

REVIEW OF CLASSES 1-10

Most Important Dates to Remember:

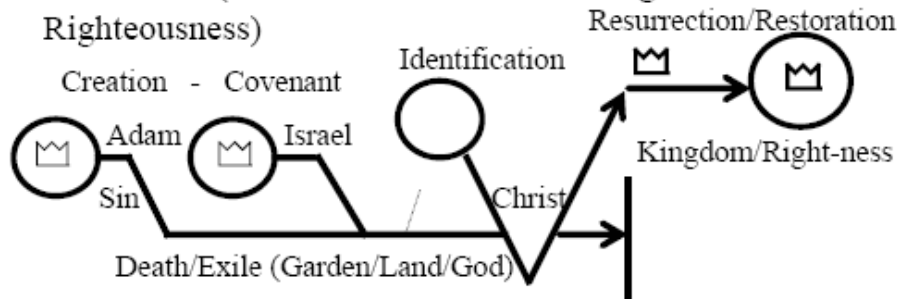
- 2000 BC – Time of Abraham
- 1500-1400 BC – Time of Moses and the Exodus
- 1000 BC – Time of David's Rule
- 950 BC – Solomon's Temple Built
- 931 BC – Kingdom of Israel divided
- 722 BC – Fall of northern kingdom Israel
- 586 BC – Fall of southern kingdom Judah & destruction of the Temple
- 538 BC – First return of exiles to Jerusalem
- 516 BC – Second temple completed
- 445 BC – Walls are rebuilt in Jerusalem
- 166 BC – Maccabean revolt against Antiochus IV
- 5 BC – Birth of Jesus
- 28-29 AD – Ministry of John the Baptist
- 30/33 AD – Death and Resurrection of Jesus
- 70 AD – Destruction of the Temple in Jerusalem
- 95 AD – Last writings of New Testament completed

Jesus is:

- **A new Temple** (John 2:18-22) 18 So the Jews said to him, “What sign do you show us for doing these things?” 19 Jesus answered them, “Destroy this temple, and in three days I will raise it up.” 20 The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” 21 But he was speaking about the temple of his body. 22 When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.
- **A new Sacrifice** (John 1:29) The next day he saw Jesus coming toward him, and said, “Behold, the Lamb of God, who takes away the sin of the world!”
- **A new Noah** (Luke 17:26) Just as it was in the days of Noah, so will it be in the days of the Son of Man.
- **A new Moses** (John 1:17) For the law was given through Moses; grace and truth came through Jesus Christ.
- **A new Covenant** (Mark 14:22-24) And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, “Take; this is my body.” 23 And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. 24 And he said to them, “This is my blood of the covenant, which is poured out for many.
- **A new David** (Matthew 12:1-6) At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry, and they began to pluck heads of grain and to eat. 2 But when the Pharisees saw it, they said to him, “Look, your disciples are doing what is not lawful to do on the Sabbath.” 3 He said to them, “Have you not read what David did when he was hungry, and those who were with him: 4 how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests?”
- **A new Solomon** (Matthew 12:42) The queen of the South will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.
- **A new Elijah** (Mark 6:15) King Herod heard of it, for Jesus' name had become known. Some said, “John the Baptist has been raised from the dead. That is why these miraculous powers are at work in him.” 15 But others said, “He is Elijah.” And others said, “He is a prophet, like one of the prophets of old.”
- **A new Jonah** (Luke 11:29-30) When the crowds were increasing, he began to say, “This generation is an evil generation. It seeks for a sign, but no sign will be given to it except the sign of Jonah. 30 For as Jonah became a sign to the people of Nineveh, so will the Son of Man be to this generation.
- **A new Exodus** (Luke 9:29-31) And as he was praying, the appearance of his face was altered, and his clothing became dazzling white. 30 And behold, two men were talking with him, Moses and Elijah, 31 who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem.

An Overview of the Biblical Narrative

- ❖ Creation/Covenant/Dominion
- ❖ Sin
- ❖ Exile
- ❖ Restoration (New Creation/Covenant/Kingdom/
Righteousness)



The traditional Jewish break down of the Old Testament:

The Law
<i>Chronological</i> (from the creation of the world to Moses' death): Genesis, Exodus, Leviticus, Numbers, Deuteronomy
The Prophets
<i>Narrative books</i> (from the entry into the Promised Land to the Babylonian exile): Joshua, Judges, Samuel, Kings
<i>Oracular books</i> (in descending order of size): Jeremiah, Ezekiel, Isaiah, The Book of the Twelve
The Writings
<i>Lyrical/wisdom books</i> (in descending order of size): Psalms (with Ruth prefixed), Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations
<i>Narrative books</i> (from the period of exile to the return): Daniel, Esther, Ezra–Nehemiah, Chronicles

I. The Eyewitnesses as the First Testimony to Jesus

Unlike the formation of the Old Testament Scriptures, the New Testament or New Covenant Scriptures did not take hundreds of years to come about. Since the lifetime of Jesus was probably less than 40 years, and he seems to have had a “public” ministry for 3-4 years, all of the writers of were in the same generation as Jesus. Therefore, the carriers of the message of Jesus were eyewitnesses to Jesus’ life, death, and resurrection. These eyewitnesses simply had the Septuagint (LXX or Greek Old Testament) and their memory of what they had seen and heard from Jesus. See **Luke 24:13-27**.

