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Bible Facts

NUMBER OF BOOKS IN THE BIBLE

66

NUMBER OF AUTHORS

40

39

Number of books in the Old Testament



Years to write
1,500

27

Number of books in the New Testament

Number of chapters in the Old Testament

929

1,189

NUMBER OF CHAPTERS IN THE BIBLE

Number of chapters in the New Testament

260

Number of verses in the Old Testament

23,214

31,173

NUMBER OF VERSES IN THE BIBLE

Number of verses in the New Testament

7,959

Number of questions in the Bible

3,294

Number of commands in the Bible

6,468

Number of promises in the Bible

1,260

Number of prophecies in the Bible

more than 8,000

Psalm 119

LONGEST CHAPTER IN THE BIBLE

Psalm 117

SHORTEST CHAPTER IN THE BIBLE

Job 3:2

SHORTEST VERSE IN THE BIBLE

Joshua 8:33

LONGEST VERSE IN THE BIBLE

LANGUAGES OF THE BIBLE = 3: GREEK, HEBREW, ARAMAIC

The Bible is the best selling book of all-time.

It has been the source of inspiration in religious, secular, political, artistic, athletic and philosophical worlds.

We no longer have any of the original manuscripts, but there are some really good, old copies which were written relatively close to the dates of the original writings.

Our official position at FBC Ramsey is that the original manuscripts are the inerrant, immutable, infallible Word of God which we keep at the center of all we do and say.

We also believe we have an accurate representation of those manuscripts, which gives us confidence in the copies we have before us. Therefore, we seek to speak when it speaks and obey what it says. It is God's very words written down for us.

There are also some disputed books called the apocryphal books. The Catholic Bible has some and the Orthodox Bible has more. There are some other writings which claim to be Scripture as well, but very few scholars acknowledge them as such.

This study will explore the history of this remarkable book. It will delve into some of the theology of this book. But most of all, we pray it will compel you to read, examine, apply and live its truths even more, having full confidence of the reliability of its origin and its content.

Chapter 1 Inspiration

Inspired literally means "God breathed."

Your view on inspiration will effect your view of Scripture.

There are 3 views of inspiration: Modernism, Neorthodox, Orthodox

Modernism View **"The Bible Contains the Word of God"**



Three Types of Modernism perspective

The Illumination view says the "inspired sections" of the Bible were God's thoughts to men who were especially deep spiritually.

The Intuition View says the Bible is simply a collection of Jewish legends, stories, poems, and folklore which have some parts that may be inspired.

The Divine Lure view says there isn't really any divine revelation here but simply God's attempt to lure people into obeying Him.

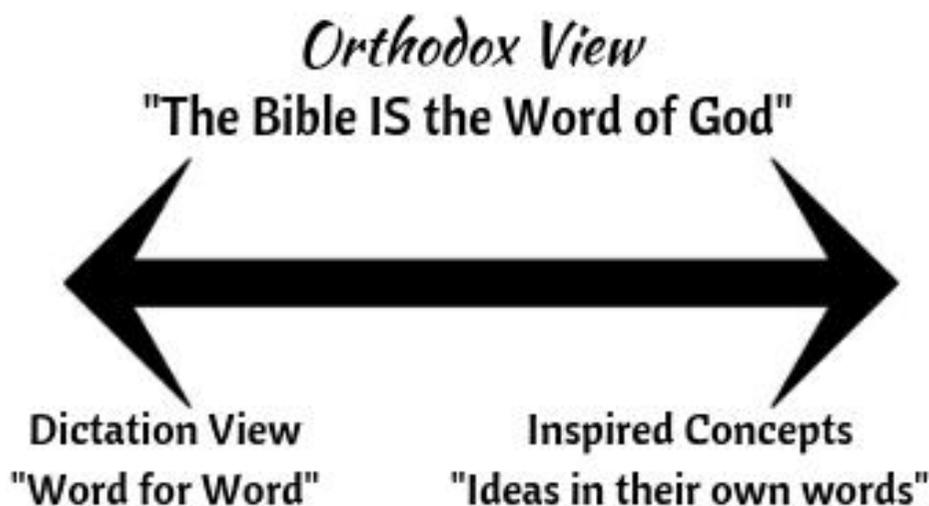
NeoOrthodox View
"The Bible is USEFUL to know God"



Two Types of NeoOrthodox perspective

The Demythological view says the Bible is written in the mythological language of its day. There is no revelation except when God personally reveals Himself after all the myths are stripped away.

The Personal encounter view says the Bible is the way which God reveals Himself directly to us. It contains errors (even in the original scripts) but it is a record of how God revealed Himself to other people. So there is little historical value in Scripture but some limited circumstantial value.



What Does the Bible Say about itself?

Verses for Study:

*Ex. 24:4; Is. 30:8; 2 Sam. 23:2; Jer. 26:2;
Matt. 4:4,7,10; 1 Cor. 2:13; Rev. 22:19*

The Bible claims that to be a verbally inspired book.
It also claims its writings are inspired.

Verses for Study:

*Matt. 19:4-6; Matt. 12:39-40; Rom. 15:4;
2 Tim. 3:16*

The Bible also makes the claim of being full.
This means there is no part of Scripture not inspired.

Verses for Study:

*Matt. 4:4,7,10; 15:3-4; 22:29; Mark 11:17;
Luke 24:44; John 10:35*

The Bible claims to be from God and that it has the authority of God
interwoven through it.
It says it is unbreakable and eternal.

If all Scripture is inspired, then the New Testament is just as inspired by
God as the Old Testament and vice versa.

Implications of Biblical Inspiration

Inspiration includes a variety of sources and styles of literature.

The authors were composers and not mere stenographers.

There is distinct differences in vocabulary and style from
each author.

The Bible uses "extra-biblical" sources in some of its writings.

The authors use a variety of methods not usually found in
word-for-word dictations.

The Bible uses simple, common day language (koine) to

communicate the message as opposed to technical, scientific language.

Definition:

Koine - A Greek term to represent the common language to the day. It was informal, colloquial, and easily understandable.

Inspiration implies inerrancy. (*John 17:17; Heb. 6:18*)

No matter the subject, when the Bible speaks, it is from God and therefore without error.

God guided authors, who were capable of errors, to refrain from error when writing His book.

Verses to Study:
1 Kings 12:22; 14:18; Is. 30:10; 42:19;
Ezek. 3:17; Hos. 9:7

The key to the inspiration of the Old Testament is the prophetic function of its authors.

A Prophet was the mouthpiece of God.

False prophets were identified by the failure of their prophecies or the lack of miraculous confirmation.

Many prophetic utterances were written down.

All the traditional authors of the Old Testament are designated as a prophet by either title or function.

- Moses: *Deut. 18:15; Hos. 12:13*
- Joshua: *Deut. 34:9-10*
- David: *Acts 2:30*
- Solomon: *1 Kings 11:9*
- Book of Ruth originally was an appendix of Judges.
- Esther is a uniquely Jewish recounting of the history of the feast of Purim traditionally attributed to an unknown prophet.

The original Old Testament had 2 divisions: the Law and the Prophets. A third division was later added known as the Writings.

Jesus not only confirmed the inspiration of the Old Testament but also promised inspiration to come.

The Apostles claimed their teaching was inspired by God.

1st church devoted themselves to the Apostle's teaching.

The church itself claims to be built on the foundation of the apostles and prophets.

The apostles functioned in many ways the same as the Prophets of the Old Testament.

The New Testament directly affirms itself as a direct, authoritative account of the fulfillment of the Old Testament.

Early church fathers read the New Testament books in public worship settings. And they circulated the books among the churches.

They collected the books for safe keeping and to give credence to their inspiration.

The Bible is the Word of God and there is logical evidence it is inspired.

Truth can be known

The opposite of true is false

It is true that a theistic God exists

If God exists, then miracles are possible.

Miracles can be used to confirm a message from God

The New Testament is historically reliable

In the N.T., Jesus claimed to be God in human flesh

Many miracles confirm Jesus' claim to be God.

Therefore, Jesus is God

So, whatever Jesus (God) teaches must be true

Jesus taught that the Bible is the Word of God

Therefore, the Bible is the Word of God.

Chapter 2

Canon

Canon literally means a rod or measuring ruler.

The early Christians applied it to mean a rule of faith. It was the process they used to determine if a writing was inspired or not.

The Jewish community used several synonyms to describe it further.

- The Sacred Writings
- The Authoritative Writings
- The Prophetic Books
- The “Books that defile the hands”

What does NOT Determine Canonicity?

Age - Just because a book is old does not mean it is inspired. The “Book of the Wars of the Lord” (*Num. 21:14*) and the “Book of Jashar” (*Josh 10:13*) are examples of this.

Agrees with the Torah - Just because a book is in agreement with the Torah does not mean it automatically is included as Scripture. This characterization is just too broad to be a useful standard.

Its Religious Value - This is putting the cart in front of the horse. Augustine put the Apocrypha into his canon for this reason but just because a book has some value into someone’s religious or spiritual life does not mean it holds the same weight or position as Scripture.



Augustine of Hippo

St. Augustine of Hippo was a Roman African, early Christian theologian and philosopher from Numidia whose writings influenced the development of Western Christianity and Western philosophy. He was the bishop of Hippo Regius in north Africa and is viewed as one of the most important Church Fathers in Western Christianity for his writings in the Patristic Era. Among his most important works are *The City of God*, *On Christian Doctrine* and *Confessions*.

The Church's Authority - Once again the Augustinian view was the church had the right and ability to determine what was considered canon and what was not. However, the church should simply recognize Scripture as such, not determine it.

Christian Usage - The frequency with which people use a book for spiritual uplifting does not determine whether or not it should be considered canon.

Questions to Determine Canonicity

1. Was it written by a Prophet? Did the writer have the authority of God behind him? Does he speak for God: "Thus saith the Lord"?
2. Did the writer have credentials from God? (*2 Pet. 1:20-21*) Every book was written by either a prophet (by trade) or someone using a prophetic gift. Apostle = Prophet (*Gal. 1:1; 2 Thess. 2:2; 2 Cor. 11:13*)
3. Does it tell the truth about God, man, etc? Any book with factual or doctrinal errors could not be inspired by God. (*Acts 17:11*) Protestants rejected the Apocryphal books in part because of some historical anomalies. The Epistle of James was hotly contested because it seemed to (on the surface) contradict Paul's teaching on justification by faith and not works (before it was ultimately accepted).
4. Does it possess the life-transforming power of God? (*Heb. 4:12; 2 Tim 3:16-17*) False teaching never liberates; only the truth can set us free. Song of Solomon and Ecclesiastes were questioned because of this principle. Ultimately Song of Solomon was deemed to be deeply spiritual rather than sensual and Ecclesiastes was seen as positive and uplifting rather than skeptical.
5. Was it received or accepted by the people of God for whom it was written? Instant acceptance and preservation are two hallmarks of canon. The Old Testament books were kept and protected from generation to generation. The New Testament books were passed around from church to church. 2 and 3 John were questioned because of their deeply personal nature, but were ultimately accepted because of the author.



Old Testament Canon

The Old Testament Canon was established in 2 stages:

1. The books of Moses
2. All the other Prophets

Later on... “all the other Prophets” was split again and a new classification was known as simply “the Writings”.

Jesus seems to confirm this division in *Luke 24:44*. “*the law of Moses and the Prophets and the Psalms.*”

In the 5th Century AD, the Jewish Talmud listed 11 books in “the Writings”.

Poetry:

- Psalms
- Proverbs
- Job;

Five Scrolls (*Megilloth*):

- Song of Solomon
- Ruth
- Lamentations
- Esther
- Ecclesiastes

History:

- Daniel
- Ezra-Nehemiah
- Chronicles

Another evidence of Old Testament Canon was the collection of the Law by the Jews. They were stored in reverence in the Ark of the Covenant (*Deut. 31:24-26*) and later in the Temple. (*2 Kings 22:8*)

Fun Fact:

Daniel was initially placed into the “writings” section because he was not a Prophet by office. But Amos was put into the Prophets section even though he was not a Prophet by trade.

Definition:

Megilloth is another name for scrolls

Ark of the Covenant

The Ark of the Covenant, also known as the Ark of the Testimony, is a gold-covered wooden chest with lid cover described in the Book of Exodus as containing the two stone tablets of the Ten Commandments. According to various texts within the Hebrew Bible, it also contained Aaron's rod and a pot of manna. (And contrary to popular belief, it was not discovered by Indiana Jones and stored in a government warehouse in Nevada.)



Joshua and Samuel later added to it (*Josh. 24:26 & 1 Sam. 10:25*).

Still more evidence is present by the continual referencing to previous writings throughout the Old Testament. (*Josh. 1:7; Ezek. 13:9; Dan. 9:2, 6, 11; Mal. 4:4; et al.*)

There was also a continual prophetic line which produced a lineage of books. (*Josh 1:1; 1 Sam 19:20, et al.*)

So far, there is no evidence to demonstrate that any other books in the Writings were written and canonized after 400 BC.

Fun Fact:
Ruth was originally an addendum to the Book of Judges.

What Made it, What Didn't, & Why?

There are 4 categories of Books which are considered for Canon.

- Accepted by all
- Rejected by all
- Occasionally questioned by some
- "Disputed" - accepted by some, rejected by some

Want to sound "Super Smart"?

The terms used to describe these books are:

All Accepted: Homologoumena

All Rejected: Pseudepigrapha

Some Questioned: Antilegomena

Disputed: Apocrypha

Accepted

34 of the 39 books in the Old Testament were immediately accepted as the Word of God and have not been disputed for many generations.

Rejected

There were many books which were floating around during the time of the Old Testament periods but none of them were given the same weight or seriousness as what we know as canon.

