

Can I Trust the Bible? Part 3

- The Bible is God speaking through various authors with one integrated message
 - Take any book out of the Bible and all doctrines can still be taught
- 3rd session ... Manuscripts and Translation
- Last session: Canonization (which books are inspired) and Transmission (how the Bible was written and copied)
- Tonight: Translation (translating the original languages into languages of the people)

- Transmission... how were the books written... how were they preserved... how were they copied and spread across the world
- Translation... the process of translating the original languages into the common languages of a people group. The process of how we got the English Bible.

- Revelation - Inspiration - Transmission - Canonicity - Translation - Application
- Revelation - God's revealing His message to man
- Inspiration - God speaking through a writer/prophet to record His message
- Transmission - How the Bible got from the original writers to us. When they were originally written. The process of accurately copying Hebrew and Greek scriptures for successive generations.
- Canonicity - The recognition that this message is truly from God
- Translation - Translating the Greek and Hebrew original languages into the various languages of the world. This includes "Textual Criticism" - Evaluating the existing manuscripts to discover the original words
- Application - Understanding and applying the Bible to our lives today.

1. Manuscripts - what we have found (extant manuscripts = existing)

Old Testament Writings

- **The Old Testament Canon era** (1450-400 BC) Old Testament books were copied by hand for generations on highly perishable papyrus and animal skins. The survival of the Old Testament Scriptures in spite of persecutions and exiles shows the determination of the Jewish scribes to preserve the Old Testament books (Bruce K. Waltke, "The Textual Criticism of the Old Testament," in Expositor's Bible Commentary, vol. 1, p. 212). No copies of this era are extant today.
- **The Talmudic era** (c. 400 BC—AD 500) This era produced a flood of manuscripts that were used in the synagogues and for private use. The copies for synagogue use were made with extreme caution and were considered "sacred." The Dead Sea Scroll are from this time period.
- **The Masoretic period** (c. AD 500-1000) During this period, various Jewish scholars arose dedicated to the preservation of the Old Testament text. This group became known as the Massoretes because of their acknowledged dependence on the authoritative traditions (Massorah) of the text. Centered in Tiberias, this school began around 500 AD and continued on for five centuries. Their contributions are many. In addition to adding vowel points to the Hebrew text (all Hebrew letters are consonants), they also sought ways and methods to eliminate copying mistakes (Lightfoot, p. 91). There are several manuscripts from this era.

Surviving Old Testament Manuscripts

Masoretic Manuscripts

- **The Cairo Codex** (AD 895) Includes Joshua, Judges, 1 & 2 Samuel, 1 & 2 Kings, Isaiah, Jeremiah, Ezekiel, and the 12 minor prophets.
- **British Museum Codex of the Pentateuch** (10th— 11th century)
- **Leningrad Codex** (AD 1008) This is the oldest known manuscript of the entire Old Testament.
- **Aleppo Codex** (c. AD 950) Originally a complete Old Testament. Appearing in Aleppo, Syria, sometime in the second half of the 15th century, the Aleppo Codex was preserved nearly intact in a synagogue for centuries—until the 20th century. After the 1947 United Nations vote to partition Palestine and create independent Arab and Jewish states, riots broke out in Aleppo, and parts of the Aleppo Codex were destroyed. What remained of the codex was smuggled out of Aleppo and brought to Israel in 1957. The Aleppo Codex is now kept at the Shrine of the Book wing at the Israel Museum.

The Septuagint Manuscripts. (AD 400-1000)

- The Septuagint (also known as the LXX) is a translation of the Hebrew Bible into the Greek language. The name “Septuagint” comes from the Latin word for seventy. The tradition is that 70 (or 72) Jewish scholars were the translators behind the Septuagint. The Septuagint was translated in the third and second centuries BC in Alexandria, Egypt. As Israel was under the authority of Greece for several centuries, the Greek language became more and more common. By the 2nd and 1st centuries BC, most people in Israel spoke Greek as their primary language. That is why the effort was made to translate the Hebrew Bible into Greek – so that those who did not understand Hebrew could have the Scriptures in a language they could understand. The Septuagint represents the first major effort at translating a significant religious text from one language into another.
- The oldest manuscripts of the Septuagint include 2nd-century-BC fragments of Leviticus and Deuteronomy and 1st-century-BC fragments of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and the Twelve Minor Prophets.
- Complete manuscripts of the Septuagint include the fourth-century-AD Codex Vaticanus and the fifth-century Codex Alexandrinus. These are the oldest-surviving nearly-complete manuscripts of the Old Testament in any language.
- The 4th-century Codex Sinaiticus also partially survives, with many Old Testament texts.
- Written in Greek, scholars can generally determine what Hebrew words were being translated in the Septuagint.

