

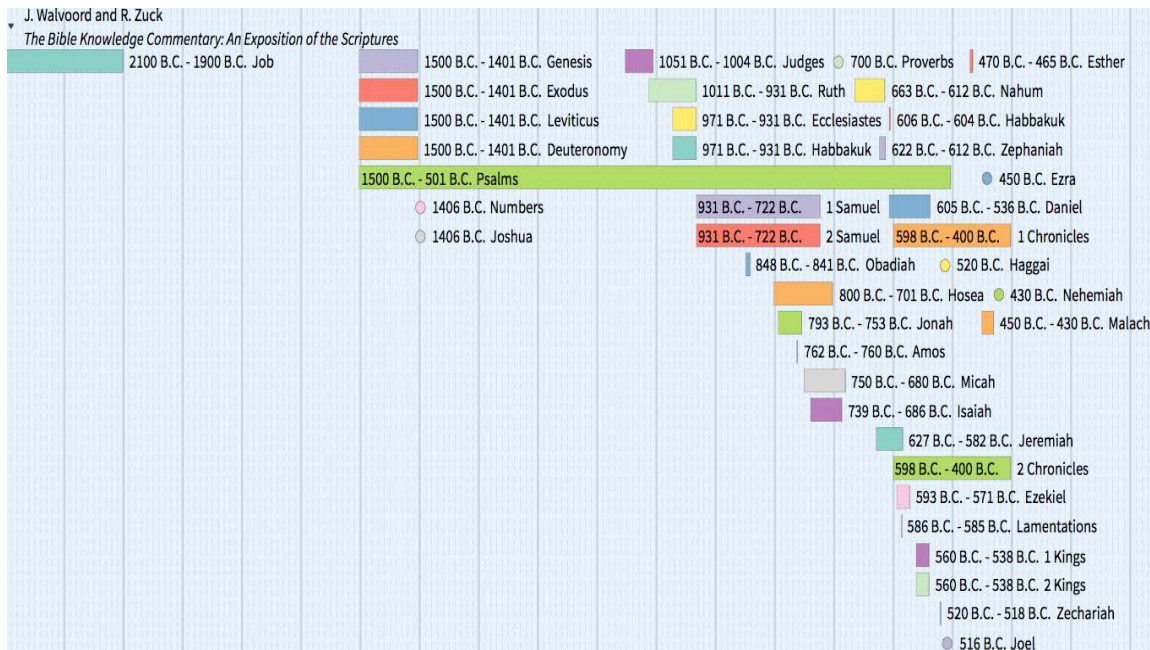
The Holy Bible – Old Testament

Relationship between the Old and New Testaments

- Old Testament:
 - The old covenant relationship between God and man.
 - It foretold of the coming of Jesus Christ and paved the way for the atoning sacrifice on the cross.
- New Testament:
 - The fulfillment of this covenant that God had made.
 - Jesus came into the world to fulfill the promises that were previously made.
- The New Testament does not replace or make null the Old.
- They are both authoritative Scripture of God’s Word to mankind.

Early Christian perspective of the Old Testament

- For the early Christians the Old Testament was of course already finished.
- The time of the prophets had ended around 430 B.C. with Malachi being the last prophet called by God.
- The Jewish scribes compiled the various writings of Moses and the Prophets together into what was called the Hebrew Bible or the Tanakh.
- Old Testament Books timeline:



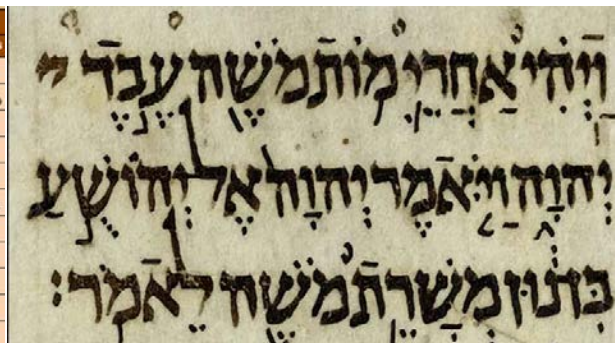
- The Greek speaking Hellenistic Jews called them “ta biblia” or “the books”.
- It was divided into 3 Sections: Torah – Prophets (Nev’im) – Writings (Ketuvim)
- The early Christians began calling it the “Old Testament” in the first couple of centuries A.D.
- There is not an exact date but the early Christian writers like Origen (who lived in the 3rd and 4th century) referred to it in his writings.
- The Jews and the early Christians did not question the authority or the canonization of the Hebrew Old Testament.