It doesn't necessarily mean they were false or somehow evil. Some were speculative in nature. Most of them were from a context of fantasy and/or tradition. (Think: Lord of the Rings or Narnia)



There is a general theme which runs through many of these rejected books. They describe a future with Messiah for everyone who spends their lives in suffering and self-sacrifice. (For a list of the books in this Category, see Appendix 1.)

Fun Fact

The Book of Enoch (Jude 14,15) and the Penitence of Jannes and Jambres (2 Tim. 3:8) are referenced in the New Testament.

Questioned

There were 5 books which made it into the canon but were questioned at some point.

Song of Solomon - This book was considered to be too sensual. Many felt embarrassed to read it and thus questioned its place in the Holy Writings. Ultimately it was seen through the lens of the purity and nobility of marriage and was accepted.

Ecclesiastes - This book was considered too skeptical. This was a perfect example of not reading to the end of the book. The summation of the book: to “fear God and keep His commandments, for this is the whole duty of man” (12:13) helped usher this book’s way into the Bible.

Esther - How can a book which does not mention the name of God be put into the Word of God? Plus, the book seems to be secular and political in nature. These are all valid concerns for its exclusion. However, the presence of God is seen throughout the book in Esther’s faith and Mordecai’s encouragement. Additionally, the explanation of the beginnings of the Feast of Purim all warrant its inclusion into the Bible.

Ezekiel - Many believed it was anti-Mosaic in its teaching and the beginning of Chapter 10 tended towards Gnosticism. However none of these objections were founded, no specific examples given, so it was included.

Proverbs - Some Proverbs seem contradictory to others (26:4-5). This was easily explained and thus the book was included.

Disputed - “Apocrypha”

These are a collection of books which are accepted by some groups and not by others.

Definition:

Apocrypha - hidden, hard to understand

The Roman Catholic Church has 15 books in its Apocrypha and the Orthodox Church includes these plus 4 more.

(For a list of the apocryphal books and a summary of them see Appendix 2)

New Testament Canon

New Testament Canon was much more difficult to determine because it was international from the beginning and had no prophetic community to write, receive or collect inspired books in one place.

Need for Canon:

An international church needed to know which books/letters should be translated into other languages for the churches.

They needed to know which books they should be reading and studying for doctrine and living.

Diocletian

Diocletian, born Diocles, was a Roman emperor from 284 to 305. Born to a family of low status in Dalmatia, Diocletian rose through the ranks of the military to become a Roman cavalry commander to the Emperor Carus. After the deaths of Carus and his son Numerian on campaign in Persia, Diocletian was proclaimed emperor.



Constantine the Great

Constantine the Great, also known as Constantine I, was a Roman Emperor of Illyrian and Greek origin from 306 to 337 AD. He was the son of Flavius Valerius Constantius, a Roman Army officer, and his consort Helena. His father became Caesar, the deputy emperor in the west, in 293 AD.



The persecutions of the Diocletian empire which ordered “the destruction by fire of the Scriptures” motivated the church to preserve the Scriptures. 25 years later, Emperor Constantine’s calls for a Bible made an official canon necessary.

From the very beginning, there were a plethora of books and letters written claiming to be from God. (2 Thess. 2:2; 3:17; John 20:30, et al.)

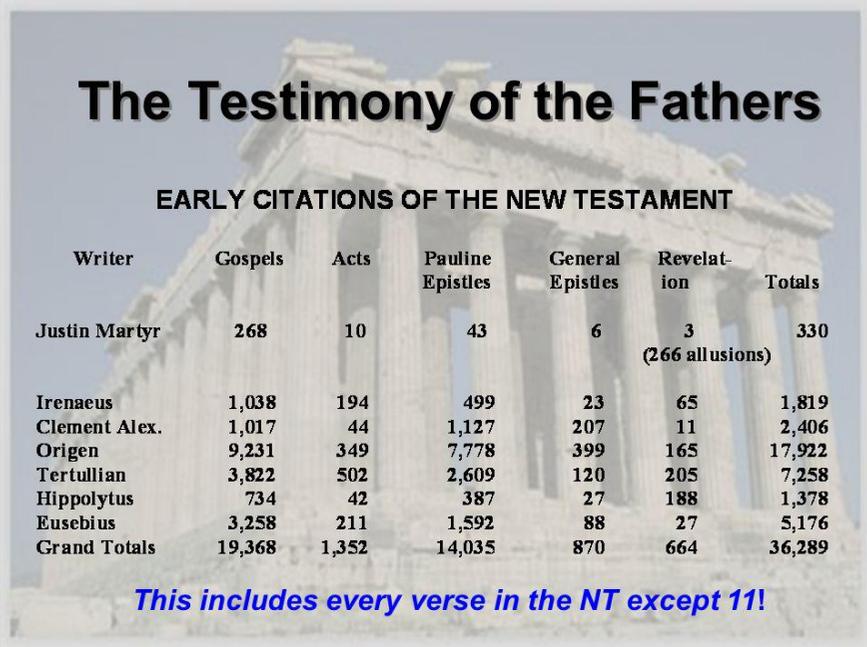
However, there were eyewitnesses to the life and words of Jesus from the beginning. So, if any teaching could not be verified by an eyewitness, then it was rejected. (Luke 1:2; Acts 1:21-22)

The apostles who were eyewitnesses were the final authority on what would and wouldn't be considered sacred. (1 John 1:3; 2 Pet. 1:16; Acts 2:42; Heb. 2:3-4. et al.)

Another test was the public reading of apostolic books. (1 Thess. 5:27; 1 Tim 4:13; Col. 4:16; Rev. 1:3) The reading of the apostolic letters was a continuation of long tradition of reading prophetic writings publicly.

Also, the fact that a letter was circulated among the churches was further evidence of its inspiration. (Col. 4:16; Rev 1:11; James 1:1: 1 Pet. 1:1) A letter would be given to the intended church, then each subsequent church would make copies for further study and application (1 Tim 4:11,13) Then, they would collect these letters for their own. (2 Pet 3:15-16).

By the 1st century AD, the 27 books which form the New Testament had been widely recognized. Many of the early church leaders attested to such.



The Testimony of the Fathers

EARLY CITATIONS OF THE NEW TESTAMENT

Writer	Gospels	Acts	Pauline Epistles	General Epistles	Revelation	Totals
Justin Martyr	268	10	43	6	3 (266 allusions)	330
Irenaeus	1,038	194	499	23	65	1,819
Clement Alex.	1,017	44	1,127	207	11	2,406
Origen	9,231	349	7,778	399	165	17,922
Tertullian	3,822	502	2,609	120	205	7,258
Hippolytus	734	42	387	27	188	1,378
Eusebius	3,258	211	1,592	88	27	5,176
Grand Totals	19,368	1,352	14,035	870	664	36,289

This includes every verse in the NT except 11!

What Made it, What Didn't, & Why?

Just because the early church leaders accepted and cited a book doesn't mean that it was automatically included. There was still great discussion (arguing) to be had over which ones should make the cut.

Accepted

20 out of the 27 Books were accepted and largely never disputed.

Rejected

There are almost 2 dozen books we know of which were rejected soundly by the early church. Most of these books contain the heretical teachings of the Gnostics, Docetics, and Ascetics.

Who are These People?

Gnostics - They held "special knowledge" into the divine mysteries. They denied the incarnation of Christ and believed all matter is evil

Docetics - They said Jesus was divine but not human.

Ascetics - Christ was a fusion of natures.

We reject these books because:

- False claims about Authorship
- False claims about Jesus' childhood miracles (John 2:11)
- False claims about Biblical events
- False teachings
- Deny the deity of Christ
- Rejected by the early church leaders
- Modern experts reject them as well

*See Appendix 3 for a list and a short description of these books.

Questioned

There are 7 books which were questioned early on but ultimately made it.

Hebrews - Its anonymity kept open the question of the apostolic authority of the book.

James - There was a question about whether or not James the brother of Jesus actually wrote the book. Plus his misunderstood teaching about salvation and works delayed its inclusion.

Second Peter - The difference from the 1st Epistle in style and in the topics discussed gave pause for its inclusion. However, the similarities with Peter's speeches in Acts 2, 3, 10, and 15 supported it.

Second and Third John - Because of their personal nature, the limited circulation and the somewhat anonymity of their authorship they were questioned. However, Polycarp vouched for their authenticity.

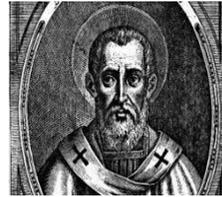
Jude - The authorship was questioned and the fact he referenced the Book of Enoch and the Assumption of Moses put it squarely in the "I'm not sure" category. But many of the earliest church leaders vouched for its inclusion.

Polycarp

Polycarp was a 2nd-century Christian bishop of Smyrna. He was a direct disciple of John. Polycarp died a martyr, bound and burned at the stake, then stabbed when the fire failed to touch him.

Born:AD 69

Died:156 (aged 86 or 87), Smyrna, Asia, Roman Empire



Revelation - Ironically, it was the first book to be widely accepted as Canon. However, in the 4th Century, it fell out of favor with the church leaders of the time. But when Augustine and Jerome and others came to its defense, it was once again recognized as canon.

Apocrypha

There is a difference in the Catholic/Orthodox Apocrypha and the New Testament Apocrypha. The N.T. Apocrypha never gained the large acceptance of the O.T. Apocrypha. It was very localized and embraced by a small group of believers.

*See Appendix 4 for list of N.T. Apocryphal books.

Chapter 4

Septuagint, Codex, Early Copiers, & Jerome



Throughout the history of the Old and New Testaments, many men had the role and duty to copy, collect, and preserve all books which were considered sacred. These men were called scribes. These were usually the most educated men of their culture and, without question, the most literate. Ezra was a scribe who led the people of Israel back to the reading and studying the of Law.

Definition:

Scribe - The Hebrew word for "scribe" (סופר, *sopher*) comes from the verbal root meaning "to write." The participle form of the Hebrew word for scribe means "writer" or "secretary."

The very first translation of the Hebrew Bible was made into Greek, probably as early as the third century BC. This, the Septuagint translation of the Hebrew Bible into Greek, is traditionally dated to the reign of Ptolemy II Philadelphus of Egypt (285-246 BC).

It is commonly called the 'Septuagint' version (from the Latin for 'seventy') because, according to the traditional account of its origin (preserved in the so-called Letter of Aristeas), it had seventy-two translators. This letter tells how King Ptolemy II commissioned the royal librarian, Demetrius of Phaleron, to collect a copy of all the books in the world- no matter the cost. He wrote a letter to Eleazar, the high priest in Jerusalem, requesting six elders of each tribe of exemplary life and learned in the Torah, in total seventy-two men, to translate the Torah into Greek.

Fun Fact:

LXX is the abbreviation used for the Septuagint. It is derived from the Roman numerals of 70 to signify the number of scholars used to translate it. In some of the notes in modern translations you might see this abbreviation. That means the Septuagint may have translated it a little differently.

Another group which forms shortly after the Septuagint is written are called the Essenes. They are indirectly mentioned in the Bible (*Matt. 19:11, 12, Col. 2:8, 18, 23*) and we know they copied the Scriptures because of an important archaeological find we will discuss more later on...

Around 135 AD, the Hebrew language began to fade from existence.



People started to forget how to speak it, read it or even how it sounded.

A group of Jewish scholars, concerned about losing all they held dear, began to meticulously copy the ancient Hebrew text on to scrolls. The scrolls were

made from leather or vellum. These men were known as the Masoretes.

The Masoretes created a system which would systematically, faithfully, and accurately copy the ancient text for its preservation and continued use. Their hard work and meticulous system gave us an accurate representation of the original writings God handed down over time. They would count the number of words on each line and if the number of words did not match up with the original or if one mark was out of place, they would destroy that copy and start over.

The Masoretes also inserted the vocalization and cantillation marks into their writing. This was an extremely important project whose contribution to the Hebrew language is inestimable. The Masoretes sought to preserve the reading tradition of the Bible, which had been transmitted orally from generation to generation. To that end, they developed the vocalization signs, which help the reader to read the letters, by indicating the vowels. Until the time of the Masoretes, there had been no vowel signs at all.

Like the vowel marks, the Masoretes determined the cantillation marks. These signs convey the tradition of the melody of the reading, which was also passed on from generation to generation orally.

Their work would become known as the Masoretic Text. It would become the standard by which most Old Testament translations would be translated from.

Most of the Codices we have found were copied by the Masoretes.
(Codices = Codex plural)

The oldest Codex found is the Codex Cairensis (C) found in Cairo, Egypt. The Codex Cairensis is a Hebrew manuscript containing the



complete text of the Hebrew Bible's Nevi'im (Prophets). It contains the books of the Former Prophets (Joshua, Judges, Samuel, and Kings) and Latter Prophets (Isaiah, Jeremiah, Ezekiel and the book of the Twelve Minor Prophets). It is comprised of 575 pages including 13 carpet pages. It was created in 897 AD and was hidden until 1983 when Jews brought it from Cairo to Jerusalem.

Definition:

Codex - a book constructed of sheets of paper, vellum, papyrus, or similar materials. The term is now usually only used of manuscript books with hand-written contents, but describes the format that is now near-universal for printed books in the Western world.

The oldest complete text is called the Aleppo Codex. The Aleppo Codex is a medieval bound manuscript of the Hebrew Bible. The codex was written in the city of Tiberias, currently northern Israel, in the 10th century AD. The Torah portion was lost when Israel became a state in 1947. Later it was smuggled to Jerusalem from Syria where it was rediscovered in 1989.



The Leningrad Codex (also called Codex Leningradensis) (L) is the oldest complete edition of the Old Testament in existence. It dates to around 1008-1010 A.D. and this date is confirmed by its colophon as well as internal and external evidence. This Codex is one of the most beautiful- including carpet squares with uniquely designed pages.

As for the New Testament Codices there around 310 Uncials: five of them are of particular interest to us.

Definition:

A New Testament uncial - a section of the New Testament in Greek or Latin majuscule (capital/large) letters, written on parchment or vellum.

