

01_Intro, pt 1

How We Got the Bible (2016), Patrick Mead, Fourth Avenue

I've got some books in my office I meant to bring out.

Trace, it's just a short pile on how we got the Bible.

You'll see it there.

Thank you.

Hebrews chapter one.

Hebrews chapter one.

We're not having PowerPoint today and probably for the next couple of weeks, merely because I want this to be something which you really think about.

You might want to take notes about, but listen to what God says.

In the past, God spoke to our ancestors through the prophets at many times in various ways.

But in these last days, He has spoken to us by His Son whom He has appointed heir of all things and through whom He made the universe.

The Son is the radiance of God's glory and the exact representation of His being, sustaining all things by His powerful word.

It says, thank you so much.

Appreciate that.

This will become important later.

Now, reference those.

He says, we learned about God in a large variety of ways, through many different kinds of prophets, many different kinds of ways, and they were all there to bring us to what?

Jesus.

Thank you.

See, I can't hear you if you're thinking it.

I'm not that good.

To Jesus.

Notice what it doesn't say.

To Jesus and.

Very often, we get the Bible confused with an and.

Jesus in Matthew chapter 28 did not say, all authority has been given to some books which you're going to write later on after I'm gone.

What did he say?

All authority has been given unto me, to Jesus.

So, while we talk about how we got our Bibles, we're not going to talk about it as if it was an idol.

We're going to talk about it historically, linguistically, and how it all came together.

All of it to bring us to Jesus.

As we start, we should probably talk about how it was written down.

The earliest writing was done on a variety of things.

It could be done on vellum, animal skin, leather.

Most of that's gone.

Most of it just doesn't last.

The rest of it, the vast majority was written on papyrus, which is a kind of paper made out of reeds.

That is very fragile.

Most of that's not with us.

Other writing was done on harder surfaces, such as clay tablets.

We have a lot of those.

We have tens of thousands of those.

Other writing was done on the sides of walls, and where those walls still exist, we can still read the writing.

However, almost all of the writing on the hard surfaces, like the walls and the clay tablets, was to do with accounts.

I sold this much to this person, and they owe me that much for this.

Or this king is loving attacks upon these people of this much.

It has nothing to do with religion.

And on the walls, it's basically about, I'm the king to build this wall, and look how fantastic I am.

Religious writing, the scriptures, our scriptures, was done almost entirely upon papyrus.

Now, there are some odd ones.

For example, there was one that was written on copper, then beat it out copper sheet, written and then rolled up and stored, and it was found with the Dead Sea Scrolls.

The problem is, copper doesn't unbind well.

And they tried for a long time to figure out how to unbend it, and realized they couldn't do it.

So they had to saw it into hundreds of sections, and then line it up, so they could read it.

And there was some loss.

Not a lot of loss, but there was some loss.

All of this, well, one more piece I need to tell you, and that's almost upon there, actually.

I want you to think of the world's hardest jigsaw puzzle, because here are the rules.

In this big puzzle, let's say in the room about this size, we're going to pour every puzzle piece in Middle Tennessee.

You don't get a box, you don't know, but before you pour it in, we're going to ask you to remove between one and 60% of the pieces.

Now pour it all into one mix.

Now figure out what pictures are represented.

That's the way a lot of these are.

You open up a jar thinking, we're going to pull out a scroll, and in the bottom there are thousands of tiny pieces.

You don't know which ones are there, which ones are not.

So what do you do?

Most people in the ancient times were not literate.

They could not read and write.

They didn't have time for that.

Some of you are old enough to remember at least your grandparents didn't go past eighth grade.

The reason was, they were needed.

You had to work at the factory, you had to work at the farm.

You didn't have time to do all this extra reading stuff.

Traditions were passed down orally.

You were told the stories.

Now I want you to get away from your way of thinking about oral tradition.

You've seen it, for example, sometimes called the telephone game, where a room gets into a big circle, and one person thinks of a sentence and whispers it into one ear, and then that person whispers it to the next and comes all the way out the other end, and it comes out to be something different.

You've heard that, right?

That's not oral tradition.

These people took it seriously.

The ancient Celts, for example, you had to listen to the stories and repeat them backward for word for 12 years before you became a Druidic priest.

And the Hebrews were just as tough.