- Neither did they question what books were considered inspired. They accepted all 39 books as we do today however they counted them differently and reported 24.
- The Apocrypha were never part of the Hebrew Old Testament. They were introduced later in the Greek translation called the Septuagint.
- They did not question the original Hebrew writings because they had complete faith and confidence in God. They were witnesses to all that God had done and they had the prophets who God used as a proxy to convey His Word.
- They early Christians in the Ante-Nicene (AD 70-312) era also had no trouble accepting the Old Testament.
- It was vouched for by the apostles and Jesus Christ.
 - Luke 24:44
 - “Then He told them, “These are My words that I spoke to you while I was still with you—that everything written about Me in the Law of Moses, and the Prophets, and the Psalms must be fulfilled.”
- The Apostles quoted the Old Testament in numerous passages all throughout their letters.
 - They did generally quote from the Greek (more later)
- For the early Christian they were confident that the Old Testament was the authoritative and inspired Word of God.

The origins of the Old Testament

- The Old Testament was originally written in Hebrew.
 - It was the language of the ancient Israelites
- While 99.9% Hebrew a few passages were written in Aramaic (Genesis 31:47; Ezra 4:8-6:18; 7:12-26; Jeremiah 10:11)
- The Hebrew alphabet in its ancient form consists of 22 characters which were ALL consonants written from right to left.
 - Vowels were later added but not until 500 A.D

| Ancient Semitic/Hebrew | | | | | | |
|------------------------|--------|------|------|----------------------|-------------------------|----------|
| Early | Middle | Late | Name | Picture | Meaning | Sound |
| א | 𐤀 | א | El | Ox head | Strong, Power, Leader | ah, eh |
| ב | 𐤁 | ב | Bet | Tent floorplan | Family, House, In | b, bh(v) |
| ג | 𐤂 | ג | Gan | Foot | Gather, Walk | g |
| ד | 𐤃 | ד | Dal | Door | Move, Hang, Entrance | d |
| ה | 𐤄 | ה | Hey | Man with arms raised | Look, Reveal, Breath | h, ah |
| ו | 𐤅 | ו | Waw | Tent peg | Add, Secure, Hook | w, o, u |
| ז | 𐤆 | ז | Zan | Mattock | Food, Cut, Nourish | z |
| ח | 𐤇 | ח | Hhet | Tent wall | Outside, Divide, Half | hh |
| ט | 𐤈 | ט | Tet | Basket | Surround, Contain, Mud | t |
| י | 𐤉 | י | Yad | Arm and closed hand | Work, Throw, Worship | y, ee |
| כ | 𐤊 | כ | Kaph | Open palm | Bend, Open, Allow, Tame | k, kh |

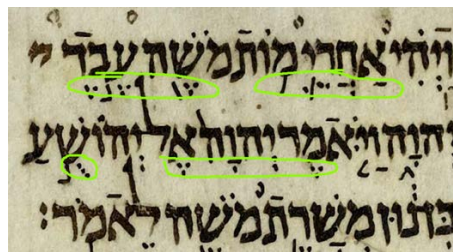


- However, after the return of the Jews from the Babylonian exile in 538 B.C. they began to forget their native Hebrew and they adopted Aramaic.
- Aramaic in fact was a very common language that was spoken during the time of Jesus.
- The learned scribes and scholars would have to interpret the Scripture for a majority of the Jews because they could not read ancient Hebrew.
- This introduced what is known as the Aramaic Targum's.
 - These were interpretations of the Hebrew Scriptures in Aramaic paraphrased from the original Hebrew text.
 - This was an oral tradition until it was written down in the Talmud in A.D. 200.
- The Hebrew language continued its decline as a spoken language and it never recovered.

- It was still studied and spoken however by those responsible for teaching and reading of the Scriptures.

Timeline of the preservation of the Old Testament (Hebrew Bible) through the Jewish scholars.

- 2000* B.C – 450* B.C – Levites
 - God used the Levites to preserve the Scriptures from the very beginning.
 - Deuteronomy 31:24-26
 - It was their responsibility to be sure that the Scriptures were maintained for hundreds of years.
- 400 B.C – 200 A.D. - The Sopherim period
 - Beginning with the great scribe of the Bible Ezra, there has been an order of scribes who were essentially Bible-text custodians.
 - In 458 B.C Ezra (the scribe-priest) took the lead in the preservation of Scripture. This is according to the Bible and Jewish tradition.
 - Ezra 7:6,10 and Nehemiah 8:1-9
 - Their job was to standardize a pure text from the Hebrew Scriptures that were taken from the available manuscripts.
 - They did this with excruciating care to be sure that the copies (hand written) were accurate.
 - To aid in the integrity of their copying process, they began counting all the verses, words and letters of each book and appending the figures at the end.
 - This way they could quickly determine if there were any errors in the transmission process.
 - They only worked with the consonantal text (no vowels), as they vowel points were not added until A.D. 500 by the Masorettes.
 - The vowels were maintained in a oral tradition known as the masorah.
- 100 A.D. – 500 A.D. - The Talmudic period
 - The line of scholars continued to keep the Scriptures (as copied the Sopherim) intact.
 - During this time period is when the oral tradition of the Jews was committed to writing in the Talmud.
 - This is NOT Scripture however. It is in separate writings outside of the Bible.
- 500 A.D. – 950 A.D. - Masoretic period
 - This is the last group of Jewish scholars that were responsible for the preservation up until 950 A.D.
 - We enjoy the fruits of their work today as the source for our translations of the Old Testament Scriptures.
 - In addition to preservation of the written text they took the oral preservation of the vowels and accents (masora), then created vowel points on the original Hebrew consonantal text.



