

03_The Septuagint

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

It seems that I started each class with a quote by saying this was the situation, and I have to again today, this is the situation.

If you remember last week, Baruch brought us Deuteronomy through the Kings books, first and second Kings, and then Ezra brought us what we'll call the final edition of the 39 books.

But Baruch and Ezra were long gone.

A lot of copying had gone on.

A lot of years of exposure had taken place.

These documents don't last long.

And daily or weekly use or exposure to the elements of papyrus would last on average 10 years.

And so it would have to be copying was something that had to be done continually.

But something else very relevant had taken place.

While there were still many, many Jews in Judah and Palestine as a whole, there was a large colony of Jews now, do you remember, in Egypt.

And they established long hundreds and hundreds and hundreds of years, colonies in Egypt.

In fact, you know the name of one of them, and that is John Mark.

John Mark's family were a prominent North African family with quite a lot of money and several properties there, as well as properties back in Jerusalem and the surrounding areas.

We know that because of the early church fathers writing to each other.

John Mark was a presence there at that time.

Also his writing and scripture references to him and the Coptic church.

It considers him their founder, not above Jesus, but that he brought Christianity back with him into North Africa.

If you've not read the history of the Coptic church, if you like history, it's an actual fascinating thing to read.

And we're watching history right now with its possible extinction at the hands of the Islamist in Egypt.

So anyway, it's been around a long time.

But they'd been there for so long, they had lost the ability to read and write this, Hebrew.

They didn't know what it meant anymore.

Greek was now what they knew.

Now, if that sounds very strange to you, it really shouldn't.

English, before the French and Normans invaded, looked and sounded very different.

You can't read the English that your forefathers read and spoke.

Let's put up an illustration here.

That's the Lord's Prayer.

Phaedur Ur Thu, that's a thorn, that letter.

Thorn The Erd on Hefenim.

Sithinama Gehalgud, holy.

To become an Thin Risa, Guwefa Thin, that's called an ÆEth, Thin Wille, on Erdyn, earth, Swaswa on Hefenim, on heaven.

You get the idea?

That's English, circa 1000.

I actually had to do seminars in that for a whole summer and got to where I enjoyed it.

One of the reasons I really enjoyed it was because they used so many scriptures, because that's what we have surviving, that I was ahead of the others.

Oh, I know what this is.

As soon as I got a couple of words in, they told me that that wasn't true or it wasn't kind.

Let's see.

Okay, right in the middle.

And forgifas ur guiltas, guilt.

So you can see some of it.

You can make up some of it.

A few hundred years later, English changed quite a bit.

When Canterbury Tales was written, it was written when English had not yet been really decided how to spell it.

And so many of you read this, when you were back in high school, one of that opera with the Sjöresütte, the Drötter and Barstels, Per Sütte de Rutte, and Barthed, every Viennenswik Likker, and it goes on like that.

But that is the way you pronounce that as well.

That's Middle English.

Languages change.

And if you don't know English, or Middle English, you can get some of them, for example, Line 10, that's Slenen all the night.

And they would have pronounced it that, not night.

But night with open ye, you could probably figure out that sleep all the night with an open eye.

But a lot of that you wouldn't be able to get.

You have to learn it.

You go from there to Shakespeare a couple of hundred years later, and so on and so forth.

But you get the idea, languages change.

And when languages are not used, they fade away very quickly.

The language of the Highlands of Scotland is Gaelic, and it is not English with an accent.

It has no relationship to English at all.

For me to say, I'm to go to work.

I'm going to work.

I'm sorry.

If I'm going fishing, I'm going to go fishing.

If I'm tired, I'm going to skin you.

If it's raining, there are several different ways to do it.

But basically the way we say it is, there's water in the day.

And it is an entirely different language.

We lost that language somewhat.

There are only 80,000 native speakers of Gaelic in the world right now.

One of the reasons was, was England for almost a hundred years made it a punishment to speak it or teach it to your children.

So what happened was, the language got lost.