Have you ever seen pictures of the schools for Muslims, and it's exclusively Muslim boys, that are sitting there looking and they're rocking as they're reading and speaking?

They are memorizing the sounds.

They don't speak that Arabic.

That Arabic is long extinct.

It only exists in the Quran.

They have to memorize, however, all the sounds of all the words and be able to repeat the sounds back.

Jews do that too.

When I was a wee boy, my dad was teaching Hebrew at a university, and he would go to synagogue on Friday nights kind of to stay sharp.

And he started taking me.

And so I would go in, and they'd offer us the little yamaka, and we'd say, no, we're just visiting.

And we'd sit there, and dad would hand me a prayer book, and he would always say, we don't participate.

We're just paying attention.

I thought, all right, fair enough.

One of the cantors came.

The cantor is a singer that does the, you know, and so he came up and was greeting us very, very friendly people.

And he said, let me show you where we are in the book.

And my dad says, no, Patrick, just show him where we are in the book.

And I just pointed, and he looked over and he said, you guys can read this.

They couldn't read it.

They just memorized the sounds and where they were.

Oral tradition can be like that, but it can also be to memorize the stories to that exact thing.

And now we come to our story.

The Bibles you hold in your hands, even if they're in your phone, have been on an amazing journey.

We're going to talk about how they were written and by whom they were written, but we're also going to talk about how they were preserved, who saved them.

And there's drama, and there's movies of the week, and all of that sort of thing, which you'd probably, I hope you find fascinating.

If you don't, there are other classes to go to, and it would break my heart, and I'll notice you're gone.

But anyway, think about this.

The stories told by a tiny desert tribe 3,000 years ago are in your hands.

That's just stunning.

Remember I told you that we have tens of thousands of those clay tablets?

The vast majority of them have never been translated.

Why?

Because they're boring.

They're accounts.

And who wants to do that?

Who wants to pay somebody to do that?

Or long prayers to forgotten gods?

And again, boring.

Oh, King, whose name will never be forgotten, and the part with the name broke off, and nobody knows.

And yet the stories 3,000 years old of a desert tribe, we know these stories.

All of them there to point us to Jesus.

Remember the book of Hebrews?

So let's start with Genesis.

In the beginning, God created the heavens and the earth.

Now, who was there in the beginning to write that down?

Nobody.

Which means somebody had to get the information later.

The Bible says in Peter, in 2 Peter chapter 1, verses 16 through 21, that the Bible was given to us when the Holy Spirit of God spoke to people who wrote down what they heard.

Now, does that mean dictation?

Does that mean God sat Luke down, for example, and said, write this?

No, Luke says it doesn't.

Luke, in fact, says, since so many have been writing stories of Jesus, I determined to gather all the material and make sure we had an accurate written.

So he was using source material.

We'll talk about source material here in a bit.

You might be shocked at how much there is.

God talked to real people.

Let's do Luke, for example.

There's a story in Scripture of the woman with, in the King James version, an issue of blood.

Remember the story?

She touches Jesus's, the hem of his garment, and she's healed.

Well, there's a comment made in a couple of the Gospels that says that she suffered much at the hands of doctors until she ran out of money.

Has there ever been a more painfully powerful, truthful statement than that?

Because sometimes, especially back in those days, when everything was caustics and emittics, ugh, Luke leaves that line out.

Luke was a physician.

I don't blame him.

I wouldn't have done it either.

Now, does that mean that God told him to write it and he didn't?

No.

It's just, in his viewpoint, the doctors had done everything they could.

So he leaves that out.

Think about Paul.

A letter by Paul sounds like a letter by Paul.

Not a letter like everybody else's letter.

They brought their personalities into it.

Paul's first letter was probably first Thessalonians, but it could have been Galatians.

And in Galatians, he's mean.

He's mean.

He tells people that he's insisting on circumcising themselves that he wishes that the knife would slip and they'd castrate themselves.

He does.

It's in there.

He even talks about all the good works that people do and says it's nothing but a pile of and he uses that word.

He doesn't use a nice word.

Skip forward a few books.

He's much calmer.

He's older.

He's more patient.

He realizes this is not going to get fixed tomorrow.

You see his personality.

You see Peter's personality.

For example, in the book of Mark, which is the book of Peter, John Mark from North Africa was a wealthy man from a wealthy family.