- This provided the exact pronunciation and grammatical form.
- They also provided a moderate level of textual criticism. However, they did not change any of the original consonants but put them in the margin and put the vowel point into the original text.
- Masoretic Text
 - The results of the work of the Masoretes has been preserved in the work of the Ben Asher family.
 - There were multiple families of scholars.
 - There were the most accomplished group from the Masoretes and their work is the most complete and accurate.
 - Today the Hebrew Old Testament is commonly referred to as the Masoretic Text or MT.
 - Original Hebrew NOT the Greek Septuagint.
 - This is the source text for most modern day translations used within the protestant church.
 - The Greek Septuagint is used in some Catholic bibles, and various Orthodox churches (Eastern, Russian and Oriental)
 - One thing we know for sure, is that God was involved with the preservation of His Scriptures.
 - We can take comfort knowing that the Hebrew text we have available today is the same as when God commanded it to be written.
 - Proof to this is given in the Qumran evidence (Dead Sea Scrolls) which show how the text from 200 BC is the same that we have today!
- Sources and order for modern day translations of the Old Testament.
 - While the Hebrew manuscripts are used first, scholars will also consult the later Aramaic, Greek and Latin translations.
 - And since 1947 the Dead Sea scrolls are also used.

Masoretic Text sources used for translations

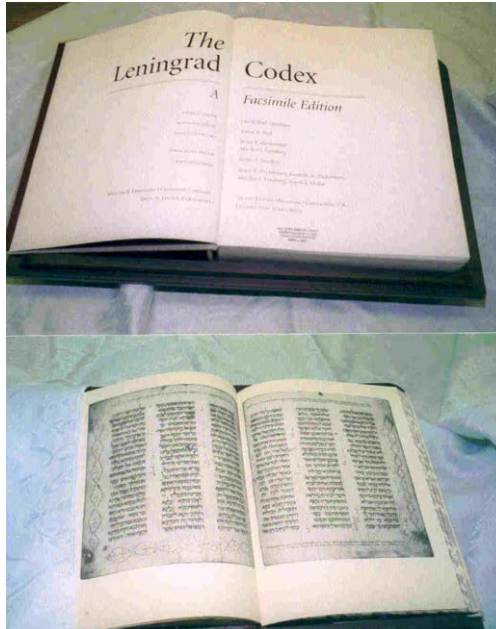
- Aleppo Codex - 950 A.D.
 - The Aleppo Codex is the oldest INCOMPLETE manuscript of the Masoretic/Ben Asher Text presently available.
 - It is called a “codex” because it is a handwritten book.
 - It is mostly intact but some of its contents have been lost/damaged.



- Can be viewed online - <http://www.aleppocodex.org/>

➤ Leningrad Codex – 1008 A.D.

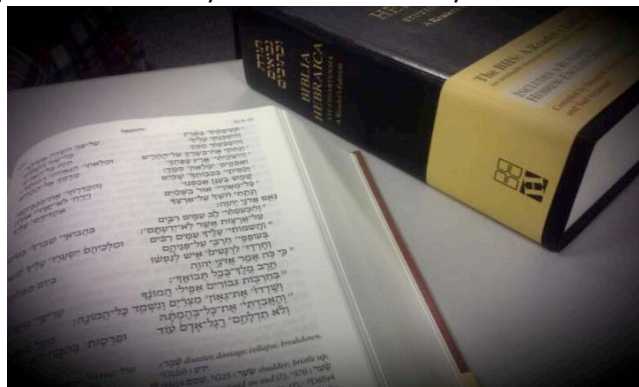
- The Leningrad Codex is the oldest COMPLETE manuscript of the Masoretic/Ben Asher Text presently available.



- This is the standard text for Hebrew scholarship today that is used for translating the Old Testament.

➤ Biblia Hebraica Stuttgartensia

- This is a copy of the Leningrad Codex made for mass production and scholarly research.
- This is what you will commonly find in the front of your Bibles as a source text.



➤ Summary of the preservation of the Hebrew Old Testament Scriptures.

- Original writings given by God.
- Preservation by the Levites.
- The Sopherim period - Ezra and his scribes
- The Talmudic period – Continued preservation by Jewish scholars
- Masoretic period – Ben Asher Text/Masoretic Text
- Aleppo/Leningrad Codex -> Biblia Hebraica Stuttgartensia
- Modern day translations – NKJV and HCSB etc.,

Dead Sea Scrolls

- The Dead Sea scrolls are ancient copies of biblical texts, hymn, prayers, rules, laws and also commentaries.
- They date from 300 B.C. to 135 A.D.
 - Which for the first time gave us a view into ancient Hebrew text 1000 years prior to the Aleppo Codex (950 A.D.).
- These scrolls were discovered in the year 1947.
- They were found by a group of Bedouin shepherds within a cave East of Jerusalem near the Dead Sea identified today as Qumran.
- The story goes that a shepherd left his flock of sheep to look for a stray and stumbled upon the cave. He threw a rock inside to hear the sound of breaking clay pots.
- These events set in motion the greatest discovery of ancient biblical texts.



