: Those who misrepresent Burgon's methods are either unqualified or they are unworthy to discuss textual criticism.

VI Logical problems with the claim that the Majority Text is a late text.

A Logical alternatives.

1-Either the intentional corruption of the text ended before A.D. 200 or it continued after A.D. 200.

a-Most textual critics claim that it ended before A.D. 200.

b-Therefore the readings of the Majority Text existed prior to A.D. 200.

c-Textual critics are forced to claim that the Majority Text is a recension.

α -Their problem with this claim is that they do not have a single shred of evidence to support this claim.

β -A lack of evidence does not seem to bother these "textual critics."

2-If all of the readings of the Majority Text existed prior to A.D. 200 and it is not a recension, then we can claim that it is not a late text.

All of the readings of the Majority Text existed prior to A.D. 200.

There is no evidence that the Majority Text is a recension (by Lucian of Antioch).

There is no evidence that the Majority Text is of a late text.

B The claim that the Majority Text is a 3rd or 4th century recension has the following logical errors:

1-It “begs the question” (assumes what they are trying to prove).

2-It asks us to accept their claim without any evidence. In effect, they claim to be an authority that can issue claims without them being questioned.

3-Assume (for the sake of argument) that the Majority Text is a 3rd or 4th century recension, how do we know that it is not a correct recension?

a-The NA and UBS texts are recensions, and they claim to be superior texts.

b-With the existence of many Greek MSS in the 2nd and 3rd centuries, how do we know that the Byzantine text was not a correct recension?

c-Clearly the 3rd century textual critics (those making the Byzantine recension) would have hundreds (perhaps thousands) of MSS that we do not have today.

d-Therefore, if (hypothetically) someone were to prove that the Majority Text is a 3rd or 4th century recension, it would not necessarily prove it is an inferior text.

e-The 3rd century textual critics (those hypothetically making the Byzantine recension) would have more accurate knowledge of what intentional changes had been made by ones who were purposefully corrupting the text. (They could reject those MSS that had been corrupted.)

f-Why is there no historical evidence of such a recension? If a recension corrupted the text, surely the church would have objected to this corruption.

Note for the reader: This outline is not complete, but I decided to make it available. I plan to update this outline, when I have time. (Marion R. Fox)

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