Dead Sea Scrolls (200 - 100 BC)

- The Dead Sea Scrolls are extremely important in that they include Hebrew manuscripts of the Old Testament written around 200-100 BC—more than a thousand years earlier than the previously earliest manuscripts!
- In late 1946 or early 1947, Bedouin teenagers were tending their goats and sheep near the ancient settlement of Qumran, located on the northwest shore of the Dead Sea in what is now known as the West Bank. One of the young shepherds tossed a rock into an opening on the side of a cliff and was surprised to hear a shattering sound. He and his companions later entered the cave and found a collection of large clay jars, seven of which contained leather and papyrus scrolls. An antiquities dealer bought the cache, which ultimately ended up in the hands of various scholars who estimated that the texts were upwards of 2,000 years old. After word of the discovery got out, Bedouin treasure hunters and archaeologists unearthed tens of thousands of additional scroll fragments from 10 nearby caves; together they make up between 800 and 900 manuscripts.
- The origin of the Dead Sea Scrolls, which were written between 150 BC and AD 70, remains the subject of scholarly debate to this day. According to the prevailing theory, they are the

work of a Jewish population that inhabited Qumran until Roman troops destroyed the settlement around AD 70. These Jews are thought to have belonged to a devout, ascetic and communal sect called the Essenes, one of four distinct Jewish groups living in Judaea before and during the Roman era.

- The Dead Sea Scrolls include fragments from every book of the Old Testament except for the Book of Esther. The only complete book of the Hebrew Bible preserved among the manuscripts from Qumran is Isaiah; this copy, dated to the first century B.C., is considered the earliest Old Testament manuscript still in existence. Along with biblical texts, the scrolls include documents about sectarian regulations, such as the Community Rule, and religious writings that do not appear in the Old Testament.
- The majority of the Dead Sea Scrolls are in Hebrew, with some fragments written in the ancient paleo-Hebrew alphabet thought to have fallen out of use in the fifth century BC. But others are in Aramaic, the language spoken by many Jews between the sixth century BC and the siege of Jerusalem in AD. In addition, several texts feature translations of the Hebrew Bible into Greek, which some Jews used instead of or in addition to Hebrew at the time of the scrolls' creation.
- The Book of Daniel is found without the Apocrypha additions. Also the prophecies in Daniel were not written in AD as some liberal scholars proposed.

Why so few Old Testament manuscripts?

- Why don't earlier copies of the Hebrew Bible exist?
- "One may wonder why copies of the Hebrew Bible are late in comparison with the New Testament materials and especially so when it is recalled that the Old Testament was completed several centuries before the first New Testament book was written.
- The answer is not difficult to find.
 - The Jewish scribes looked upon their copies of the Scriptures with an almost superstitious respect, which led them to give a ceremonial burial to any copy which was old or became worn.
 - Their motive was to prevent the improper use of the material on which the sacred name of God had been inscribed.
 - But however noble their intentions, this ancient custom has deprived us of the early Hebrew manuscripts which we might otherwise have, and thus has lengthened the gap between the available copies of the text and the Old Testament autographs" (Lightfoot, p. 90).

Other translations used as witness to the Hebrew text.

- Syriac or Eastern Aramaic translation --- 2nd or 3rd century AD
- Coptic or Egyptian translation of the Septuagint --- 2nd century AD
- Ethiopic version --- 4th century AD
- Gothic version --- 4th century AD
- Arabic version --- 10th century AD

New Testament Writings

The types of Greek manuscripts

- **Papyrus & Parchment**
 - The New Testament books were originally written in papyrus sheets (plant material) or parchment (animal skin).
- **Uncial & Minuscule**

- Uncial. Writing at that time was done all in capital letters with no punctuation or division between words. So all the copies from the 1st to about the 6th century AD were done that way.
- Minuscule. By the 7th or 8th centuries, Greek manuscripts were put into small letters with punctuation, word, and paragraph divisions (minuscule). Both types of ancient manuscripts exist today.

Papyrus Manuscripts (AD 100 - 600) 141 fragments or sets (P1-P141)

- Paper copies. Written mainly when Christianity was illegal and done on the cheapest possible material.
- **P52 John Rylands Papyrus** (AD 125) Gospel of John 18:31–33
- **P46 Chester Beatty Library** (AD 200-225) Portions of Romans, Hebrews, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, and 1 Thessalonians. He was a manuscript collector and houses his collections in Dublin Ireland.

Major Uncial Manuscripts (AD 300 - 800) Large letters

- Written when Christianity was legalized. Vellum and parchment are used.

Codex Vaticanus (AD 325-350)

- The Codex Vaticanus is one of the oldest extant manuscripts of the Greek Bible (Old and New Testament), one of the four great uncial codices. The Codex is named after its place of conservation in the Vatican Library, where it has been kept since AD 1481. It is written on 759 leaves of vellum in uncial letters and has been dated paleographically to the 4th century.
- It contains most of the Old Testament (LXX), the New Testament in Greek, and some of the Apocrypha

Codex Sinaiticus (AD 330-360)

- The codex is an Alexandrian text-type manuscript written in the 4th century in uncial letters on parchment. The Codex Sinaiticus came to the attention of scholars in the 19th century at the Saint Catherine's Monastery, with further material discovered in the 20th and 21st centuries. Although parts of the Codex are scattered across four libraries around the world, most of the manuscript is today vested in the British Library London, where it is on public display.
- Discovered by in 1844 by German Count Tischendorf. The manuscript leaves were being used to kindle fires as scrap paper.
- Originally, the Codex contained the whole of both Testaments. Approximately half of the Greek Old Testament (or Septuagint) survived, along with a complete New Testament (except for Mark 16:9-20 and John 7:53-8:11), plus the Epistle of Barnabas, and portions of The Shepherd of Hermas.