- Over 200 Biblical manuscripts containing texts from all books of the Hebrew Bible (except Esther) were found in the caves varying from fragments to nearly complete Books.
- Perhaps the most significant find of the Biblical texts, was a nearly complete copy of the book of Isaiah from 125 B.C.
- This makes it the only known intact biblical book to have survived over two millennia.
- This scroll was found wrapped in a linen cloth and stored inside a jar. The scroll was 24 feet long containing 54 columns of text over 17 pieces of sheepskin sewn together to make a single scroll.
- Upon scholars having examined the various Biblical texts, they found that the existing Aleppo and Leningrad codices were ACCURATE.
 - There were some minor textual differences but nothing that “changed” the Scriptures.
- The work of the Jewish scholars in preserving the Hebrew Scriptures proved to be a success.
- The hand of God was at work to make sure that His Word was preserved FOREVER.

- Isaiah 40:8
 - “The grass withers, the flowers fade, but the word of our God remains forever”
- We can be confident in knowing that the integrity of the Scriptures has been maintained.

The Greek Septuagint.

- The Septuagint was a Greek translation of the Hebrew Bible translated by 70 Jewish scholars in Alexandria of Egypt in 200 B.C. It is also known as the LXX attributing the Jewish scholars.
- The Septuagint was absolutely necessary and was used by Jesus and the apostles to reach the audience of their day.
- When the Old Testament is quoted in the New Testament it was from the Septuagint.
- The Septuagint also included the Apocrypha which were additional books that were not included in the original Hebrew Bible.

Use of the Masoretic text over the Septuagint

- Translators and scholars of protestant Bibles, use the Hebrew Bible as their source text
 - If we base our translation from the Greek, then we are making a translation of a translation which would be prone to error. It is best to use the original source.
- Inadequate preservation of the Septuagint
 - Unlike the Jewish scribes the Greek scribes did not have the same set of stringent rules of literal and meticulous accuracy that the Jewish scribes maintained.

The Apocrypha

- The Apocrypha are 12-15 books (depending on grouping) that Christians today disagree on whether or not they were “inspired” Scripture.
- For example, the Roman Catholic and various Orthodox churches accept a portion of them as inspired, while protestants reject them.
- These books were not part of the Hebrew canon but were introduced in the Septuagint.
- They were written after the closing of the Hebrew Canon and before Jesus in 400-200 B.C.
- This was during a time period the Protestants refer to this as the “intertestamental period” (400 silent years) from Malachi to the Gospels.
 - There were no prophets or apostles to write God’s inspired Scripture.
- However Roman Catholic and Orthodox Christians refer to it as the deuterocanonical period.
 - This is the terminology they give the Apocrypha.
 - Deuterocanonical means literally “of the second canon”. They see it as the second canon of Scripture after the Hebrew Bible.
 - Deuterocanonical was first used in 1566 by the Catholic theologian Sixtus of Siena
- This larger canon including both Hebrew and the Apocrypha is called the “Alexandrian Canon”
 - This is because of the location of the translation done on the Septuagint being in Alexandria Egypt.
 - In comparison the Hebrew Text is referred to as the Palestine Canon.
- Books of the Apocrypha
 - 1 and 2 Esdras, Tobit, Judith, additions to Esther, Wisdom of Solomon, Sirac (Ecclesiasticus), Baruch, Letter of Jeremiah, Prayer of Azariah, Susanna, Bel and the Dragon, Prayer of Manasseh, 1 and 2 Maccabees.
- Books of the Apocrypha accepted by the Roman Catholic church in 1546

