

Theology
THURSDAY



THE BIBLE...

...is not what you think.





DISCUSS

How is what you just heard
different to how the New
Testament came about?

What are the differences?

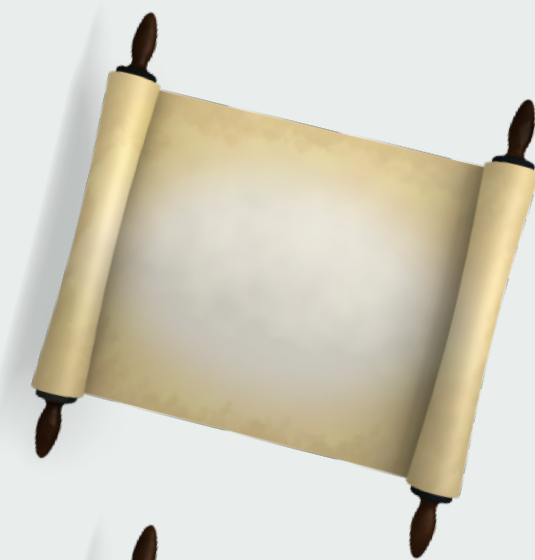
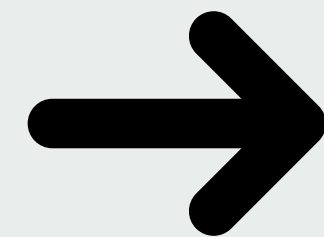


CRASH COURSE: ORIGINS OF THE BIBLE

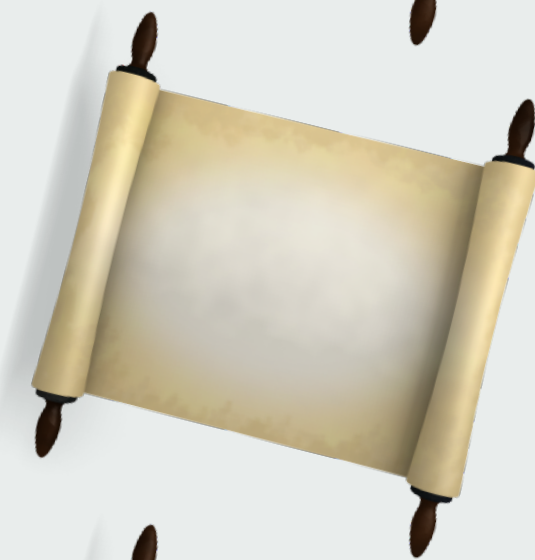
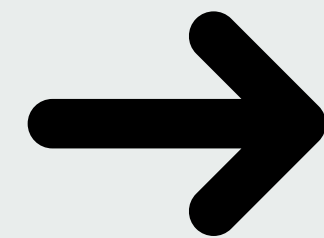
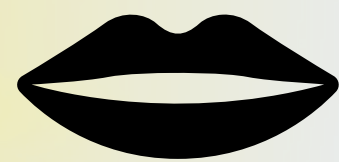


OLD TESTAMENT

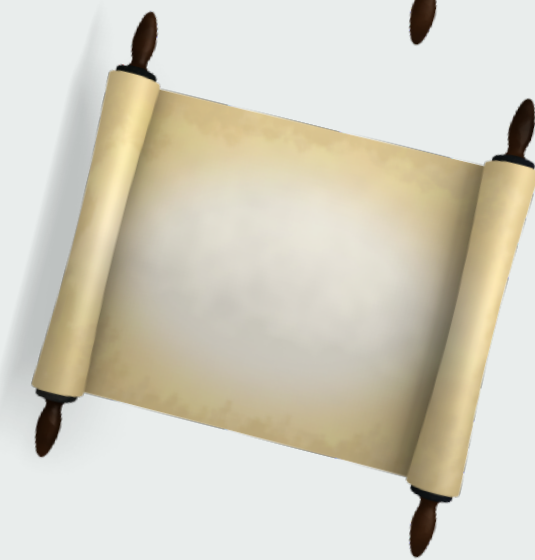
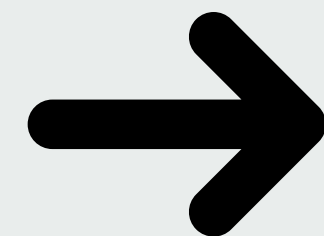
Exodus 31



Moses

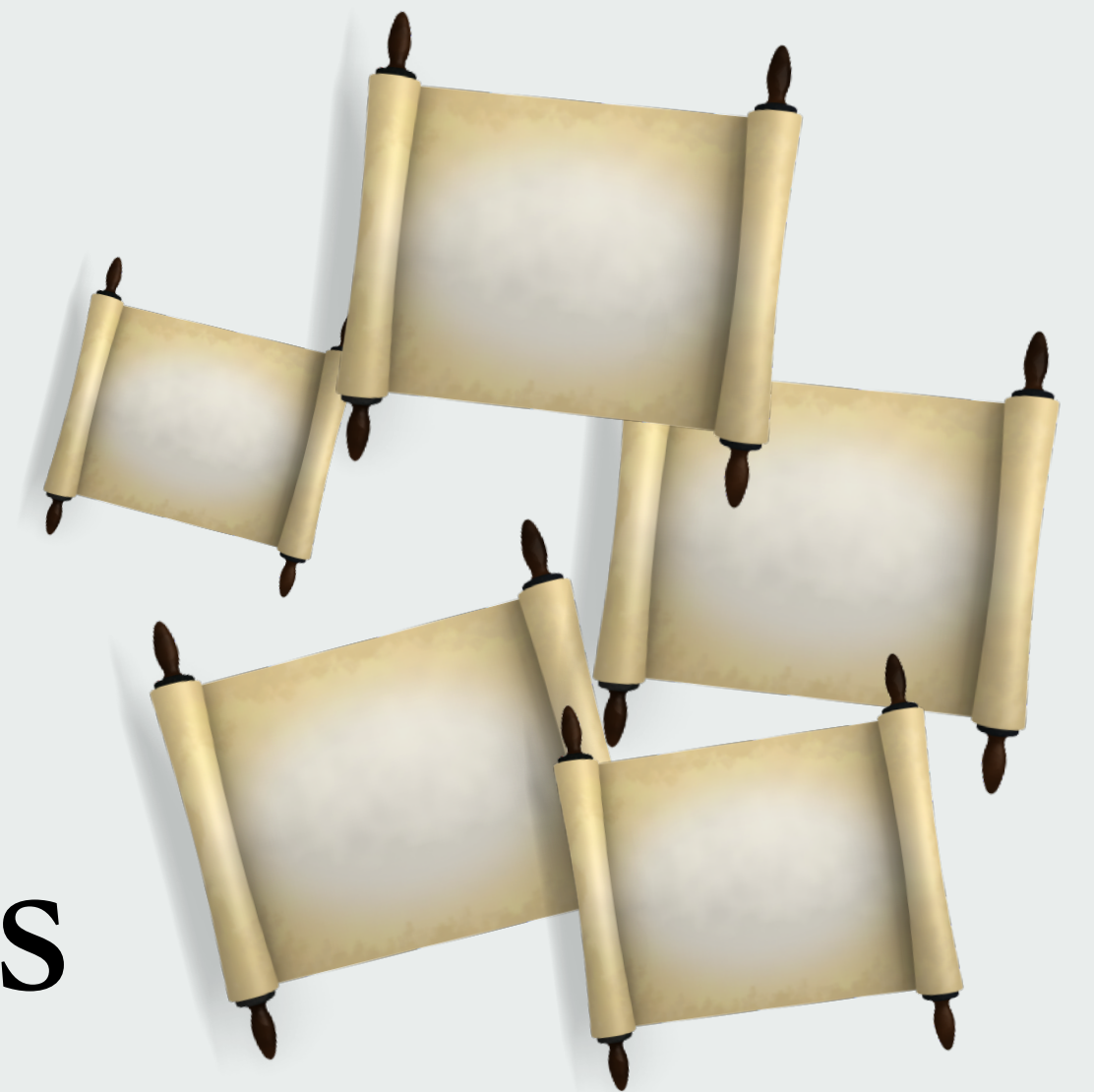


Prophets

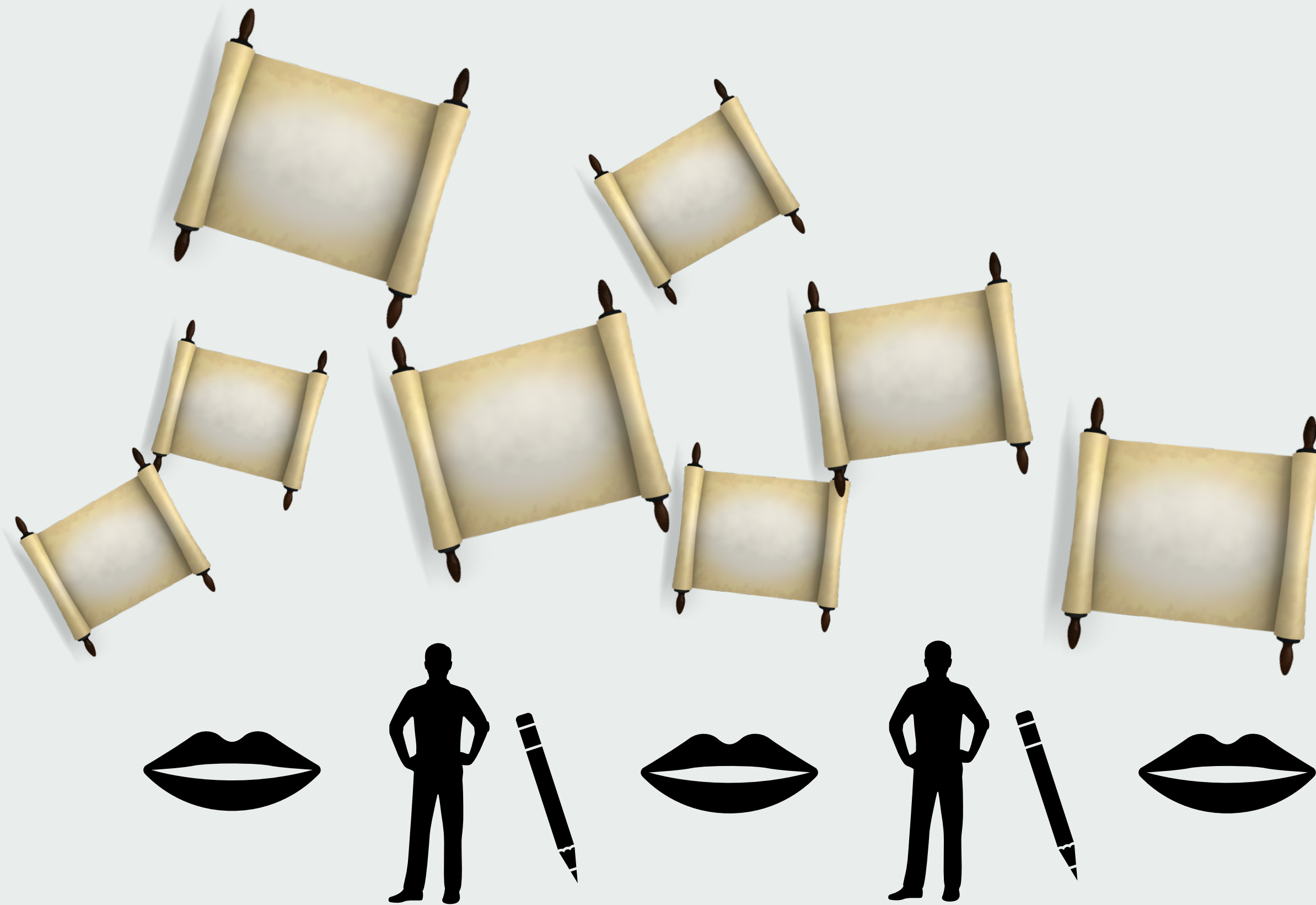


David

Lots of scribes



OLD TESTAMENT

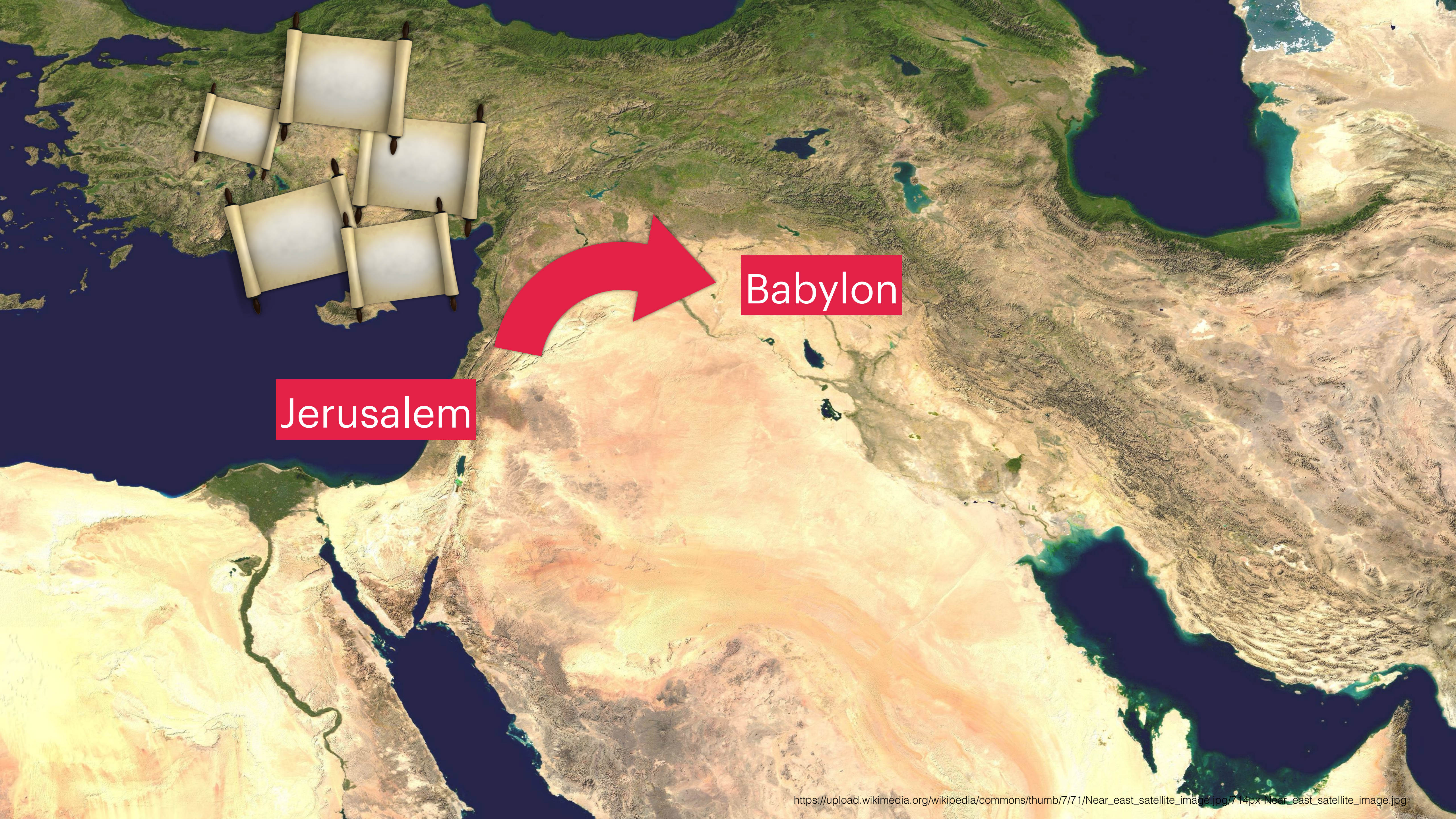


**Josiah's
Reform**

620s BC

Exile

586 BC



Jerusalem

Babylon

The Great Isaiah Scroll (1QIsa^a) found in Qumran / Dead Sea

Hebrew/Aramaic alphabet, ca. 125 BC

currently in the Israel Museum

Isaiah 53



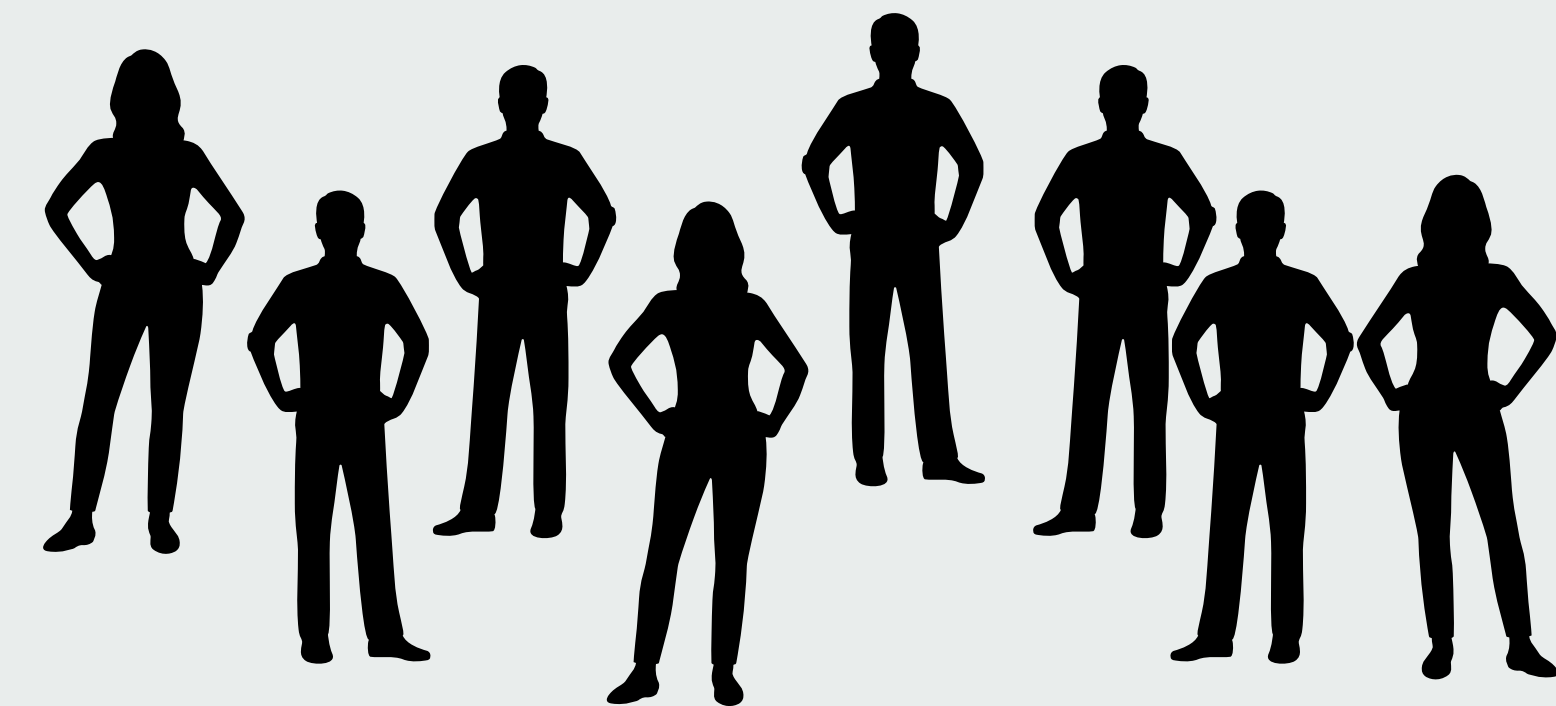
OLD TESTAMENT

- 1. The Story of the Bible happened in this world, it is real history, people's real experience with God;**
- 2. The Old Testament is made up of many scrolls, written and copied over a long period of time by a number of authors;**
- 3. Josiah's Reform and the Babylonian Exile had a big role to play; theological reflection lead to the compiling and editing of the scrolls;**
- 4. By time of Jesus the Old Testament is a recognised and self-validated body of texts, mostly the same to what we have today;**
- 5. God uses all of these people and processes to bring about the Old Testament / Hebrew Bible.**