Codex Alexandrinus (c. AD 450)

- This Alexandrian manuscript, composed by scribes in Alexandria, Egypt, ranks second only to Vaticanus and Sinaiticus as a superior New Testament witness. It is a near complete manuscript of the Bible with very little missing except for portions from Matthew, John and 2 Corinthians. Codex Alexandrinus was originally to be offered as a gift to King James of England. But since James died before he received it, it was presented to his successor Charles I in 1627. Alexandrinus was not known of early enough to be of help to the translators of the 1611 King James Version.

Codex Ephraemi Rescriptus (c. AD 345)

- This document is a palimpsest—a manuscript in which the original writing has been erased and written over. Through chemicals and hard work, the original writing underneath can be read. It has material from every book of the New Testament except 2 Thessalonians and 2 John. Its age makes it a very valuable witness. It was not until 1845 that a full edition of this manuscript was published.

Codex Bezae (AD 450 or 550)

- This is the earliest known biblical copy in two languages, Greek and Latin. It contains the Gospels and Acts with a small section of 3 John in Latin. The Codex Bezae was available to the translators of the 1611 King James Version.

Minuscule Manuscripts (AD 800-1400) Small letters

- c. 3,000 manuscripts +2,200 lectionaries
- Most are Byzantine manuscripts. The Byzantine Empire continued to speak and write in Greek.
- While all other parts of the world moved from the Greek language, the Byzantine area did not.

Ostraca

- Scripture on broken pottery
- AKA: “The Poor Man’s Bible”
- 1,624 examples (extant = existing)
- Old Testament and New Testament Scriptures found

Inscriptions

- On walls, pillars. Coins, and monuments
- Found more often after legalization of Christianity
- Substantiates the text
- Inscription of Pilate’s name in Caesarea

Lectionaries

- Worship service guide
- Scripture readings and lessons
- Various liturgical services with order and content
- 2,200+ witnesses to the text
- Could recreate the every verse of the Bible from the lectionaries with exceptions of Acts and Revelation

Quotations from Early Church Leaders

- Sermons, lectures and letters of Early Church Fathers
- From AD 150
- Shows authority of Scripture
- Allows scholars to determine whether certain passages were present when written... witness to textual variants
- All books of the NT are represented
- 36,000 Scripture quotes from 5 Church Fathers

2. Translations

Families of Manuscripts

- Alexandrian style - Egypt (Coptic)

- The dry arid conditions preserved early copies from this family.
- Caesarean style - Israel, Syria, Palestine (Aramaic or Peshitta)
- Western style - Rome (Latin)
- Byzantine style - Turkey, Greece, old Greek empire (Greek continues)

Early Translations

- Ancient and old translations (c. AD 150-200)
- Allows scholars to determine whether certain passages were present when translated... witness to textual variants
- Equivalent words... helps us understand meanings of Greek and Hebrew words
- Aramaic - Peshitta
- Coptic - Egyptian
- Armenian
- Gothic (German Tribes)
- Arabic
- Slavonic
- Latin
 - Official language of the Roman Empire
 - Jerome translates the Latin Vulgate in AD 384 - 405
 - Master of Greek, Hebrew, and Latin
 - Used Greek and Hebrew manuscripts to translate his work

The reliability of the Scripture resources

- The reliability of the New Testament Greek texts is even more certain than the Old Testament texts. The New Testament was written between AD 45 – AD 90.
- Papyri, uncial, minuscule, ostraca, inscriptions, lectionaries, and translations = 5,000 - 7,000 witnesses.

3. Why Variants Exist

Unintentional Errors

- Spelling errors
- Copying errors, especially when it was not the first language of the copyist
- Rhodes, Rhoads, Roads... Rhoades

TOU HAVE WON #1,000
 \$OU HAVE WON \$1,000
 YOU HAVE ONE \$1,000

- MISSEDDWORDDIVISIONS
- PAULISNOWHERE
- Accidental omissions. Letters, words, sentences

Intentional Errors

- Grammatical corrections: ain't, isn't, is not
- Clarification: the Lord, the Lord Jesus, The Lord Christ Jesus
- Historical or geographical clarifications: stay in the city... stay in the city of Jerusalem

4. Timeline of English Bible History

1227 AD: Stephen Langton (Archbishop of Canterbury) put the modern chapter divisions into place.

1384 AD: John Wycliffe is the first person to produce a (Hand-Written) manuscript copy of the complete Bible in English; Including the Apocrypha. Wycliffe, an Oxford professor, scholar, and theologian, was well-known throughout Europe for his opposition to the teaching of the organized Church, which he believed to be contrary to the Bible. With the help of his followers, called the Lollards, and his assistant Purvey, and many other faithful scribes, Wycliffe produced dozens of English language manuscript copies of the scriptures. They were translated out of the Latin Vulgate, which was the only source text available to Wycliffe. The Pope was so infuriated by his teachings and his translation of the Bible into English, that 44 years after Wycliffe had died, he ordered the bones to be dug-up, crushed, and scattered in the river!

1448 AD: Nathan a Jewish Rabbi divides the Old Testament into verses.

1455 AD: Gutenberg Invents the Printing Press.

Books may now be mass-produced instead of individually hand-written. The First Book Ever Printed is Gutenberg's Bible in Latin.