Well, today, there's even a college in Scotland, Southern Mordostig, that teaches all of the classes in Gaelic.

It's on the Isle of Skye, my home.

And Gaelic is, there's Gaelic radio.

You can listen to it.

You can go online.

It's free to a BBC ALPA, ALBA.

It's pronounced like it has three syllables.

ALPA, but it only has two.

ALBA is the old Gaelic name for Scotland, ALPA.

So you go to BBC ALPA and you can listen to Gaelic radio.

We have Gaelic radio.

We have Gaelic TV.

And yet, Gaelic is still not taking hold because the children learn Gaelic in school, but when they go to the playground, they play in English.

English, Gaelic lost its roots and English took over.

Well, Hebrew lost.

Greek took over.

And so the Septuagint was made.

We can go to the next slide now.

The making of the Septuagint is bound up in a lot of legend.

And we're not sure of all of our details about it.

It is said that told me, told me the second, the king of Egypt, wanted the Jews to have a copy of their holy scriptures so that they could read it, and also for the Great Library at Alexandria.

The Great Library at Alexandria is one of the most tragic losses in all of history.

It's according to who you read.

There are a lot of different tales.

It seems that there wasn't one fire, but several fires at Alexandria Library, at least two of them intentional.

One of them by Islamist Muslims that wanted to destroy all the literature and said it was not holy.

I think there's enough evidence to say one of the fires was set by some Christians as well.

And then another one that I don't know anybody that can be blamed for, but this was the largest repository of ancient documents ever, and it was lost, gone.

And you can't get those things back.

It's only copies of them.

But he wanted their scriptures in there, so he ordered six.

This is the legend.

This is the legend.

You can't even call this history.

Six scholars from each of the 12 tribes that would make 72.

That's also one of your clues that this is a legend.

At this stage, it would have been hard to find six scholars from each of the 12 tribes because 10 of the tribes had basically already disappeared and weren't available anymore.

But this is where it gets its name, the 70.

The scholars, even though it was 72, the Septuagint.

So they got the scriptures bequeathed to them by God through Baruch and Ezra.

They translated them into Greek.

We'll talk a little bit more about how that may have happened.

A couple things first.

They just called them the scriptures.

It wasn't called the Septuagint for another 700 years.

And that's when Augustine, most of you would call him Augustine because he has an E on the end of his name, but he would have pronounced it Augustine of Hippo, an early Christian doctor of the faith, wrote and referred to this as the Septuagint, the production of the 70 scholars.

Until that time, it was just Greek scholars.

The biggest legend entirely without merit is it told me the second, put each of these scholars in a separate tent and gave them a certain amount of time to write down exactly all of the words of Moses from memory.

And then he collected all of the different parchment and they all agreed 100%.

This is a legend.

This did not happen.

And yet you know why people tell stories like this, right?

Because we tell stories like that.

That this is all received perfect in every form until you go back and take a look and go, ah, maybe not.

The truth is the translation process continued for centuries.

These guys did not live to see the end of the translations.

Neither did the next generation.

It took a long time.

The books of Moses were translated several times during this as were other Hebrew scriptures.

I put an e-blast, if you read e-blast.

We've always had different versions of scripture.

People, I've had people say, why do we need another version?

Well, because some people don't speak your language.

They speak it in a different way.

One of these days we might have an emoticon Bible.

God save us.

LOL.

I have never used an emoticon or written down LOL.

Well, the reason is I rarely LOL.

Another reason is I'm a man.

Anyway, some of the books that we have use Hebrew idioms.

Now this is the Septuagint as has been received that we had.

Some of the books were obviously written by very deeply knowledgeable Hebrew scholars because they use Hebrew idioms, Hebrew place names, and Hebrew names for people.

Others were very, very Greek in style, indicating they had a different translator.

Have any of you ever flown Air Canada?

Let's say, or one of the French airlines.

But have you ever flown, especially Air Canada, across the Atlantic?

Have you ever done that?

Yeah, you have several of you.

The back, the magazine, the repository of every germ of every human that's touched it in the back pocket.