NEW TESTAMENT

NEW TESTAMENT

Jesus

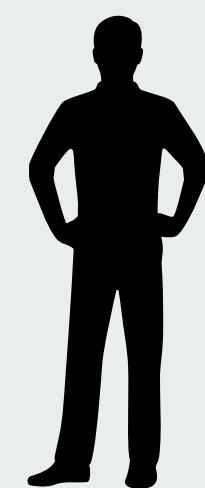
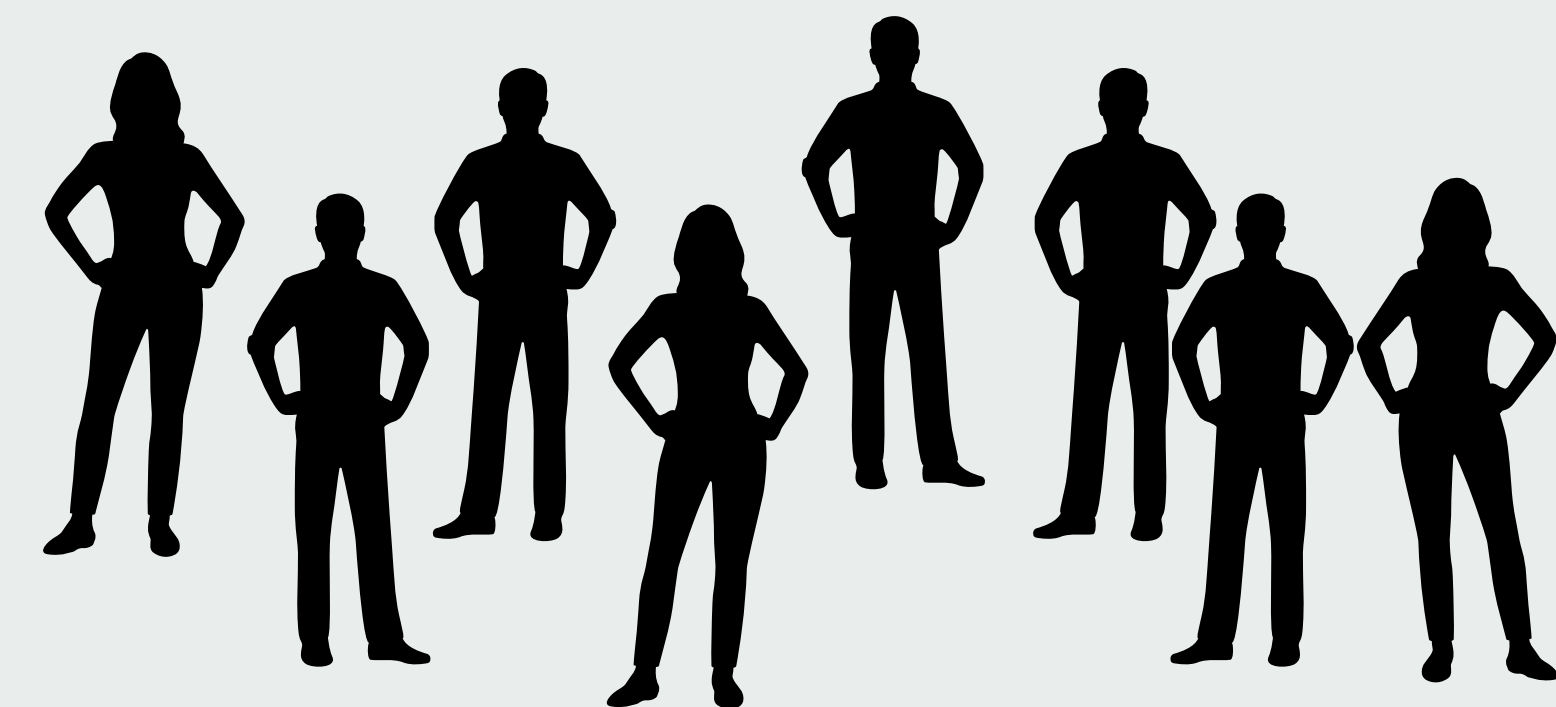
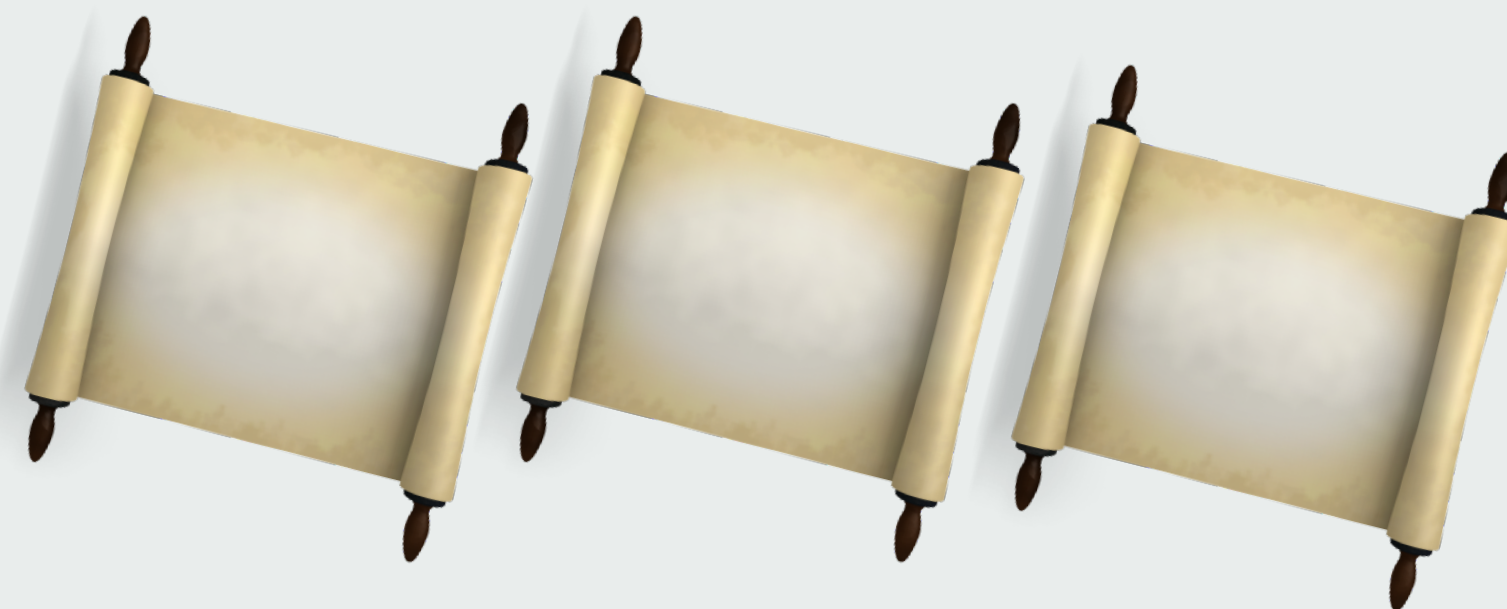


NEW TESTAMENT

Jesus



Paul's Letters

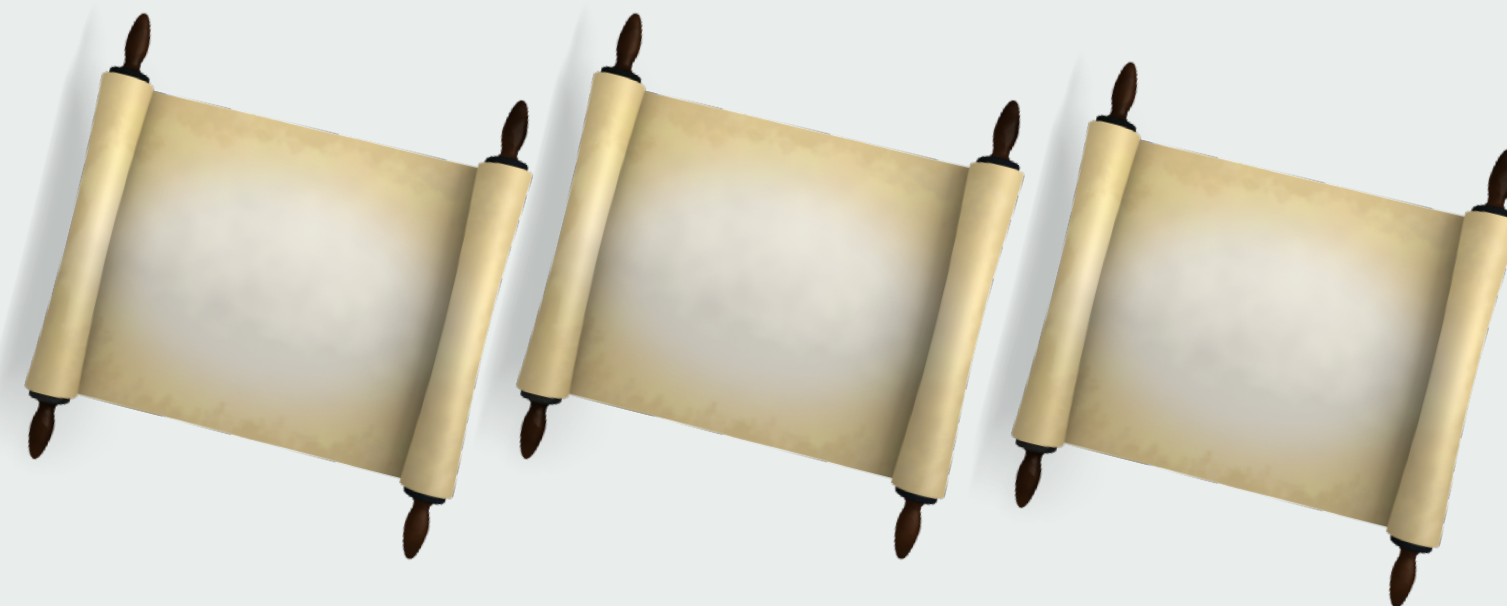


NEW TESTAMENT

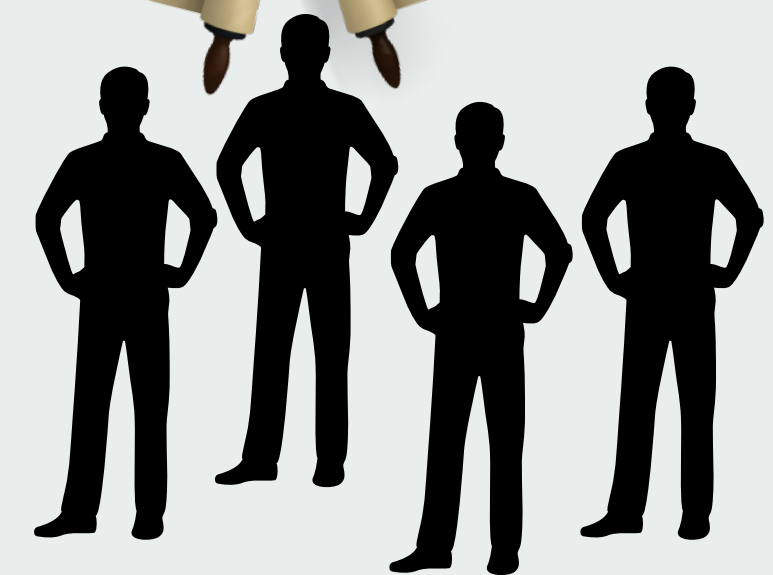
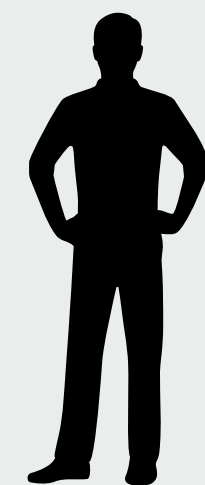
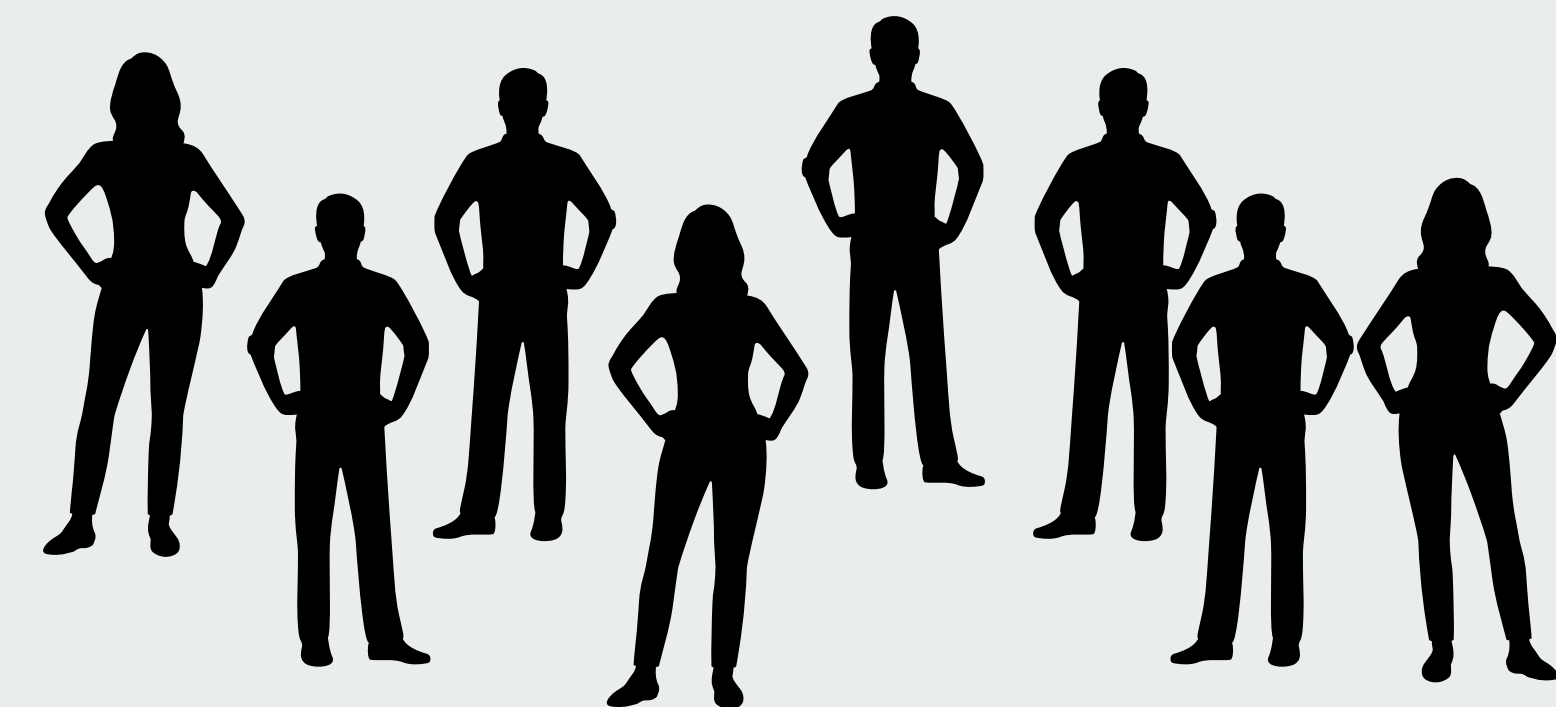
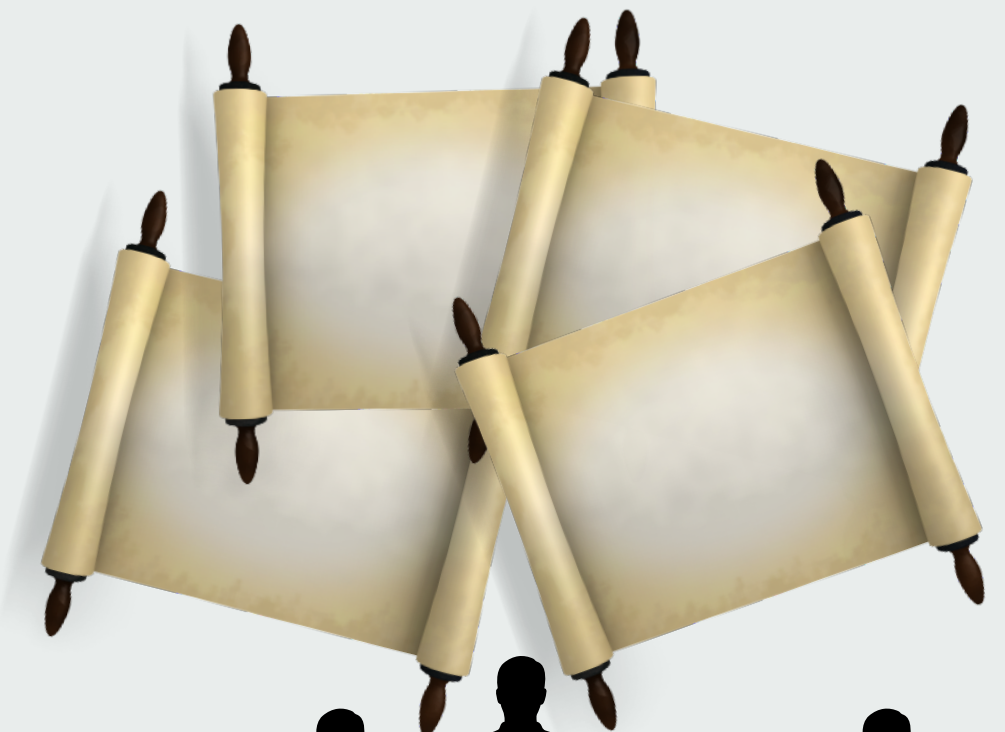
Jesus



