

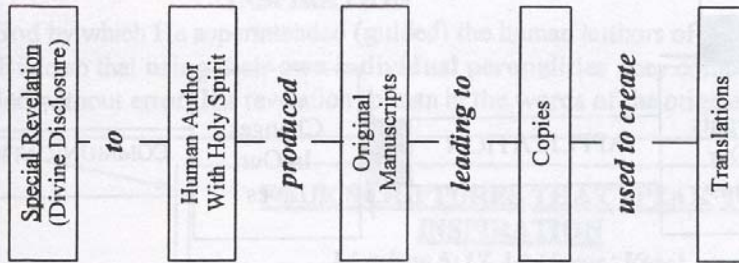
SECTION 2

The Bible: God's Amazing Book

Bibliology

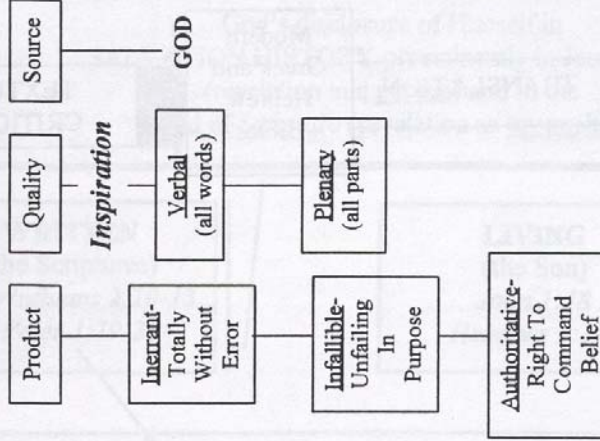
How Did The Bible Come To Us?

ORIGIN



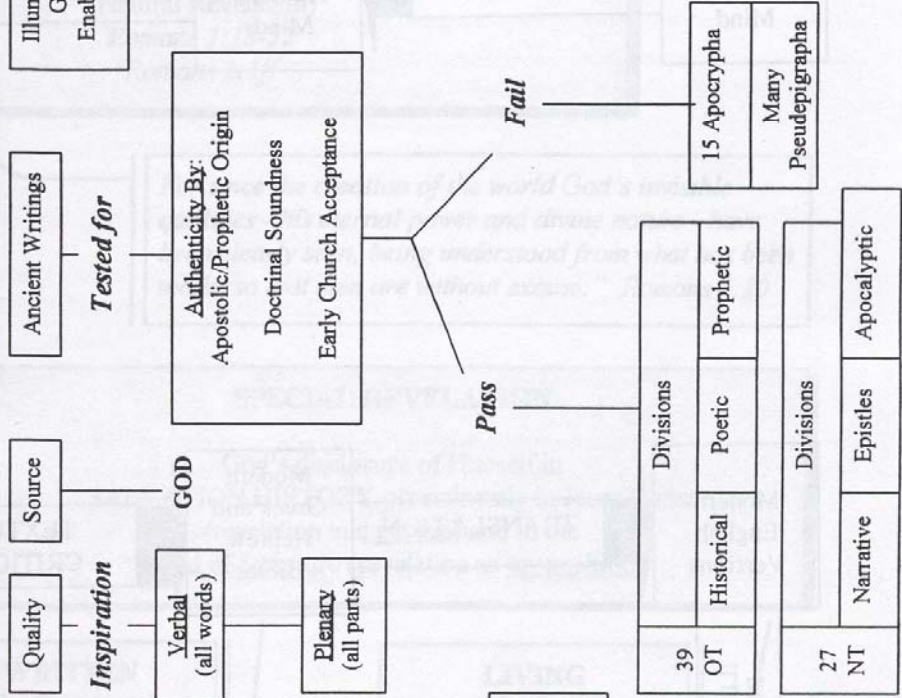
How Do We Know The Bible Is Reliable?