If you pick that up, throwing caution to the wind, you'll notice that the article is in French and in English.

If you read French, and I read it a lot better than I speak it, you realize they're not word for word.

Why?

Because you can't do word for word when you translate.

If you have a version of the Bible which is word for word, you can't read it.

Why?

Idioms.

Idioms and the way people phrase things, such as the Gaelic, Kantushkaon.

There is water in the day.

Therefore, I picked up my water shield.

You would call it an umbrella.

Well, we would need to write an umbrella, wouldn't we?

There was water in the day, so he grabbed his water shield, and you're going, what sort of Game of Thrones nonsense is this?

I've actually not seen a Game of Thrones because I have that, a life.

Anyway, I've had people say, oh, if you watch one, you'll get hooked on it.

Thanks for the warning.

Anyway, French have expressions.

Everybody has expressions, and so you can tell by the expressions the language of the translator, and if they knew the language well or not.

So it was a bunch of different translators over different times, but it did something very important.

Next slide.

They added vowels.

The Hebrew language has no vowels, and notice something else.

It has no spaces.

You read it from right to left, and there are no spaces.

There are no little letters.

They're all the same size at this time in history.

All right?

I want you to go home and do this.

I really do, because this would help you understand how difficult it is to translate these documents.

I want you to go home and write at least the first half of the Lord's Prayer as if you're writing it here, which means you only use consonants.

You write them backwards, right to left.

No separation between the words at all.

Now I'm going to give you a break.

I'm going to let you finish one word before you go back and start the next line.

They didn't do that.

If they got to the end and it was father, the F could be here, and then the THR back here.

There is no ARE, because the columns were solid regardless of where it hit in the word.

And then see how.

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Say a prayer of thanks for all the translators.

That was hard, and that's not the only way to write.

Some wrote, not in Hebrew, but there are other languages which we have to translate to use and work with the Scripture.

That wrote, it's a big, long word, but it means as the ox plows, which means they write this way, then the next line, they write this way.

And when you pick up a manuscript, you don't know where they started.

So you have to figure it out.

But you see the little dots and the little lines?

What did Jesus call those?

Jots and Titles.

Because we call those diacritical markings.

Because when we say Jots and Titles, we make fourth graders laugh.

So we say diacritical marks.

That's vowel sounds, so that you can know how to pronounce it.

Now why'd they have to do that?

Because people had lost how to pronounce the words.

Some words never got back.

We do not have any idea how to pronounce the name of God.

It is for consonants.

We call that, we have a word for that, the tetragrammaton.

And so we take the word, the vowels from Adonai, and we put those markings around it, and we say Jehovah.

But it's not even close.

People say Yahweh, that's probably not even close.

Nobody knows.

We lost the pronunciation.

So when you see that in Scripture, you'll not see a diacritical marking around it.

But this is how we know how to pronounce Hebrew.

Is the Septuagint writers went back in and put vowels.

Vow sounds so that the people could learn how to pronounce.

If that sounds odd to you again, let me go back to, well, English.

How do you know that you say night instead of negative content?

Because you know to ignore the GHD, right?

Have you ever seen Dr.

Seuss's, he had a poem on it, but you can get T-shirts that say G-H-O-T-I, fish.

Because in English, G-H can be an F sound and so on.

And T-I can be a sh sound, you know, television and all the other.

And so English has those rules too.

And if you didn't know, you would, so what if you were being taught?

Wouldn't it be helpful to have these little critical markings?

Anybody here ever studied linguistics and have to learn those markings?

Because we have those markings on English too.

If you go to, here you go, that would be a first.

If you go to Wikipedia to learn how to pronounce a name, they will put it in linguistic markings.

And so if you don't know linguistic markings, it doesn't help you a bit.

Alright, that's huge.

That unlocked the Hebrew text.

Now we knew when a word stopped, because we could hear it.

Okay, that word, you know, anikan, I am here.

Okay, I get it.