1516 AD: Erasmus Produces a Greek/Latin Parallel New Testament.

This milestone was the first non-Latin Vulgate text of the scripture to be produced in a millennium, and the first ever to come off a printing press. The 1516 Greek-Latin New Testament of Erasmus further focused attention on just how important it was to go back and use the original Greek (New Testament) and original Hebrew (Old Testament) languages to maintain accuracy. Also the importance to translate them faithfully into the languages of the common people, whether that be English, German, or any other tongue. No sympathy for this “illegal activity” was to be found from Rome.

1522 AD: Martin Luther's German New Testament.

1526 AD: William Tyndale's New Testament

The first New Testament printed in the English language. Tyndale was a true scholar and a genius, so fluent in eight languages that it was said one would think any one of them to be his native tongue. He is frequently referred to as the “Architect of the English Language”, (even more so than William Shakespeare) as so many of the phrases Tyndale coined are still in our language today. The more the King and Bishop resisted its distribution, the more fascinated the public at large became. The church declared it contained thousands of errors as they torched hundreds of New Testaments confiscated by the clergy, while in fact, they burned them because they could find no errors at all. One risked death by burning if caught in mere possession of Tyndale's forbidden books.

Today, there are only two known copies left of Tyndale's 1525-26 First Edition. Any copies printed prior to 1570 are extremely valuable. Tyndale's flight was an inspiration to freedom-loving Englishmen who drew courage from the 11 years that he was hunted. Books and Bibles flowed into England in bales of cotton and sacks of flour. Ironically, Tyndale's biggest customer was the King's men, who would buy up every copy available to burn them... and Tyndale used their money to print even more! In the end, Tyndale was caught: betrayed by an Englishman that he had befriended. Tyndale was incarcerated for 500 days before he was strangled and burned at the stake in 1536. Tyndale's last words were, "Oh Lord, open the King of England's eyes". This

prayer would be answered just three years later in 1539, when King Henry VIII finally allowed, and even funded, the printing of an English Bible known as the "Great Bible".

1535 AD: Myles Coverdale's Bible

The first complete Bible printed in the English Language (O.T. & N.T. & Apocrypha). Myles Coverdale and John "Thomas Matthew" Rogers had remained loyal disciples the last six years of Tyndale's life, and they carried the English Bible project forward and even accelerated it. Coverdale finished translating the Old Testament, and in 1535 he printed the first complete Bible in the English language, making use of Luther's German text and the Latin as sources. Thus, the first complete English Bible was printed on October 4, 1535, and is known as the Coverdale Bible.

1537 AD: Tyndale-Matthews Bible

The second complete Bible printed in English. Done by John "Thomas Matthew" Rogers.

1539 AD: The Great Bible

The first English language Bible authorized for public use (Including the Apocrypha). Thomas Cranmer, the Archbishop of Canterbury, hired Myles Coverdale at the bequest of King Henry VIII to publish the "Great Bible". It became the first English Bible authorized for public use, as it was distributed to every church, chained to the pulpit, and a reader was even provided so that the illiterate could hear the Word of God in plain English. It would seem that William Tyndale's last wish had been granted...just three years after his martyrdom. Cranmer's Bible, published by Coverdale, was known as the Great Bible due to its great size: a large pulpit folio measuring over 14 inches tall. Seven editions of this version were printed between April of 1539 and December of 1541.

1555 AD: Robert Estienne, known as Stephanus was the first to divide the New Testament into standard numbered verses. He essentially used Nathan's verse divisions for the Old Testament.

1560 AD: The Geneva Bible

The Geneva Bible was the first Bible to add numbered verses to the chapters, so that referencing specific passages would be easier. Every chapter was also accompanied by extensive marginal notes and references so thorough and complete that the Geneva Bible is also considered the first English "Study Bible". William Shakespeare quotes hundreds of times in his plays from the Geneva translation of the Bible. The Geneva Bible became the Bible of choice for over 100 years of English speaking Christians. Between 1560 and 1644 at least 144 editions of this Bible were published.

1568 AD: The Bishops Bible

The Bible of which the King James was a Revision (Including the Apocrypha). Despite 19 editions being printed between 1568 and 1606, this Bible, referred to as the "rough draft of the King James Version", never gained much of a foothold of popularity among the people.

1609 AD: The Douay Old Testament is added to the Rheims New Testament (of 1582)

Making the first complete English Catholic Bible; Translated from the Latin Vulgate (Including the Apocrypha). The Church of Rome surrendered their fight for "Latin only" and decided that if the Bible was to be available in English, they would at least have an official Roman Catholic English translation. And so, using Latin Vulgate as the only source text, they went on to publish an English Bible with all the distortions and corruptions that Erasmus had revealed and warned of 75 years earlier. Because it was translated at the Roman Catholic College in the city of Rheims, it

was known as the Rheims New Testament (also spelled Rhemes). The Douay Old Testament was translated by the Church of Rome in 1609 at the College in the city of Douay (also spelled Doway & Douai). The combined product is commonly referred to as the "Doway/Rheims" Version.