INSPIRATION



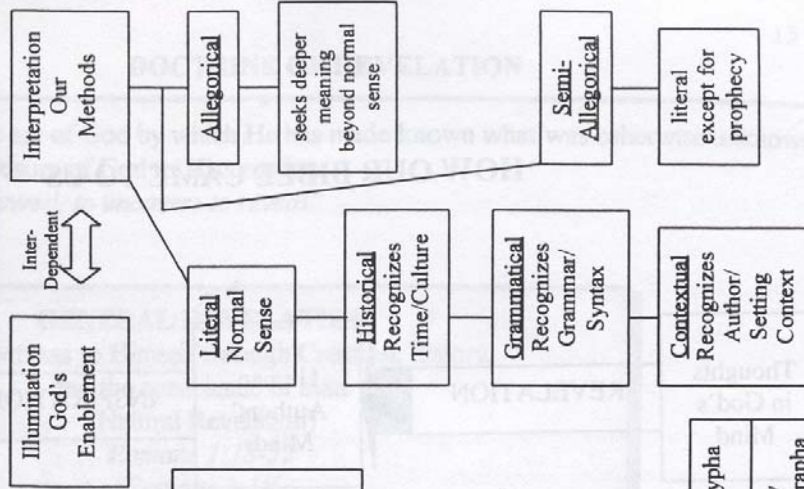
How Did We Select The Books Of The Bible?

CANONICITY

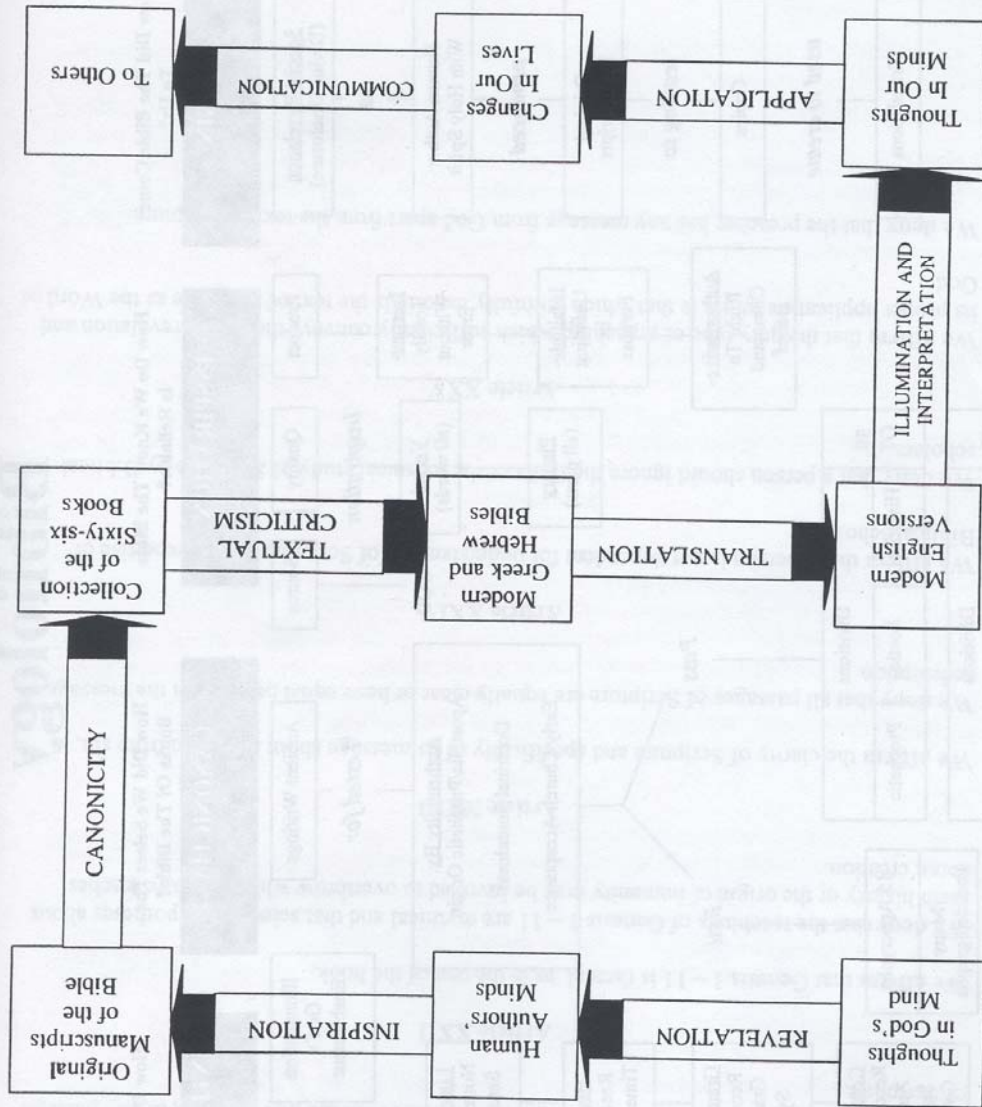


How Do We Interpret The Bible?