His family owned homes in North Africa, but also owned homes all over Palestine.

If you remember, they would meet in Mark's mother's house.

They'd meet in Mark's house.

They had properties.

Mark later, after a short stint with Paul, a longer stint with another apostle, would then come and work with Peter and write down Peter's stories of Jesus.

That's where we get the book of Mark.

In the book of Mark, Jesus gets mad, frustrated, aggravated, angry, and a lot of other things that those words are never used in the other Gospels.

Why?

Well, because Peter got mad and frustrated and angry, and we do tend to see a bit of ourselves and mirror and reflect, and so you see his personality there.

David's moods, the way David saw us, would be up and down and up and down and up and down.

Do you think God told David, write this?

Oh God, where are you?

You're not listening to us.

That doesn't seem to make sense, does it?

Instead, David wrote of his dance with God, his wrestling with God, and that became the songs of the people of God.

Early on in the story of the people of God, they realized they needed a written record, so they wrote.

If you don't write your stories down, your people will not stay together.

It's been 30 years since I lived in Scotland.

It's been six years since I've been back.

I've never been away that long, and it is killing me.

But it's expensive to get back, so I haven't been.

But when I go and hang about my grandsons, I teach them a Gaelic word every time.

I teach them a little bit of the poetry or the songs, or we'll teach them how to say a word properly.

And they love it, but they're so, they know that's me to the point where we put on the Muppets' Treasure Island once.

And Billy Conley is a narrator.

And as he starts narrating, my grandsons looked at me and said, Granda, is that you?

And I went, yes, it is.

Yes.

That's my other job, that is, right there.

Again, if you lose your stories, you lose who you are.

Now, America's in danger of that, because your kids are not studying your stories anymore.

Now, when they do study Thomas Jefferson, what do they study?

Mistreated slaves, had children out of wedlock.

They studied George Washington.

He had slaves, he didn't do anything.

They're not learning the stories that bind you together, and they're losing it, and that breaks my heart.

You need your national stories.

By the way, during the Olympics, I am very encouraged that only a few countries do this, but almost every one of America's athletes sings the national anthem up there.

That was, that's, I was surprised, frankly, but very touched by that.

Anyway, so if you want to destroy people, take away their stories.

We don't want to ourselves destroy it.

Let's write them down.

In the distant past, sometime they started writing it down.

There was a Mesopotamian story, for example, that talked about how the world was created by two dragons that bit and devoured each other.

It's quite complicated, and there was a war between the gods.

Genesis chapter one is written as an answer to that, and it is written in a way that if you know the older story, you're able to go, oh, point by point, it's shooting them down, saying, no, this is how God did it.

It wasn't written as science.

The people of the day didn't know science.

It was written as, this is our story.

God made everything, and he made, you know, and so we're going to look at everything he made.

They were very open, by the way, to the fact that they were relying upon other sources.

Let me just go here to that, because that, I know that from history, that that can bother some folk to think that, wait, wait, they relied upon other sources.

Yeah, a few.

This is just a list.

For example, the Book of the Covenant.

He took the Book of the Covenant and read in the audience of the people, what is the Book of the Covenant?

We don't have it.

But whatever they had, they read, and it was mentioned in Exodus 24.

In Numbers 21, as it is said in the Book of the Wars of the Lord, well, we don't have that book either.

It was source material.

Two places, Joshua 10 and 2 Samuel 1, the Book of Jassar.

And the sun stood still, and the moon stayed until the people that avenged themselves upon their enemies.

Is this not written in the Book of Jassar?

We don't have it, but they used it as source material for the story.

It goes on, the Book of the Manor of the Kingdom, the Book of Statutes, the Book of Samuel, the Seer.

Were you aware that the Bible says Samuel wrote a book?

We don't have it.

He wrote it and gave it to Nathan, the Prophet.

Nathan the Prophet also wrote a book according to 1 Chronicles 29 and 2 Chronicles chapter 9.

In fact, it even refers to you saying, if you want to know the rest of this story, go see the Book of Nathan.

We don't have it.

It's gone.

The Acts of Solomon, Shamiah the Prophet, prophecy of Abijah, the story of the Prophet Edo.

By the way, I don't know why, but that one's the one I want to find.

A Prophet named Edo has got to be pretty cool.