Codex Vaticanus (B)- Regarded as the oldest extant manuscript of the Greek Bible(325-350 AD), 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 at least the 15th century. It is written on 759 leaves of vellum in uncial letters.



Codex Sinaiticus (Aleph) - was found by Count Tischendorf in 1859 at the Monastery of St Catherine on Mount Sinai. Portions of the manuscript were found in the monastery dump, and a larger portion was presented to Tischendorf by one of the monks. It is a large codex, with 400 pages (or leaves) comprising about half of the Old Testament in the



Septuagint version and the full New Testament. It has been dated to the second half of the 4th century and has been highly valued by Bible scholars in their efforts to reconstruct the original biblical text. Sinaiticus has heavily influenced the translation work of modern Bible versions. Though it is considered by some scholars to represent an original form of the text, it is also recognized as the most heavily corrected early New Testament manuscript.



Codex Alexandrinus (A) - is a fifth-century manuscript of the Greek Bible, containing the majority of the Septuagint and the New Testament. It was copied in 400-440 AD

Ephraemi Rescriptus Codex (C) - The manuscript is not intact, but it contains material from every New Testament book except 2 Thessalonians and 2 John. However, only six books of the Greek Old Testament are represented. It is not known whether 2 Thessalonians and 2 John were excluded on purpose, or if not a single fragment of either epistle happened to survive. It was copied in 450 AD (approx.)





Codex Bezae (D) - This was the only Codex available to the King James Version translators. It is named for Theodore Beza, a friend of John Calvin, who, after obtaining it near Lyons, France, during the Wars of Religion, gave it to Cambridge University in 1581, where it still resides. It is bilingual: Greek on the left page facing Latin on the right. It contains the four gospels (in Western order: Mathew, John, Luke, Mark) and Acts, with a small fragment of 1 John. It may have originally had Revelation, also. It was written about 400 AD.

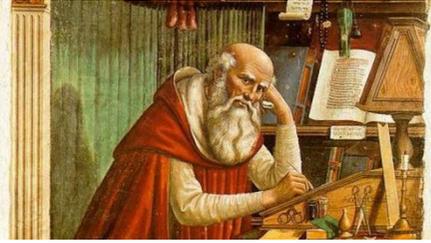
There are also over 5,000 smaller fragments called Minuscule Manuscripts. Their importance lies in the fact that they confirm the writings of other manuscripts.

Manuscript Evidence for Ancient Writings				
Author	Written	Earliest Fragment/copy	Time Span in Years	Number of Manuscripts
Caesar	100 to 44 B.C.	A.D. 900	1,000	10
Plato	427 to 347 B.C.	A.D. 900	1,200	7
Thucydides	460 to 400 B.C.	A.D. 900	1,300	8
Tacitus	A.D. 100	A.D. 1100	1,000	20
Suetonius	A.D. 75 to 160	A.D.950	800	8
Homer (Iliad)	900 B.C.	400 B.C.	500	643
New Testament	A.D. 40 to 100	A.D. 125	25 to 50	24,000

Information in this chart can be found in various sources. This chart was adapted from: *Christian Apologetics*, by Norman Geisler, 1976, p. 307; and *Evidence That Demands a Verdict*, by Josh McDowell, 1979, pp. 42,43.

The historical evidence and the number of manuscripts of the Bible far outweigh any other historical document. No one questions the validity of Homer's writings or the words of Plato, yet the documentation we have of them are tiny compared to what we have of the New Testament. This gives us confidence that our copy of the Bible can be trusted!

Jerome



These manuscripts bridge the gap between the early church to a man who would have a profound impact upon the world. His name was Sophronius Eusebius Hieronymus. You may know him better by the name Jerome.

He lived during a time of great discovery and mass confusion. Many of these of these manuscripts (especially the minuscules) were being found. However, there was no central place where they could be brought together for analysis and translation.

Many people were making translations which were incomplete or heretical. This added to the confusion until Damasus, bishop of Rome, commission an official translation to unify and establish a standard Bible.

He chose Jerome to complete this task.

Jerome had Christian parents and lived in Dalmatia (modern day Croatia). He went to Rome at 12 years old and



studied Latin, Greek, and pagan authors before becoming a Christian at 19 years old. He devoted himself to abstinence and service to the Lord. He hired a Jewish Rabbi to teach him Hebrew. He later became the secretary for Damasus.

Fun Fact:

Dalmatian dogs do NOT come from Dalmatia.

It took Jerome 22 years to complete his translation work. He called it the Latin Vulgate. Ironically, Vulgate comes from the Latin word *Vulgare* which refers the common language of the people. He had access to many of the manuscripts that were available at that time. He also used some of the previous translations of the time.

Pope Damasus I

Pope Damasus I was Pope of the Catholic Church, from October 366 to his death in 384. He presided over the Council of Rome of 382 that determined the canon or official list of Sacred Scripture. He spoke out against major heresies in the church.



Jerome was not without controversy. He denied the inspiration of the Septuagint (The Greek translation of the Hebrew Old Testament). He rejected the Apocrypha as inspired, as well, and refused to translate it into Latin or include it in his translation.

At first, his translation was not well received. But because he had the backing of Pope Damasus, the opposition would not get very far. Augustine opposed him because of Jerome's refusal to use the LXX for the basis of his Old Testament translation.

Jerome's work would slowly grow in acceptance with the church and, finally, at the Council of Trent, it was officially elevated to the official Bible of the Roman Catholic church.

Council of Trent

The Council of Trent, held between 1545 and 1563 in Trent, was an ecumenical council of the Catholic Church. Prompted by the Protestant Reformation, it has been described as the embodiment of the Counter-Reformation.

Quotable Jerome

"The Scriptures are shallow enough for a babe to come and drink without fear of drowning and deep enough for theologians to swim in without ever reaching the bottom."

"There are things in life that are bigger than ourselves. Life is short, live it well."

"A friend is long sought, hardly found, and with difficulty kept."

"Make knowledge of the Scriptures your love ... Live with them, meditate on them, make them the sole object of your knowledge and inquiries."

Chapter 5

Wycliffe/Gutenberg/Erasmus



After the time of Jerome, there were many attempts to translate portions of the Bible into the common language of the people.

Caedmon (676 AD) - The very first English poet. Lived in a monastery and tended to the animals. Tradition states he was a terrible singer and would shy away whenever the harp was brought out. One night he had a dream and awoke inspired to put scripture to song in English. His hymn is one of the oldest examples of poetry in a Germanic language (Old English).

Bede (673-735 AD) - A monk and scholar, translated portions of the Scripture into Old English. Died while translating John's Gospel.



Alfred the Great - King of Wessex (871-901 AD), translated the first 50 psalms into Old English.

Aldred - Bishop of Durham, translated between the lines of the Lindisfarne Gospels from Latin to Northumbrian (a dialect of Old English)



Aelfric (955-1020 AD) - Translated portions of the Latin Old Testament into Old English.

Lindisfarne Gospels

The Lindisfarne Gospels is an illuminated manuscript gospel book probably produced around the years 715-720 in the monastery at Lindisfarne, off the coast of Northumberland, which is now in the British Library in London.

Then for over 350 years, no other intentional attempt is made to translate the Scriptures into English for several reasons:

1. Political - The Normans conquer England which upsets the balance of power in the region.
2. Linguistic - Language began to change and and morph into what we know as Middle English.
3. Religious - The Catholic Church began to forbid anyone but the priests to read the Scriptures.

John Wycliffe, "The Morning Star of the Reformation" (1320-1384)



Wycliffe was a rebel from the beginning. He was a man who questioned authority, motives, and hypocrisy. He was a rector in England when the church of Rome demanded more money from the churches in England. Wycliffe urged the Parliament to not do this because he felt that the abbeys, cathedrals and monasteries were too wealthy already.

Such opinions got Wycliffe into trouble, and he was brought to London to answer charges of heresy. The hearing had hardly gotten underway when recriminations on both sides filled the air. Soon they erupted into an open brawl, ending the meeting. Three months later, Pope Gregory XI issued five bulls (church edicts) against Wycliffe, in which Wycliffe was accused on 18 counts and was called "the master of errors."

Wycliffe continued to say that the pope and the church were second in authority to Scripture. This didn't sit well with Rome, but because of Wycliffe's popularity in England and a subsequent split in the papacy (the Great Schism of 1378, when rival popes were elected), Wycliffe was simply put under "house arrest" and left to pastor his Lutterworth parish in peace.

He deepened his study of Scripture and wrote more about his conflicts with official church teaching. He wrote against the doctrine of transubstantiation, he challenged indulgences, he repudiated the confessional, and he reiterated the biblical teaching on faith.

Quotable Wycliffe

"Holy Scripture is the highest authority for every believer, the standard of faith and the foundation for reform."

"All Christian life is to be measured by Scripture; by every word thereof."

"Englishmen learn Christ's law best in English. Moses heard God's law in his own tongue; so did Christ's apostles."

Finally, believing every Christian should have access to Scripture in their own language (only Latin translations were available at the time), he began translating the Bible into English, with the help of his good friend John Purvey.

Wycliffe gathered a following by a group of priests who became known as the "Lollards" (Poor Priests). They would go from town to town preaching and teaching the English Bible.

Wycliffe died on December 31, 1384 from a stroke. Over 40 years later, with his movement still going strong, the church declared him a heretic, and his remains were exhumed, burned, and thrown into the River Swift. But the movement he created was too strong to be stopped, and just a few decades later something would happen which would make the common English Bible a foregone conclusion.

The Bible known as the Wycliffe Bible or New Testament is actually a work of many translators and not just John Wycliffe. The earliest versions of this Bible were all handwritten. It was a very strict word-for-word translation which was extremely accurate but very difficult to read.

John Purvey

c.1353-c.1428. Colleague of John Wycliffe. Said to have been a native of Lathbury, Buckinghamshire, and possibly educated at Oxford, though he was never referred to as a graduate. He was ordained in 1377. He was closely associated with Wycliffe at Lutterworth. In 1387 Purvey was forbidden by the bishop of Worcester to itinerate (preach in circuit) in his diocese. He continued anyway and was imprisoned at Saltwood, Archbishop Arundel's castle. He was imprisoned in 1421 by Archbishop Chicheley, and was alive in 1427, but nothing further is known of him. Presumably he continued to spread Wycliffe's teachings as circumstances allowed.



Johannes Gensfleisch zur Laden zum Gutenberg

Gutenberg was born in Germany into a middle class family from the city of Mainz. He was trained as a gem polisher and a goldsmith.



He began to experiment with "artificial writing" in the mid-1430's, and later invented the first moveable type printing press.

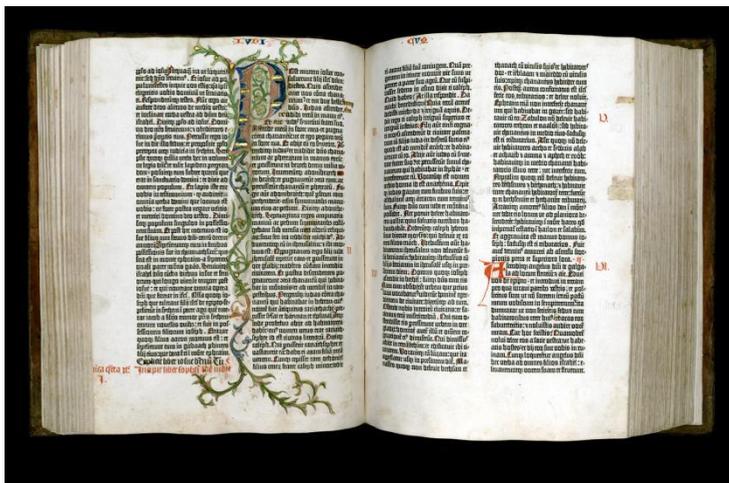
In order to introduce Europe to the printing press (and to pay for the cost of his invention), he decided to print Bibles which would be both popular and costly. The cost of printing was overwhelming, though.

Gutenberg's associate, Johann Fust, loaned him 800 guilders (Over \$200,000 today). Now, he was ready to print the Bible. However, He would need another 800 guilders to complete it.

Fust demanded the loan be repaid after the Bible was printed but before it was sold. Gutenberg ended up owing well over 2000 guilders (\$1.3 million today). Fust repossessed Gutenberg's printing press, the Bibles and the shop.

Gutenberg went home to Mainz and died destitute on February 3, 1468.

By 1500, his Bibles could be found in 17 European countries.



The Gutenberg Bible is also known as the 42 Line Bible because it has 42 lines in each column on each page. It is believed only 180 were printed. Each one would have been 30 guilder each (a 3 year wage for the average person). There were two versions available: a cheaper one printed on paper, and a more expensive one printed on Vellum. You could also order upgrades like Illuminations, hand-coloration, a binding, or a cover.



Desiderius Erasmus Roterodamus

Erasmus was a Dutch scholar behind what is now known as the Textus Receptus. In a day when the only Bible available was the Latin Vulgate, Erasmus sought to produce a textually accurate Greek New Testament. To that end, he compiled several handwritten Greek manuscripts and oversaw their printing in 1516.