INTERPRETATION (Hermeneutics)



HOW OUR BIBLE CAME TO US



DOCTRINE OF REVELATION

DEFINITION: The act of God by which He has made known what was otherwise unknowable. It is the truthful disclosure of God to His creation.
Apokalupsis = "to unveil, to uncover; to reveal"

GENERAL REVELATION

God's witness to Himself through Creation, history, and the conscience of man.

(Natural Revelation)

Romans 1:18-32

Romans 2:1ff

For since the creation of the world God's invisible qualities - his eternal power and divine nature - have been clearly seen, being understood from what has been made, so that men are without excuse." Romans 1:20

SPECIAL REVELATION

God's disclosure of Himself in **SALVATION HISTORY** preeminently in Jesus Christ (revelation in a person) and in the Word of Scripture (revelation as proposition)

WRITTEN

(the Scriptures)

1 Corinthians 2:10-13

2 Peter 1:19-21

LIVING

(the Son)

John 1:18

Hebrews 1:1-3

INSPIRATION

The act of God by which He superintended (guided) the human authors of the 66 books of the Bible so that using their own individual personalities they composed and recorded without error, His revelation to man in the words of the original.

FOUR SCRIPTURES THAT SPEAK TO INSPIRATION

Matthew 5:17-18 (Jesus' View)

John 10:35

2 Timothy 3:15-17 (Paul's View)

2 Peter 1:16-21 (Peter's View)

Bibliology
Key Word and Concept

What?

REVELATION
 “The act of God by which He has made known what was otherwise unknowable.”
Apokalupsis – “to unveil, to uncover”

GENERAL “God’s witness to Himself through creation, history, and the conscience of man.”	SPECIAL “God’s disclosure of Himself in Salvation History (revelation in a person) and in the interpretive word of Scripture (revelation in proposition).”
--	--

HISTORY Judges Ruth	CREATION Psalm 19:1-3 Rom. 1:18-20	CONSCIENCE Romans 1:19 Romans 2:14-15	WRITTEN I Cor. 2:10-13 II Peter 1:19-21	LIVING John 1:18 Hebrews 1:1-3
----------------------------------	---	--	--	---

How?

INSPIRATION
 “The act of God by which He superintended/controlled the human authors of the 66 books of the Bible so that using their own individual personalities they composed recorded without error, His revelation to man in the words of the original.”

Result

INERRANCY
 “The quality of being free from all falsehood or mistake which safeguards the truth that Holy Scripture is entirely true and trustworthy in all its assertions.”
 Matthew 5:17-18; John 10:35; 17:17

Result

INFALLIBILITY
 “The quality of neither misleading or being misled which safeguards the truth that Holy Scripture is a sure, safe and reliable guide in all matters.”

Responsibility

INTERPRETATION
 “The process of determining the biblical author's intended meaning.”

Resource

ILLUMINATION
 “The work of the Holy Spirit, which assists the reader in gaining both the sense and significance of God’s written revelation.”
 John 16:12-15; I Corinthians 2:9-16

Response

APPLICATION
 “The process of determining the current relevance of Scripture and then actively responding.”
 James 1:19-27

Jesus' view of Scripture**Matthew 5:17-18**

“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.”

John 10:35

“...the scripture cannot be broken...”

Paul's view of Scripture**2 Timothy 3:15-17**

“...and how from infancy you have known the holy scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed, and is useful for teaching, rebuking, correcting; and training in righteousness, so that the man of God may be thoroughly equipped for every good work.”

Peter's view of Scripture**2 Peter 1:16-21**

“...And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of Man, but men spoke from God as they were carried along by the Holy Spirit.”

(vv. 19-21)

INERRANCY

The quality of being free from all falsehood or mistake which safeguards the truth that Holy Scripture is entirely true and trustworthy in all its assertions.

Matthew 5:17-18; John 10:35

John 17:17 – “Sanctify them by the truth; your word is truth.”