- Tobit, Judith, Wisdom of Solomon, Sirach (Ecclesiasticus), Baruch, 1 and 2 Maccabees, additions to Esther and Daniel (Prayer of Azariah, Susanna, Bel and the Dragon) .
- Reasoning used to accept the Apocrypha
 - Jesus and the apostles referred to the Septuagint in their teachings.
 - However, neither Jesus or the apostles ever quoted or directly alluded to the Apocrypha.
 - While the Hebrew Scriptures are called out – “the Scriptures say”, “as it is written” or “thus says the Lord”.
 - It was accepted by some of the early Christian writers.
 - While some did voice support, very few put them on the same level as the rest of the Scriptures.
 - Augustine vouched for them but put greater importance on the Hebrew Canon and would not commit to them being canonical as the Hebrew Scriptures.
 - Jerome (who translated the Latin Vulgate) included the Apocrypha but he did not recognize them as having equal authority.
- Problems with the Apocrypha
 - When you compare the Apocrypha with the rest of Scripture you see many discrepancies and contradictions. They just don’t “fit”.
 - Time of writing
 - They were written 400-200 B.C. between the closing of the Jewish canon and the beginning of the New Testament. There were no prophets called by God during this time.
 - In fact, a passage from 1 Maccabees even states this! Giving further proof that they were not written by a prophet which discredits their acceptance as God’s Word.
 - 1 Maccabees 9:27 (NRSB)
 - “So there was great distress in Israel, such as had not been since the time that the prophets ceased to appear among them.”
 - Condone the use of magic
 - Tobit 6:5-7 speaks to burning the heart of a fish to ward off evil spirits.
 - Salvation by works
 - Tobit 4:11
 - “For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness.”
 - Tobit 12:9
 - “For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting.”
 - Money for a sin offering
 - 2 Maccabees 12:43-45
 - “He also took up a collection, man by man, to the amount of two thousand drachmas of silver, and sent it to Jerusalem to provide for a sin-offering. But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead, so that they might be delivered from their sin.
 - Rejection of the Apocrypha
 - Because of these errors and inconsistencies most Protestant churches reject the Apocrypha. They choose to solely use the original Hebrew Bible.

The Holy Bible – New Testament

Language of the New Testament

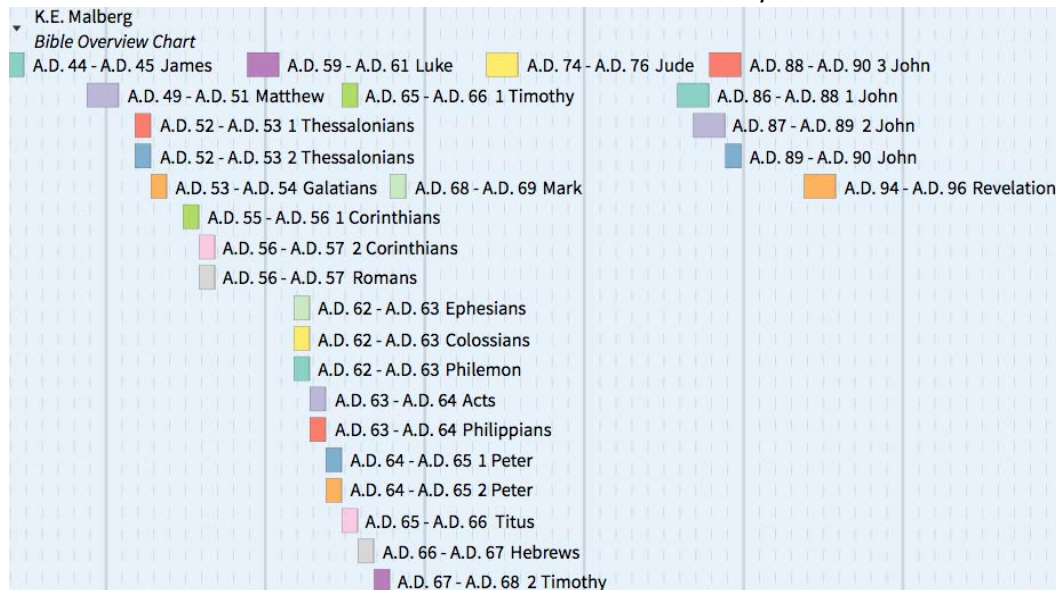
- The New Testament was written in Greek.
- It was “common” Greek in that it could be understood by almost anyone regardless of their level of education
- This was important so that the inspired message of God could be read and understood by anyone regardless of social class.

New Testament Authorship

- The New Testament (like the Old) has 1 author and that is God.
- While man was used to actually scribe His truths, God was the inspiration behind it.
- Man however was not a robot but God inspired the Scripture to be written through the Holy Spirit.
- God has always used His messengers to deliver His Word.
 - In the Old Testament it was through prophets and priests that He called to receive and proclaim His inspired Word.
 - In the New Testament it was through the apostles, those who had direct contact with Jesus and those who worked directly with the apostles.

The canonization of the New Testament

- The books of the New Testament were written in the first century however they were not collected and canonized in the 27 books we know today until 363 AD.



- Terms:
 - Canonical-
 - To state that a book is canonical means that it is inspired by God’s Holy Spirit as he worked through the men who wrote it. If canonical it is authoritative.

- Canonization-
 - A process where the people of God are recognizing and collecting the books that God inspired. The search to find God's completed work.