Quotable Erasmus

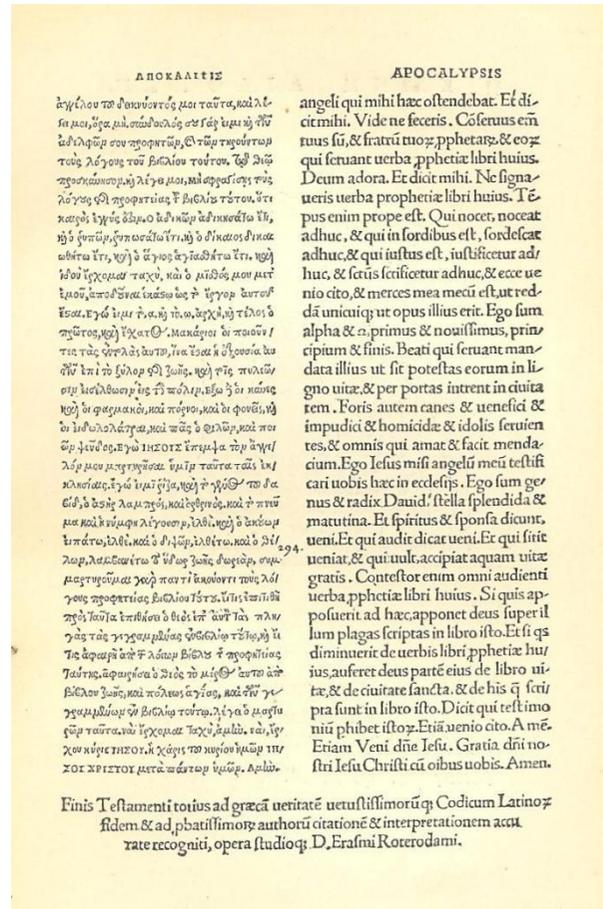
“When I get a little money I buy books; and if any is left I buy food and clothes.”

“In the kingdom of the blind, the one-eyed man is king.”

“By a Carpenter mankind was made, and only by that Carpenter can mankind be remade.”

Erasmus produced a version of the New Testament in both Greek and Latin. Erasmus dedicated his work to Pope Leo X and regarded his production of a Greek New Testament as his chief service to the cause of Christianity.

This Textus Receptus was a product of 7 manuscripts. Each page had two columns. On one side, he had the Greek and on the other was Latin. Anything he lacked, he would translate the Latin into Greek. This translation was a monumental feat of great scholarly work with the limited resources which were available to him at the time.



Finis Testamenti totius ad graecā ueritatē uetustissimorumq; Codicum Latinoꝝ fidei & ad pbatillimorꝝ autorū citationē & interpretationem accuratē recogniti, opera studioq; D. Erasmi Roterodami.

Chapter 6

Luther - Tyndale - Coverdale - Rogers (Matthew)



Martin Luther

Martin Luther was a leading figure in the Protestant Reformation. His famous 95

Theses sparked a worldwide revolt against the Catholic church's practices, especially the sale of indulgences. Luther would be summoned to the city of Worms and told to renounce all his writings and sermons against the Pope. He refused. He was labeled a heretic but given "papal protection" nevertheless. On his journey back home, he was kidnapped by some of his followers and taken to Wartburg castle for his own protection. It is here he

began work on his own translation of Scripture.

Diet of Worms

The Diet of Worms 1521 was an imperial diet of the Holy Roman Empire held at the Heylshof Garden in Worms, then an Imperial Free City of the Empire. An imperial diet was a formal deliberative assembly of the whole Empire. This one is most memorable for the Edict of Worms, which addressed Martin Luther and the effects of the Protestant Reformation.



In 1522, Martin Luther translated the New Testament into German. He used Erasmus' translation for his source material. While this is a study into the history of the English Bible, this is directly significant because it inspired another man to do this very work into English. His name was William Tyndale.

William Tyndale, "The Father of the English Bible"

William Tyndale was a priest and Oxford scholar who was well versed in the original Biblical Languages. He was known as an effective speaker and desperately wanted to communicate the truths of Scripture into the language of the common people.



He wanted to begin work on translating the Bible, however, the Church Constitutions forbade the reading of any unapproved English Bible, and the authorities of the time weren't approving any of them. Only Latin was approved. Tyndale felt he had only 2 choices: Stay and wait for a better religious and political climate, or leave England for greener pastures elsewhere. He had heard of Luther's work in Germany so that is where he sailed.

When he arrived in Germany, in 1524, he could barely believe his eyes. No more Indulgences were being sold, priests were deserting their religious orders, and people were taking the Lord Supper instead of Mass. They were even reading the German Bible and openly discussing it in light of current events.

Tyndale settled in Wittenberg for a year where he was provided with everything he needed to translate the Bible into English. He went to Cologne, in 1525 and gave his manuscript to Peter Quentel for publishing. After 10 sheets into the printing process, (about 80 1/4 size pages) the city senate heard about it and ordered printing to cease. Tyndale was told of a plot against his life and he fled to Worms (of all places). With him he carried portions of the Gospel of Matthew. He sent the rest

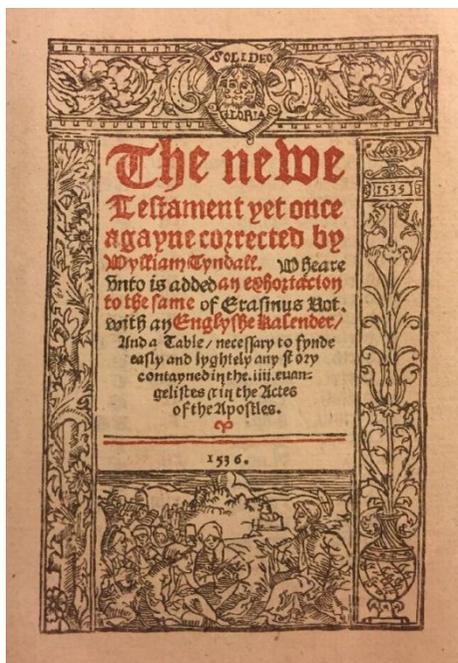
Quotable Tyndale

"I will cause a boy who drives a plow to know more of the scriptures than the pope."

"Christ is with us until the world's end. Let his little flock be bold therefore."

"The Church is the one institution that exists for those outside it."

"The Scriptures sprang out of God."



of the New Testament to Peter Schoeffer to complete the publishing. Tyndale's secretary, who was known to have loose lips, let it slip about Tyndale was doing in Cologne. Once again, the printing was cut short.

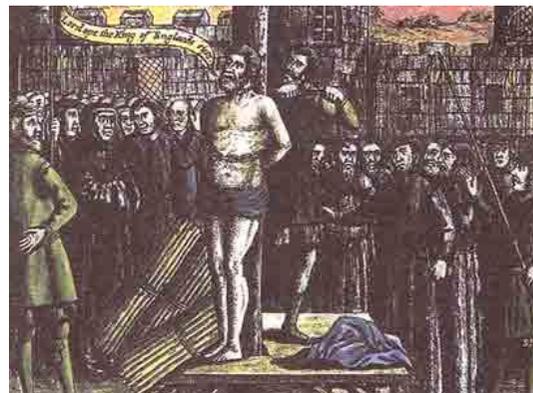
Finally, in 1526, his first copy of the New Testament was completed in Worms. The church tried to confiscate as many as possible and burn them. The Bishop even went as far as to use merchants to buy up all the copies of Tyndale's Bible and burn them. Tyndale had a brilliant idea. He instructed the

merchants to comply with the Bishop! This accomplished two things: 1. The public outcry over this atrocity paved the way for greater acceptance of his Bible. 2. The profits of the sale would be used to fund more copies for more widespread distribution. Tyndale's plan worked beautifully as more Bible were being spread throughout England than the Bishop could ever stop.

Tyndale spent the remaining years of his life updating and revising the translations to make them not only accurate but also easily understood. The political climate was changing as Henry VIII broke with Rome in 1534 and Thomas Cromwell, the new Bishop, advocated the reading of the Bible in English. Tyndale's last revision was in 1535. He had moved to Antwerp, Belgium, where Charles V, a staunch Roman Catholic was king.

On May 21, 1535, called a Catholic heretic, William Tyndale, was kidnapped by the king's officers and imprisoned. Henry the VIII sent a plea on Tyndale's behalf, but Charles V was the nephew of Catherine of Aragon, whom Henry had divorced a few years earlier. So... On October 6, 1536, Tyndale was tied to a stake, strangled and burned. His final words were, "Lord, open the King of England's eyes." And in a few short decades, His prayers would be answered.

Some of the most resonant phrases in the English language – such as "fight the good fight" and "the spirit is willing but the flesh is weak" – were coined by William Tyndale in his English translation of Scripture.



It is estimated that nine-tenths of the King James Version of 1611 is from Tyndale, and where the Authorized Version departed from Tyndale, later revisers often returned to it.

Tyndale carried out his work over a mere dozen years, while constantly evading persecution from the church.

In the margin of Exodus 32:35(where it says that many Israelites died because they had worshiped the gold bull/calf) Tyndale wrote, "The Pope's bull slayeth more than Aaron's calf." And in the passage where Israel collected more than enough for the building of the tabernacle and the people are told to stop the contributions (Exod. 36:5-7) Tyndale wrote in the margin, "When will the Pope say 'Hoo!' and forbid an offering for the building of St. Peter's church? . . . Never until they have it all." No wonder he was not well-liked by the church of England!

Miles Coverdale



In 1535, Myles Coverdale secured his place in history forever, by becoming the first person to print an entire Bible in the English language. In 1537 some of his translations were included in the Matthew-Tyndale Bible, the first truly direct English translation of the complete Bible.

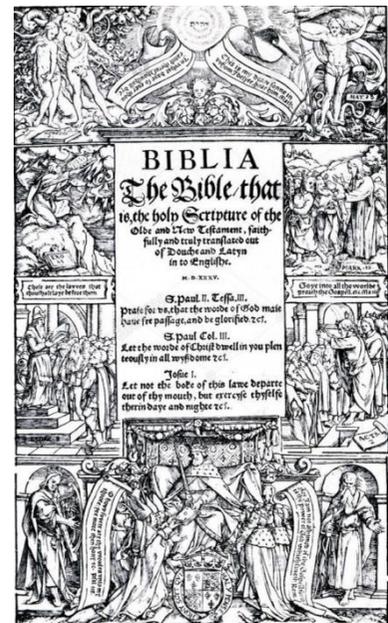
Coverdale was a well respected and loved preacher of his day. He was, also, a very savvy politician, even though he never held an office. Because of this he gain some very powerful friends and protectors which allowed him to complete his translation unencumbered. It became the first authorized British Bible. His Bible had English style binding despite being published in Antwerp, Belgium.

The Coverdale Bible established the set order of the books of the Bible as we use today. He also separated the apocryphal books from the Old Testament.

He lived a relatively quiet life and died in 1569 of natural causes.

Coverdale Quote

"It will greatly help you to understand scripture if you note - not only what is spoken and written, but of whom and to whom, with what words, at what time, where, to what intent, with what circumstances, considering what goes before and what follows."



Coverdale's Bible was dedicated to Henry VIII in order to keep in good standing with the powerful men of his day.

It was also dedicated to Anne Boleyn, who long supported the work of translation, but this became its downfall. When Henry VIII divorced her and she was arrested and ultimately executed, it meant the king could no longer authorize its use.

All subsequent copies were dedicated to Jane Seymour, Henry VIII's new wife.

John Rogers AKA Thomas Matthew



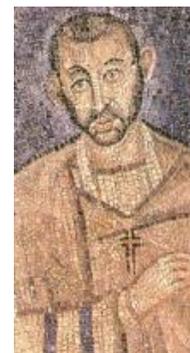
John Rogers was a minister who worked with merchants and also was in the printing business. When persecutions and reprisals against the Protestants arose he moved to Antwerp and took the name Thomas Matthew.

John Rogers was not a translator but rather a reviser. He worked on updating and improving Tyndale's New Testament. He would also use Coverdale's Bible to fill in some gaps. He preferred Tyndale's translation work over Coverdale's and would use Tyndale's when the two texts disagreed.

Roger's style was more readable than Coverdale's. It was more natural sounding and easily understood. He also widened the margins in order to include notes and commentary from scholars such as Augustine, Ambrose, and Josephus. The notes were expositional in nature, theological in perspective, and practical in orientation.

Ambrose

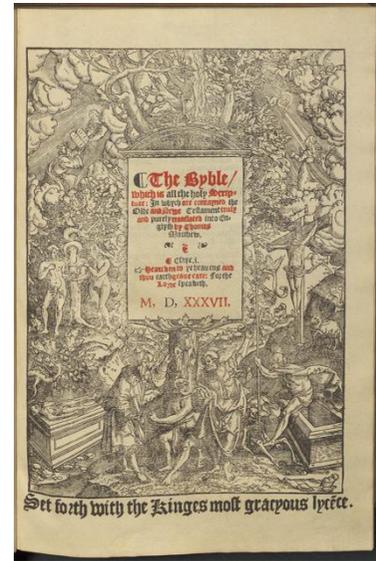
Born 339 AD—died 397 He was the Bishop of Milan, biblical critic, and initiator of ideas that provided a model for medieval conceptions of church–state relations. His literary works have been acclaimed as masterpieces of Latin eloquence, and his musical accomplishments are remembered in his hymns. Ambrose is also remembered as the teacher who converted and baptized Augustine of Hippo, the great Christian theologian, and as a model bishop who viewed the church as rising above the ruins of the Roman Empire.



The Matthew's Bible was given to Henry VIII for approval and received the "divine blessing" of the king. This would be the first truly "Authorized Bible."

Richard Grafton won the right to print the Matthew's Bible in 1537.

Rogers return to England in 1548, where he lectured at St. Paul's Cathedral. He was placed under house arrest for "seditious preaching" in 1553 and burned at the stake in 1555 as the first of many martyrs in the reign of bloody Mary.