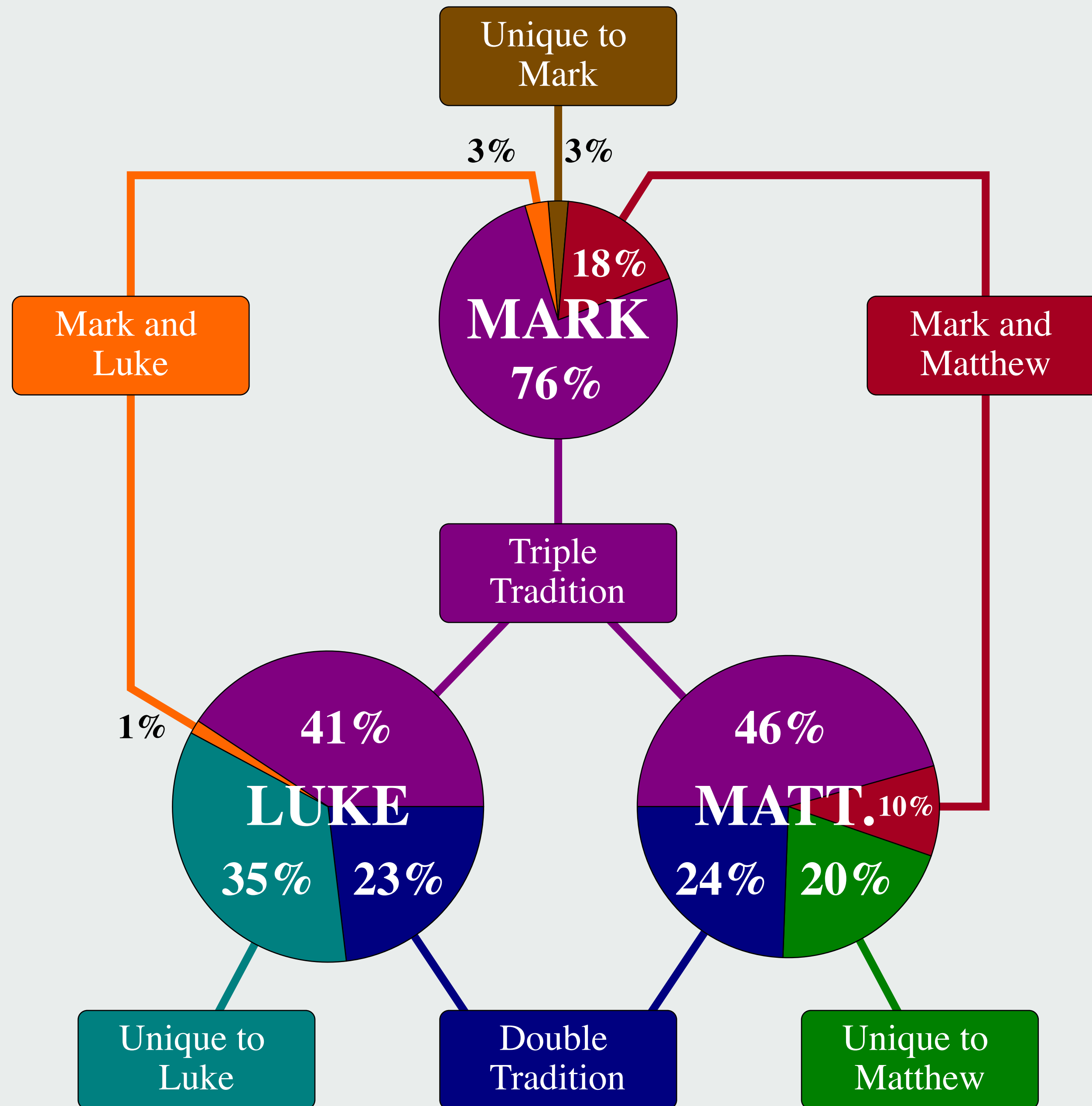
Paul's Letters



Gospels



Relationship between Synoptic Gospels



Luke 1:1–3

Inasmuch as **many have undertaken to compile an account** of the things accomplished among us, just as those who from the beginning were **eyewitnesses** and servants of the word have **handed them down** to us, it seemed fitting for me as well, having **investigated everything carefully** from the beginning, to write it out for you in consecutive order, most excellent Theophilus...

By 100 AD:

- not a lot of disagreement about what is in the NT canon (the books that are recognised as genuine & authoritative);
- settled on 22 of 27 books (the 4 Gospels, Acts, the 13 Letters of Paul, 1 Peter, 1 John, plus Revelation);
- dispute over 2 John, 3 John, James, Jude, 2 Peter, but eventually all these are recognised (and many others rejected).

NEW TESTAMENT

- 1. The New Testament is made up of letters, four re-tellings of Jesus' story (the gospels), and some other bits; they were written down within the first few decades of Jesus (40s–90s);**
- 2. God used normal historical channels & writers, He didn't deliver the New Testament on golden tablets or dictated it word for word to the human authors (like Quran);**
- 3. What made it into the the New Testament was recognised by means of the authorship and/or the truthfulness of what is described; also: the authors knew they were writing Scripture;**
- 4. It is not true that this was decided in the 4th century by Athanasius or by the Council of Nicea (acc. to the DaVinci Code).**

TABLE ACTIVITY

Collect some observations
about what the Bible says
about itself...



PRESENTING SOME OF THE PROBLEMS



The Problem with the Bible

There was a time when there was no Hebrew Bible...

There was a time when there was no New Testament...

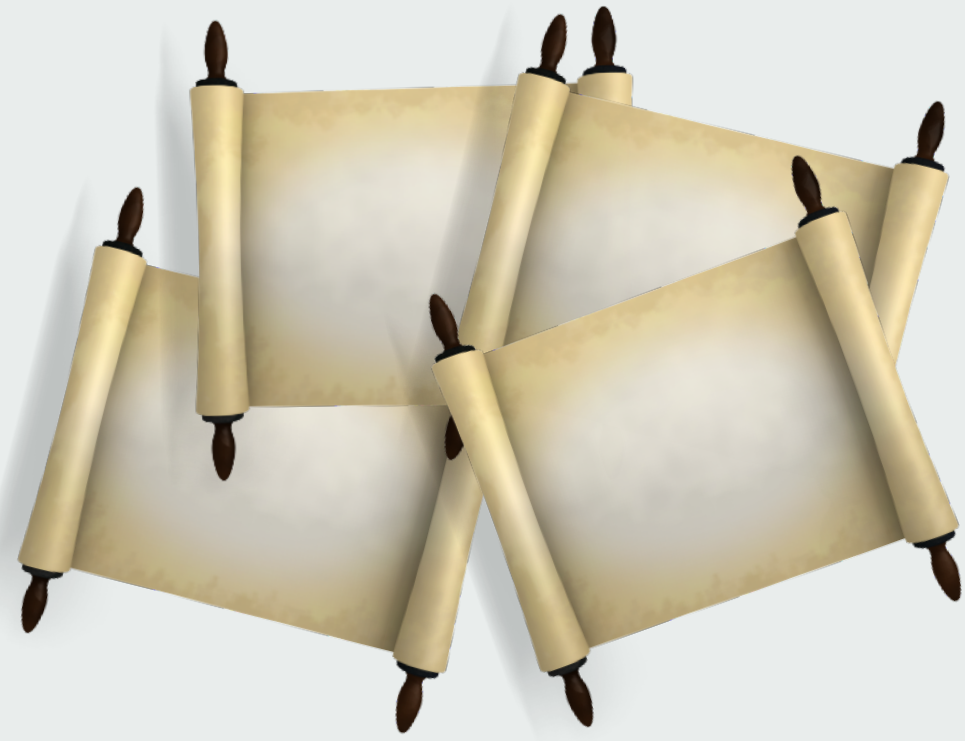
There was a time when the canon was not fixed...

There was a time when most could not own a Bible...

There was a time when most could not read...



The Problem with the Bible



Scrolls
Papyri
up to 700 AD+



Codex
2nd century onward



Printing
Press
1439 onward

The Problem with Manuscripts

We do not have the original manuscripts (autographs),
only critical text reconstructions...

The manuscripts we have are copies and contain errors
(eg. typos, some (un)intentional changes, etc.)...

(Therefore) the text has to be reconstructed
by means of textual criticism...



The Problem with Manuscripts

“Hardly any of us actually read it in the original language, and even among those of us who do, there are very few who ever look at a manuscript—let alone a group of manuscripts. How then do we know what was originally in the Bible? (...) What you read is that English translation—and not just you, but millions of people like you. How do these millions of people know what is in the New Testament? They “know” because scholars with unknown names, identities, backgrounds, qualifications, predilections, theologies, and personal opinions have told them what is in the New Testament.”

Bart Ehrman, *Misquoting Jesus: The Story Behind Who Changed the Bible and Why* (2009), p. 218f.

The Greek New Testament Committee



from right to left:
Carlo Maria Martini (SJ),
Kurt Aland, Allen Wikgren,
Bruce Metzger and Matthew
Black (with Klaus Junack,
Aland's assistant),
c. late 1960s

Ʋ90

Papyrus 90 (Gregory-Aland) Papyrus Oxyrhynchus 3523

P90 (P. Oxy. 3523), is a small fragment of papyrus with portions of the Gospel of John (18:36-19:7) on both sides in Greek. It has been dated paleographically to the second century A.D. This text is part of the Oxyrhynchus papyri, a group of manuscripts discovered in the ancient garbage dump near Oxyrhynchus, Egypt.

<https://biblearchaeologyreport.com/2019/02/15/the-earliest-new-testament-manuscripts/>

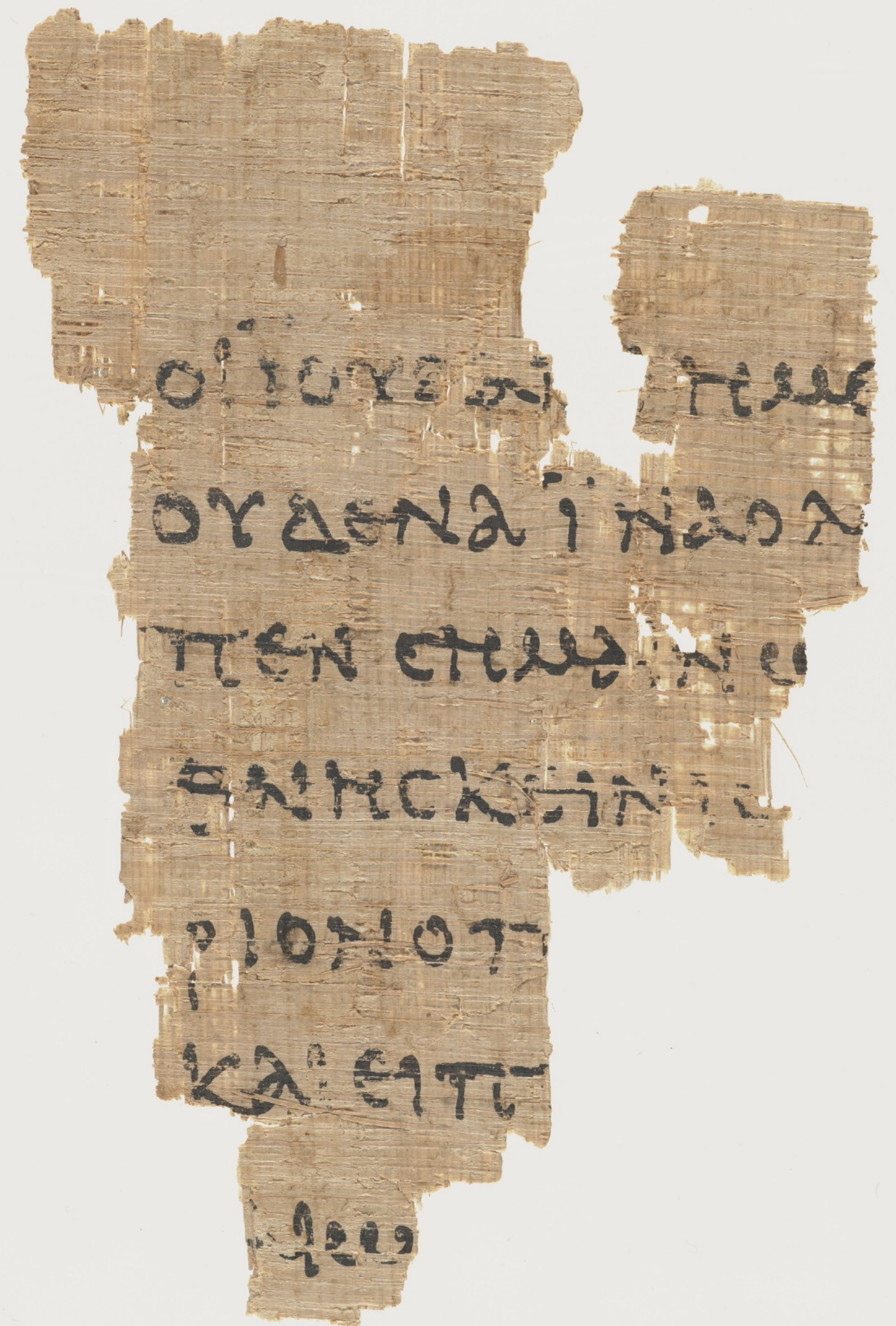
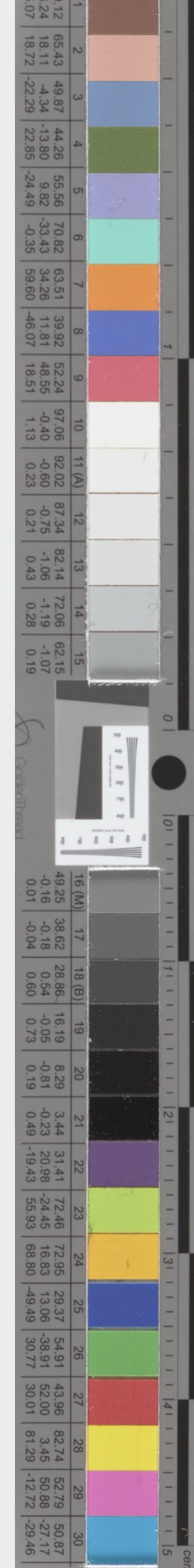


P52

Ryland Papyrus P52 Papyrus Rylands Greek 457

The earliest and most famous Greek New Testament manuscript is the Ryland Papyrus P52, currently on display at the John Rylands University Library in Manchester, UK. (...) from A.D. 100-150, (...) P52 comes from a codex (ie. book form, not a scroll) and contains parts of seven lines from the John 18:31–33 on the front, and parts of seven lines from verses 37–38 on the back.