Septuagint had undergone many revisions and rewritings before the 3rd century BC and the time of the early, I'm sorry, between 3rd century BC and the time of the early church.

But Paul loved it.

And he quoted several versions of the Septuagint.

Now, I had a lady once come up to me years ago, not here.

This is a happy church.

This was not a happy church.

They called me in because they weren't a happy church.

They wanted me to preach for a while because they needed a gunslinger for a week or two.

So I came in and she came up and she said, I notice you change translations when you put up slides.

And I think you're changing them to get the one that backs you up.

And I said, just like Paul.

And that offended her because she didn't know her Bible.

It's amazing to me, people that defend it don't know it.

I defend it and know it, but it's a different thing and I'm not alone.

There are many to do.

Paul quoted from the Septuagint when it worked for him.

When it didn't, he would quote from the Targums.

We'll talk about the Targums in just a second.

He would quote a different translation.

Why?

Because you're allowed to.

Because it works better for us.

When I preach a sermon on the angel of the Lord, I love to use the Targums.

It's much plainer who he is and what he does in the Targums than in the Septuagint.

That said, Paul quoted, oh, there's Paul.

There we are.

The early church embraced it.

They loved the Septuagint and they included all the extra books.

We looked at some of those this summer.

We'll look at more next summer.

However, they adopted some, they actually over time removed some books from the Septuagint and they put in others from the Targums because they thought this worked better.

In other words, the early church formed its own translation using all the translations available because this one makes more sense to us.

They're the ones that dumped the old Daniel that had the extra like Bell and the Dragon and Susanna.

Remember those stories?

I like those stories.

I kind of wish we'd kept them.

But they moved those out.

Pre-Christian Jews such as Philo and Josephus accepted this.

Josephus wasn't pre-Christian, sorry.

Such as Philo and then post such as Josephus.

They looked upon the Septuagint as equal.

It was important as equal to the Hebrew scriptures.

Some of them are even in the Dead Sea Scrolls.

So let's take a look at that slide.

Now look at how badly this is one of the better scrolls we have from the Dead Sea Scrolls.

They did not last well at all.

But some of the Septuagint is even in there.

This is not.

This is Hebrew cursive that you're seeing right there.

But some of the Greek Septuagint even was in the Dead Sea Scrolls.

Do you know the story that Dead Sea Scrolls?

Real, real, real, real quick.

Little shepherd boy, this is the story.

This is just the received story.

We think it probably happened kind of like this.

Little boy, there are caves there that your sheep can wander into.

And he'd lost some sheep or goats.

And he didn't want to go into the caves because you can have critters in there.

Especially snakes, spiders.

So he grabbed some rocks and he threw some rocks into the cave.

And he heard something break.

Being a little boy, he threw some more rocks in there hearing things break.

Told his uncle about it.

His uncle went in.

Uncle Arab trader, Palestinian, found broken pottery and a bunch of manuscripts.

So he gathered them together, tried to sell them.

Nobody wanted them.

This long story, eventually, they're bought by somebody who's bought by somebody.

They ended up in the Rockefeller pens in America.

And the Jews, when they realized what they are, they say, those are ours.

And so the Rockefellers, being good Rockefellers, sold it to them for an enormous amount of money.

And now you can go to Israel and it's shaped like the top of a scroll.

You can go to the Museum of the Scrolls and you can see some of these on display.

That's the Dead Sea Scrolls.

They were put in there between 300 and 100 years before Jesus.

So these are really old books.

And some of them were actually put in there after Jesus by the Essenes.

So it's a mix and you have to get them.

So that's the Dead Sea Scrolls.

Hope that wouldn't be too boring.

Here's the problem.

After Christianity began to blossom, and especially after Constantine, and yes, he would have pronounced his name Constantin, but Constantine, don't want to mess that up for everybody, accepted Christianity as the official religion.

That's when the big break between Christians and Jews was formal and final.

They had lived together uneasily, many places, for 300 years.

That Christianity was kind of a denomination of the Jews.

But when Constantine accepted them, he did not accept the Jews.