1611 AD: The King James Bible (ASV) (KJV)

Originally with the Apocrypha. The Apocrypha was Officially Removed in 1885 Leaving Only 66 Books. The King James translation was done by 47 scholars, all of whom were members of the Church of England. In common with most other translations of the period, the New Testament was translated from the Textus Receptus (Received Text) series of the Greek texts. The Old Testament was translated from the Masoretic Hebrew text, while the Apocrypha was translated from the Greek Septuagint (LXX), except for 2 Esdras, which was translated from the Latin Vulgate. In 1769, the Oxford edition, became the standard text and is the text which is reproduced almost unchanged in most current printings.

- The KJV translators were the most qualified and intelligent men in their time
- They knew they making a translation... they wanted all churches and men to accept it
- They wrote in the first addition and a few subsequent additions... *The Translators to the Readers*
- This was an argument to not reject this translation in English... but to receive it
- “Now to answer our enemies: we do not deny, rather we affirm and insist that the very worst translation of the Bible in English issued by Protestants (for we have seen no Catholic version of the whole Bible as yet) contains the word of God, or rather, is the word of God. In the same way, when the King's speech delivered in Parliament is translated into French, German, Italian, and Latin, it is still the King's speech, even if it is not interpreted by every translator with the same skill, or perhaps with as appropriate phrasing or always with as great clarity.”

1782 AD: Robert Aitken's Bible

The first English language Bible (KJV) Printed in America. (Although the first Bible printed in America was done in the native Algonquin Indian Language by John Eliot in 1663). Robert Aitken's 1782 Bible was also the only Bible ever authorized by the United States Congress. He was commended by President George Washington for providing Americans with Bibles during the embargo of imported English goods due to the Revolutionary War.

1885 AD: The English Revised Version Bible

The first major English revision of the KJV. It was not really until the 1880's that England's own planned replacement for their King James Bible, the English Revised Version (ERV) would become the first English language Bible to gain popular acceptance as a post-King James Version modern-English Bible. The widespread popularity of this modern-English translation brought with it another curious characteristic: the absence of the 14 Apocryphal books.

1898 AD: Nestle-Aland Greek New Testament

Eberhard Nestle publishes the first edition of the Greek New Testament today known as the Nestle-Aland Greek New Testament. Kurt Aland became the associate editor of the 21st edition in 1952. At Erwin Nestle's request, he reviewed and expanded the critical apparatus, adding many more manuscripts. This eventually led to the 25th edition of 1963. The most important Papyri and newly discovered Uncials, as 0189, a few Minuscules (33, 614, 2814), occasionally also lectionaries were taken into account. The 28th edition was published in 2012. This is the Greek New Testament that is used for nearly all Bible Translations.

1901 AD: The American Standard Version

The first major American revision of the KJV. The Americans responded to England's ERV. Bible by publishing the nearly-identical American Standard Version (ASV) in 1901. It was also widely-

accepted and embraced by churches throughout America for many decades as the leading modern-English version of the Bible.

1952 AD: The "Revised Standard Version" (RSV)

Said to be a Revision of the 1901 American Standard Version, though more highly criticized. The RSV translation panel used the 17th edition of the Nestle-Aland Greek text for the New Testament and the traditional Hebrew Masoretic Text for the Old Testament. In the Book of Isaiah, they sometimes followed readings found in the newly discovered Dead Sea Scrolls. The translation method utilized in the RSV is described as a combination of formal (word for word) and dynamic (thought for thought) equivalence. The translators of the RSV reverted to the use of the Tetragrammaton (YHWH), used the archaic pronouns and verbs (thee, thy, hast, hath, etc.)—but only for God and not for humans—and followed the latest Greek text available, where earlier versions relied on the Textus Receptus.

1971 AD: The New American Standard Bible (NASB)

Published as a "modern and accurate word for word English translation" of the Bible. While preserving the literal accuracy of the ASV, the NASB sought to render grammar and terminology in contemporary English. Special attention was given to the rendering of verb tenses to give the English reader a rendering as close as possible to the sense of the original Greek and Hebrew texts. In 1995, the text of the NASB was updated for greater understanding and smoother reading. In an effort to ensure accuracy, recent research on the oldest and best Greek manuscripts of the New Testament was reviewed, and some passages were updated for even greater fidelity to the original manuscripts. The original NASB earned the reputation of being the most accurate English Bible translation. The New American Standard Bible update (1995) carried on the NASB tradition of being a true Bible translation, revealing what the original manuscripts actually say—not merely what the translator believes they mean.

Probably the greatest strength of the New American Standard Bible is its literalness. More so than any other English Bible translation, the NASB seeks to take what was originally said in Hebrew, Aramaic, and Greek and say the same thing in English. The primary downside to this method is that it sometimes results in the English not being as smooth and free-flowing as it could be.

1973 AD: The New International Version (NIV)

Published as a "modern and accurate phrase for phrase English translation" of the Bible. The translation of each book of the Bible was assigned to a team of scholars, and the work was thoroughly reviewed and revised at various stages by three separate committees. The lead committee submitted the developing version to stylistic consultants for their suggestions. Samples of the translation were tested for clarity and ease of reading by various groups of people. The committee held to certain goals for the NIV: that it be an "accurate, beautiful, clear, and dignified translation suitable for public and private reading, teaching, preaching, memorizing, and liturgical use." The NIV is known especially as a "thought for thought" or "dynamic equivalence" translation rather than a "word for word" translation.