<https://biblearchaeologyreport.com/2019/02/15/the-earliest-new-testament-manuscripts/>



(8.9 cm × 6.4 cm)

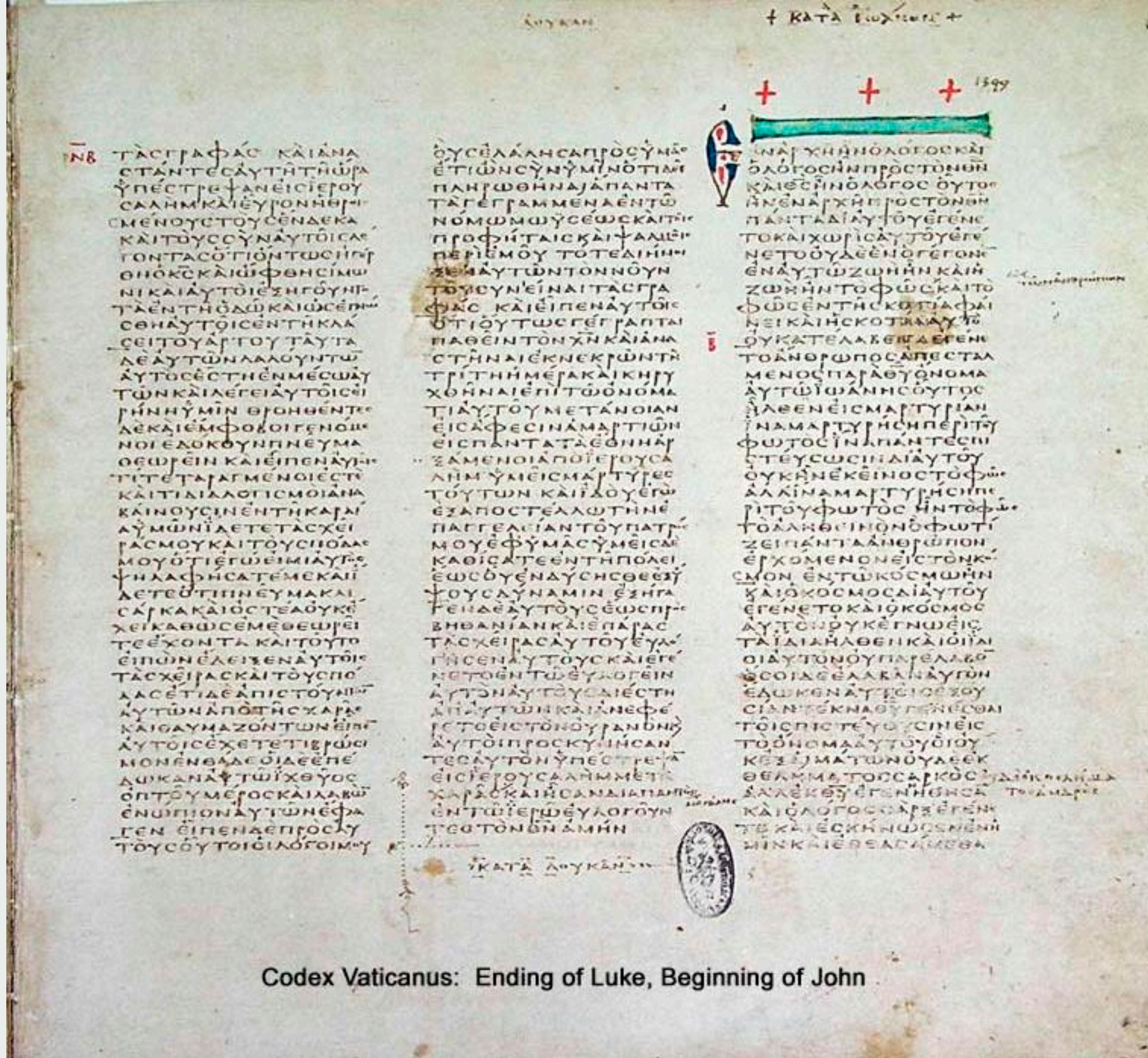
B / 03

Codex Vaticanus Bibl. Vat., Vat. gr. 1209

Codex Vaticanus is one of the oldest complete Bibles (Old and New Testament) to date, copied in ca. 350 AD.

Online at

https://digi.vatlib.it/view/MSS_Vat.gr.1209

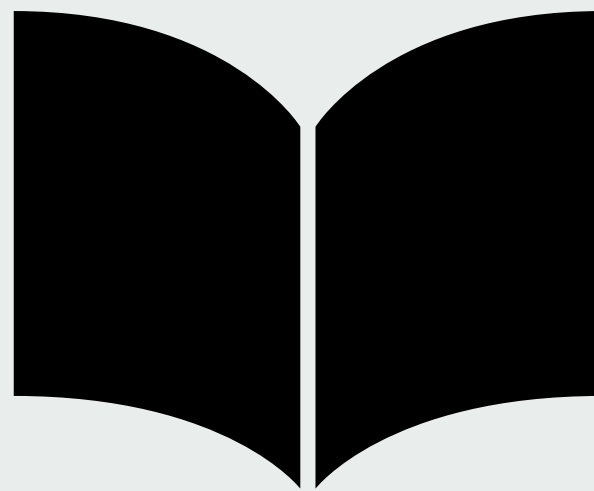


Codex Vaticanus: Ending of Luke, Beginning of John

140+ **Ⲣ**apyri

c150–700 AD

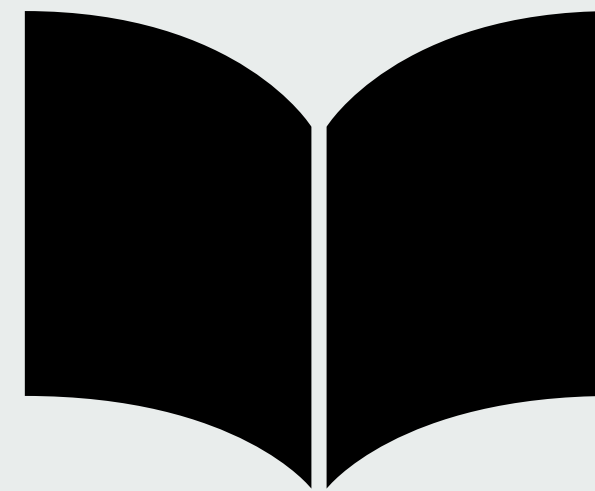
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**Codex
Sinaiticus**

c300 AD

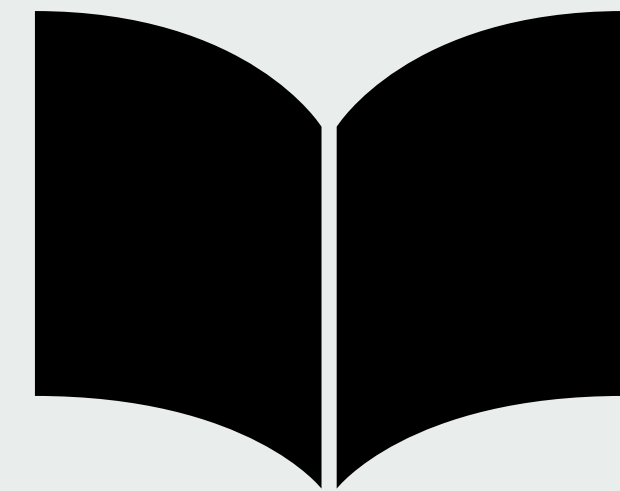
A/ 02



**Codex
Alexandrinus**

c400 AD

B / 03



**Codex
Vaticanus**

c350 AD

Reconstructed Greek Text (John 18–19)

39s: Mt 27,15-
23 Mc 15,6-14
L 23,17-23 · 12,13!

Act 3,14

1-3: Mt 27,28s
Mc 15,17s · Mt
20,19

12,13!

18,22

Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους
καὶ λέγει αὐτοῖς· ἐγὼ οὐδεμίαν εὐρίσκω ἐν αὐτῷ αἰτίαν.
39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα ἀπολύσω ὑμῖν· ὃ ἐν
τῷ πάσχα· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν
Ἰουδαίων; 40 ἐκραύγασαν οὖν πάλιν ὁ λέγοντες· μὴ τοῦ-
τον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.
19 Τότε οὖν ἔλαβεν ὁ Πιλᾶτος τὸν Ἰησοῦν καὶ ἔμα-
στίγωσεν. 2 καὶ οἱ στρατιῶται πλέξαντες στεφά-
νον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ καὶ ἱμάτιον
πορφυροῦν περιέβαλον αὐτὸν 3 καὶ ἦρχοντο πρὸς αὐ-
τὸν καὶ ἔλεγον· χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ
ἐδίδοσαν αὐτῷ ραπίσματα. 4 Καὶ ἐξῆλθεν πάλιν
ἔξω ὁ Πιλᾶτος καὶ λέγει αὐτοῖς· ἴδε ἄγω ὑμῖν αὐτὸν

34 ἔ + αφ εαυ- A C² D^s W Θ 087 f^{1,13} 33 M | txt P⁶⁶ K B C* L N Ψ 0109, 579, l 844 pc |
° P^{66*} K* D^s pc lat sa ac² | ° P⁶⁰vid K A C³ (N) Θ Ψ 087, 0109 f^{1,13} 33 M | txt (P⁶⁶) B C* D^s
L W pc vgcl • 35 μη K* W f¹ 565, l 844 pc pbo bo | μη γαρ P⁶⁶ | ὁ -ευς K* b e et f -κεν
e • 36 ἔ ter εμη βας. K (2^o loco: D^s N Θ 0250 pc) | ἔ + 4 1-3 A D^s Θ 0250 M q | 1-3 B* |
txt P⁶⁰vid.90vid K B² L W Ψ 0109 f¹³ 1, 33, 579, l 844 al; Or • 37 ° P⁶⁰vid L W Γ Δ Ψ 0109,
0250, 33, 565, 1241, l 844 pm | Τεγω A Θ 0109, 0250 M lat | txt P⁶⁰vid K B D^s L W Ψ f^{1,13}
33, l 844 al it | [·;] • 38 Τουν P⁶⁶ | ° P⁶⁶ | ° 4 1-3 K A W Θ Ψ f^{1,13} 33 M q vgms | 4 2
3 1 D^s pc | 1 4 2 3 P⁶⁶vid f | txt P⁹⁰vid B L 0109, 579 pc lat • 39 ἔ 2 1 A Θ f¹³ M | 1 Ψ
0250 pc it | txt P⁶⁶vid.90 K B D^s K L (W) Δ 0109(*) f¹ 33, 565, 579, l 844 al lat | ° B 0109*
• 40 παντες P⁶⁶vid K N Ψ f^{1,13} 33, 565, 700, l 844 al it sy^p sa pbo bo | παλιν παντες A
(f D^s) Θ 0250 M f vg sy^h | - 1241 pc ac² | txt P⁶⁰ K B L W 0109, 579 pc | ° P^{66*} it sams ac²
¶ 19,1 ἔ 2 3 1 4-6 P⁶⁶vid Ψ pc | λαβων ο Π. τ. Ιησ. P⁹⁰vid K W (f L 33, 579 pc) | txt A B D^s
Θ f^{1,13} M lat • 2 f 2 3 1 P⁶⁶ • 3 □ A D^s Ψ f¹ M f q sy^p | txt P^{66,90} K B L N W Θ f¹³ 33,
565, 579, 700, l 844 pc lat sy^h co | βασιλευ P⁶⁶ K • 4 ἐξηλθεν K D^s Γ f¹ 565 al lat sy^h |
εξ. ουν P^{66c} W Θ Ψ 0250 f¹³ M b ff² vgcl | txt P^{66*}vid A B K L 33 al vgms sy^p | ἔ 2 3 1 K L
W f¹³ 892s pc | 2 3 P⁹⁰vid al e | txt P⁶⁶ A B D^s Θ Ψ f¹ 33 M

Critical Apparatus

Giving most differences
in the various manuscripts
we currently have

There are (only!) two significant differences between the oldest manuscripts and our Bibles

1. The ending(s) of the Gospel of Mark

2. The Woman caught in Adultery (John 7:53–8:11)
(pericopa adulterae)

The Problem with Inspiration

Which Bible is “inspired;” which language, what version?

Are we “losing” something of the Bible’s authority with different translations?

Which translation is best?

Why does Scripture need to be inspired (or inerrant) in order to be trustworthy in the first place?



The Problem with 2 Timothy 3:16

The word “God-breathed” (*theopneustos*) in 2 Tim 3:16 very well could mean “life-giving” (= conveying life)...

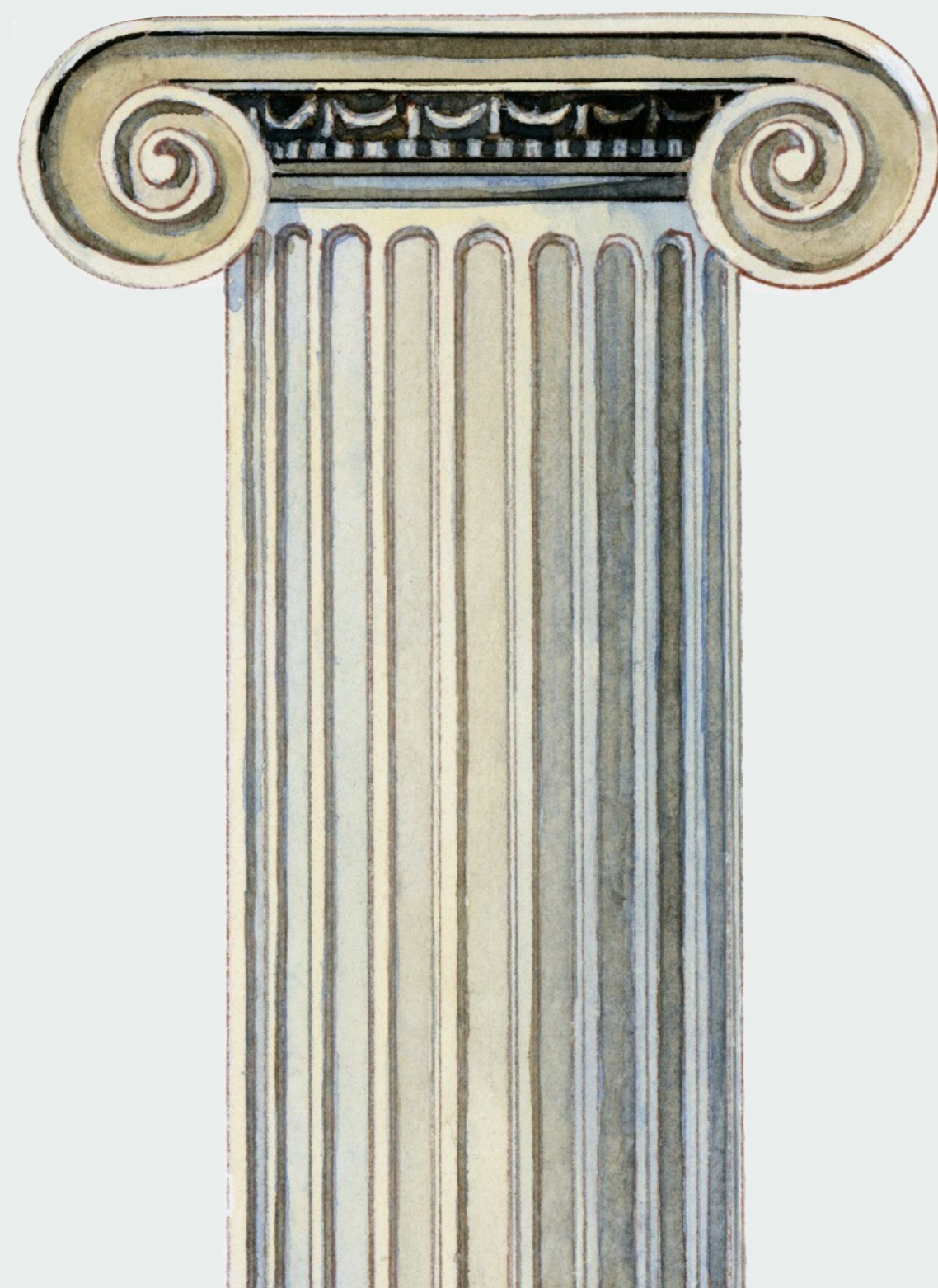
The context of 2 Tim 3:16 does not speak about the New Testament, and focusses on the usefulness of the Scriptures rather than the doctrine of inerrancy...