II. The New Testament Scriptures as the Record of the Eyewitnesses

The writing of what we know as the New Testament was simply the written record of the eyewitnesses to Jesus. Matthew was Levi, one of the Twelve, who wrote his account. Mark wrote down Peter’s account of Jesus. Luke undertook an investigation for his account and interviewed the eyewitnesses, and leaning heavily on the apostle Paul. The apostle John wrote his account after the others were well circulated. See **Luke 1:1-4 & Acts 1:1-3**.

What To Learn With an Understanding of the Original Languages

1. **Words are Circles of Meaning, not Points.** What I mean by that is that words have meaning ranges and the exact meaning is determined by the context in which the word is used. Consider the examples of *phileo* and *agapao* in John 21:15-17. **We should seek to be driven by biblical concepts not by biblical words.** Why? You can say the words of the Bible and mean error by them.
2. **Follow the Flow of Thought When Reading Biblical Passages.** When reading your English translations, seek to follow the flow of thought of the passage rather than trying to hang your hat on isolated words.
3. **Use Many Translations.** No one translation is perfect (we'll talk about that in the coming weeks), so own and read as many translations as you can and be sure to compare them. By comparing translations, you will be able to see what was difficult for the translators to translate.
4. **Promote the Study of Hebrew and Greek.** Without study of the original languages, we would not have the Gospel.

I. Old Testament Manuscripts

At present there exist over 3,000 Hebrew manuscripts of the OT, 8,000 manuscripts of the Latin Vulgate, over 1,500 manuscripts of the Septuagint, and over 65 copies of the Syriac Peshitta.

II. New Testament Manuscripts

In comparison with the remaining manuscripts of any other ancient Greek or Latin literature, the NT suffers from an embarrassment of riches. It is almost incomprehensible to think about the disparity. When it comes to quantity of copies, the NT has no peer. More than 5,700 Greek NT manuscripts are still in existence, ranging in date from the early second century to the sixteenth century. To be sure, the earliest ones (i.e., through the 3rd century) are all fragmentary, but they cover a substantial amount of the NT. And Greek manuscripts do not tell the whole story. The NT was translated early on into a variety of languages, including Latin, Coptic, Syriac, Armenian, Georgian, Gothic, and Arabic. All told, there are between 20,000 and 25,000 handwritten copies of the NT in various languages. Yet if all of these were destroyed, the NT text could be reproduced almost in its entirety by quotations of it in sermons, tracts, and commentaries written by ancient teachers of the church (known as church fathers or Patristic writers). To date, over a million quotations from the NT by the church fathers have been cataloged.

Reasons for Textual Variances:

1. **Spelling and Nonsense Errors.** Nonsense errors occur when a scribe wrote a word that makes no sense in its context, usually because of fatigue, inattentiveness, or misunderstanding of the text in front of him.
2. **Minor changes, including synonyms and alterations.** A common variation is the use of the definite article with proper names. Greek can say, “the Barnabas,” while English translations will drop the article.
3. **Meaningful changes that are not “viable.”** “Viable” means that a variant has some plausibility of reflecting the wording of the original text.
4. **Meaningful changes that are viable.** These comprise less than one percent of all textual variants. “Meaningful” means that the variant changes the meaning of the text to some degree.

I. What is a Faithful Translation?

Many people today think that a faithful translation of the Bible means a “word-for-word” translation. If the original has a noun, they expect a noun in the translation. If the original has sixteen words, they don’t want to see seventeen in the translation. This type of translation is called “formal equivalence.” The KJV, ASV and NASB come the closest to this ideal.

On the other end of the spectrum is a “phrase-for-phrase” translation, also known as a “dynamic equivalence” or, more recently, as a “functional equivalence” translation. A dynamic equivalence translation is not as concerned with the grammatical form of the original language, as it is with the meaning of the original. It allows more room for interpretation and is easier to understand. The NIV and the NEB follow this philosophy.

II. The Difficulty of Translating a Language

Anyone who has learned a second language knows that a word-for-word translation is impossible much or most of the time. Idioms and colloquialisms in a language need to be paraphrased to make sense in another language.

A formal equivalence translation lets the reader interpret for himself or herself. However, the reader often does not have the background information or the tools to interpret accurately. The net result is that he or she runs the risk of misunderstanding the text, simply because their translation was not clear enough.

On the other hand, a functional equivalence translation is usually clear and quite understandable. But if the translators missed the point of the original (either intentionally or unintentionally) they may communicate an idea foreign to the biblical text.