➤ Timeline for general canonization and acceptance in the church and the councils.

| 100 | 200 | 250 | 300 | 400 |
|---|--|---|--|--|
| <p>Different parts of our New Testament were written by this time, but not collected and defined as "Scripture." Early Christian writers (for example Polycarp and Ignatius) quote from the Gospels and Paul's letters, as well as from other Christian writing and oral sources.</p> <p>Paul's letters were collected late in the first century. Matthew, Mark, and Luke were brought together by 150.</p> | <p>New Testament used in the church at Rome (the "Muratorian Canon")</p> <p>Four Gospels Acts Paul's letters: Romans 1 & 2 Corinthians Galatians Ephesians Philippians Colossians 1 & 2 Thessalonians 1 & 2 Timothy Titus Philemon</p> <p>James</p> <p>1 & 2 John Jude Revelation of John Revelation of Peter Wisdom of Solomon</p> <p>To be used in private, but not public, worship The Shepherd of Hermas</p> | <p>New Testament used by Origen</p> <p>Four Gospels Acts Paul's letters: Romans 1 & 2 Corinthians Galatians Ephesians Philippians Colossians 1 & 2 Thessalonians 1 & 2 Timothy Titus Philemon</p> <p>1 Peter 1 John</p> <p>Revelation of John</p> <p>Disputed Hebrews James 2 Peter 2 & 3 John Jude The Shepherd of Hermas Letter of Barnabas Teaching of Twelve Apostles Gospel of the Hebrews</p> | <p>New Testament used by Eusebius</p> <p>Four Gospels Acts Paul's letters: Romans 1 & 2 Corinthians Galatians Ephesians Philippians Colossians 1 & 2 Thessalonians 1 & 2 Timothy Titus Philemon</p> <p>1 Peter 1 John</p> <p>Revelation of John (authorship in doubt)</p> <p>Disputed but well known James 2 Peter 2 & 3 John Jude</p> | <p>New Testament fixed for the West by the Council of Carthage</p> <p>Four Gospels Acts Paul's letters: Romans 1 & 2 Corinthians Galatians Ephesians Philippians Colossians 1 & 2 Thessalonians 1 & 2 Timothy Titus Philemon</p> <p>Hebrews James 1 & 2 Peter 1, 2, & 3 John Jude Revelation of John</p> <p>To be excluded The Shepherd of Hermas Letter of Barnabas Gospel of the Hebrews Revelation of Peter Acts of Peter Didache</p> |

➤ Methodology to determine if a book was canonical.

- Check the source
- Determine if the human author of the book was written by an apostle.
 - If the author was written by an apostle (or prophet) then the book had a high probability of being considered canonical.
 - This is because the apostles were different from any other man or Christian author.
 - They had a direct relationship with Jesus Christ.
 - 2 Peter 1:16
 - They took part in the earthly ministry of Jesus and witnessed the resurrection.
 - Acts 1:22-23 and Acts 10:41-42
 - They had a heightened relationship with the Holy Spirit as they could perform miracles.
 - Acts 5:12, 3:6-8
 - Paul made it clear that his writings were divine revelation from God.
 - Ephesians 3:1-5
 - Peter's statement of God's revelation through the Holy Spirit
 - 2 Peter 1:18-21
 - Peter considered Paul's letters to be Scripture
 - 2 Peter 3:15-16
 - The early church leaned upon the teaching of the Holy Spirit inspired apostles.
 - Ephesians 2:20
 - "built on the foundation of the apostles and prophets, with Christ Jesus Himself as the cornerstone"

- Acts 2:42a
 - “And they devoted themselves to the apostles’ teachings...”
 - The early Christians treasured the teachings of the apostles because their teacher was Jesus Christ.
 - If the author was someone who had direct contact with Jesus or His apostles, then they were given a thorough review.
 - James and Jude were brothers of Jesus.
 - Mark was an associate of Peter and Luke was an associate of Paul.
 - Circulation and reading of the apostle’s letters and their use in Christian worship.
 - The letters of the apostles were circulated among the early church’s long before they were officially brought together and canonized.
 - They were used in daily Christian worship and were read along with the Old Testament Scripture.
 - Colossians 4:16
 - “When this letter has been read among you, have it read also in the church of the Laodiceans; and see that you also read the letter from Laodicea.
 - 1 Thessalonians 5:27
 - “I charge you by the Lord that this letter be read to all the brothers.”
 - Revelation 1:10-11
 - “I was in the Spirit on the Lord’s day, and I heard a loud voice behind me like a trumpet saying, “write on a scroll what you see and send it to the seven churches: Ephesus, Symyrna, Pergamum, Thyatire, Sardis, Philadelphia, and Laodicea.”
 - Circulation and collection procedures.
 - The writings that were read as authoritative to the churches were circulated and collected.
 - In this way all the churches would have a copy of the various letters from the apostles.
 - Quotation of the letters by other apostles.
 - Many of the writers of the New Testament are quoted by other New Testament authors.
 - Jude quoted Peter, Peter verified Paul and Paul quoted Luke as examples.
 - While not all the New Testament Scripture can be verified this way the portions we do have given us the big picture perspective to see how they overall works fit together.
 - Summary of the primary tests to determine if a book is canonical
 - Apostolic authority.
 - Source had direct contact with Jesus or was an associate of one of His apostles.
 - Writings circulated, collected and quoted as part of the canon of the Scriptures in the early church.
- The perspective of the apostolic fathers and various early theologians on the New Testament.
 - If we examine the writings of the early apostolic fathers and theologians, we can see very clearly their perspective on the authority of the New Testament.
 - Augustine (354-430) – Theologian
 - “When they write that He has taught and said, it should not be asserted that he did not write it, since the members only put down what they had come to know

at the dictation of the Head. Therefore, whatever He wanted us to read concerning His words and deeds, He commanded His disciples, His hands, to write. Hence, one cannot but receive what he reads in the Gospels, though written by the disciples, as though it were written by the very hand of the Lord Himself”