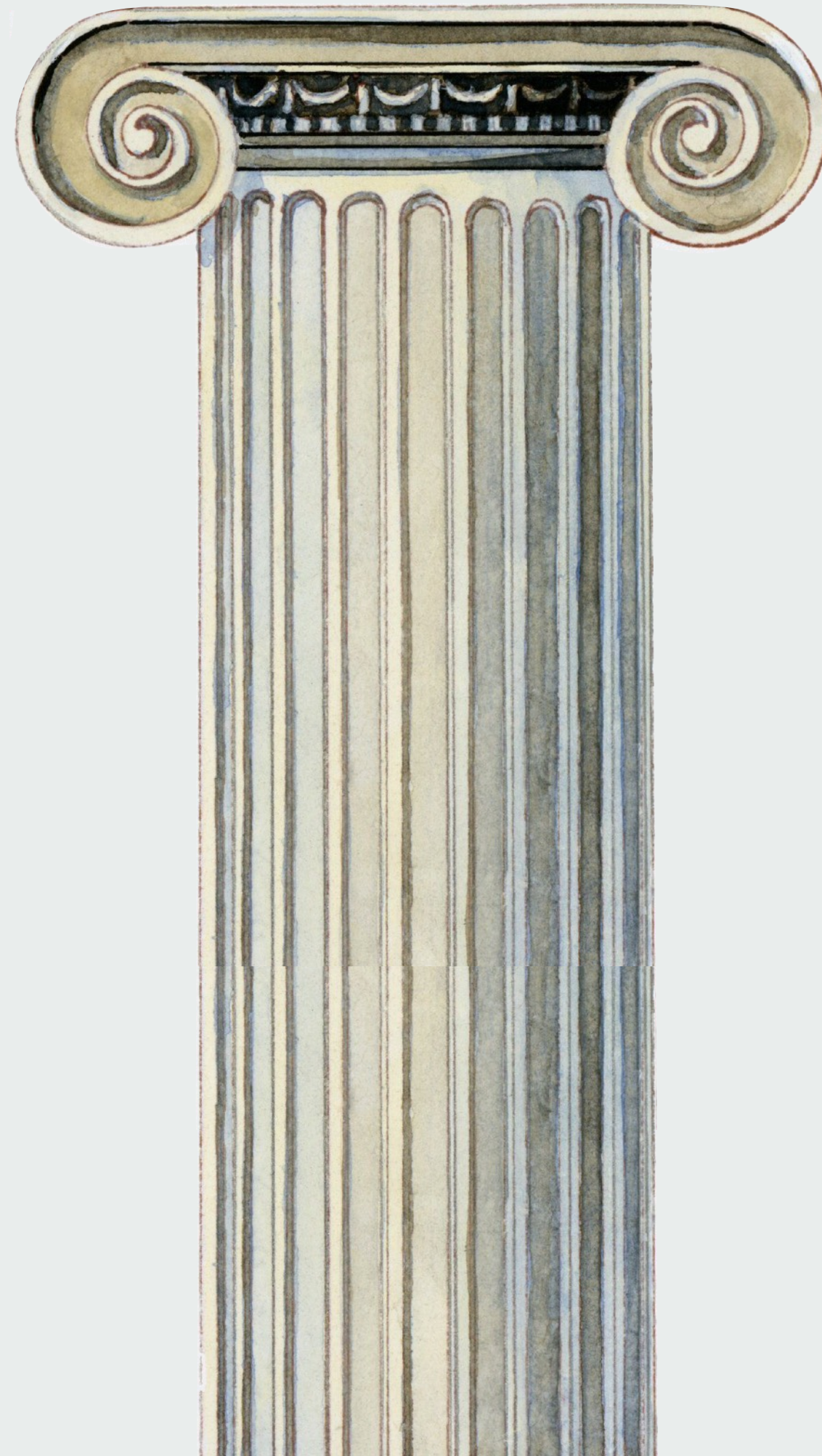
PRESENTING SOME OF THE PROBLEMS



RETHINKING THE FOUNDATIONS

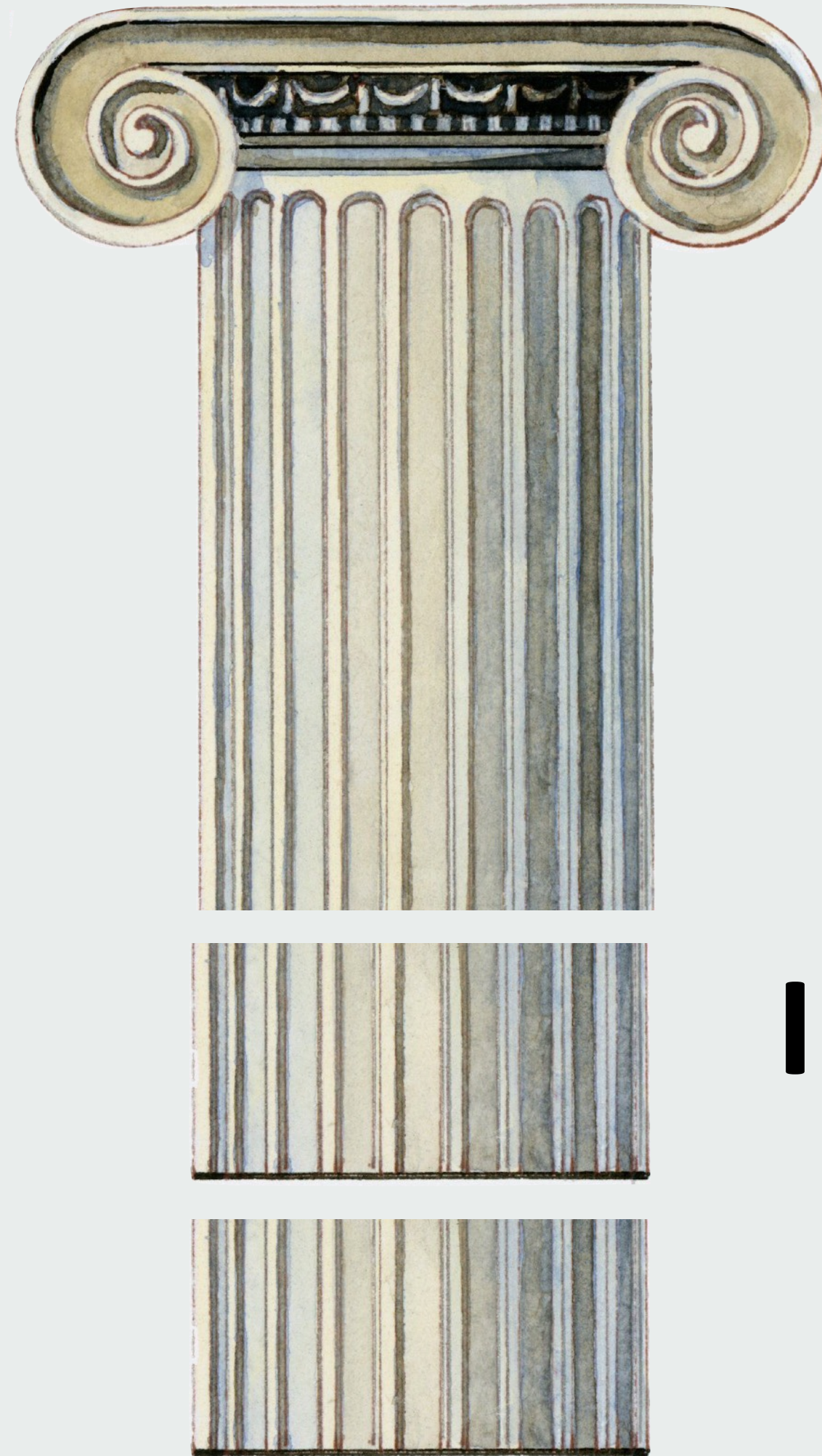


Christianity



BIBLE

Christianity



BIBLE

INSPIRATION

INERRANCY

Christianity



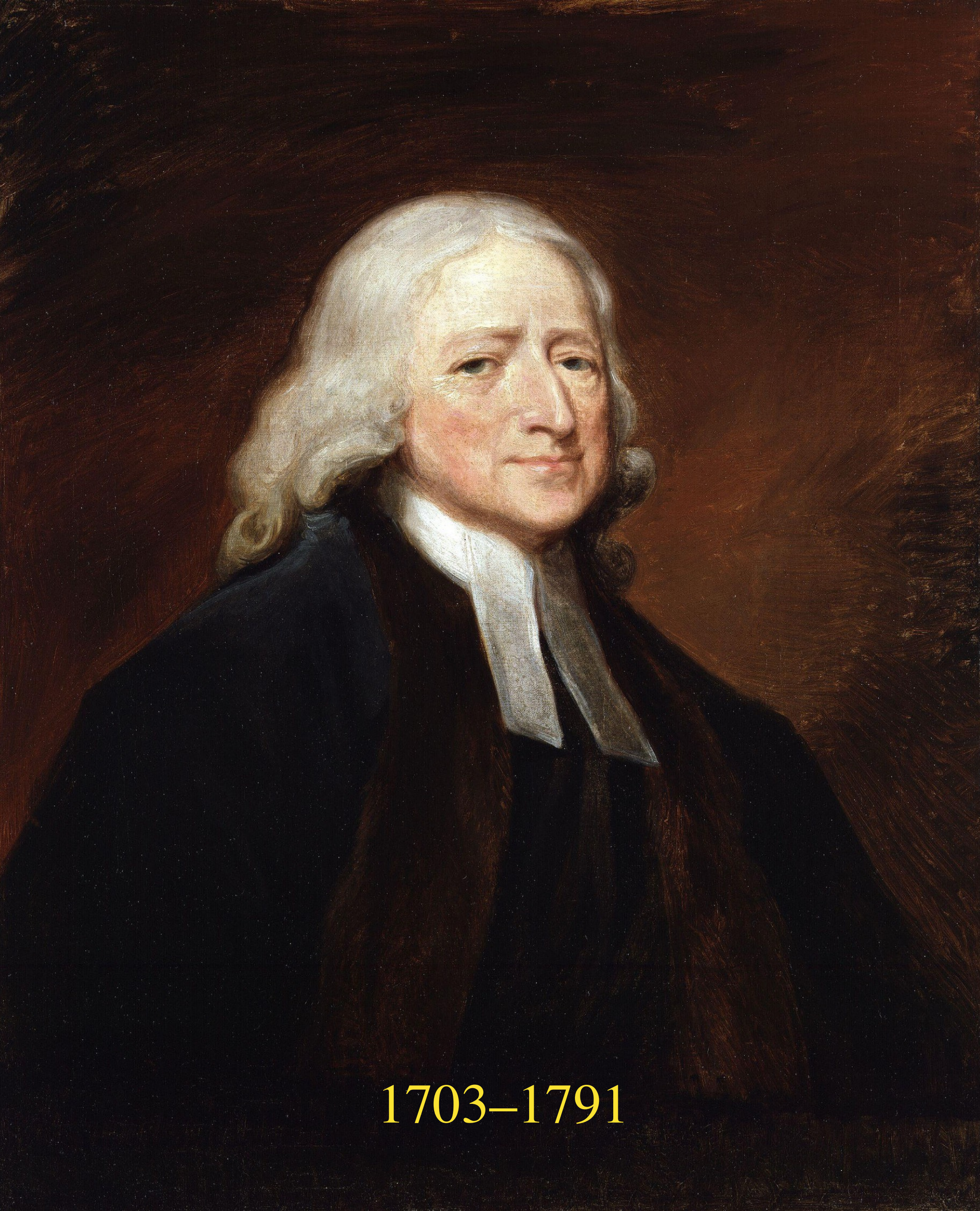
BIBLE

INSPIRATION

INERRANCY

RETHINKING THE FOUNDATIONS

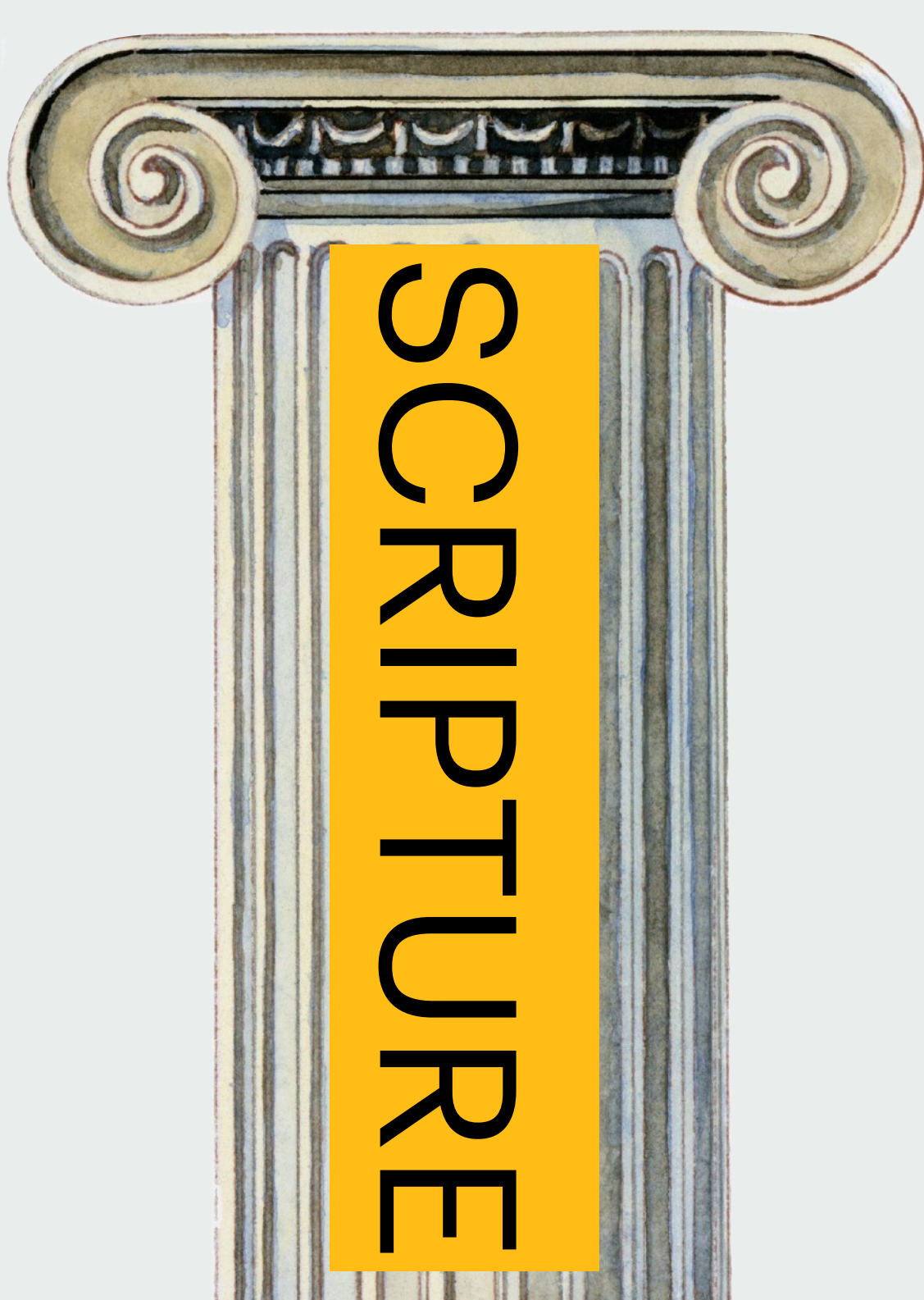




1703–1791

John Wesley's Quadrilateral

TRUTH



SCRIPTURE



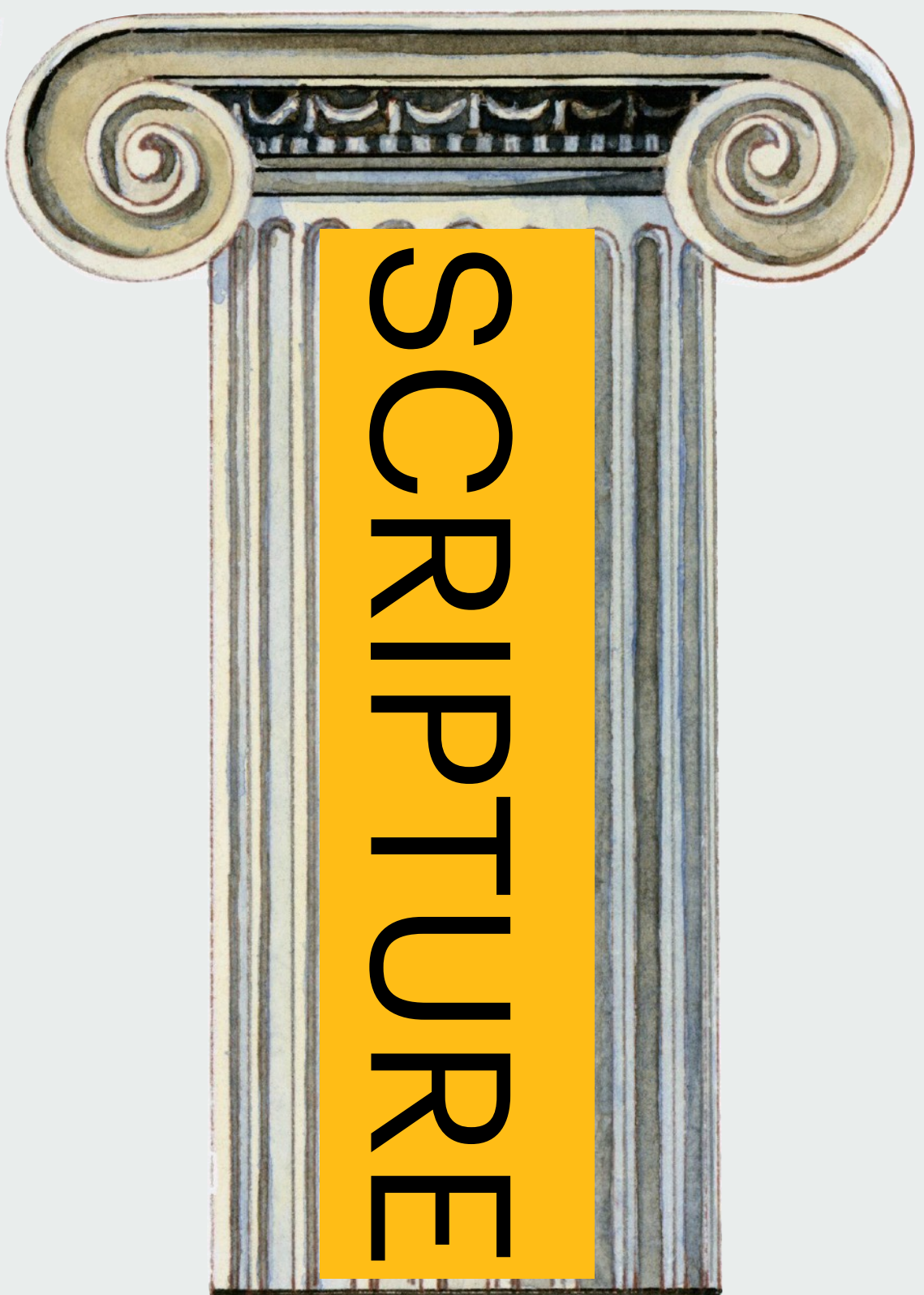
EXPERIENCE

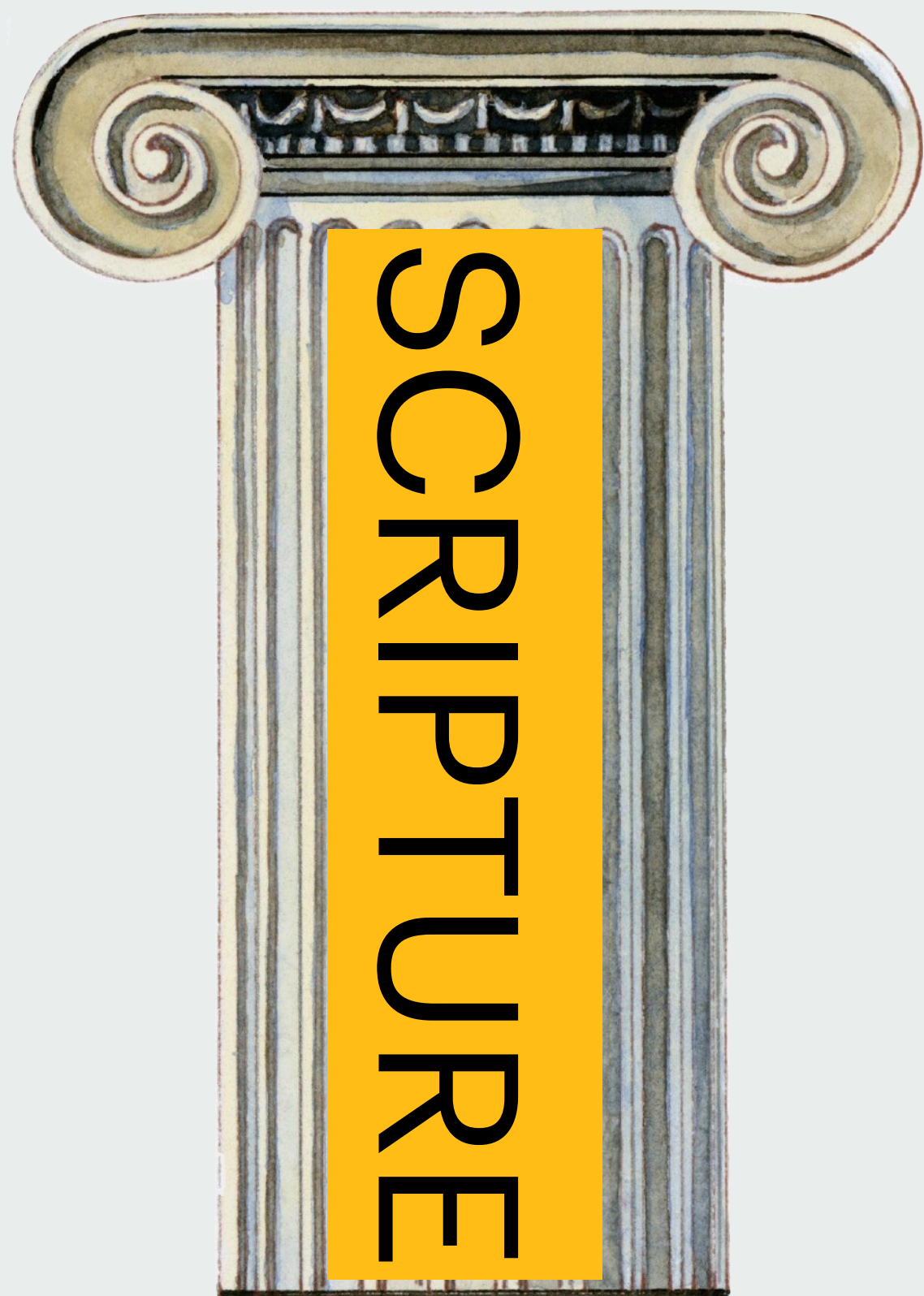


REASON



TRADITION

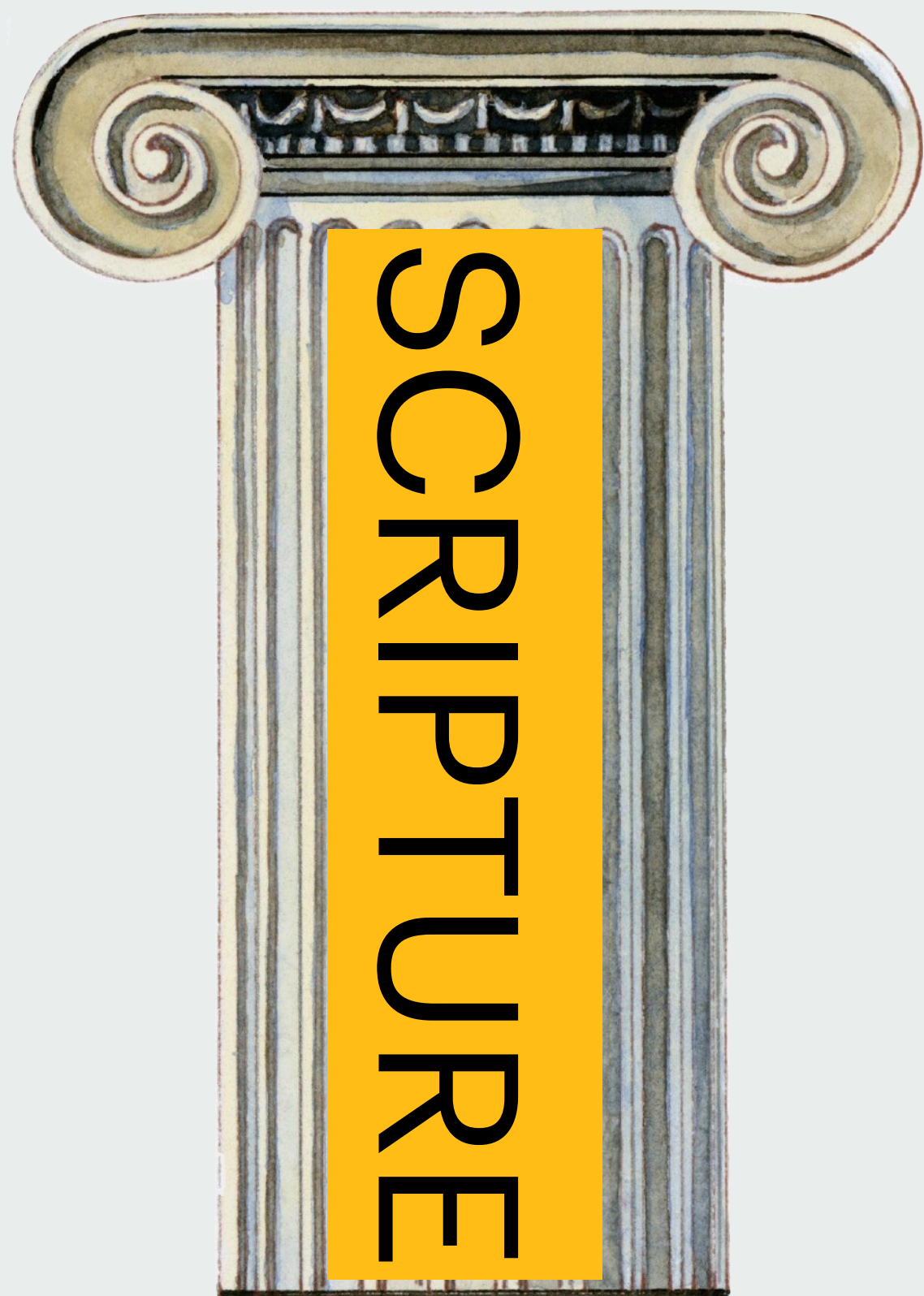




"We do not have the so-called freedom to believe whatever we please. We make the Holy Scriptures the rule and measure of every tenet [belief, practice, or opinion]. We have to fix our eyes upon that and approve that alone which is in harmony with the intention of the Scriptures."

Gregory of Nyssa, c. 335 – c. 394 AD

On the Soul and Resurrection



“The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.”

Westminster Confession, 1.X





Luke 24:13 And they said to one another, “Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?”

John 8:32 And you shall know the truth, and the truth shall make you free.



1 Corinthian 15:5–6 He [Jesus] appeared to Cephas, then to the twelve. After that He **appeared to more than five hundred brothers and sisters** at one time, most of whom remain until now, but some have fallen asleep...

Luke 1:1 Inasmuch as many have undertaken to compile an account of the things accomplished among us, just as those who from the beginning were **eyewitnesses** and servants of the word have handed them down to us