Chapter 7

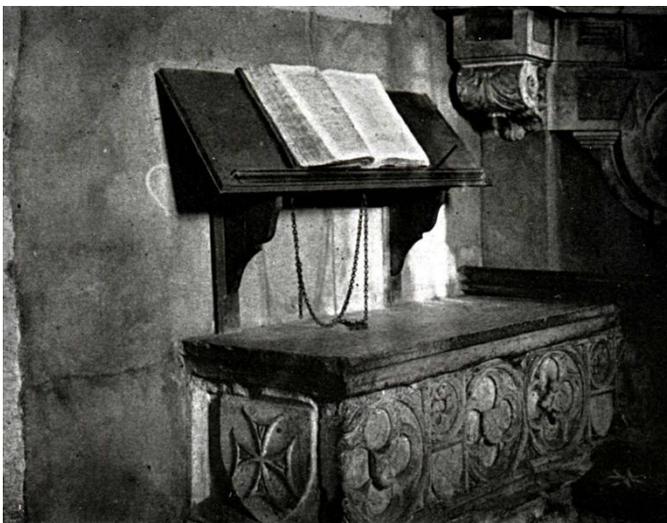
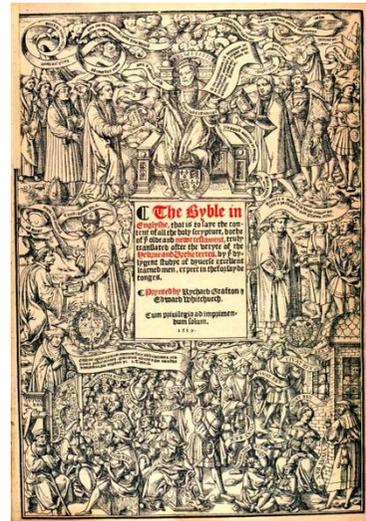
Great Bible - Geneva - Bishop's - Rheims-Douai

Great Bible

While Matthew's Bible was more readable and understandable than any previous editions, the Priests and Bishops of the day did not like it. They preferred Coverdale's over Matthew's. And this caused great disruption within the church in England. Henry VIII decided to make one standard Bible which would be placed in every church. They wanted a Bible free from notes and commentary.

They gave this task to Miles Coverdale, who actually favored Rogers' version over even his own. In 1539, the Great Bible was published and began to be circulated among the churches. It received its name because of its size and format. It was elaborately decorated and larger than any previously released Bible.

It was also known as the "Chain Bible" because priests would chain it to the pulpits to prevent people from stealing it.



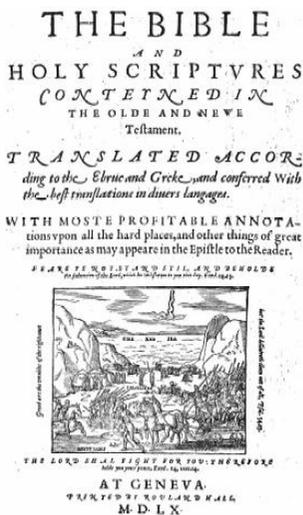
In this Bible the Apocrypha was removed from the Old Testament and placed in an appendix entitled "hagiographa" (holy writings).

Its authorized position was threatened by the fact that it was not a translation, or even a revision, but rather a revision of a revision.

The Geneva Bible

When Mary Tudor came to power, many of the Reformers fled England and settled all over Europe. (Even Miles Coverdale felt the need to flee.) One of the popular places they fled to was Geneva. Many of the Reformation leaders were there including men like John Knox and John Foxe (Foxe's Book of Martyrs). These reformers immediately began to write pamphlets defending their reformation beliefs and theology.

In 1557, William Whittingham, brother-in-law to John Calvin, completed a revision of the New Testament. *This was the first time verse divisions were added to the English New Testament* (Although Stephanus had done this in 1551 in his Greek New Testament). It also included long prologues, chapter summaries, and many, many notes in the margins. This was also the first time italicized words were added which were not in the original Greek.



Even though Mary died in 1558, several of the reformers stayed behind to complete this work. In 1560, updating the New Testament and completing the Old Testament was finally accomplished. This new translation included work from the latest findings of some old Transcripts and Codices. This Geneva Bible would not be allowed to be printed in England until 1599.

Mary Tudor

(1516–58) was the daughter of Henry VIII and his first wife, Catherine of Aragon. The first queen regnant of England, Mary succeeded the English throne following the death of her half-brother Edward VI in 1553. Married to Philip of Spain (later King Philip II of Spain) in July 1554, the couple had no children, so Mary was succeeded by her half-sister, Elizabeth. Mary is remembered for burning an estimated 300 Protestant men, women and children during her reign, which caused her to be known posthumously as 'Bloody Mary'.



William Whittingham

An English biblical scholar, Bible translator, and Marian exile. A well-connected friend of English reformers and publisher of the Geneva Bible, he became an English Dean, preacher before Queen Elizabeth, and a Protestant, Reformed and Anglican reformer.



For the next 84 years, the Geneva Bible would go through many updates (144). It was the cornerstone of the Reformation. It was, in effect, the first Study Bible. Its popularity even surpassed the King James Version for a while. It was the Bible which William Shakespeare, John Milton, John Bunyan, the colonists at Jamestown, the Pilgrims and the Puritans used. The notes in it were Calvinistic in theology. This is why, later on in England, it falls out of favor with the Queen and King.

Fun Facts

The Geneva Bible has some interesting word usage.

Genesis 3:7 - "They sewed fig tree leaves together, and made themselves *breeches*."

Luke 2 - "cratch" instead of manger

Luke 4:8 - "Hence from me, Satan" instead of "Get thee behind me, Satan"

John 16:2 - "They shall excommunicate you" instead of "They will put you out of the synagogue."

Fun Facts

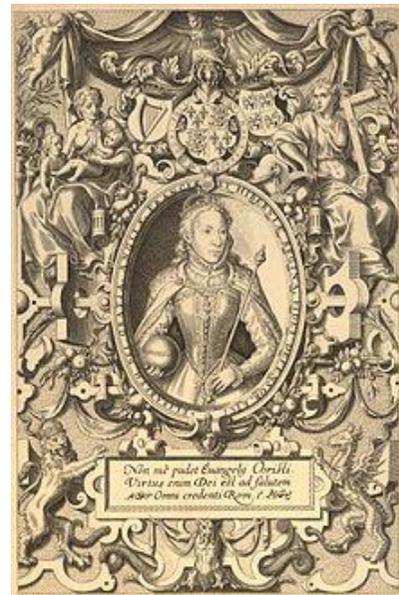
Woodcuts developed in the late 14th century and were used to illustrate early printed books because they could easily be incorporated onto a page with type. Woodcuts are made by carving wood out of the surface of a woodblock, leaving the image on the surface. The surface can then be inked and pressed onto a sheet of paper to make the printed image.

The Bibles themselves were unique for many reasons. They had 5 woodcut maps, the author's arguments at the beginning of each book, 26 woodcuts scattered throughout, memory devices at the top of each page, a dedication to Queen Elizabeth, various tables, extensive notes, and cross-references.

In 1575, the General Assembly passed a law which stated every person (Bishops, Superintendents, and Commissioners) would be required to buy a Bible for his parish church and pay for them in advance. By 1580, every home was required to have one with regular inspections to enforce compliance.

Bishop's Bible

When Queen Elizabeth ascended to the throne in 1558, only 5 of the bishops appointed by King Edward VI had survived. Mary had banned the Bible for 5 years. Elizabeth was about to change all of this.



Matthew Parker

Archbishop of Canterbury from 1559 until his death in 1575. He was also an influential theologian and arguably the co-founder of a distinctive tradition of Anglican theological thought.



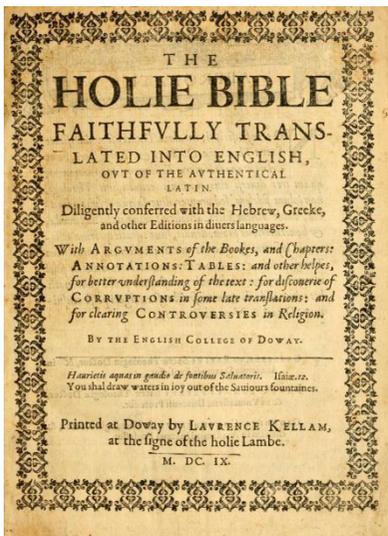
Queen Elizabeth appointed a scholar named Matthew Parker as the Archbishop of Canterbury and between the two of them, many reforms swept in. These reforms governed clerical dress, church practice, and the reading of the Bible. Archbishop Parker initially supported the Geneva Bible, but as he became less and less Calvinistic, he began to support the idea of a new translation.

In 1563 the work on a new translation began. Archbishop Parker was selected as chief editor among the eight Bishops who would work on it. They would use the Great Bible as their source material. On September 22, 1568 a copy of the Bishop's Bible was sent to Queen Elizabeth. The cover had a large portrait of her on it.

They tried to force this new translation on people but it paled in comparison to The Geneva Bible which everyone enjoyed. It was commonly referred to as one of the most beautiful Bibles ever published but even that could not gain the popularity Parker wanted.

It would, however, become significant as it would give birth to a new translation which would change the world.

Rheims-Douai Bible



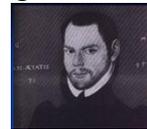
All of these new English translations had a profound impact on the Roman Catholic Church. Their first tactic was to try to ban anyone from translating the Bible into English. When that failed, they tried to stop people from reading the Bible in English. But with the success of the Geneva Bible, in particular, they had to change their tactics.

Whereas, the Protestant Bibles were translated from Hebrew and Greek (or sometimes from other Bibles which were translated from Hebrew and Greek), the Roman Catholic Church wanted an English translation from the Latin. (Latin Vulgate)

When Queen Elizabeth ascended to the throne, not only did she usher in a slew of Protestant reforms, but she also began to actively oppose Catholics in the Kingdom. So while Catholic church leaders were in exile, a new translation would spring up.

Gregory Martin

He was an English Catholic Priest, a noted scholar of his time, academic and Doctor of Divinity, and served as the chief translator of the Rheims and Douai Version of the Bible, the first full, official Catholic English Bible translation, translated from the Latin Vulgate.



A Roman Catholic scholar, Gregory Martin, began the work of translation. He translated about 2 chapters a day until he died in 1582. Because of financial difficulties, his translation was not published until 1609/10. Just

John Rainolds (1549-1607)

He was president of Corpus Christi College, Oxford. He became a Fellow of Corpus Christi at age 17 and a Greek lecturer at age 23. He was an ardent Roman Catholic, and he had a brother who was an equally ardent Protestant. They argued with each other so earnestly that each convinced the other; the Roman Catholic became a Protestant, and the Protestant became a Roman Catholic. John Rainolds' Catholic brother, William, taught divinity and Hebrew at the English College at Rheims and probably assisted Gregory Martin in the translation of the Rheims-Douay Catholic Bible.

Though he died before the translation was complete, Rainolds worked at it during his last sickness as long as his strength permitted. The day before he expired, he wrote the following: "These are to testify to all the world, that I die in the possession of that faith which I have taught all my life, both in my preachings and in my writings, with an assured hope of my salvation, only by the merits of Christ my Saviour."

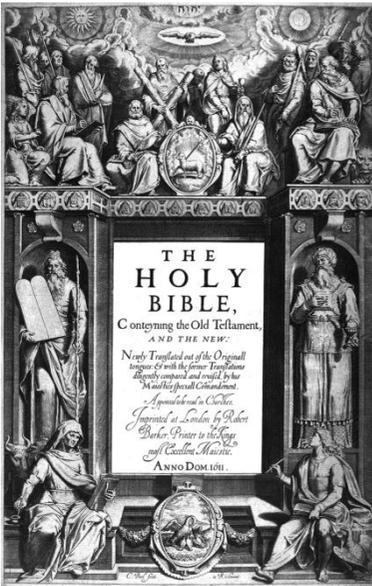


before he died, the New Testament was finished by another set of scholars: William Allen, Richard Bristow, and William Reynolds. They used the Geneva Bible, Matthew Coverdale's Regnault (a English/Latin side by side translation), and the Latin Vulgate.

In the end, their translation was quite good. However, the lack of vernacular language and unusual word orders account for the struggle many readers had in trying to understand it.

Chapter 8

King James Version



On Monday, January 16, 1604 King James I summoned the Hampton Court Conference to deal with a long list of complaints which were logged by 1000 Puritan leaders. King James I, newly on the throne, wanted to try to settle these disputes. However, his disdain for the Puritans was well known and well documented. During the conference, when James could not hold his true feelings in any longer, the Puritan leader, John Rainolds rose to his feet and addressed the King:

“If it pleases your Majesty, may a new translation of the Bible be made that will answer to the intent of the original.”

Richard Bancroft, bishop of London, would not give the King a chance to respond: “If we humored every special interest, there would be no end of translations.”

The tensions grew to a fever pitch when King James did something unexpected. He shouted: “I confess I have never seen a Bible well translated, and the worst is the Geneva.”

With those words, the work for a new translation was begun.

King James I

He was the son of Mary Queen of Scots and her second husband Henry Stewart, Lord Darnley. He was descended through the Scottish kings from Robert the Bruce, and the English Tudors through his great grandmother Margaret Tudor sister of Henry VIII. His parent’s marriage was short-lived and Darnley was found murdered 8 months after James was born in June 1566. His mother married again, but in 1567 was forced to renounce the throne of Scotland in favour of her infant son. James became King James VI of Scotland aged 13 months in July 1567, and was crowned at Stirling. Mary fled to England where she was eventually executed following Catholic plots against Elizabeth I in 1587.



King James I selected a group of scholars, 54 in all, from England's finest Universities. He divided them into 6 groups which were responsible for translating various parts of the Scriptures.

- 2 groups from Westminster: (Genesis-2 Kings Romans-Jude)
- 2 groups from Cambridge: (1 Chron.-Song of Solomon; the Apocrypha)
- 2 groups from Oxford: (Isaiah-Malachi; Matt.-Acts; Revelation)

Fun Fact

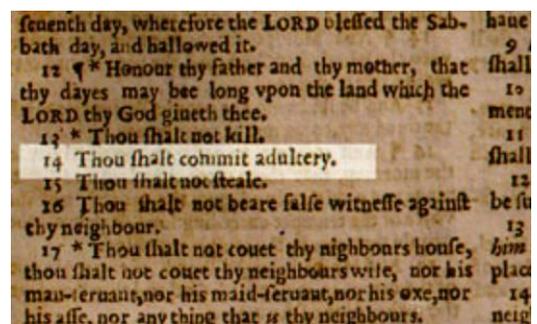
Only 47 of the 54 men chosen actually did the work of translation.