Another book called Visions of Edo the Seer, another book called Edo Genealogies, the Book of Jehu, the Sayings of the Seers.

We actually have that one.

That one is still survived.

The Book of Enoch.

We're going to look at that next summer when we revisit the Apocrypha.

We have it.

The Book of Gad the Seer, Epistle to Corinth.

Wait a minute.

Don't we have Corinthians?

We do.

We have two of the four he wrote.

He refers to other ones we don't have.

Epistle to the Ephesians.

Don't we have one?

Yeah.

But he wrote a different one.

He says, How by revelation he has made known to me the mystery as I wrote you before in a few words.

We don't have that.

Epistle from Laodicea to the Colossians.

Again, we don't have it.

Matthew chapter 2, verse 23.

You know this passage?

He came and dwelt in a city called Nazareth that it might be fulfilled which was spoken by the prophets.

He shall be called a Nazarene.

Anybody remember that?

Not raising hands.

You church of Christ people.

Try.

Do you remember the prophecy where he said he would be a Nazarene?

Yes.

It's said right there.

But it's not said anywhere in the Old Testament.

We don't have a prophecy about that.

So they're referring to a book we don't have.

A prophet we don't know about.

Isn't that interesting?

Anybody ever tell you that before?

Getting a bit nervous?

We haven't gotten started.

The Acts of Isaiah.

The annals of King David.

There's a missing epistle.

Jude says he wrote a different one in Jude verse 3.

We don't have that one.

But there are more.

Not books.

By the way, books, the list goes on that are mentioned.

But other things such as.

.

.

Let me get to it.

All right.

Heavenly books that are referred to.

The Word of God.

The Lamb's Book of Life.

The Book of Remembrance.

An unnamed book that has all of our members in it.

The Book of the Seven Seals.

The unnamed Book of Judgments.

The little books that Ezekiel and John ate.

But there are also other things such as the Record of Princes not added to Chronicles.

And we can just keep going.

I hope that you look this up.

There are even things mentioned in part such as Xerxes' letter.

Sennacherib's letter.

Governor Tatnais' letter to the Darius.

These are mentioned in Scripture.

You use the source material, but we don't have them.

So keep all that in mind.

So as they're gathering all this together, they've got to get their story together.

We talked about this last week very briefly.

They are a people in the desert.

They have been in captivity for 70 years.

They're going back to find the bulk of their people who've had no spiritual leadership for 70 years.

And other people have moved in.

They've got to get their story and come in and say, this is our story.

This is our land.

Our God is here, and we worship Him here.

They've got to get all that down so they gather all the materials.

And they write.

But who were the writers?

Who were the editors?

Tradition gives us the name of many of them.

Are you aware the Bible itself does not give us the name for most of them?

It doesn't.

It's just tradition.

In fact, the Bible doesn't even give us names for the books.

Genesis is just taken from the first word of the book.

Exodus, the same thing.

We just use something out of there and slap it on the top.

God did not title them, and in most cases did not give us a writer.

Some might say, but we do know the five books of Moses.

We're going to talk about that in a bit.

The five books of Moses does not indicate that they were written by Moses.

They're the books about Moses, what he did, what he brought to the people, the story he told.

It doesn't say he wrote them.

Some people will say, written in the books of Moses means it was written by Moses.

Can I use another illustration?

We'll often say something was written by Shakespeare, and none of us are sure he ever wrote.

Are you aware he left behind nothing else, like household accounts?

And the only signatures we have of him are all different.

Like he didn't even know how to write his own name.

Are you also aware that the phrase Shakespeare in his time was an insult term for idiots?

We don't know.

I've been to Shakespeare's house.

Lovely place.

Could do with a bit of leveling and maintenance, but I've been there.

And I actually like Shakespearean plays.

But it's in great dispute which one of those he wrote, and if he wrote any.

You're aware of that?

Okay.

By the way, I believe he actually wrote several of them.

But why should you care?

The point being, I don't say referring to Hamlet.

I don't say the play that was written by somebody during Shakespeare's time.

I say Shakespeare.

Why?

Because it's shorter.

And everybody knows what I'm talking about, right?

If I refer to the Princess Bride and I talk about Wesley, am I acting like I believe Wesley was a real person?

No.

I'm referring to a story we all agree we understand the story.