Probably the greatest strength of the New International Version is its readability. The NIV is rendered in smoothly flowing and easy-to-read English. One weakness of the NIV is that it occasionally delves into interpretation rather than strict translation, which is the very problem that has brought us the 2011 NIV. In the NIV, some passages are translated with more of a "this is what the translator thinks the text means" instead of "this is what the text says." In many instances, the NIV likely has a correct "interpretation" but that misses the point. A Bible translation should take what the Bible says in the original languages and say the same thing in

the new language, leaving the interpretation to the reader with the aid of the Holy Spirit. The greatest 'con' of the 2011 NIV, of course, is the inclusion of gender-neutral language and the necessity of interpreting rather than translating in order to present a more culturally sensitive or politically correct version.

1982 AD: The New King James Version (NKJV)

Published as a "modern English version maintaining the original style of the King James. Commissioned in 1975 by Thomas Nelson Publishers, 130 respected Bible scholars, church leaders, and lay Christians worked for seven years to create a completely new, modern translation of Scripture, yet one that would retain the accuracy, purity and stylistic beauty of the original Authorized Version or King James Version. According to Thomas Nelson, the translators were unyieldingly faithful to the original Greek, Hebrew, and Aramaic texts, applying the most recent research in archaeology, linguistics, and textual studies. The NKJV was published in three stages: New Testament in 1979, the New Testament and the Psalms in 1980, and the complete Bible in 1982. Although the NKJV uses substantially the same Hebrew and Greek texts as the original KJV, it indicates where more commonly accepted manuscripts differ.

The Executive Editor of the NKJV addressed textual concerns in a book explaining the NKJV translation philosophy: While defending the Majority Text (also called the Byzantine text-type) the NKJV references significant discrepancies among text types in its marginal notes: "None of the three [textual] traditions on every page of the New Testament ... is labeled 'best' or 'most reliable.'" The reader is permitted to make up his or her own mind about the correct reading."

1990 AD: The New Revised Standard Version (NRSV)

Further revision of 1952 RSV, (itself a revision of 1901 ASV), criticized for "gender inclusiveness".

1996 AD: The New Living Translation (NLT)

The New Living Translation was completed and published by Tyndale House in 1996. Originally starting out as an effort to revise The Living Bible, a paraphrased version of the Bible, the project evolved into a new English translation from the best Hebrew and Greek texts. The New Living Translation is based on the most recent scholarship in the theory of translation. The challenge for the translators was to create a text that would make the same impact in the life of modern readers that the original text had for the original readers. In the New Living Translation, this is accomplished by translating entire thoughts (rather than just words) into natural, everyday English. The NLT follows a combination of formal equivalence (word-for-word) and dynamic equivalence (thought-for-thought) methods of translation.

The New Living Translation is easy to read and easy to understand. It is written in quality and contemporary English. However, when it goes more toward dynamic equivalence and less toward formal equivalence, the NLT sometimes goes astray, interpreting rather than translating.

2002 AD: The English Standard Version (ESV)

Published as a translation to bridge the gap between the accuracy of the NASB and the readability of the NIV. The English Standard Version (ESV) is a revision of the 1971 edition of the Revised Standard Version. The first edition was published in 2001 by Crossway Bibles, a division of Good News Publishers. The ESV Study Bible, also published by Crossway Bibles, was published in October 2008. It uses the ESV translation and adds extensive notes and articles based on evangelical Christian scholarship. Under noted theologian J. I. Packer, who served as general editor, the translators sought and received permission from the National Council of Churches to use the 1971 edition of the RSV as the English textual basis for the ESV. Difficult

passages were translated using the Masoretic Text of the Hebrew Bible, the Dead Sea Scrolls, and other older manuscripts.

The stated intent of the translators was to produce a readable and accurate translation that stands in the tradition of Bible translations beginning with English religious reformer William Tyndale in 1525–26 and culminating in the King James Version of 1611. Examples of other translations in this genre are the Revised Version (1881–85), the American Standard Version (1901), and the Revised Standard Version (1946–1971). In their own words, they sought to follow a literal word-for-word translation philosophy. To that end, the translators sought as far as possible to capture the precise wording of the original text and the personal style of each Bible writer, while taking into account differences of grammar, syntax, and idiom between current literary English and the original languages. The result is a translation that is more literal than the New International Version, but more fluent and colloquial than the New American Standard Bible.

5. When the Texts Differ

- The Bible is integrated... the doctrines are taught throughout
- Take a book from the Bible and all doctrines can still be taught

Is John 7:53-8:11 inspired?