INFALLIBILITY

The quality of neither misleading nor being misled which ensures that the truth of Holy Scripture is a sure, safe, and reliable guide in all matters to which it speaks.

INTERPRETATION

The process of determining the biblical author's intended meaning.

ILLUMINATION

The work of the Holy Spirit, which assists the reader in gaining both the sense and the significance of God's written revelation.

John 16:12-15 "I have much more to say to you than you can now bear. But when He, the Spirit of truth comes he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you."

I Corinthians 2:9-16 "...but God has revealed it to us by His Spirit. The Spirit searches all things, even the deep things of God."

APPLICATION

The process of determining the current relevance of Scripture and then actively responding.

James 1:19, 22-25 "...Do not merely listen to the word...Do what it says ...[For He who forgets is] like a man looking at his face in a mirror and ... immediately forgetting-But the man who looks intently into the perfect law that gives freedom, and continues to do this... he will be blessed in what he does."

NECESSARY CONDITIONS FOR REVELATION

1. The Existence of God

COSMOLOGICAL ARGUMENT - Romans 1:19-20 - Creator/Creation

TELEOLOGICAL ARGUMENT – Design/Designer

ONTOLOGICAL ARGUMENT - that "Being" of which no greater can be conceived

MORAL ARGUMENT - Romans 2:12-14 - law/lawgiver, universal awareness of God and the presence of moral law in all cultures

HISTORICAL ARGUMENT - God has revealed Himself clearly and decisively in the historical process

CHRISTOLOGICAL ARGUMENT - John 1:1, 14, 18 - The person and work of Christ is evidence of the God who exists and has revealed Himself.

2. The Nature of Man

Created in God's image (Gen. 1:26-27): Man is capable of receiving God's revelation.

Fallen in sin (Gen. 9:6, 1 Cor. 2:14-16): Man is certain to misunderstand God's revelation (without the aid of the Holy Spirit.)

CHARACTERISTICS OF REVELATION

A. It is distinct from illumination

Revelation is objective - disclosure of truth

Illumination is inward and subjective - discovery of truth revealed

B. It is distinct from inspiration

Revelation is the what, the content, the message, the product. Inspiration is the how the conveyer, the means, the process

C. In Biblical Usage: Revelation

1. It is INTELLIGIBLE
2. It is often VERBAL
3. It is VERBALIZABLE
4. It is PERSONAL in Christ (John 1:14)

TWO EVANGELICAL VIEWS OF REVELATION TODAY:

- 1) Normative Revelation - in the Bible only, for ALL believers, provides general guidance.
- 2) Private Revelation - Bible PLUS experience, for individuals only, provides special guidance (this view is not biblical; it is dangerous, unnecessary, the origin of cults, and it can be reduced to the absurd).

VARIOUS VIEWS OF INSPIRATION

1. NATURAL THEORY - no supernatural element in Scripture. The Bible is simply an “inspiring” book or piece(s) of literature.
2. ILLUMINATION - (mystical) "Spirit inspired" writings on the same level as any of history's or today's Spirit inspired writings.
3. DYNAMIC - (Partial) "CONTAINS" the Word of God and is without error in areas of doctrine and salvation. It may be, however, in error in the areas of science, history, etc.; (Infallibility of purpose)
4. NEO-ORTHODOX - Inspired, but not without error due *to human element*. The Bible BECOMES the Word of God in existential encounter, but it IS NOT the Word of God.
5. MECHANICAL DICTATION - Writers were *passive instruments* in the hands of God like a typewriter to a typist.
6. VERBAL/PLENARY - GOD SUPERINTENDED THE HUMAN AUTHORS SO THAT IN THEIR OWN WORDS VIA THEIR INDIVIDUAL PERSONALITIES THEY WROTE THE SCRIPTURES AND THEY ARE INSPIRED FULLY, TO THE VERY WORDS, AND ARE WITHOUT ERROR IN ALL THAT THEY AFFIRM.
INERRANT - without error
INFALLIBLE - Incapable of teaching non-truth or leading one astray
INSPIRATION - God breathed.

INSPIRATION EXTENDS TO...