And if you don't know the story of the Princess Bride, you're a bad person.

We can't be friends.

And especially if you don't understand Monty Python, then we're out.

We're done.

It's over.

You won't get half the references that I make in my sermons.

Also, Moses being the major figure in those stories may be of missed something.

There's a problem with the idea that Moses wrote those five books.

For example, if you read it carefully, you'll see something being described as happening in a certain order.

The next time it's described, it happened in a different order.

Or that at one time it says there were two of something, and another time it says there were 14.

Another time it says the Moabites did something.

Another time it says the Midianites did it.

In one place it has Moses going into the Tabernacle before there was a Tabernacle.

What are we going to do with that?

Oh, before you answer.

It also in the books of Moses says that Moses is the most humble man on Earth.

Real quick question.

If you're the most humble man on Earth, would you write that?

It also describes the death of Moses.

If you do the dictation hypothesis, and then Moses went up into the mountain where he was told he would not go into the promised land and he would die of, wait, wait, wait, what, what, write it down.

I don't want to write it.

He probably didn't whine like that, but the fact is, there are some issues here.

Even Jewish scholars back before the time of Jesus had noticed this, and had talked about it.

In the Christian era very early on it was discussed in many writings.

Jewish scholars, many of them, said he wrote the books, but other material was added later.

That's very possible.

Because you can start with source material and work other material into it.

Isaac Ibn Yashush in the 11th century noticed, for example, that the list of Edomite kings in Genesis 36 names kings that lived long after Moses died.

So he said that had to have been brought in.

I think that's a very valid theory.

It makes sense to me.

Others noticed that some passages in the books refer to Moses in the third person.

Kind of like Bob Dole.

You remember Bob Dole would always refer to himself as Bob Dole.

He said of me.

I always thought that was odd.

His wife, and I have no reason to believe she lied, when she was asked about that said it was because he was too humble to talk about himself, and I'm thinking, that's a strange way of doing it.

But alright, fine.

I'm not trying to knock the guy.

I'm seriously not trying to knock the guy.

It's just an odd speech thing.

For example, there's one passage.

It said, these are the words Moses spoke, or King James spoke, to the children of Israel across the Jordan.

Stop a minute.

These are the words that Moses spoke to the children of Israel across the Jordan.

Did Moses ever cross the Jordan?

So he can't write that.

This was referring back to something Moses did over there.

So once again, most likely Moses did write, but he was one of many sources that they brought together.

By the way, by the 1500s, and this is a shocker, because in a church as a Christ, we're not allowed to know this, by the 1500s it was recognized by both Catholic and Jewish scholars, these texts have been reworked many times.

That does not diminish their value.

It does not diminish their unity.

It does not diminish their inspiration.

For God directs the people to keep the story going.

Get the new material in, people, your writing, part of the story of Jesus Christ, by your life.

And don't we have to keep retelling it?

Here read Max Locatos, no wonder they call him the Savior or God came near.

Great books, aren't they?

They are retelling our story.

We're still doing it.

Should we burn Max Locatos books or Max himself?

Nope.

By the way, once that door was open, that these texts were worked through, and through by committee.

Let me just do this again.

The dictation hypothesis says God dictated to single individuals.

Can you find me very many passages in Scripture where God worked through one person?

God likes to work through community.

Matthew 18, 19.

He works through community.

Were you two agree about something?

God will agree about it in heaven.

If you guys sort this out, we're going to back you up.

God says, if you work it out, we back you up.

That's also not brought up in very many religions.

Can I just say something here which is kind of harsh, and I don't mean it to be as harsh as it is.

Please remember, I come to Scripture as a victim of a very far right church growing up, then as an atheist, then coming back to it as a scientist.

I find that most people who defend the dictation about the Bible and every words inspired by God have not read it.

And I'm sorry if that sounds ignorant and arrogant, but they haven't paid attention.

Read it.

And when you read it, you see he always says a community receives the word.

A community works with it.

By the way, once that door was open, serious study took place, 1,500s on.

One of the first things tackled was the doublets.

Have you noticed this in the Old Testament?

A lot of stories are told twice.

Genesis chapter 1 and Genesis chapter 2 are both creation stories, slightly different order, different emphasis.

But there are more.

There are two stories of the covenant between Abraham and God, two stories of the naming of Isaac, two stories for Abraham claimed to a foreign king that Sarah was his sister, not his wife.