When they completed their work, they met in a committee to revise the whole work. Miles Smith wrote the introduction and Thomas Bilson added the headings to chapters. They did not include marginal notes.

They used the Bishop's Bible as their main source material, but also looked to the Greek and Hebrew (Textus Receptus) as a guide. The language they used for the translation was not the common language used during that time. Their rules of translation prevented them from doing so. (See Appendix 5)

In 1611, the very 1st King James Version was published and printed by the king's own licensed printer, Robert Barker. However, that story is not as straight forward as it seems.

Robert Barker inherited his business from his father, Christopher in 1600. He was relatively successful and won the right to print the King James Bible for the price of 3500 Pounds sterling. To ease the financial cost, he took on his cousins as partners. Quarreling began immediately, followed by a myriad of lawsuits. Finally, Barker joined with one of his cousins to sue the others and gained full control of the business again. Because of the ongoing lawsuits and litigation, they were heavily in debt. But the scheming was not over. Barker's cousin, Norton, seeing an opportunity, set up Barker for ruin. In 1631, while printing copies of the Bible, Norton took the word "not" out of "Thou shalt not commit adultery".



Barker was fined 300 pounds for this printing error and his reputation suffered greatly. That copy of the Bible became known as the “Wicked Bible”.

Barker would die penniless and his reputation sullied.

The KJV was not immediately accepted as the standard English Bible. The Geneva Bible had a rather large following and was quite popular. But since the last update and publishing of the Geneva Bible was in 1644, the KJV began to take hold.

The KJV succeeded for many reasons:

1. The scholarly men who translated it placed a great deal of emphasis on literary as well as linguistic considerations.
2. It found acceptance among English-speaking clergy and theologians.
3. Its faithfulness to the original languages and its fluid expressions as literature guaranteed its success.

The KJV would be the dominant Bible for 270 years without equal. It wasn't even until 1881, when the English Revised Version was released, that it was challenged at all. Even then, that challenge was a token challenge and no real threat.



The first edition of the KJV was printed on a linen and rag paper in large, black letter type with the chapter titles, summaries, parallel passages, and marginal references in readable Roman print.

Fun Facts:

Other Bibles with mistakes and errors were printed in history:

Bugge Bible (1535) - Psalm 91:5: Thou shalt not nede to be afrayde for anye bugges by Nyghte.” Coverdale, Tavener’s and Matthew’s Bible have this.

Wife-beater’s Bible (1549) - a note in 1 Peter 3:2 in one edition of Matthew’s Bible says: “And yf she be not obedient and helpfull unto hym, endeavoreth to beate the feare of God into her heade.”

“Judas Bible” (1611) - A misprint substituted Judas for Jesus in Matthew 26:36.

“Unrighteous Bible”(1653) - A KJV edition says in 1 Cor. 6:9: “Know ye not that the unrighteous shall inherit the earth.”

“Vinegar Bible” (1716) - KJV misprints a chapter heading over Luke 20 as the Parable of the Vinegar instead of vineyard.

“Wife-Hater’s” Bible (1810) - An edition of the KJV in Luke 14:26 reads: “If any man hate not his father..., and his own wife also, he cannot be my disciple. (instead of “life”)

Even though the King James Version is often called the Authorized version, it was never actually officially authorized by King James. Why? No one really knows. It is one of the many mysteries surrounding its beginnings.

The King James version has been updated many times throughout the centuries. 1629 and 1638 were two notable updates, as well as 1653 and 1701. In 1762 comprehensive changes were made by F.S. Parris of Cambridge. Most notably, in 1769 Dr. Benjamin Blayney of Oxford produced what has become the standard edition of what we think of with the KJV today. His update varies from the 1611 edition in about 75,000 places.

No other book, or indeed any piece of culture, seems to have influenced the English language as much as the King James Bible. Its turns of phrase have permeated the everyday language of English speakers, whether or not they've opened the Book.

Examples of Hebrew idiom that have become English via the Bible include: "to set one's teeth on edge", "by the skin of one's teeth", "the land of the living" and "from strength to strength".

It has been discovered that only a small minority of those phrases were original to the KJV, most of them being copied from earlier translators, above all William Tyndale.

Only 18 of that total were unique to the King James Bible. It didn't originate these usages, it acted as a kind of conduit through which they became popular. Tyndale was the number one influence. But it was the KJV that popularized them.

Phrases from KJV still with us

Turned the world upside down - Acts 17:6
God forbid - Romans 3:4
Take root - 2 Kings 19:30
The powers that be - Romans 13:1
Filthy lucre - 1 Timothy 3:3
No peace for the wicked - Isaiah 57: 21
A fly in the ointment - Ecclesiastes 10:1
Wheels within wheels - Ezekiel 10:10
The blind leading the blind - Matthew 15:13
Feet of clay - Daniel 2:33

I know for me, when I quote verses from the Bible, I hear, first, above all, the KJV. That is how much of an impact the KJV has had over the years including modern history. We all owe a great deal of thanks and honor to the KJV. The work it did in countless numbers of people could never be measured. The kingdom of God has been greatly expanded because of the KJV. So whether or not you use it today, we all can agree it holds a honored place within halls of Christendom.

~Jeff Shouse

Chapter 8

Bible in America - Dead Sea Scrolls - Equivalence

In America, The KJV was the predominate Bible. But as years passed by and language changed, there arose a group of people who, in the tradition of Wycliffe and Tyndale wanted a Bible they could related to and understand better.



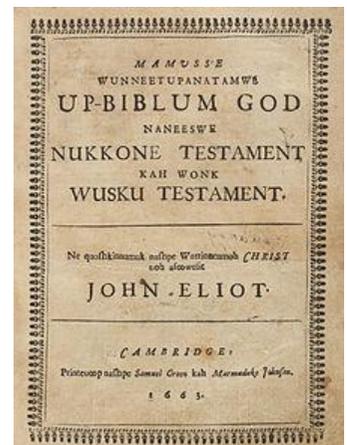
The first Bible printed and published in America was, surprisingly, not in English. John Eliot was a Puritan who had immigrated to Boston, Massachusetts. While there he became a minister and teaching elder at the First Church at Roxbury where he served as pastor for 40 years.

While there in 1646, he saw the need for the salvation of the Algonquian Indians who spoke the Massachusett language. He began to learn their language and use interpreters to preach to them but with no success. They did not have a written alphabet of their own and relied mainly on spoken and pictorial language. So, he was tasked with an interesting dilemma. How do you get a Bible to a group of people who have no real written way of communicating? By translating sermons to the Massachusett language, John Eliot brought the Indians an understanding of Christianity but also an understanding of written language. He was able to teach a language which he had limited knowledge of to a group of people who spoke it but had never seen it written down.

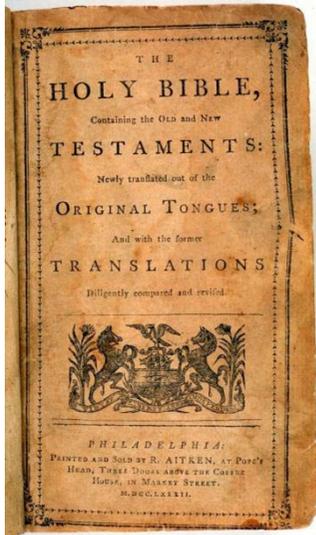
The Algonquian -

one of the most populous and widespread North American native language groups. Today, thousands of individuals identify with various Algonquian peoples. Historically, the peoples were prominent along the Atlantic Coast and into the interior along the Saint Lawrence River and around the Great Lakes. This grouping consists of the peoples who speak Algonquian languages.

Now they that thy had a way of writing and reading their own language, it was time to translate the Scriptures. The Algonquian New Testament was issued in 1661, and the Old Testament followed in 1663. The New Testament was

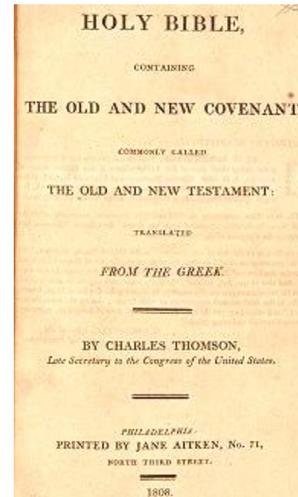


bound with it, and thus the whole Bible was completed. To it were added a Catechism and a metrical version of the Psalms. This book was printed in 1663 at Cambridge, Mass., by Samuel Green and Marmaduke Johnson, and was the first Bible printed in America.

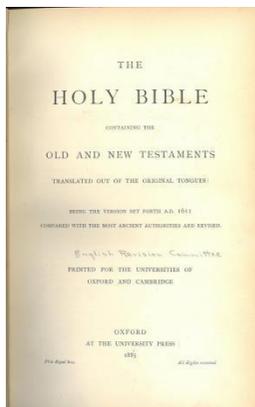


There were many attempts to publish a Bible in America after this. In 1782 Robert Aitken's Bible became the first English Language Bible (KJV) printed in America. Called "The Bible of the Revolution", Robert Aitken's little Bible was small enough to fit into the coat pocket of the Revolutionary War soldiers. This Bible measures 7.25" tall by 4.75" wide by 2.5" thick. The only Bible printing ever called for by an act of the United States Congress; this King James Version Bible helped meet the need for scriptures while England refused to allow their Bibles to be imported by the rebellious colonists, during the embargo of the Revolutionary War.

Congress' endorsement of Robert Aitken's Bible was signed by the Secretary of Congress Charles Thomson, who had also signed the Declaration of Independence with John Hancock on July 4, 1776.



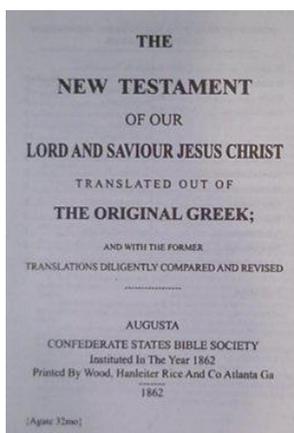
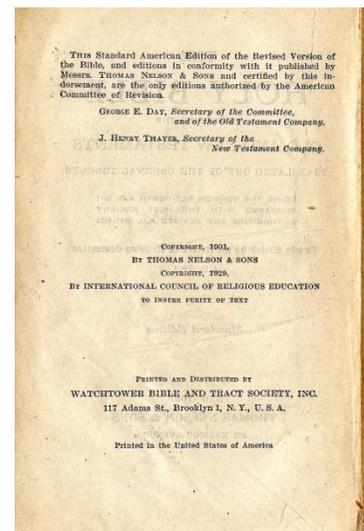
Charles Thomson, with William Barton, designed the Great Seal of the United States. When Charles Thomson retired from Congress, he spent 19 years researching and writing his "Thomson Bible," a four-volume work containing the first American translation of the Greek Septuagint.



Charles Thomson's Bible was printed in 1808 by Jane Aitken, the daughter of Robert Aitken, who had taken over her father's printing business when he died on July 15, 1802. This made America's Jane Aitken the first woman ever to print the Bible.

In 1870, it was decided that the new codices which had been discovered, called for a updated version of the English Bible in order to correct inaccurate translations of the KJV text. The Revised Version (RV) of the Bible was the only officially authorized revision of the King James Version (KJV), also called the Authorized Version (AV). In 1871, The work was entrusted to some fifty scholars from various denominations in Great Britain, and in 1872, American scholars were invited to co-operate, by correspondence. The revisers were charged with introducing alterations only if they were required in order to be faithful to the original text. In the New Testament alone more than 30,000 changes were made, over 5,000 of them on the basis of a better Greek text. They sold over 3,000,000 copies. It was a huge success and set the stage for many more translations.

The American scholars were largely ignored by the British scholars in this endeavor, so they decided to translate and publish their own translation 14 years later. In 1901, they published the American Standard Version with the changes they had urged as well as changing the names *Lord* to *Jehovah* and *Holy Ghost* to *Holy Spirit*. Paragraph structure was revised and shortened and short page headings were added. They omitted the Apocrypha and included an appendix which showed the differences between the RV and the ASV at the end of the Old Testament. Although they had moderate success, the RV and the ASV, though appreciated for their scholarly improvements, lacked the rhythms and cadences of the KJV and were seen as too excessively literal.



During these years many attempts were made to print and publish Bibles in America. The Rheims-Douai Bible was updated and sold for Catholics. German versions were starting to be published. During the Civil War, there were Union Bibles and Confederate Bibles. The Bible was becoming a huge part of American society and not just within religious life. The American Bible Society was formed in 1816. In 1862, the Confederates States Bible Society was formed.

Dead Sea Scrolls

During Old Testament times, worship at the sacred Jerusalem Temple had become corrupt, with seemingly little hope for reform. A group of devoted Jews removed themselves from the mainstream and began a monastic life in the Judean desert. Their studies of the Old Testament Scriptures led them to believe that God's judgment upon Jerusalem was imminent and that the Anointed One would return to restore the nation of Israel and purify their worship. Anticipating this moment, the Essenes retreated into the Qumran desert to await the return of their Messiah. This community, which began in the third century B.C., devoted their days to the study and copying of sacred Scripture as well as theological and sectarian works.

Essenes

The Essenes were a sect of Second Temple Judaism which flourished from the 2nd century BC to the 1st century AD. The Jewish historian Josephus records that Essenes existed in large numbers, and thousands lived throughout Roman Judea. They were fewer in number than the Pharisees and the Sadducees, the other two major sects at the time.