1. The writing (not merely the idea)
2. The words (not simply the word)
3. The tenses of verbs - Mt. 22:31-32
4. The letters of words - Gal. 3:16
5. The smallest parts of letters - Matt. 5:17-18

A HELPFUL CLARIFICATION

“*Phenomenal*” language = language in the phenomenal perspective is from the vantage point of the viewer... i.e. how it was observed, not necessarily the technical/analytical view. (Eg. Sunrise/sunset - the sun actually does neither! But that is our observation). This is usually how the Bible speaks.

VARIATIONS ON THE DOCTRINE OF INERRANCY

1. ABSOLUTE INERRANCY

- Affirms plenary/verbal inspiration while trying to distance itself from a mechanical dictation view of inspiration.
- Affirms the accuracy of the Bible in all matters, including science and history “to a great degree of precision!” (Harold Lindsell)

*2. CRITICAL (NATURAL) INERRANCY

- Makes cautious use of critical methodologies such as form and redaction criticism.
- Affirms the truth of everything in the Bible to the degree of precision intended by the author.
- Usually regards biblical references to scientific matters as phenomenal (how they appeared to the writer).
- Does not seek to harmonize every detail of Scripture because it recognizes that the authors wrote for different purposes. - (Al Mohler; Danny Akin; Paige Patterson; J. I. Packer; D. A. Carson; *Chicago Statement*).

3. LIMITED INERRANCY

- Affirms the Bible is inerrant in all matters of faith and practice, as well as matters which can be empirically verified.
- Inspiration does not grant modern understanding; hence the Bible may contain errors of science or history, but it did secure fully truthful teaching about belief and behavior. (I. H. Marshall).

4. NUANCED INERRANCY

- Affirms that how one understands inerrancy depends on the type of biblical literature under consideration.
- Some portions, such as TEN COMMANDMENTS; seem to have been given through a mechanical dictation form of inspiration. The epistles and historical materials might be described as given by verbal inspiration. A book like Proverbs seems to require a more free view (poss. dynamic view). (Clark Pinnock).

5. FUNCTIONAL INERRANCY (Infallibility of purpose)

- Affirms that the purpose of the Bible is to bring people to salvation and growth in grace. The Bible accomplishes its PURPOSE without fail.
- Affirms that the Bible is sufficiently accurate in factual matters to accomplish its PURPOSE, but seeks to avoid describing the inerrancy of Scripture primarily in terms of FACTICITY. Instead, it speaks of the Bible in terms of trustworthiness and faithfulness. (Jack Rogers, Donald McKim).

6. SPONTANEOUS INERRANCY (View from the Pew!)

- An expression of simple trust and faith in the Bible.
- Often marked by little, if any awareness of, or interest in scholarly discussions of the doctrine of inerrancy. (Ma and Pa Baptist).

THE MAKING OF THE ENGLISH LANGUAGE

Fifth Century – From Continent to England

Angles – German

Saxons – Germany (Schleswig-Holstein)

Jutes – Denmark (Jutland Peninsular)

Result – Anglo-Saxon Language = “Old English”

Germanic – cf. Haus, Schuh, Wasser, Buch Finger, Knie, Haar, etc.

Eleventh Century – From Continent to England

Norman Invasion (Normandy – France)

Anglo-Saxon + French of Normans + Latin = English

HISTORY OF THE ENGLISH BIBLE

The Earliest Period

Earliest Bible in England

Latin Vulgate

Bible of people – Painting, carvings, stain glass windows, etc.

“Old English” (Anglo-Saxon) Bibles

CAMEDMON Poetry and songs of Biblical stories in 7th Century

ALDHELM (D. 709) Psalms, Lord’s Prayer, Decalogue

VENERABLE Bede (D. 735) Gospel of John, by time of death all four Gospels

English Bibles

John Wyclif or Wycliffe (1330 – 1384)

Published first Bible into English in 1382. Was distributed by “Lollards” or “poor priests.” Based on Vulgate. 1414 – capital offense to read Scripture in native tongue. 1428 – Wyclif’s body exhumed and burned.

(Discovery of Printing Press – 1454)

William Tyndale (1494 – 1536)

Published first printed English N.T. in 1526. Printed in Worms. Used Luther’s N.T. order – (Hebrews, James, Jude, Revelation). Also translated parts of O.T. Translation based on Greek and Hebrew. 1534 Revision formed basis of later translations and KJV. Strangled and burned at stake in 1536. Last words – “Lord, Open the eyes of the King of England.”