Two stories of Isaac's son Jacob making a trip to Mesopotamia, two stories of God's changing Jacob's name to Israel, two stories of Moses getting water from a rock at a place called Medaba, and more.

Now some tried, and we were told when I was a boy and would know to see sorts of things, these only appear to be contradictions.

There are reasons why they're not really contradictions.

Did you hear that one?

If you've got to spend more time explaining away the contradiction than just accepting that it's there, I think there's an issue.

It's kind of like I saw a book, I don't know how many pages it was, and look, it was all you could handle on the authorship of the book of Deuteronomy.

Now I was thinking, that's probably important stuff, but if you can write a book longer than any entire Bible on who might have written one book of it, I'm not really sure you're Mr.

Excitement.

I don't know that that's a person you invite to a party.

That said, here's where a huge clue was found.

Starting in the 1700s, people started separating the stories.

The doublets that were told twice, putting all in one pile and all in one another, and they found out something pretty, pretty shocking.

All of the stories on this side used a name for God called Yahweh.

All of the stories on this side used a name for God, Elohim.

They never used the other name.

One set uses one name, one set uses the other name.

There were at least two writers whose material was woven into the first five books of the Bible, and they called him J and E, J for Yahweh, I'll explain.

In the Hebrew language, there is no J.

Well, why do we get Jesus and Jericho?

It's a little diacritical mark.

It's more of an H.

Jesus, you know, HaRuSalem, that sort of thing, right?

And the name of God is not Jehovah.

Jehovah is a made-up name.

Are you aware of that?

Jehovah are the four consonants that we pronounce Yahweh.

Nobody knows how to pronounce them, but we pronounce them Yahweh.

Those consonants, and then we get the vowels out of the name Adonai, or Lord, and put those in between the consonants and we get Jehovah.

That's why Jehovah has kind of gone out of style.

Have you noticed that in Bibles?

Instead, what they'll do is they'll put Lord all in capitals.

What that means is this is the four consonants, the tetragrammaton, the name Yahweh, we call it.

Used to call it Jehovah.

Okay, that said, this side always uses Yahweh, so he's J.

This side always uses Elohim, or Elohim, it looks like.

E is him.

Now, I've got.

.
.

One of the books I indicated on Eblast, if you get an Eblast, you got a reading list, whether you wanted it or not, was written by Richard Elliott Friedman, who wrote the Bible.

It's readable, it's actually pretty good, I think you would enjoy it.

This one you might not, but you need to know it's there.

He wrote this for people that have read the first book.

The Bible was sources revealed.

A new view of the five books of Moses.

And what he does is he puts in different color and different type, whether they got it from Yahweh, writer, or Elohim writer, or the other two.

What?

I hear you cry, yes.

Yes.

Because there are sets of priestly laws that use a different name for God.

And they're woven into the narrative at sometimes odd places, and so P is that writer.

And then the book of Deuteronomy is its own thing.

Because whoever wrote Deuteronomy, we know because of the style, and I'll get to that in the next couple of weeks, also wrote the next several books of the history of the Jews.

So he's called in history, we call him the Deuteronomist.

Because we don't know his name, although I've got a really good idea, and I'll tell you later, not today.

You have to come back.

If you go to another class, nobody tell him.

Nobody tell him.

I hope you know I'm kidding.

We have some brilliant classes and some amazing teachers.

It is fascinating to me that in the 1700s, three different sets of scholars working independently without knowledge of anybody else doing it, came out with the same thing that's in Friedman's book there.

Of the four writers and apportioned them almost always to exactly the same people.

At first, it was thought that one of these, Yahweh or the Elohim, was Moses and the others an ancient source.

Now it is thought all of these sources read something from Moses and other sources because of the way they refer to these other books.

In fact, the four sources are there to be read.

And it's fun actually to go through and just read the Yahweh version and then go back and read the Elohim version.

It's not as much fun to read the priestly version because it's all rules.

It's like reading Leviticus, which is mainly P, priestly.

I even have pages.

You want to know how boring it must be to be married to me?

I have pages dog-heard how exciting that division was.

Anyway, I don't dance.

Anyway, there are a couple of other books here that I would recommend.

I brought this one up and I'm just going to leave them here for you to look at here in a bit.