The Textual Evidence against John 7:53-8:11

- The account is lacking in the earliest existing Greek manuscripts.
- Some manuscripts put the pericope adulterae after John 7:36, others after John 21:25, and some even place it in the Gospel of Luke (after Luke 21:38 or 24:53).
- Ancient translations of the New Testament are also lacking the passage.
 - The Old Syriac and the Arabic form of Tatian's Diatessaron betray no knowledge of the passage, nor is it contained in the best manuscripts of the Peshitta.
 - The old Coptic churches did not include it in their Bible.
 - Armenian manuscripts, Old Georgian versions, the Gothic version and several Old Latin manuscripts omit the story.
- No Greek Church Father refers to the pericope [puh-rik-uh-pee].
 - This includes even those who, like Origen, Chrysostom, and Nonnus, dealt with the entire Gospel verse by verse.
- Earliest Latin Church Fathers did not quote it: Irenaeus, Tertullian, & Cyprian.
- Internal evidence from the text
 - The style and vocabulary of the pericope differ markedly from the rest of John. 14 out of 82 vocabulary words in the section are unjohannine. Also, the use of 'hos' as a temporal conjunction rather than John's usual 'oun.'
 - The pericope interrupts the sequence of 7:52 and 8:12ff.

Textual evidence for John 7:53-8:11

- Some early manuscripts leave a space in the papyri where this story would have gone. Boice writes, "Two manuscripts leave a blank space where it would have come."

- Other early manuscripts place this story in other places in John or in the gospel of Luke. This may corroborate Augustine’s theory (cited below) that this account was clipped out and was just floating around the manuscripts.
- It is easier to comprehend that a twelve verse section of Scripture would be deleted by a scribe, than it is to comprehend a twelve verse section of Scripture being inserted by a scribe.
- Many Church Fathers did quote it.
 - The Didascalia (first half of the third century) refers to it.
 - Book II of the Apostolic Constitutions does as well (3rd century).
 - Eusebius cited Papias (early second century, possibly a disciple of John) as referring to a story about a woman accused before Jesus — this might have been a reference to the Pericope Adulterae.
 - Didymus the Blind (350 A.D.) referred to it directly in his commentary on Ecclesiastes.
 - Ambrose at Milan (374) quotes it at least nine times; as well as Augustine in North Africa (396) about twice as often. It is quoted by Pacian (370).
- Jerome included the passage in the Latin Vulgate, and noted that (c. 420), “in the Gospel according to John in many manuscripts, both Greek and Latin, is found the story of the adulterous woman who was accused before the Lord.” Jerome, “The Dialogue against the Pelagians” (2.17).
- Augustine was of the opinion that certain manuscripts were lacking the passage because it was deliberately removed. “certain persons of little faith, or rather enemies of the true faith, fearing, I suppose, lest their wives should be given impunity in sinning, removed from their manuscripts the Lord’s act of forgiveness toward the adulteress, as if He who had said ‘sin no more’ had granted permission to sin.” Augustine, “Adulterous Marriages” (2.7)
- There were hundreds of copies of the Gospel of John circulating to the churches around the Mediterranean in the third and fourth centuries — and we have four of them, all out of Egypt.
- When we think about “the oldest manuscripts,” we need to remember that they tell a microscopic fraction of the manuscript story of the third and fourth centuries. These are merely the few that, for some reason, were little used and survived.
- This text has strong internal evidence for being historical.
 - First, it passes the criterion of embarrassment, because it isn’t likely that a later author would record Jesus siding with an adulteress—especially in a culture that was both misogynistic and unforgiving toward adultery.
 - Second, it passes the criterion of coherence, because it fits with the typical approach of Jesus’ opponents trying to skewer him on the horns of a false dilemma (cf. Mt. 22:15-22).
 - Third, it contains unexplained details, such as Jesus writing in the dirt (Jn. 8:6, 8). What was Jesus writing? We don’t know! The author never explains this detail. This bears the hallmarks of eyewitness testimony.

Is Mark 16:9-20 Inspired?

- In many Bibles, this last portion of the gospel of Mark is footnoted in some way, indicating that it did not exist in the earliest Greek manuscripts of the gospel of Mark. This has troubled many Christians regarding the reliability of God’s Word - does this passage belong in our Bible?

The argument against including Mark 16:9-20 in our Bibles.

- The two oldest existing Greek manuscripts (dated from AD 325 and 340) do not contain this section; neither do about 100 other ancient manuscripts translated into other languages. A few ancient manuscripts put asterisks next to Mark 16:9-20 to indicate they are additions to the original text.
- According to their writings, almost all the Greek manuscripts known to Eusebius (who died in 339) and Jerome (who died in 419) did not have these verses.
- There are two other endings - one shorter, one with some additions - in a few other manuscripts.
- About one-third of the vocabulary is totally different from the rest of the Gospel of Mark and there is a very awkward grammatical transition between Mark 16:8-9.
- Most contemporary scholars reject these verses as original.

The argument for including Mark 16:9-20 in our Bibles.