Miles Coverdale (1488 – 1569)

Published the complete printed English Bible in 1535. Had assisted Tyndale in Europe. Did not know Greek or Hebrew. N.T. based mostly on Tyndale and German versions. O.T. translated from Vulgate. First to separate Apocrypha from rest of Bible.

Thomas Matthew (1500 – 1555)

Actual name John Rogers. Published in 1537. Mostly a revision of Tyndale with whom he was earlier associated. Used Coverdale for areas which Tyndale did not translate. In 1537 Matthew's translation and Coverdale's 1537 revision were licensed by Henry VIII only one year after Tyndale's martyrdom. In 1555 Rogers was burned at the stake of Mary Tudor.

Richard Taverner

Translation appeared in 1539 and was a revision of the Matthew Bible.

The Great Bible

Was the first "authorized version" having been authorized by Henry VIII. The men most responsible for its publication were Thomas Cromwell and Archbishop Thomas Cranmer who obtained the authorization and Coverdale who produced the work by revising the Matthew Bible. It was published in 1539 and called The Great Bible due to its size (15" x 9"). In this translation the order of the last four N.T. books found in the Luther, Tyndale, Coverdale, and Mathew translations were discontinued.

(Mary Tudor and the period of persecution – 1533 – 1558. 300 Protestant Reformers martyred included John Rogers and Thomas Cranmer while Coverdale fled to Europe.)

The Geneva Bible

Published by Coverdale in Geneva in 1560. Revision of Great Bible. First English Bible with verse divisions. (Based on Robert Estienne's, i.e. Stephanus, 1551 Greek N.T.) There were over 70 editions of this translation in Elizabeth's reign alone. Became the Bible of the people.

The Bishop's Bible

Due to Calvinism of the notes in the Geneva Bible as well as the fact that people favored this Bible whereas the pulpit Bible was the Great Bible, state and church leaders sought a new translation. This was supervised by Archbishop Parker and the other "bishops" and was published in 1568. It was hoped that this would provide a common Bible for all. It was based upon the Great Bible.