- Irenaeus (130-202)
 - Bishop of Lyons (France)
 - Figure in the development of Christian doctrine in the west.
 - “For the Lord of all gave the power of the Gospel to His apostles, through whom we have come to know the truth, that is, the teaching of the Son of God. This Gospel they first preached. Afterwards, by the will of God, they handed it down to us in the Scriptures, to be “the pillar and ground” of our faith.”
- Origen (185-254)
 - Successor of Clement at the Catechetical School in Alexandria.
 - Scholar and theologian
 - He held a view that the Scriptures were written by the Spirit of God, and have a meaning...not known to all, but to those only on whom the grace of the Holy Spirit is bestowed in the words of wisdom and knowledge
- Tertullian (160-220)
 - Known as “The Father of Latin Theology”
 - He saw that all Christians have the Holy Spirit but not all are apostles.
 - “Apostles have the Holy Spirit properly, who have Him fully, in the operations of prophecy, and the efficacy of [healing] virtues, and the evidences of tongues; not particularly, as all others have”

Official recognition of the 27 books of the New Testament.

- In the 4th century the acceptance of the 27 books of the New Testament had gained widespread adoption.
- The questioning of the various books has ended and the New Testament has been canonized.
- Significant dates and councils recognizing the 27 books.
 - Synod of Laodicea – A.D. 363
 - Bishop Athanasius of Rome – A.D. 367
 - **Council of Nicaea (335-340) – Disputed James 2 Peter, 2nd + 3rd John.
 - Synod of Hippo (393)
 - Council of Carthage (397+419)

| 100 | 200 | 250 | 300 | 400 |
|---|--|---|--|--|
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Preservation and fidelity (accuracy)

➤ Greek Manuscripts

- There are over 5000 manuscripts that contain fragments, partial and whole copies of the New Testament in Greek. No other ancient book even comes close.

| RELIABILITY OF THE NEW TESTAMENT | | | | | |
|--|----------------------|--|--|------------------------|---------------------|
| Author/ Book | Date Written | Earliest Copies | Time Gap | No. of Copies | Percent Accuracy |
| Hindu Mahābhārata | 13th cent. B.C. | | | | 90 |
| Homer, <i>Iliad</i> | 800 B.C. | | | 643 | 95 |
| Herodotus <i>History</i> | 480-425 B.C. | c. A.D. 900 | c. 1,350 yrs | 8 | ? |
| Thucydides, <i>History</i> | 460-400 B.C. | c. A.D. 900 | c. 1,300 yrs | 8 | ? |
| Plato | 400 B.C. | c. A.D. 900 | c. 1,300 yrs | 7 | ? |
| Demosthenes | 300 B.C. | c. A.D. 1100 | c. 1,400 yrs | 200 | ? |
| Caesar, <i>Gallic Wars</i> | 100-44 B.C. | c. A.D. 900 | c. 1,000 yrs | 10 | ? |
| Livy, <i>History of Rome</i> | 59 B.C. - A.D. 17 | 4th cent. (partial) mostly 10th cent. | c. 400 yrs c. 1,000 yrs | 1 partial 19 copies | ? |
| Tacitus, <i>Annals</i> | A.D. 100 | c. A.D. 1100 | c. 1,000 yrs | 20 | ? |
| Pliny Secundus, <i>Natural History</i> | A.D. 61-113 | c. 850 | c. 750 yrs | 7 | ? |
| New Testament | A.D. 50-100 | c. 114 (fragment) c. 200 (books) c. 250 (most of N.T.) c. 325 (complete N.T.) | ±50 yrs 100 yrs 150 yrs 225 yrs | 5366 | 99+ |

- Homer, *Iliad* is the closest at 643 copies...while the New Testament has over 5300!
- Greek Manuscript Examples:
 - The John Ryland's Fragment of John 18:31-33 A.D. 117-138
 - It is the OLDEST manuscript (fragment)
 - On display at the John Ryland's University Library Manchester, UK



- Chester Beatty Papyri A.D.250
 - Contains most of the New Testament
 - Located in the Beatty Museum near Dublin



- Codex Sinaiticus A.D. 340
 - Oldest complete* (lacks 2 passages) copy of the New Testament.
 - Codexsinaiticus.org/en/