John 14:26 But the Advocate, **the Holy Spirit**, whom the Father will send in my name, **will teach you** all things and will remind you of everything I have said to you.

John 16:13 When the **Spirit of truth** comes, he **will guide you** into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.



EXPERIENCE

1 Corinthians 14:29 And let two or three prophets speak, and let the others pass judgment.

1 Thessalonians 5:19–21 Do not quench the Spirit; do not despise prophetic utterances. But examine everything carefully; hold fast to that which is good; abstain from every form of evil.

Acts 15:28 For it seemed good to us and the Holy Spirit...



REASON

Matthew 22:31 But regarding the resurrection of the dead, **have you not read** that which was spoken to you by God, saying...

Romans 1:20 For since the creation of the world God's invisible qualities—his eternal power and divine nature—**have been clearly seen, being understood from what has been made.**



REASON



Fiddler on the Roof

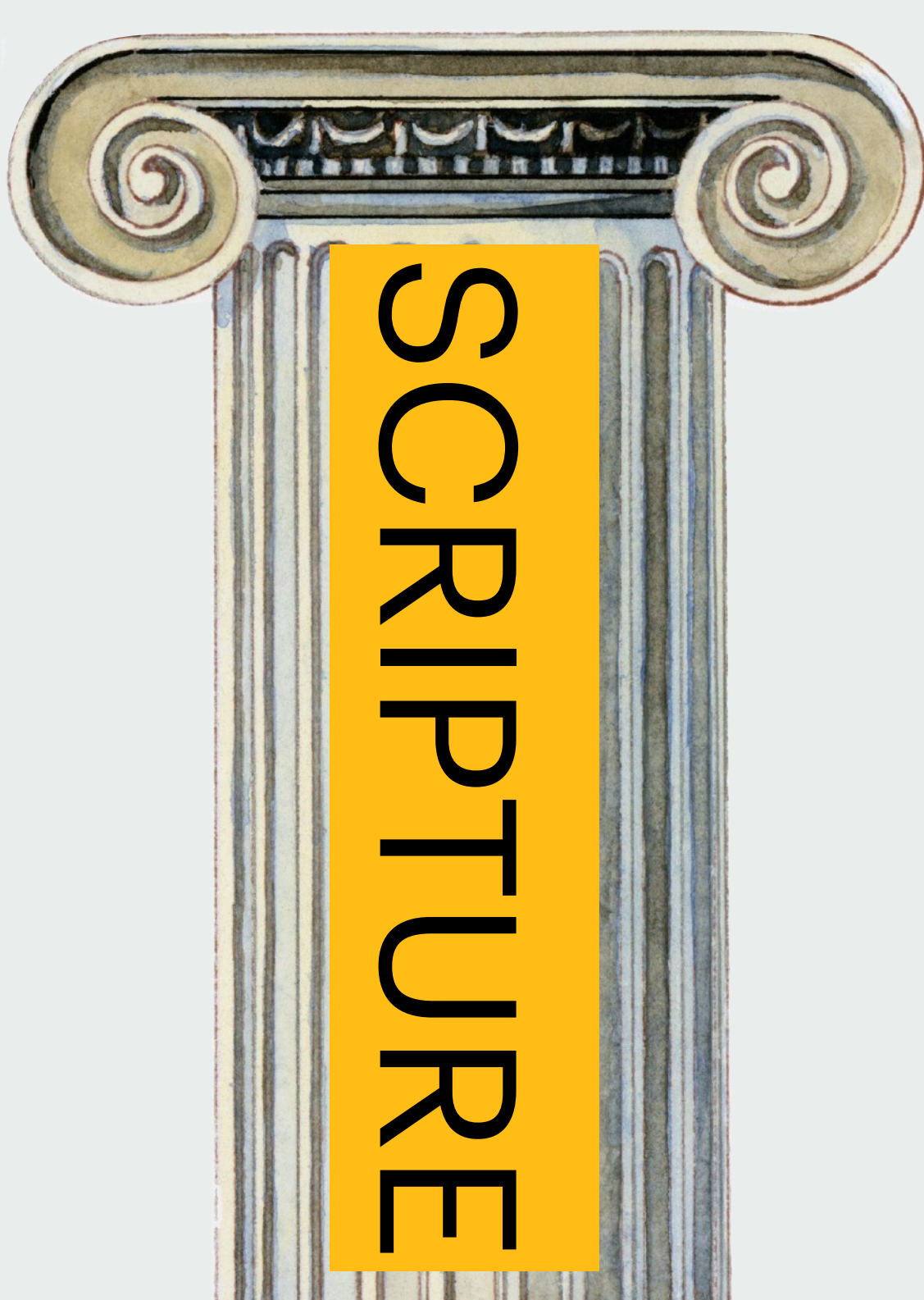
1 Corinthians 11:2 Now I praise you because you remember me in everything, and hold firmly to the **traditions**, just as I delivered them to you.

2 Thessalonians 2:15 So then, brethren, stand firm and hold to the **traditions** which you were taught, whether by word of mouth or by letter from us.

2 Thessalonians 3:6 Now we command you, Brothers and sisters, in the name of our Lord Jesus Christ, that you keep aloof from every brother who leads an unruly life and not according to the **tradition** which you received from us.



TRUTH



SCRIPTURE



EXPERIENCE



REASON

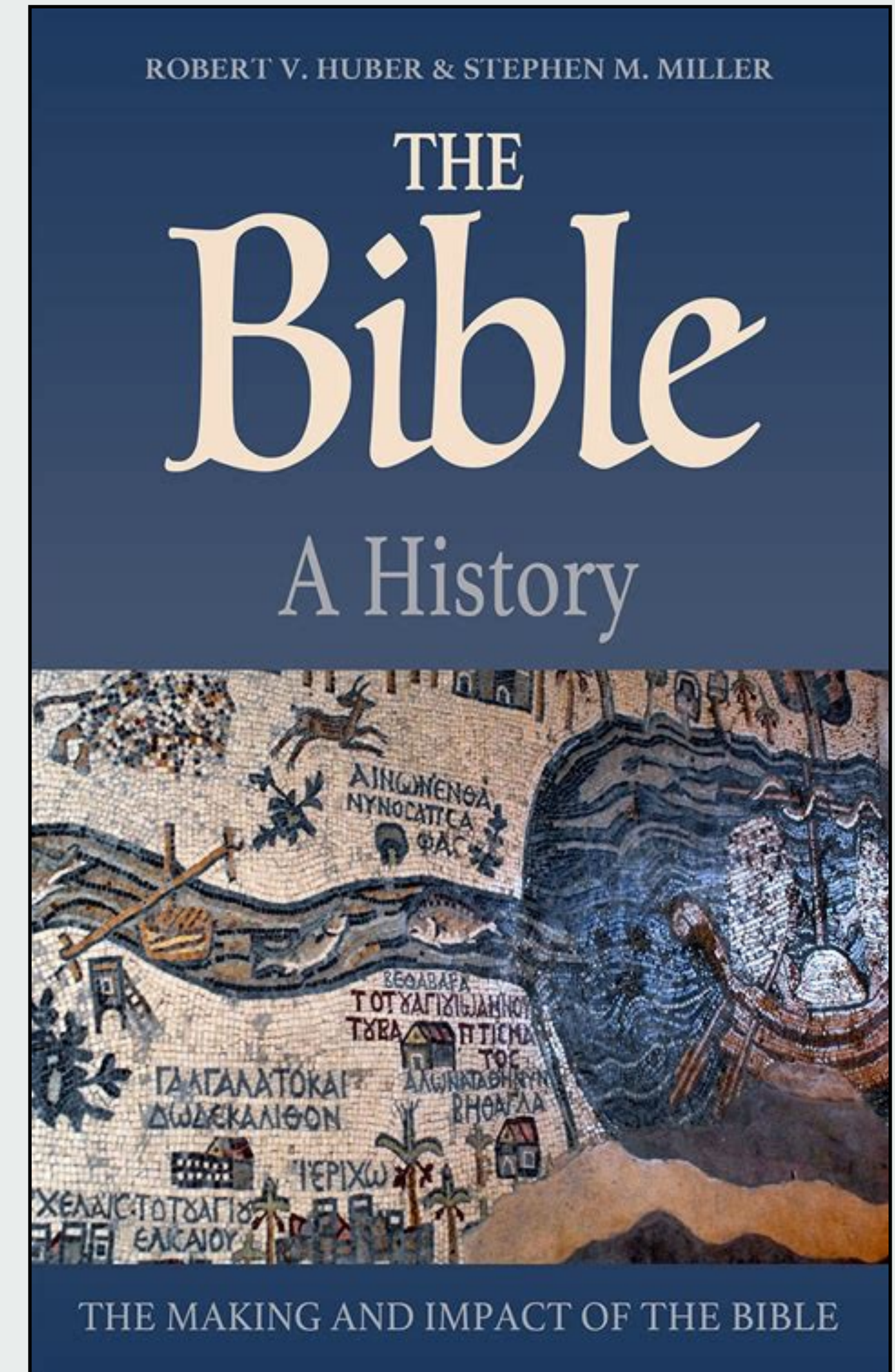
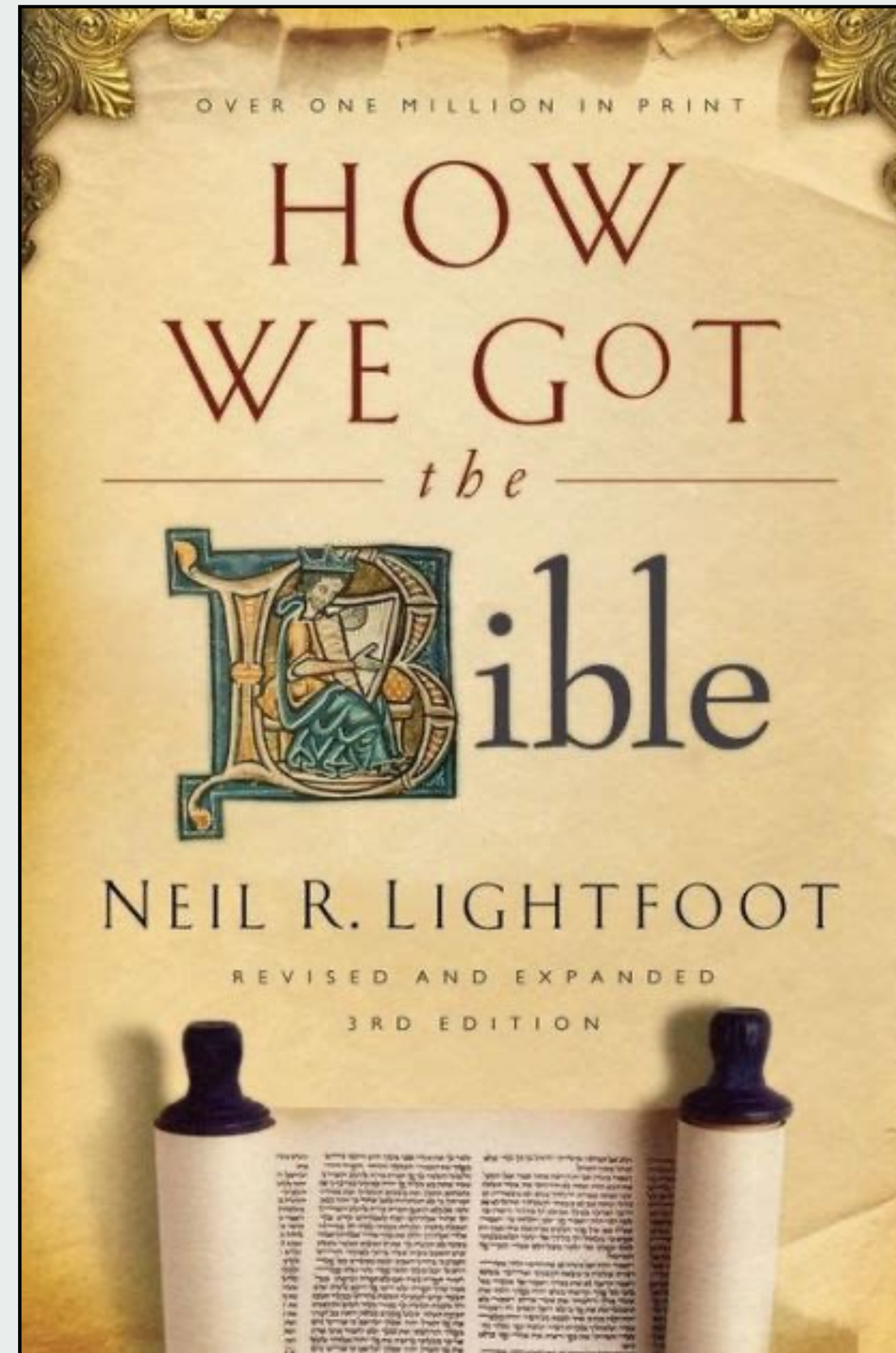
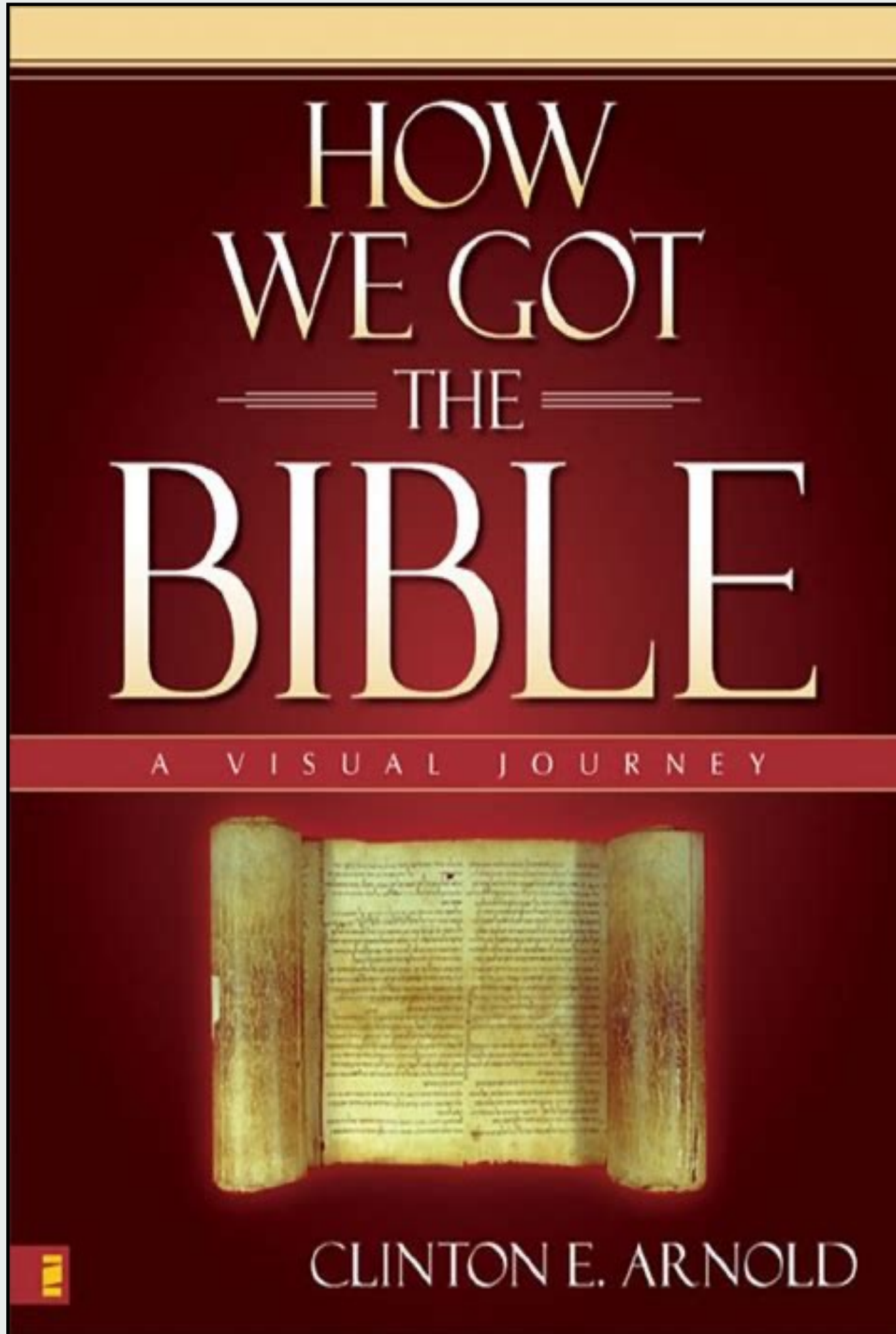