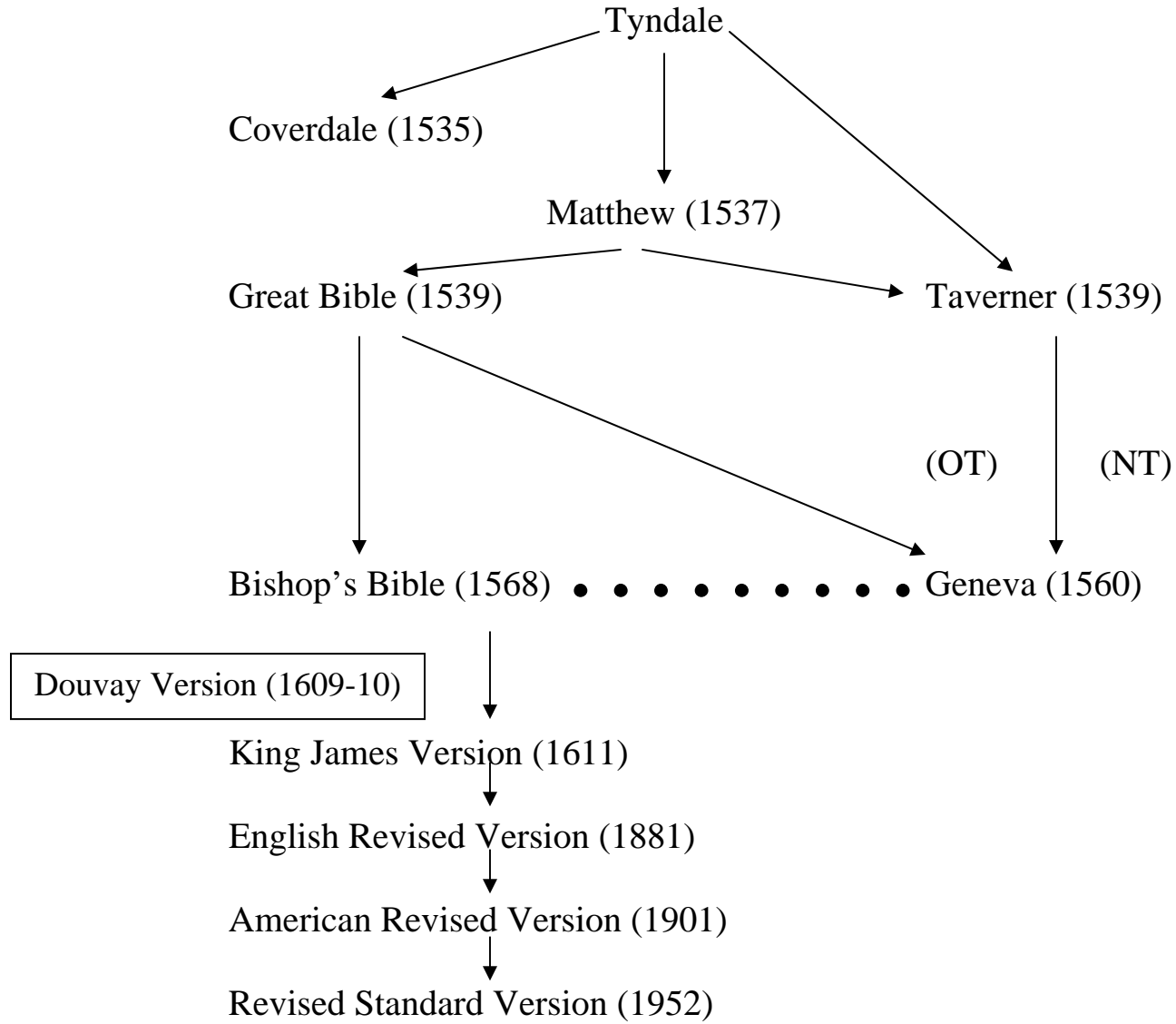
The King James Version

In 1604 James I ordered a new translation of the Bible based upon the original Hebrew and Greek texts without notes. 47 scholars were divided into six panels (3 O.T.; 2 N.T.; 1 Apocrypha). Afterwards a final panel of 12 (2 from each panel) reviewed the translations. This was to supersede all the other English translations (It is estimated that 90% of the N.T. of the KJV comes from Tyndale!)

The Douay Version

The O.T. was produced in Douay, France, and the N.T. in Rheims, France (Hence the Rheims N.T.). Based upon the Latin Vulgate and not the Hebrew and Greek manuscripts. (Note the council of Trent's decision in 1546 that the Vulgate was to be regarded as the authoritative text.) Published in 1609 – 1610, but the present Douay Version is the 1749 revision of Bishop Richard Challoner of London. The Douay-Rheims-Challoner translation was authorized for English-speaking Roman Catholics in America in 1810.

The Influence of William Tyndale



Recent English Translations:

1881 Revised Version (or English Revised Version)

1901 American Standard Version

1952 Revised Standard Version (NT in 1946, revised in 1962 and 1971)

1959 Berkeley Version

1963 New American Standard Version (completed 1971)

1966 Jerusalem Bible (JB)

1970 New English Bible (NEB)

1971 The Living Bible (LB, completion of NT in 1967)

1971 New American Bible (Confraternity Version)

1976 Today's English Version or Good News Bible (TEV)

1978 New International Version (NIV, completion of NT in 1973)

1982 New King James Version (NKJV)

1987 New Century Version (NCV)

1989 New Revised Standard Version (NRSV)

1989 Revised English Bible (REB)

1995 Contemporary English Version (CEV)

1996 New Living Translation (NLT)

2000 New English Translation (NET Bible, available at www.bible.org)

2001 English Standard Version (ESV)

2002 The Message (MSG, completion of NT in 1993)

2003 Holman Christian Standard Bible (HCSB)

2005 Today's New International Version (TNIV)

For a helpful article introducing translation philosophies and comparing modern English translations, see: <http://www.navpress.com/Magazines/DJ/ArticleDisplay/132.08/>

THE PHILOSOPHY OF BIBLICAL TRANSLATION

1. THE PROBLEM

C.H. Dodd – “The first axiom of the art of translation is that there is no such thing as an exact equivalence of meaning between words in different languages.” Language is part of culture and no two cultures are the same.