- Many very early Christian writers refer to this passage in their writings, which shows that the early Christians knew it was there and accepted it.
 - Papias refers to Mark 16:18. He wrote around AD 100.
 - Justin Martyr's first Apology quotes Mark 16:20 (AD 151).
 - Irenaeus in Against Heresies quotes Mark 16:13 and remarks on it (AD 180).
 - Hippolytus in Peri Charismaton quotes Mark 16:18-19. In his homily on the heresy of Noetus he refers to Mark 16:19. He wrote while he was Bishop of Portus (AD 190-227).
 - Vicentius, Bishop of Thibari, quotes from 2 of the verses in the 7th Council of Carthage held. under Cyprian (AD 256). Augustine, a century and a half later, in his reply, recited the words again.
 - The apocryphal Acts of Pilate contains Mark 16:15-18 (thought to be in the AD 200's).
 - The Apostolic Constitutions clearly allude to Mark 16:15 in two places and quote Mark 16:16 outright (thought to be in the AD 200's or 300's).
- It is highly unlikely that Mark's gospel ended so abruptly at Mark 16:8, with the women simply being afraid, but seeing no concrete evidence of a resurrected Jesus, but only of an empty tomb. However, it is possible that the original ending of Mark's gospel could have been lost rather early.
- Noted Greek scholar A.T. Robertson wrote, "It is difficult to believe that Mark ended his Gospel with verse 8 unless he was interrupted. A leaf or column may have been torn off at the end of the papyrus roll."
- The earliest testimony we presently have, from writers like Irenaeus and others, argues that the earliest Christians accepted it as genuine.
- While Vaticanus and Sinaiticus attest to the non-inclusion of Mark 16:9-20, they both have unusual features that reveal their copyists' awareness of the absent verses.
- Vaticanus and Sinaiticus are indeed our earliest manuscripts, but it is obvious that Irenaeus and other early patristic writers possessed earlier manuscripts which included Mark 16:9-20. Their manuscripts were not kept in Egypt, (where the climate was more favorable to papyrus-preservation), but that is not a valid reason to ignore them.

6. Evidence list for Why I believe the Bible to be from God.

HAND-OUT

- What about other writings that claim to be divine?
- The Koran and the book of Mormon.

- Both accept part or all to the Bible... they seek to add to the Canon of Scripture
- Both recite or plagiarize the Bible in their writings
- The Koran seems to be very similar to various Pseudepigrapha writings and or apocrypha writings
- There are historical inaccuracies especially in the book of Mormon
- Lack of eyewitness accounts - 1 persons account and testimony
- Fanciful events beyond miraculous
- **Prophecy?** No
- **Archeology?** No, Koran says Jesus was not crucified. Much of what the Qur'an maintains is at odds with historical data from the 7th-8th centuries. Book of Mormon: There is no archeological evidence that the Jaredites, Nephites, and Lamanites migrated from Israel to the Americas.
- **Manuscript evidence?**...Book of Mormon no... plates lost found by Joseph Smith...
- **Authorship?** Not reliable sources that were eye witnesses.
- **Accuracy?** No manuscript evidence not there for Book of Mormon
- **Spiritual Authenticity?** Does not integrate with the Bible.
- **Acceptance?** Rejected by Bible believing followers as not from God.

Can I Trust the Bible? - Evidence List

Reasons to Trust the Old and New Testament Scriptures as Authentic and True:

The Bible's Claim to be God Inspired

- 2 Timothy 3:16-17, 2 Peter 1:20-21

Old Testament writers spoke from God

- Over 3,000 times in the Old Testament various phrases make the claim "The Lord spoke" "the Word of the Lord came to me". Leviticus 1:1-2, Numbers 1:1, 1 Samuel 3:11, 1 Samuel 3:21

The books of Moses are recognized by many throughout the Scriptures including Jesus.

- Luke 24:27, 1 Corinthians 9:9, Daniel 9:13

Daniel considered Jeremiah's book to be inspired (Daniel 9:2), Ezra recognized Jeremiah's book to be inspired (Ezra 1:1), Ezra recognized Haggai and Zechariah to be inspired as well (Ezra 5:1).

New Testament claims that the written Scriptures were from God.

- 1 Thessalonians 2:13, 1 Thessalonians 5:27, Colossians 4:16, Ephesians 2:19-20, 2 Peter 3:2, 1 Corinthians 14:37

Preservation. The reliability of the copying process of Old Testament & New Testament

Early Church Fathers trace an unbroken line to the Apostles.

- | | |
|------------------------------------|--|
| • Clement (AD 35-99) | • Tatian (c. AD 170) |
| • Polycarp (AD 69-155) | • Origen (AD 185-254) |
| • Ignatius (AD 130-202) | • Dionysius of Alexandria (c. AD 200-264) |
| • Papias (c. AD 70-163) | • Eusebius (AD 270-340) |
| • Justin Martyr (c. AD 140) | • Athanasius (AD 296-373) |
| • Irenaeus (c. AD 170) | • Augustine (AD 354-430) |

- **Jerome** (AD 342-420)

Supernaturally Integrated Message

- **Unity.** Perfect agreement among 40 authors over 1500 years in 3 languages.
- **Honesty.** Truthfulness of characters and message.
- **Durability.** Incredible survival. Preserved through major persecution and attack.
- **Massively influential.** Changes lives. Changed cultures.
- **Power.** Attested by miracles to its authenticity.

1. Prophecy. The greatest and only attestation man needs. **Isaiah 45:21, Isaiah 44:6-8**

2. Archaeology. 1,000's of discoveries, historically accurate

3. Manuscript Evidence. Thousands of manuscripts, translations and lectionaries

- Shows the importance and how set apart the view of the Scriptures were and maintained

4. Authorship. Written by reliable sources, Apostles and eye witnesses.

5. Accuracy. We are able to trace the writings and copies with certainty.

6. Spiritual Authenticity. Blends and builds on the rest of Scripture. Grows the believer.

7. Acceptance. The early church accepted, studied and taught these as God's Word.