TRADITION

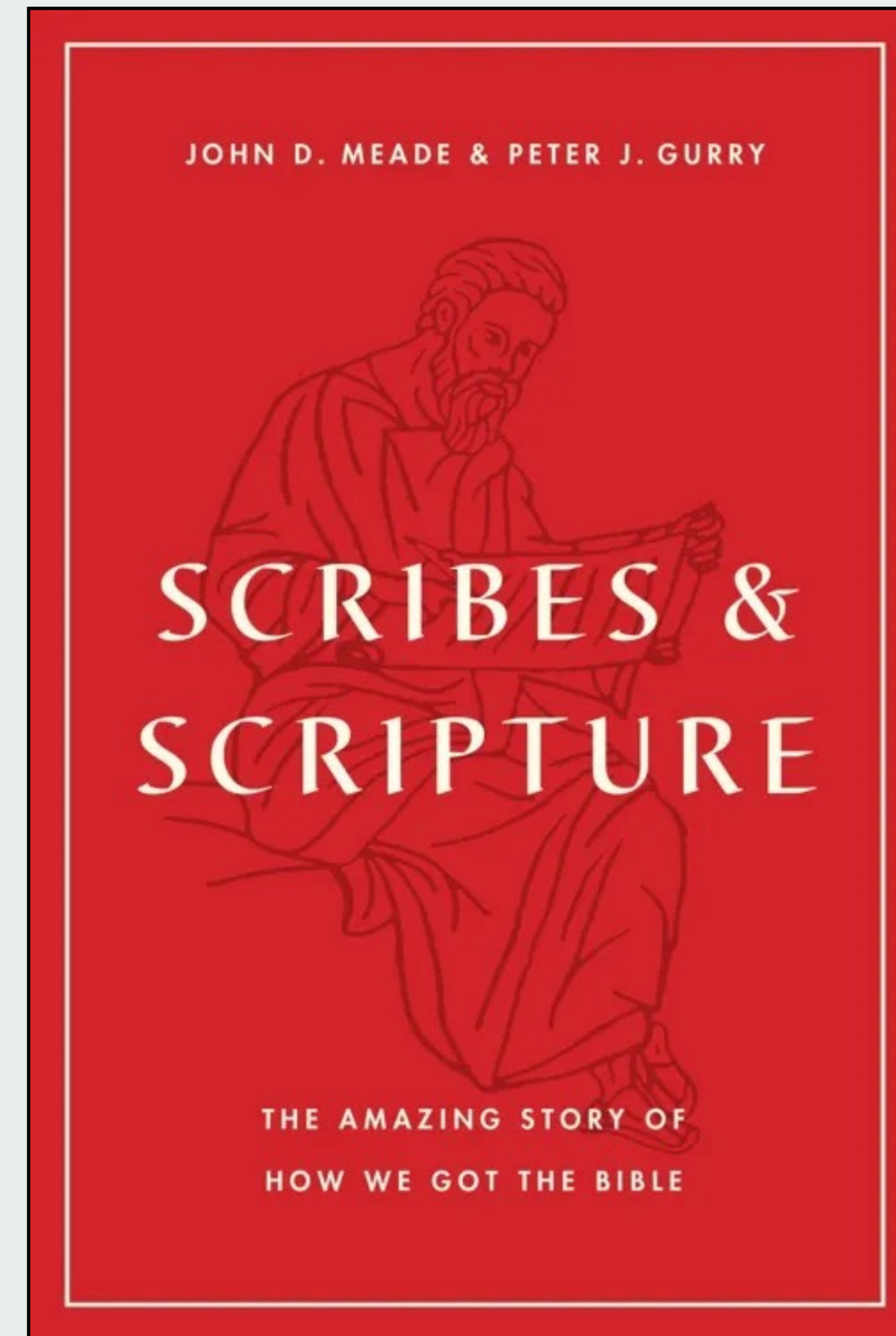
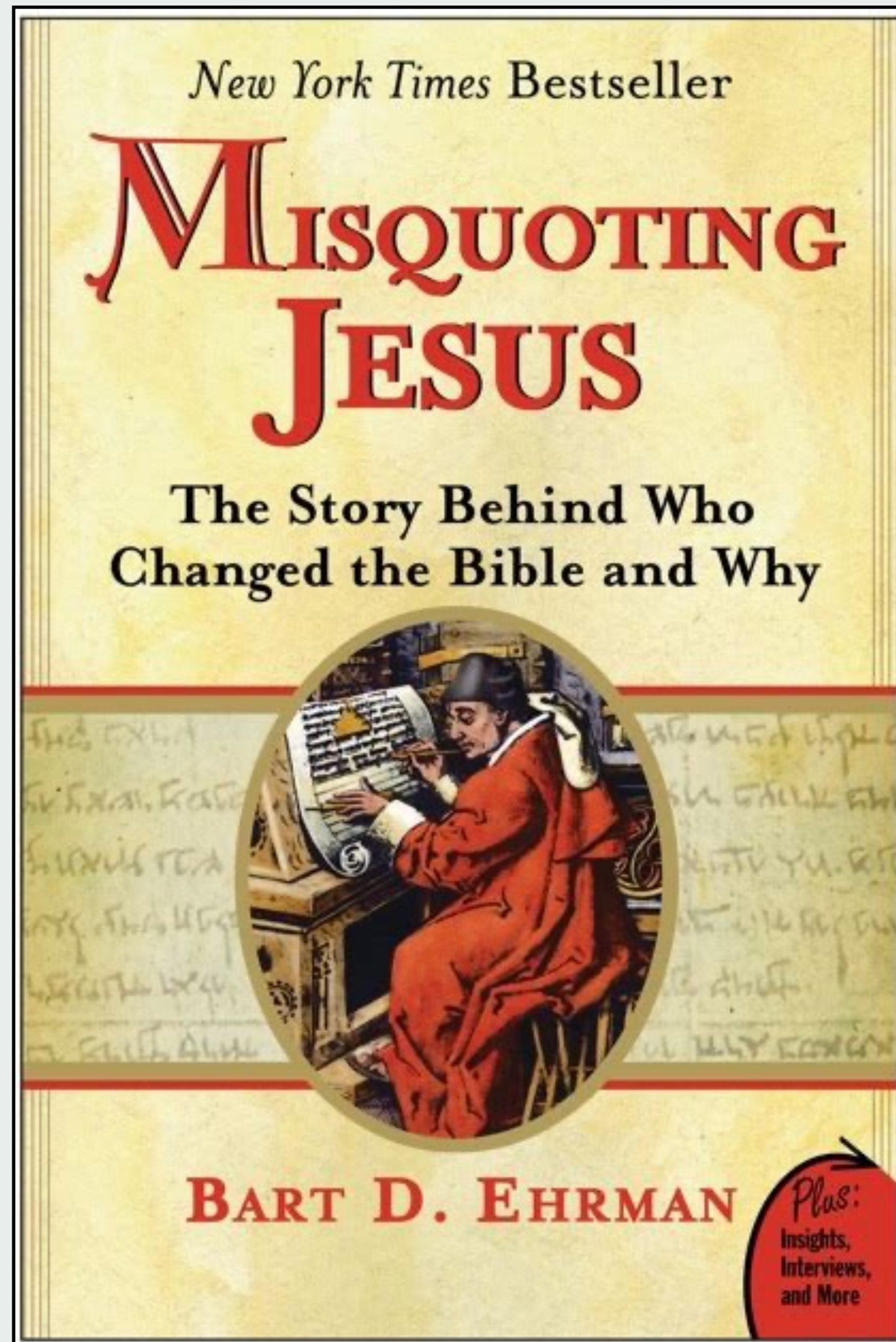
Q&A