Examples – Keith and Julie attending “Bunsen Gymnasium.” What English term can we use to translate “Gymnasium?” High School (They were in fifth and sixth grades.)? Junior High (Gymnasium goes from fifth to thirteenth grad.)? Cf. also Fachschule, Mittelschule, Classical-Modern Language-Science Gymnasium.

How do you translate Matthew 1:18-20 into English betrothal? Translate “lamb” or “sheep” to Eskimos? Cf. use of terms: “Spirit;” “Geist;” and “Pneuma” and their semantic range. The latter two do not permit “alcoholic spirits.”

2. THE QUALITIES OF A GOOD TRANSLATION

2.1 It Should Be Based on the Best Greek and Hebrew Manuscripts Available.

The King James Version was based on Erasmus’ Greek text which became known as the Textus Receptus. As a result it included:

1 John 5:7 – Four Greek manuscripts have this: Greg 88 and 12th century manuscript (in margin in modern hand); Greg 635 and 11th century manuscript (in margin in 17th century hand); Greg 629 a 14-15th century manuscript (in margin in 17th century hand); Greg 61 a **16th century manuscript** which may have been produced just for Erasmus to force his hand to include it in his Greek text.

Acts 9:6 – Not found in any Greek manuscript.

When the Dead Sea Scroll of Isaiah was discovered this brought about 12 changes in the next revision of the RSV.

(The glaring failure in this area in the New King James Version.)

2.2 It Should Be Based on the Latest Knowledge of the Languages and Culture.

Since 1611 we have learned a great deal in these areas. Deissmann discovery of “Koine Greek;” greater knowledge of literary forms such as poetry; greater knowledge of social customs; etc.

2.3 It Should Be Accurate.

Examples:

LB – John 21:2

Romans 7:23-25; 65 words in Greek; 74 KJV; 76 RSV; 88 NASB; 86 NIV; 94 NEB; 126 LB

Romans 3:21-24; 50 words in Greek; 70 KJV; 69 RSV; 69 NASB; 66 NIV; 76 NEB; 123 LB

Plurals in NRSV – Ps. 1:1-3; 21:1-3; Prov. 5:1-7; 7:1-5.

An accurate translation, however, may not necessarily be readable.

2.4 It Should Be Understandable.

Examples:

2 Corinthians 10:13 (NASB); Matthew 13:25 – darnel (REB); Hebrews 3:5 – servitor (NEB; in REB – servant); Revelation 17:4 – bedizened (NEB; in REB – decked out).

An understandable translation, however, may not be accurate.

2.5 It Should Be Contemporary.

Examples:

Charity – 1 Cor. 13:1-13; Matt. 5:26, 41; 6:29

Besom (broom) – Isa. 14:23

Prevent (come upon) – 2 Sam. 22:19; Job 30:27; Ps. 18:18; (precede – 1 Thess. 4:15)

Suffer (allow) – Matt. 19:14; Mark 5:19, 37; 7:12

Trow (believe) – Luke 17:9

Let (hinder) – Rom. 1:13

Waxed (grew) – Luke 13:19; Heb. 11:39

Wist (knew – from “to wit”) – Mark 9:6; 14:40

“Ghost” for Spirit

With the rapid changes in the English language, every new translation will have to be revised on a regular basis.

2.6 It Should Be Universal.

Whitsuntide (Pentecost) – 1 Cor. 16:8 (NEB; Pentecost in REB)

Ears of corn – Mark 2:23 (NEB)

Pounds – Mark 14:5 (NEB)

Farthing – Mark 12:42 (NEB)

Twopence – Luke 12:6 (NEB)

Shoot the net to the starboard – John 21:6 (NEB)

Cf. also Matt. 20:31; Mark 12:15; Luke 15:14; John 19:24; Acts 7:54; 1 Cor. 9:3; 2 Cor. 12:13; Gal. 5:3; 2 Tim. 4:16 in NEB

2.7 It Should Be Dignified.

LB – 1 Sam. 20:30

Cotton Patch Version – Rom. 6:1, 15 – “Hell no!”

2.8 It Should Avoid Theological Bias.

Jerusalem Bible – Matt. 1:25 – “though he had not had intercourse with her”

NRSV – In seeking to avoid sexist language.

KEY ISSUE: Not who did it but the resulting product.