In 1947, a Bedouin shepherd named Muhammad (Ahmed el-Dhib) was searching for his lost goat and came upon a small opening of a cave. Thinking that his goat may have fallen into the cave, he threw rocks into

the opening. Instead of hearing a startled goat, he heard the shattering of clay pottery. Lowering himself into the cave, he discovered several sealed jars. He opened them hoping to find treasure. To his disappointment, he found them to contain leather scrolls. He collected seven of the best scrolls and left the other fragments scattered on the ground.



Muhammad eventually brought some of the scrolls to a cobbler and antiquities dealer in Bethlehem named Khando. Khando, thinking the scrolls were written in Syriac, brought them to a Syrian Orthodox Archbishop named Mar (Athanasius) Samuel. Mar Samuel recognized that the scrolls were written in Hebrew and suspected they may be very ancient and valuable. He eventually had the scrolls examined by John Trevor at the American School of Oriental Research (ASOR) who determined their authenticity.

After the initial discovery, archaeologists searched other nearby caves between 1952 and 1956. They found ten other caves that contained thousands of ancient documents as well. One of the greatest treasures of ancient manuscripts had been discovered.

With the discovery of the Dead Sea Scrolls, we now had manuscripts that predated the Masoretic Text by about one thousand years. Scholars were anxious to see how the Dead Sea documents would match up with the Masoretic Text. If a significant amount of differences were found, we would have to conclude that our Old Testament Text had not been well preserved. Critics, along with religious groups such as Muslims and Mormons, often make the claim that the present day Old Testament has been corrupted and is not well preserved. According to these religious groups, this would explain the contradictions between the Old Testament and their religious teachings.

After years of careful study, it has been concluded that the Dead Sea Scrolls give substantial confirmation that our Old Testament has been accurately preserved. The scrolls were found to be almost identical to the Masoretic text. Hebrew Scholar Millar Burrows writes, "It is a matter of wonder that through something like one thousand years the text underwent so little alteration.

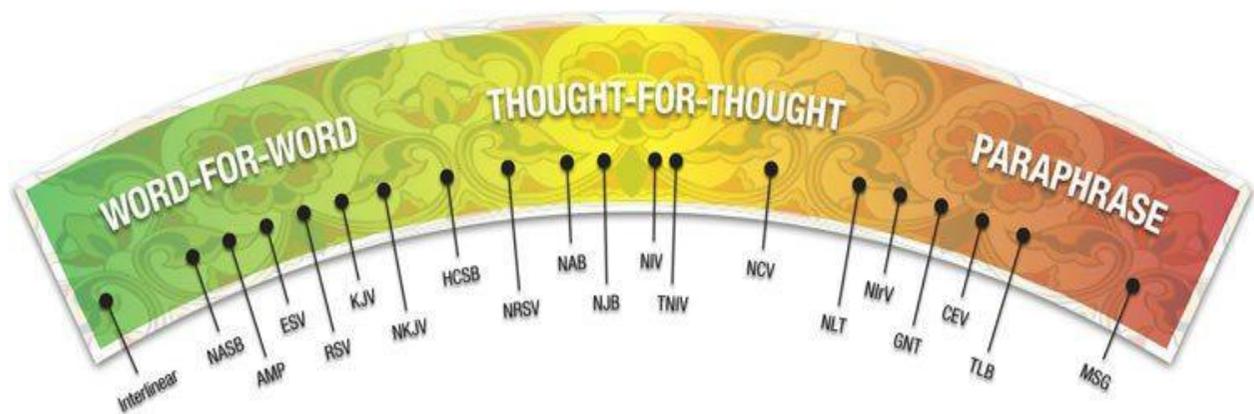
So while nothing new was actually discovered, it did give great confirmation that what we have in front of us is what God spoke to His people originally.

Equivalence

After the discovery of the Dead Sea Scrolls, There came a renewed interest in having a contemporary version of the Bible written in the language of the people of the current time. But with many translations came many philosophies about how to translate the Scriptures.

It is often said there are 3 main philosophies in translating the Bible: Formal Equivalence, Dynamic Equivalence, and Paraphrase. However, this is more of a sliding scale rather than concrete categories.

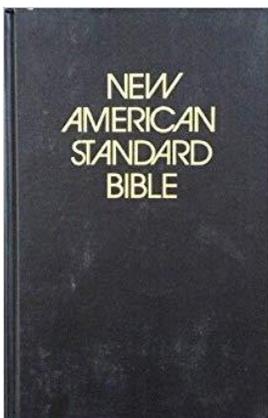
Types of Bible Translations



NASB - New American Standard Bible
AMP - Amplified Bible
ESV - English Standard Version
RSV - Revised Standard Version
KJV - King James Version
NKJV - New King James Version

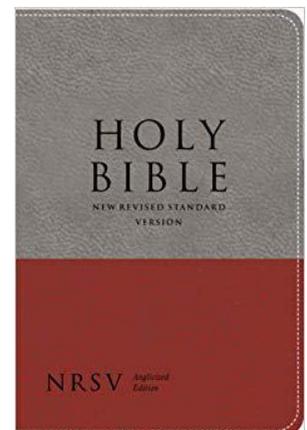
HCSB - Holman Christian Standard Bible
NRSV - New Revised Standard Version
NAB - New American Bible
NJB - New Jerusalem Bible
NIV - New International Version
TNIV - Today's New International Version
NCV - New Century Version
NLT - New Living Translation

Nlrv - New International Reader's Version
GNT - Good News Translation
(also Good News Bible)
CEV - Contemporary English Version
TLB - The Living Bible
MSG - The Message

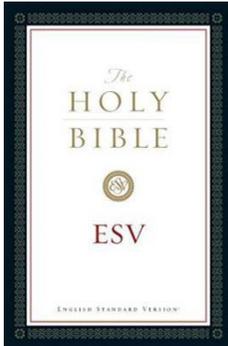


Formal Equivalence is a literal, word-for-word approach in translation. It takes minimal account for word order and idioms and gives you exactly what was written in the way it was written.

The strength of this approach is obviously found in its accuracy. There is no question about what the author wrote.



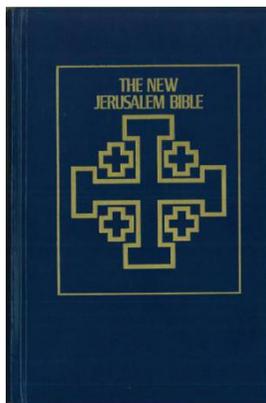
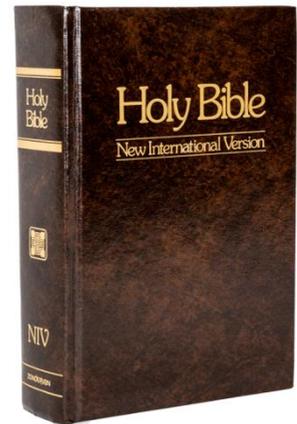
The weaknesses of this approach is found in its clarity. The English can be awkward and stiff. The idioms may be meaningless to the reader without cultural context.



Many Bibles which fit in this approach include: New American Standard Bible (NASB), King James Version (KJV), New King James Version (NKJV), Revised Standard Version (RSV), New Revised Standard Version (NRSV), and the English Standard Version (ESV), and a few others.

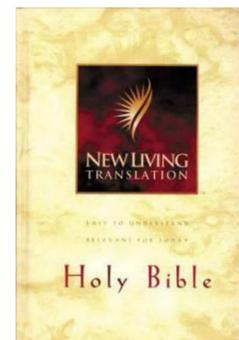
Dynamic Equivalence is a thought for thought approach in translation. It focuses more on clarity and is freer in changing word order and idioms in order to communicate the meaning of the text to the reader.

The strength of this approach is that it's easier to read for understanding while still maintaining accuracy to the text. The meaning and communication of the text is most important here.

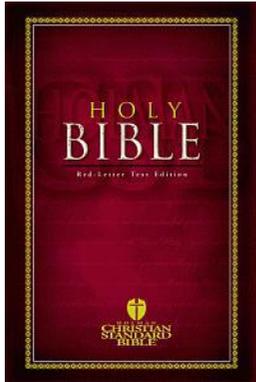


The weakness of this approach is found in the possibilities for interpretation. There is greater risk for the meaning to be influenced by the translator. Also, even with this approach there is still some unavoidable use of awkward and clunky English.

Many Bibles which fit in this approach include New International Version (NIV), Today's New International Version (TNIV), New Jerusalem Bible (NJB), Jerusalem Bible (JB), New English Translation (NET), New Living Translation (NLT) and others.



There has been an attempt made to strike a balance between the Formal equivalence and the dynamic equivalence called **Optimal Equivalence**.

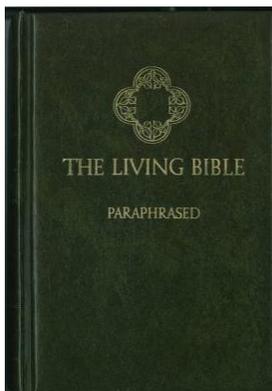
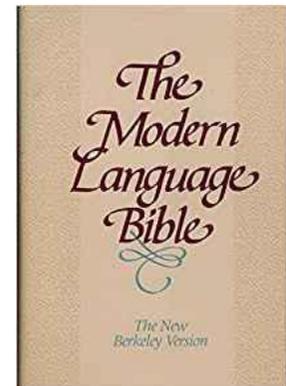


There are definite strengths and weaknesses in this approach. The idea behind it was to play on the strengths of both philosophies and eliminate the weaknesses of both.

Strengths include better understanding of the text because of the use of contemporary language, more accurately using the names of God when appropriate and its focus on the detailed meaning of the text.

Weakness includes using awkward language at times. And it has been accused of promoting or emphasizing denominational influence over others, although this has been refuted by the translators.

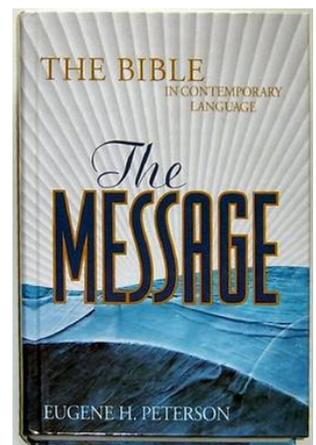
The Bibles which attempt this approach are the Christian Standard Bible (CSB, formally known as H(olman)CSB), Modern Language Bible (MLB), and the New American Bible (NAB)



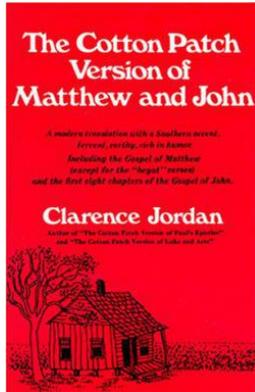
The final approach is called **Paraphrase**. The Paraphrase approach is all about communicating the message. It is an attempt to change the structure and form of message without compromising its content.

The strength of this approach is its readability. It is very easy to read and understand. It is written with an audience in mind and it caters to that audience.

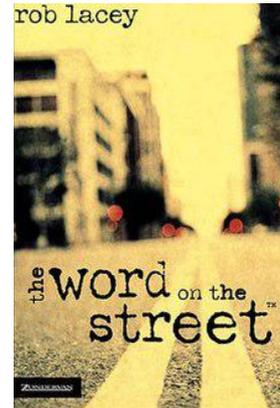
The weakness of this approach is its vulnerability. It is very vulnerable to interpreting the text for today's reader and being less concerned about the meaning of the text to the original audience. This could lead to misrepresentations of some texts.



The Bibles which attempt this approach are The Living Bible (TLB), The Message (MSG), Good News Translation (GNT), and the New Century Version (NCV).



There are also some other Bible which would fall in this category which were designed especially for a niche audience. They change the names of places and maybe even people to better relate to their audience. They should not be viewed on the same level as scripture and seem to be more of a novelty than anything else.



Examples of these are the Cotton Patch Bible and The Word On The Street.

People are always asking the question, which translation should I get?

It really is a matter of personal preference. All the Bibles in the Formal equivalence to the Dynamic equivalence range are estimated to 90-95% similar in content and meaning. All of the newer translations are using the oldest, best manuscripts we have available. They are accurate and useful. The best Bible translation is the one you will read, enjoy and trust.

Chapter 10

The Impact and Use of the Bible

No other book has had the kind of impact in the world that the Bible has. It has influenced our art, music, culture, language, religion, governments, and whole way of life. There are so many intangible ways this has been expressed, but let's look now at some tangible ways we see its influence.

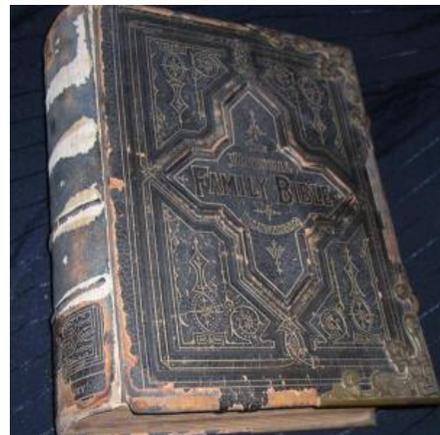
Family Bibles

1791 AD: Isaac Collins and Isaiah Thomas respectively produce the First Family Bible and First Illustrated Bible Printed in America. Both were King James Versions, with All 80 Books (including Apocrypha).

The Family Bible had many purposes in a home. It was statement of a family's faith. The kind of Bible it was said a lot about their beliefs. If it had the apocrypha, their heritage was probably either from a Catholic or Orthodox background. If it didn't, they were probably from a Protestant background.

These Bibles were designed to be passed down from generation to generation. Each generation would be connected to the members of their family in a tangible and spiritual way.

They were also used to keep records of genealogy. Each generation had a responsibility to record their family history in the pages of the Bible. Genealogist today seek out these Bibles in order to have accurate records of lineage.



They were large books because, first, they could stand the test of time. They would last longer because it is very difficult to misplace one of these. Second, it was symbol of priority. It signified how important their faith in God was as a family. Thirdly, it was an heirloom and status symbol of a family's history and social standing.