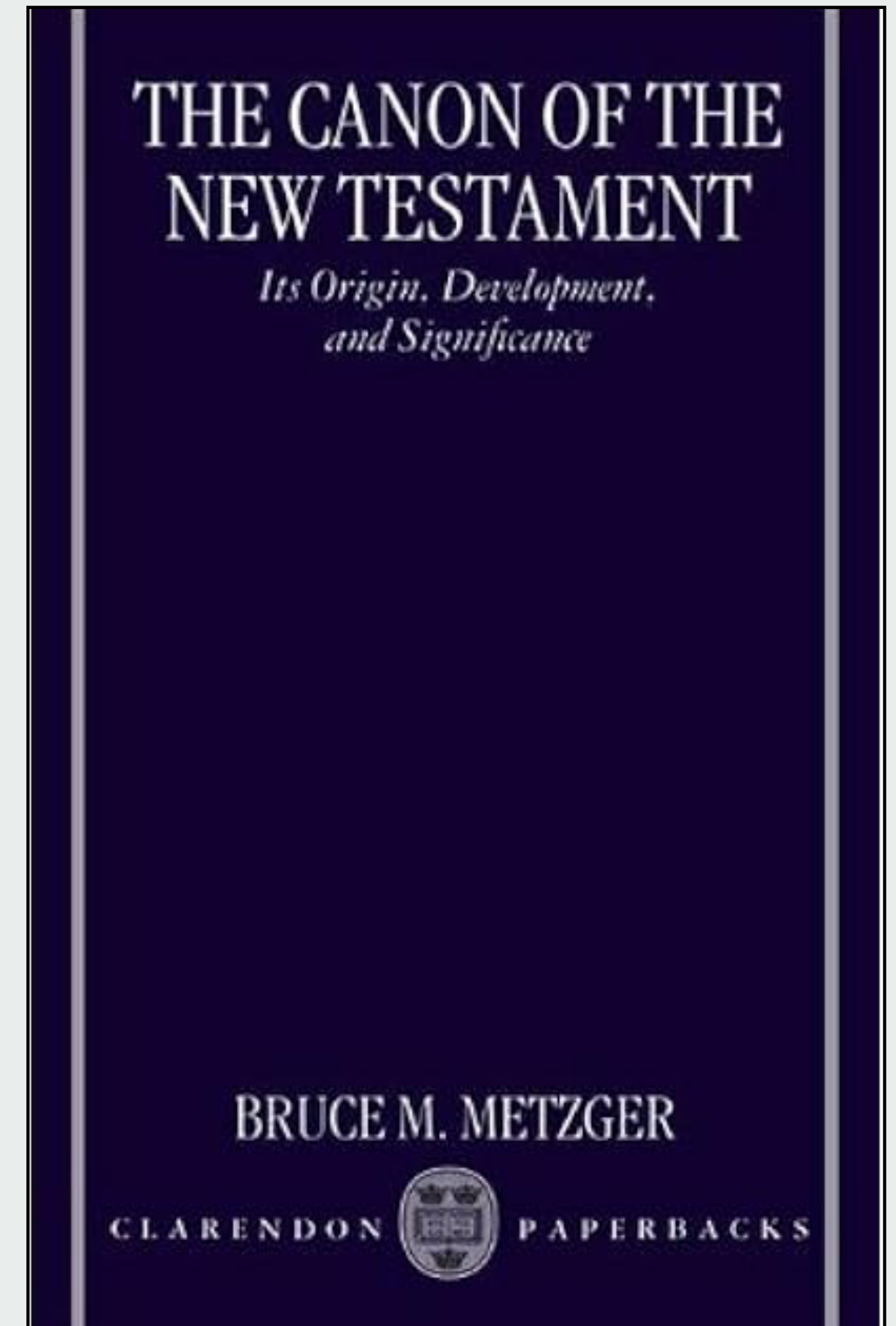
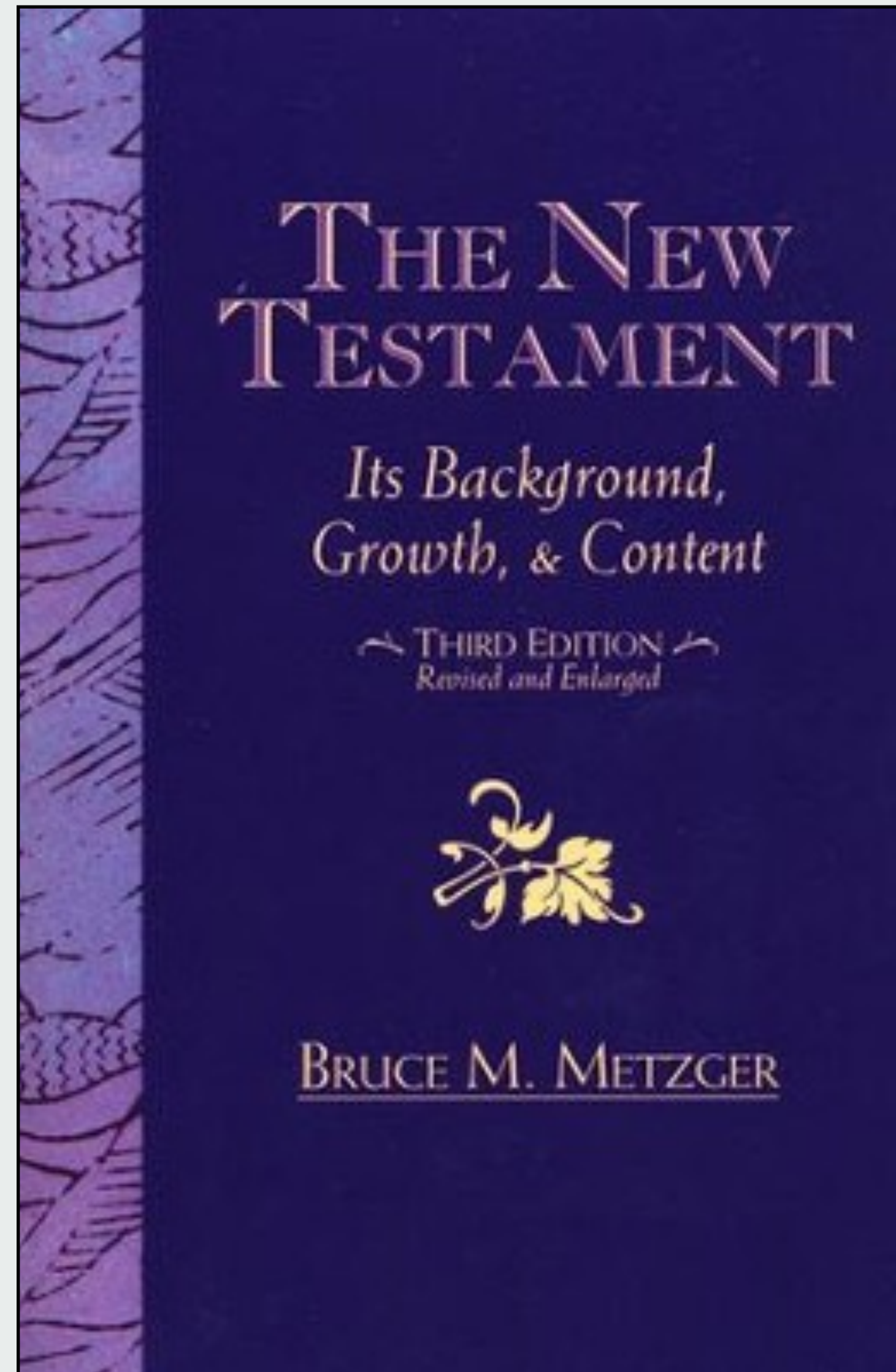
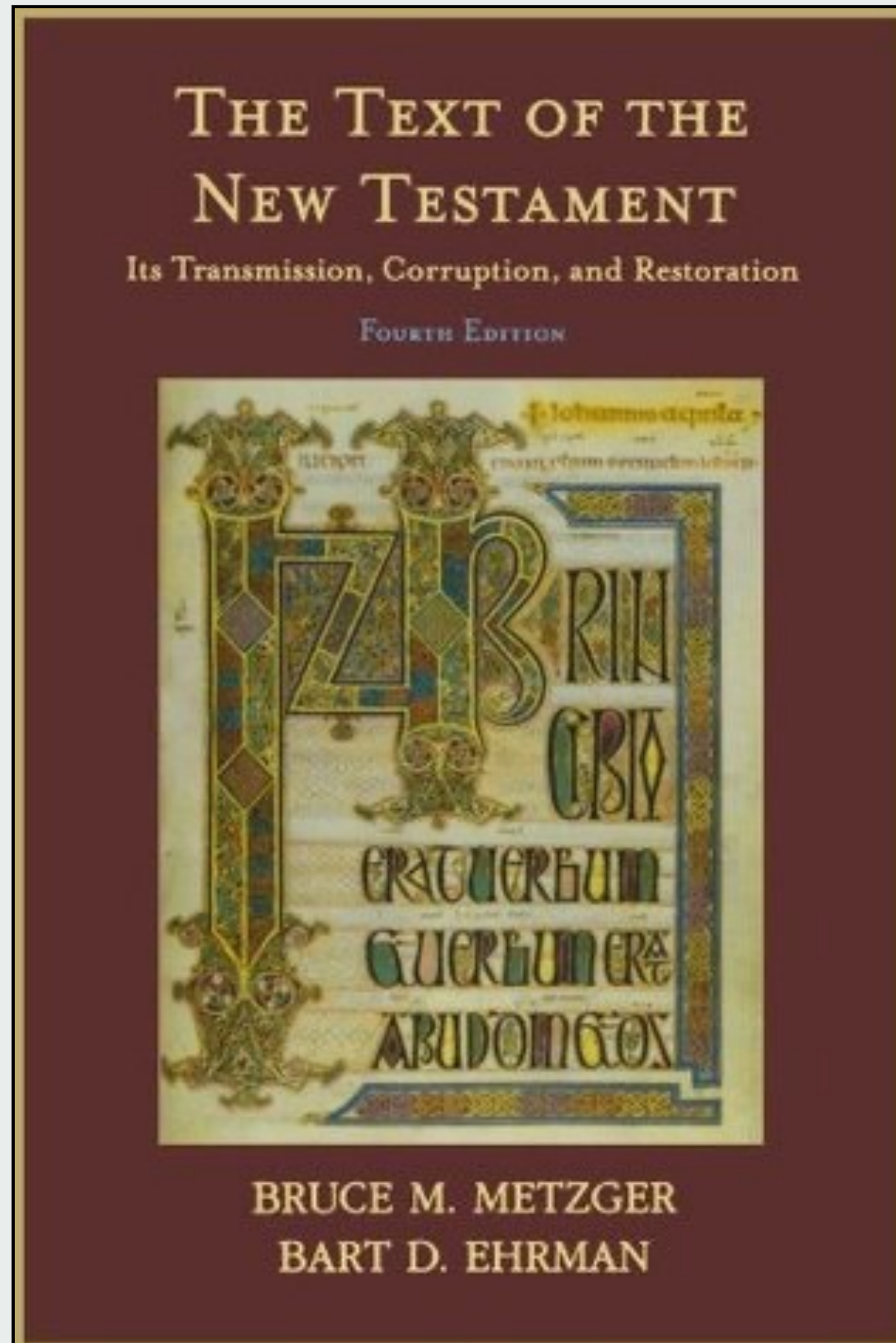
Popular Level Introductions



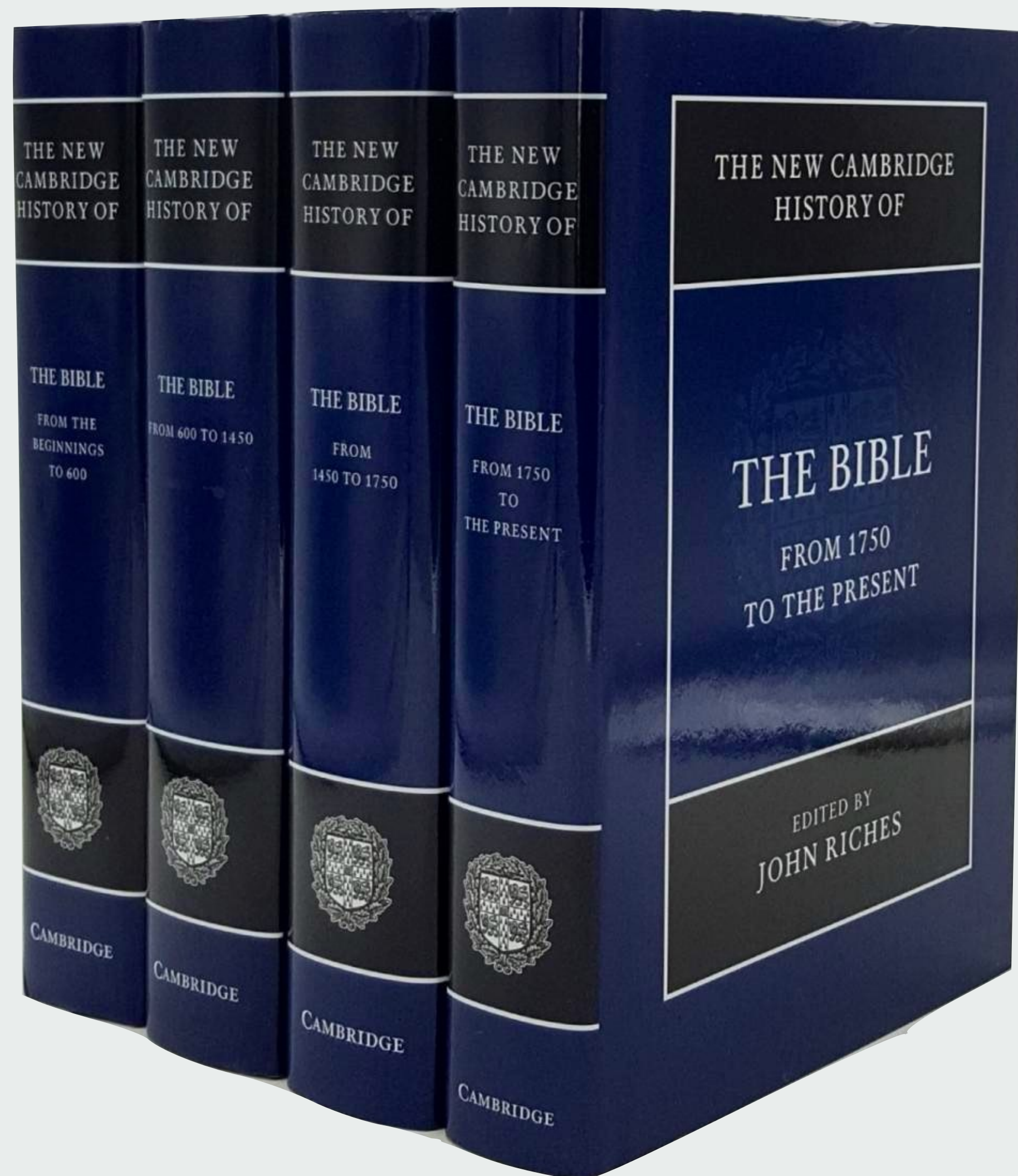
Mid Level Introductions



For Hard-Core Nerds

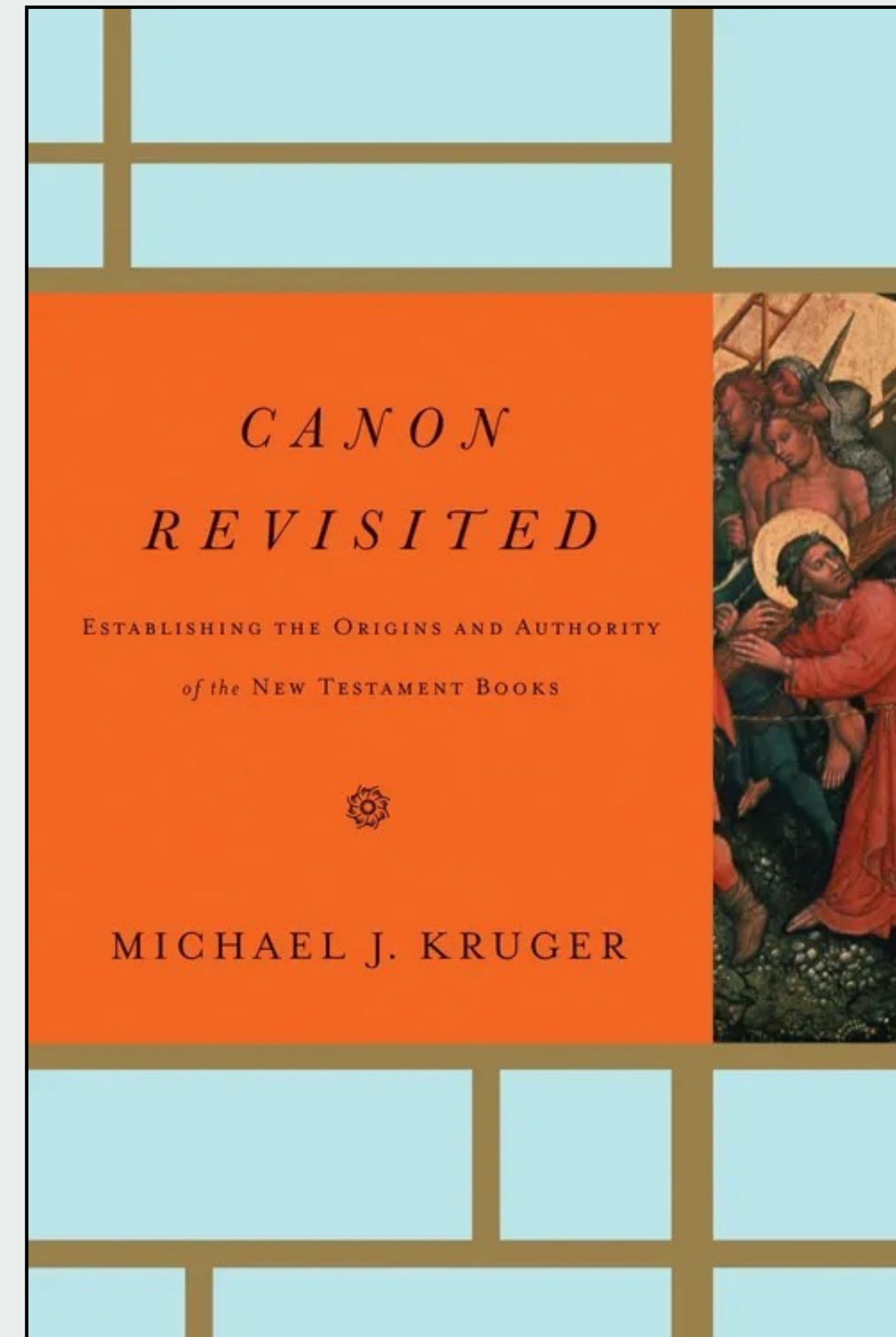
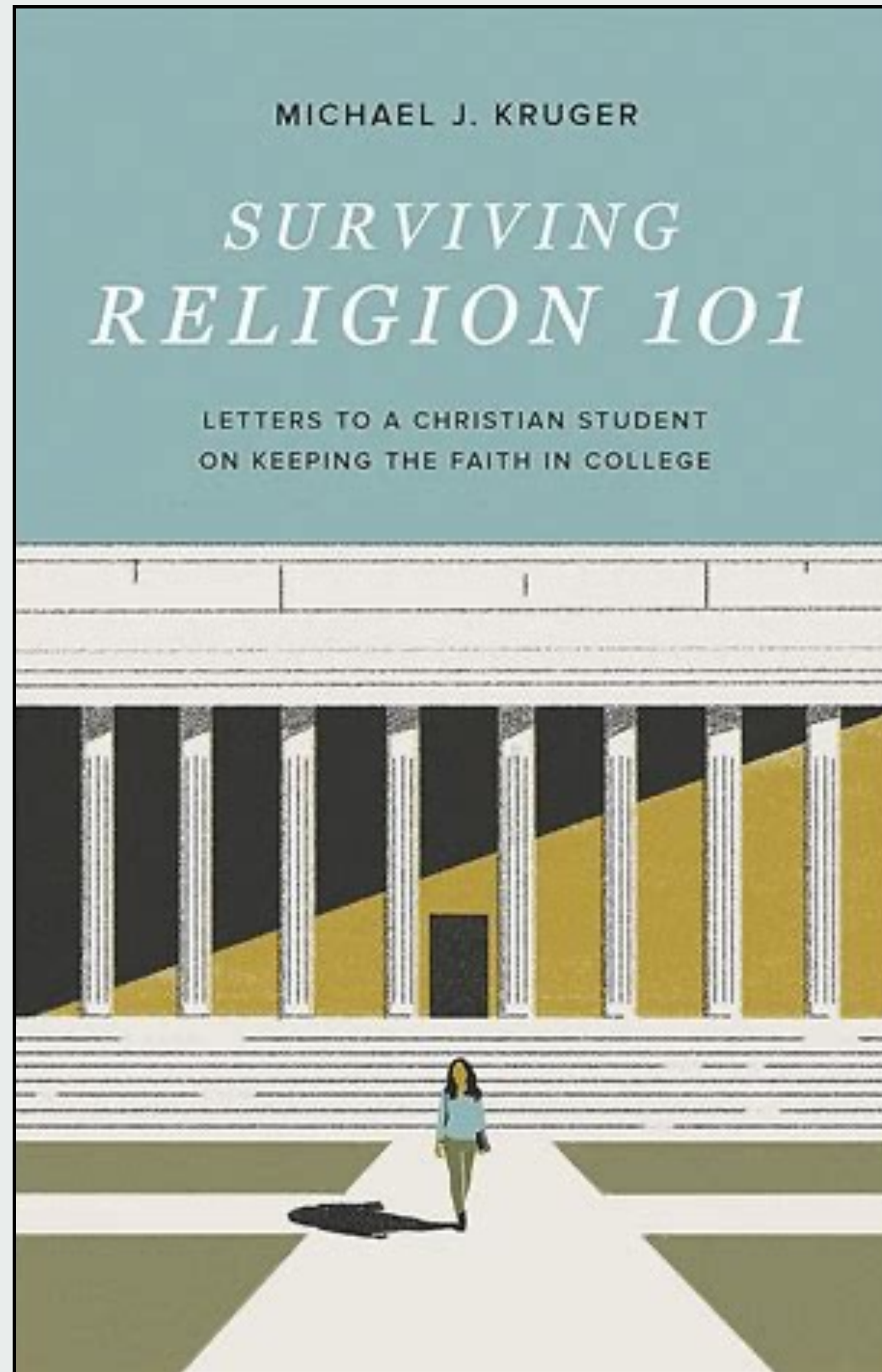


For Hard-Core Nerds



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EVIL...

...is not what you think.

Next Week, 22 May 2025
19:00 @ Worldview