John Chapter 3 Verse 16 Quire: BL Folio: 2

Image Translation
Transcription Physical Description

John, 2:17 - 3:25 library: BL folio: 248 section: A

Image Standard Light Raking Light

Transcription view by verse view by page

17 ἡ γεγραμμένη ἐστὶν ὁ λόγος τοῦ οὐκοῦ σου καταρῶς 3:1
 18 ἔγωγε 18 ἔγωγε στερηθήσων οὐ αἰ τούτου καὶ ἐπὶ πόνου αὐτοῦ ἡ σφραῖς ἀν δικαιοσύνης πρὸς οὐ τὰ ταῦτα ποιῶντες 2

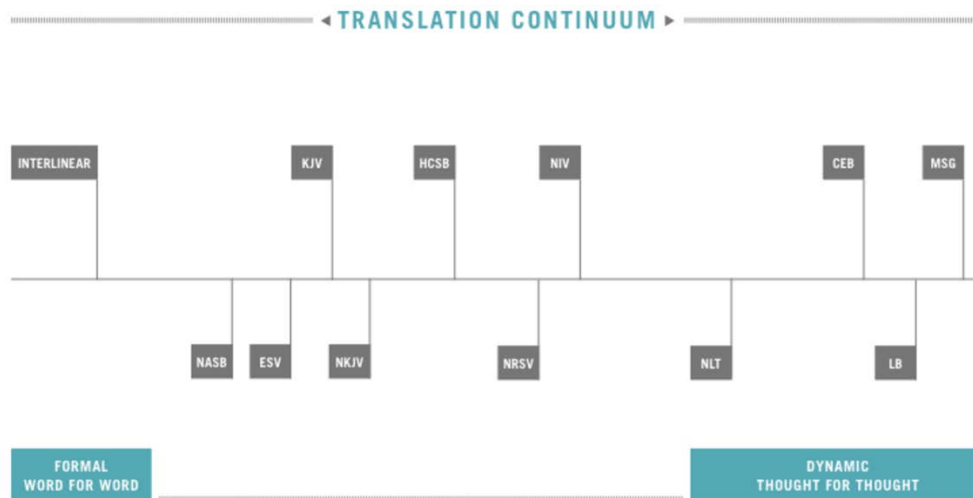
Translation Ρωσικὴ Ἑλληνικὰ Deutsch English

2:17 The disciples remembered that it is written: Zeal for thy house consumes me.
 18 The Jews then answered and said to him: What sign showest thou to us, that thou doest these things?
 19 Jesus answered and said to them: Destroy this temple, and in three days I will raise it up.
 20 The Jews therefore said: Forty and six years was this temple

- In 1933 the British government purchased it for their library for \$500,000 (10.5 Million today)

- Ancient Versions (translation)
 - The Latin Vulgate A.D. 382
 - St. Jerome translated the original Hebrew and Greek into Latin.
 - There are over 8000 copies of this work which is very helpful to Scholars.
 - While his version is a Latin translation, Jerome would have had access to manuscripts we do not currently possess today.
 - Our modern day translations use the combination of thousands of manuscripts to ensure an accurate translation.
 - The differences we find between modern versions like NKJV, NIV, ESV and NLT are not necessarily because of manuscripts, but of the interpretation of the scholar and methods used to bring clarity to the Scriptures.

Philosophies of translation



- Formal Equivalence (word-for-word)
 - Focus on the exactness of text.
 - Translators attempt a word-for-word translation (which cannot be done exactly)
 - Examples:
 - KJV-King James Version-1611
 - NKJV-New King James Version-1982
 - ESV- English Standard Version-2001
 - NASB-New American Standard Bible-1995
- Dynamic Equivalence (thought-for-thought)
 - Focus on readability and the accuracy of meaning rather than on the precise form of the original word.
 - The scholars endeavor to create a translation that gives contemporary readers an experience similar to the way the Bible was heard and understood in its original setting.
 - Examples:
 - NLT-New Living Translation-1996
 - CEV-Contemporary English Version-1995
 - NCV-New Century Version-1991

- Hybrid: word-for word/thought-for-thought
 - These translations find a balance between formal and dynamic equivalence.
 - Examples:
 - NIV-New International Version-1978
 - HCSB-Holman Christian Standard Bible-2000
 - NET-New English Translation-1989
 - Paraphrase
 - The goal is not translation but to tell the Bible in way that is understandable.
 - Basically takes thought for thought a bit further.
 - Examples:
 - The Message-2002
 - LB-Living Bible-1971
- Which translation is best for me?
 - What are you going to use it for?
 - Personal/casual Bible Study
 - Careful/detailed Bible Study
 - All-around

The closed canon of the Bible

- Since the canonization of the New Testament it has been considered closed.
- It is closed because the inspired apostles have passed away so the canon was closed with them.
- While good Christian authors who are filled with the Holy Spirit are numerous and have existed since the time of the apostolic fathers, their writings (however true and good to read) are not inspired or the authoritative Word of God.
- There are religions that call themselves Christians who do not believe in a closed canon and that God calls modern day prophets who He gives inspired Scripture.
 - Example: Mormons and Jehovah Witnesses