We have to stop in a minute.

How we got the Bible by Neil Lightfoot.

Some of you have an old version of this.

Get the new version.

The reason is the old version is 40 years out of date.

We found a bunch more stuff.

And every time you find something, you learn something and the new material has been put into it.

Amazon is like \$10, I think.

If you have kids, here's a good one.

We got the Bible.

The visual journey.

Because it really is one page for the earliest English translations.

It has lots of color into it.

Luther is one page and that's good stuff to show them.

I also have a book here that is not quite as exciting.

That's the source.

Oh, this one.

This one is actually a textbook.

The journey from text to translations.

The origin and development of the Bible.

It's actually very readable.

I find it interesting.

Of course, that's not really big.

Wow.

I painted myself in the corner there, didn't I?

I kind of got taken away.

Talk among yourselves.

That's interesting.

Anyway, that's up here for you as well.

And then, if some of you are going, but what about inspiration?

I believe the Bible is inspired of God.

I believe he's keeping the story alive.

There's a little book here by Howard Marshall, Biblical Inspiration, that explains why it doesn't have to be dictated to be the voice of God.

All right?

So I hope that helps.

I hope none of you flee from here screaming heretic heretic.

But if you do, God loves you and we do most of the time.

Any questions you've got about.

.

.

Yes?

Well, actually, both of those have the same answer.

Some of these books are missing because they just were not preserved through the years.

In captivity or war, somehow they got buried or burned.

We might find them.

We found a bunch of stuff.

That's why I say always get the latest edition, because we're digging up stuff all the time.

But some of them, like the Apocrypha, were not looked upon as Scripture.

Therefore, you didn't die for them.

You didn't carry.

.

.

Whenever you could only carry what you owned on your back, that didn't get in the backpack.

And you know exactly what that's like.

If you don't know, Sergeant.

So, yes?

Yes.

Right.

Well, I think that's a very valid, and we're actually going to deal with that in great detail.

Because there are some places in the Bible where it says, God said this to them.

And they wrote this down.

Yes, absolutely.

Remember, the world is not digital.

Digital is zero and one, on or off.

Analogues are a bunch of things in between.

God said this.

And remember, Paul writes, God says this.

And then he says something.

He says, now God didn't say that.

I said that.

Do you remember?

It's a mix of what God has said and what they have saved and preserved.

Think of the Book of Acts, for example.

The Book of Acts is a commentary on how the earliest people learned to live with the Jesus message and tried to live it.

And there are things in there that says, God said.

Are you aware that Paul doesn't quote Jesus?

He quotes the Old Testament.

Does that mean Paul hated Jesus?

No.

It meant he was using other material.

You know, it's just, it's just, Paul didn't live with Jesus.

And so God brings all these stories together.

But it's a very valid thing you're saying.

We're absolutely going to deal with that.

Yes.

Have you read Friedman's The Hidden Book of the Bible?

Yes.

Friedman's The Hidden Book of the Bible.

That one, you're kind of getting into the weeds, aren't you?

You've got to really be interested to get that one.

Basically, what Friedman is, is a linguistic detective.

He's able to trace the way words are used to the kind of person that would use those words.

And he's able to, in fact, Friedman is certain he knows who the Deuteronomist is.

Because of the way he can trace words back to different individuals.

And that, that is very valid.

Yes.

The Book of Acts, the Bronolonges, I didn't understand why you said that.

You had the birth of the Ethiopian king for the war of the Nintala, and probably also the American Philo.

Yeah.

Or a very good question.

Is the Book of Acts chronological?

I would say, by and large, yes.

Your examples are brilliant.

The reason the Ethiopian eunuch was baptized even before Cornelius is because the eunuch was most likely a Jew.

He had gone up to worship in Jerusalem and he was coming back with the Book of Isaiah.

So he's probably not a Gentile.

He was probably a convert to the Jewish faith, like Caleb in the Old Testament was a convert, not born into.

The Samaritans were also considered by Jesus to be Jewish family.

And they could be converted.

And so technically Cornelius still is our first Gentile convert.

But yeah, Luke is a consummate historian.

He's actually quite brilliant.

And some people are leaving because you have to get your kids.

I know it's past time.

If you have any other questions, I'll just hang out down here for a while.

Fair enough, the rest of you flee.