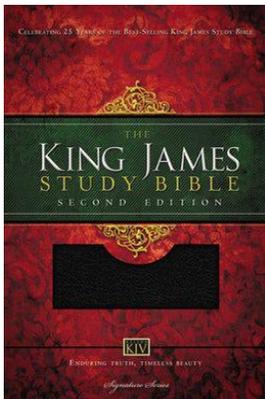
First Bible

The idea and preciousness of a first Bible is longstanding tradition. People hold on to their first Bibles as a memory of a significant time of their lives when they first were able to read God's very words.

Because so much of history is littered with stories of people unable to read the Bible because of illiteracy, financial difficulties, or legalities, when some one finally was able to have one, it was special.

This idea gave birth to the whole "Baby's First Bible" market. Now an infant baptism or child dedication service is often commemorated with a Bible.

Study Bibles



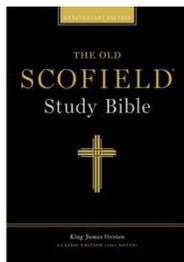
When the Geneva Bible was published, it became the first study Bible. This was the reason for its success but also the reason for its demise. The commentaries in it helped people to understand difficult concepts in Scripture. But it also pushed Calvinistic theology, which fell out of favor in England,

causing people to reject it.

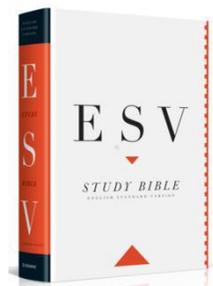
Definition:

Study Bible - A Bible which has commentary, illustrations, and helps written into the margins and spaces on the page to help the reader understand more fully what they are reading.

Seemingly, every major translation now has its own study Bible. They are wildly popular and used in every setting where the Bible is read and taught.



There are also Study Bibles which have been produced by renowned teachers and pastors. The Scofield Study Bible was written by Cyrus I. Scofield, a Civil War veteran, U.S. state attorney, Kansas legislator, and Congregational preacher. The Scofield Reference Bible was the first of its kind—an annotated Bible designed to aid the reader in understanding the text. The Scofield

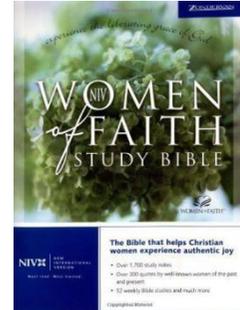


Reference Bible, first published in 1909, was immensely popular among conservative Protestants in the twentieth century and is still in print today and available in eight languages.

Now there are Study Bibles by Pastors like John MacArthur, David Jeremiah, and many others.

There are also Study Bibles geared to specific groups of people. There are women study bibles, men study bibles, youth study bible, young men, young women, boys, girls, moms, dads, firemen, police, military, etc.

There are also topical study bibles for apologetics, prayer, joy, deeper walk, archaeology, sports, etc.



The list is seemingly endless. The choices are immense. However, this has helped countless numbers of people to grow deeper in their faith. But there must be a word of caution as well. It is important you know who is writing the commentaries in the Bible. There are some who espouse a certain brand of theology such as Calvinism, Arminianism, Pentecostalism

or another theology. There are some who have an ideological ax to grind. There are some who are excellent teachers and worthy of listening to. This isn't to scare you off of Study Bibles but rather to urge caution when reading the comments and don't put them on the same level of authority as the Scripture. Test everything they say with the rest of Scripture.

Calvinism:

The five points of Calvinism can be summarized by the acronym TULIP.

T stands for total depravity,
U for unconditional election (predestination),

L for limited atonement,
I for irresistible grace, and
P for perseverance of the saints.

Conclusion

The Story of the Bible is long and varied but so are the stories of those who have read, examined, applied, and lived it. No other book has ever had the impact this one has. People gave their lives for it. Many were imprisoned, exiled, and threatened because of their love for it. It has survived the ideas, philosophies, and attacks of every century. It has been proven time and time again to be true. It stands tall over the history of mankind illuminating them to seek after that which they thought was unreachable.

Whether or not you believe, it is undeniable what impact this book has had on the course of history itself. It is worthy of our respect, admiration, and honor. What a journey! What a Passage! And to think we are continuing the story even today!

Appendix 1

Old Testament Rejected Books:

Apocalyptic Literature and Related Works: This category includes nineteen documents:

- 1 (Ethiopic Apocalypse of) Enoch
- 2 (Slavonic Apocalypse of) Enoch
- 3 (Hebrew Apocalypse of) Enoch
- Sibylline Oracles
- Treatise of Shem
- Apocryphon of Ezekiel
- Apocalypse of Zephaniah
- Greek Apocalypse of Ezra
- Vision of Ezra
- Questions of Ezra
- Revelation of Ezra
- Apocalypse of Sedrach
- 2 (Syriac Apocalypse of) Baruch
- 3 (Greek Apocalypse of) Baruch
- Apocalypse of Abraham
- Apocalypse of Adam
- Apocalypse of Elijah
- Apocalypse of Daniel

Testaments: The second genre of documents in the OT Pseudepigrapha is 'Testaments' (often with apocalyptic sections); this group contains the following documents:

- Testaments of the Twelve Patriarchs
- Testament of Job
- Testaments of the Three Patriarchs
 - Testament of Abraham
 - Testament of Isaac
 - Testament of Jacob
- Testament of Moses
- Testament of Solomon
- Testament of Adam

Expansions of the OT and Other Legends: The third genre of documents in the OT Pseudepigrapha contains the following documents:

The Letter of Aristeas

Jubilees

Martyrdom and Ascension of Isaiah

Joseph and Asenath

Life of Adam and Eve

Pseudo-Philo

Lives of the Prophets

Ladder of Jacob

4 Baruch

Jannes and Jambres

History of the Rechabites

Eldad and Modad

History of Joseph

Wisdom and Philosophical Literature: The fourth genre of documents in the OT Pseudepigrapha contains the following works:

Ahiqar

Pseudo-Phocylides

The Sentences of the Syriac Menander

Prayers, Psalms, and Odes: The fifth, and final, genre of documents in the OT Pseudepigrapha contains the following writings:

More Psalms of David

Prayer of Manasseh

Psalms of Solomon

Hellenistic Synagogal Prayers

Prayer of Joseph

Prayer of Jacob

Odes of Solomon

The Dead Sea scrolls also revealed 2 more of these books: Genesis Apocryphon and War of the Sons of Light Against the Sons of Darkness.

Appendix 2

O.T. Apocryphal Books:

1 Maccabees - A history of the Jews from Antiochus Epiphanes to John Hyrcanus (175-104 B.C.)

2 Maccabees - A history of the Jews covering the mid-second century

Ecclesiasticus (or, Wisdom of Jesus ben Sirach) - Wisdom literature similar to Proverbs

Wisdom of Solomon - exhortations to wisdom and virtue

Letter of Jeremiah - A letter supposedly written by Jeremiah to Jewish captives about to be taken by Babylon.

Baruch - A letter written by Jeremiah's helper to fellow Jews in Jerusalem during the Babylonian captivity.

2 Esdras (or, 4 Ezra) - A series of 7 revelations given to Ezra by the angel Uriel regarding God's plan for the world.

Tobit - Tales involving magic and folk belief surrounding the character Tobit, an Israelite living in Nineveh.

Judith - Story of a noble Israelite widow who slays the head of the Assyrian army.

Susanna - Tale of a woman rescued by Daniel after she refuses to have sex with two elders.

The Additions to Esther - Additions to the book of Esther highlighting the religious factors in the story of Esther.

Bel and the Dragon - Tales of Daniel's exploits in Babylon against idolatry

Prayer of Azariah and the Song of the Three Men - Tales of Danile's three companions during the episode of the fiery furnace including a hymn and a prayer

Prayer of Manasseh - Alleged record of King Manasseh's prayer (*2 Chr. 33:10-13*)

Orthodox Books included:

1 Esdras (or, 3 Ezra) - An elaboration of Ezra's religious reforms

3 Maccabees - It tells the story of persecution of Ptolemy IV Philopator

4 Maccabees - A discourse praising the supremacy of pious reason over passion.

Psalm 151 - The psalm concerns the story of David and Goliath.

Appendix 3

New Testament Rejected Books:

The Gospel of Thomas: Gnostic view of the alleged miracles of the childhood of Jesus

The Gospel of the Ebionites: A Gnostic Christian perpetuation of Old Testament practices.

The Gospel of Peter: A Docetic and Gnostic forgery.

Protoevangelium of James: An alleged narration by Mary of King Herod's massacre of the babies.

The Gospel of the Egyptians: An ascetic teaching against marriage, meat, and wine.

Arabic Gospel of Childhood: Childhood miracles of Jesus in Egypt and the visit of Zoroastrian Magi.

The Gospel of Nicodemus: Contains the acts of Pilate and the Descent of Jesus.

The Gospel of Joseph the Carpenter: The writing of Monophysite cult which glorifies Joseph.

The History of Joseph the Carpenter: A Monophysite version of Joseph's life.

The Passing of Mary: Tells of the bodily assumption of Mary and shows advanced stages of Mary worship.

The Gospel of the Nativity of Mary: Promotes Mary worship and forms the basis of the Golden Legend, a popular 13th century book of the lives of the saints.

The Gospel of Psuedo-Matthew: A narrative about the visit to Egypt by Jesus and some of His later boyhood miracles.

The Gospel of Judas: Esoteric writings which makes Judas a hero and denies a Creator God.

The Gospel of the Twelve, of Barnabas, of Bartholomew, of Marcion, of Andrew, of Mathias, of Peter, of Philip.

The Acts of Peter: Contains the legend which Peter is crucified upside down.

The Acts of John: Gnostic and Docetic teachings

The Acts of Andrew: A Gnostic story of the imprisonment and death of Andrew.

The Acts of Thomas: The mission and martyrdom of Thomas.

The Acts of Paul: Describes Paul as small, large nosed, bald headed, and bowlegged.

The Acts of Mattias, of Philip, of Thaddeus

The Letter Attributed to our Lord: An alleged record of the response of Jesus to a request for healing by the king of Mesopotamia. It says He would send someone after His resurrection.

The Lost Epistle to the Corinthians: A forgery based on *1 Corinthians 5:9*

The Six Letters to Seneca: Forgeries recommending Christianity to Seneca's Students.

The Epistle of Paul to the Laodiceans: A forgery based on *Colossians 4:16*.

The Apocalypse of Paul

The Apocalypse of Thomas

The Apocalypse of Stephen

The Second Apocalypse of James

The Apocalypse of Messos

The Apocalypse of Dositheos

The Secret Book of John

The Traditions of Matthias

Dialogue of the Saviour

Appendix 4

N.T. Apocryphal Books

The Epistle of Pseudo-Barnabas: It has a style like Hebrews but more allegorical.

Ancient Homily: A book wrongly attributed to Clement of Rome.

Shepherd of Hermas: Most popular N.T. apocryphal book. A great Christian allegory (much like John Bunyan's Pilgrim's Progress). Was mainly used as a devotional book but never really seen as canon by early church leaders.

The Didache (Teaching of the the Twelve): The book has great historical value and importance as it links the apostles to the early church leaders. But was never referred to as inspired.

The Apocalypse of Peter: One the oldest non-canonical books. It inspired Dante's "Inferno".

The Acts of Paul and Thecla: It is the story of Thecla, who was lead to the Lord by Paul. Was seen as one of the first historical Christian fiction books.

The Gospel according to the Hebrews: We only have a few fragments of it.

The Epistle of Polycarp to the Philippians: Valuable resource in confirming the canonicity of the other books but it is largely a book retelling lessons he learned from John.

The Seven Letters of Ignatius: It, like Polyarp's Epistle, borrows from the other epistles and never once claim to be inspired itself.

Appendix 5

KING JAMES' INSTRUCTIONS TO THE TRANSLATORS

"The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will." (Proverbs 21:1)

Richard Bancroft prepared the following Instructions to the Translators for King James:

For the better ordering of the proceedings of the translators, his Majesty recommended the following rules to them, to be very carefully observed:-

1. The ordinary Bible, read in the church, commonly called the Bishop's Bible, to be followed, and as little altered as the original will permit.
2. The names of the prophets and the holy writers, with the other names in the text, to be retained, as near as may be, according as they are vulgarly used.
3. The old ecclesiastical words to be kept; as the word church, not to be translated congregation, &c.
4. When any word hath divers significations, that to be kept which has been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogy of the faith.
5. The division of the chapters to be altered, either not at all, or as little as may be, if necessity so require.
6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.
7. Such quotations of places to be marginally set down, as shall serve for the fit references of one scripture to another.

8. Every particular man of each company to take the same chapter of chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, to confer what they have done, and agree for their part what shall stand.

9. As any one company hath dispatched any one book in this manner, they shall send it to the rest to be considered of seriously and judiciously: for his Majesty is very careful in this point.

10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, and therewithal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be the chief persons of each company, at the end of the work.

11. When any place of special obscurity is doubted of, letters to be directly by authority to send to any learned in the land for his judgment in such a place.

12. Letters to be sent from every bishop to the rest of the clergy, admonishing them of this translation in hand, and to move and charge as many as being skillful in the tongues, have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before the king's letter to the archbishop.

13. The directors in each company to be deans of Westminster and Chester, and the king's professors in Hebrew and Greek in the two universities.

14. These translations to be used when they agree better with the text than the Bishop's Bible, viz. Tyndale's, Coverdale's, Matthew's, Whitchurch's, Geneva."

15. Besides the said Directors before mentioned, three or four of the most Ancient and Grave Divines, in either of the Universities, not employed in Translating, to be assigned by the vice-Chancellor, upon Conference with the rest of the Heads, to be Overseers of the Translations as well Hebrew as Greek, for the better observation of the 4th Rule above specified.