And Christians were now in power with their scriptures.

And so the Jews said, we don't like the Septuagint.

We don't like that version.

So they went back to their old Hebrew versions, and rewrote them over the years, 700 years, until it came out with something called the Masoretic text.

All you need to know is that they used Targums, the next slide.

Aramaic texts later translated into Hebrew.

Do you know Aramaic?

The word Aramaic was a common language of Jesus and his people.

It is related to Hebrew, but it's not Hebrew.

All right, I'm going to go back to Gaelic.

40 miles separate Scotland and Ireland.

All right?

Scotland's Gaelic is different than Irish Gaelic.

In Scotland, to say, I am Patrick, I would say, ha me fedrig.

If I'm over in Ireland, I would say, is me se patrig.

It's that much different 40 miles away.

If I'm to say hello to you in Scotland, I would say, kim ra ha u.

How are you doing?

If I'm in Ireland, I would say, marige so joyt, which means Mary and Joseph be with you.

Very different, 40 miles away, but they're considered both Gaelic.

Then you go down to Wales, don't get me started.

I know, here's my entire knowledge of Welsh Gaelic.

Would you like to hear it again?

I know nothing.

All I know is it's a whole lot of Y's, G's and L's and W's for no particular need.

That is, and they go on for a long time.

Sounds like someone's gargling a cat.

My opinion, even though it's correct.

So Aramaic is very different than Hebrew, but the Aramaic Targums, we don't pay enough attention to them.

Fascinating opens up some scriptures.

Well, the Christians had taken in some of those, but not all, and now the Jews were writing their own.

Christians notice this.

Their book's important to them, so they're watching the Jews writing, and they're thinking, well, are ours accurate?

So they began to notice the differences between the Targums and the Greek.

The Aramaic and the Greek, the Hebrew and the Greek.

And they began to embrace new translations and new works.

This is in the year 300, saying, let's rewrite these.

Let's make them more accurate.

That's something about Christians.

I've got to tell you something, Christians.

Feel proud about this.

Christians have always examined their scripture.

Christians have always questioned it.

And you're allowed to.

Some of you were raised in churches where you weren't allowed to question anything.

Oh, I remember.

I was, I once just tried to ask my dad why we didn't celebrate Christmas.

If you're a visitor here, we celebrate Christmas.

My dad did.

Just asking him that, he wouldn't talk to me for six months.

Those of you that think I'm exaggerating, go talk to Cammie.

It was, if I called and he picked up the phone, he wouldn't answer.

He would just lay it down and walk away, let my mom find it maybe.

Because you couldn't question.

I'll never forget.

Grip in the 60s and 70s.

If you remember, men had longer hair back in that time, right?

And now any hair length is common, but back then it used to be everybody long, everybody short, whatever.

My dad would often preach out of 1 Corinthians 11.

It's a sin for man to have long hair.

Completely out of context doesn't mean what he thinks it meant.

But anyway, it was done.

People preached it hard.

Do you remember those days?

All right.

There are a couple of times I've still had that yell at me and I've said, well, as soon as your wife puts a hat on, we'll talk.

Because that's in the same place.

Anyway, I remember asking my mom.

I thought my mom would be safe.

I said, mom, if you have a three inch hair on top of your head, that's okay.

But if the three inch hair starts here, that's not okay.

And immediately she turned, she said, Belle.

And I'm going, no, no, don't call him.

Your son wants to be a happy.

No, but I'm considering running for the woods.

And if a commune will take me, maybe I'll do that.

People often ask me, why don't you leave home when you're 16?

Because they kept the door locked till then.

There was, let's go to the next slide, origin.

In North Africa, a scholar and a bishop, origin, who made a comparative version of six different texts of Scripture.

Did you know by the year, a few hundred years after Jesus, they were already doing that?

Saying, in this version, this version, this version.

He did it with textual notes on what was added in each one, what was deleted in each one.

It was a brilliant piece of work.

And tragically, we only have fragments of it today.

It wasn't copied.

You may hear it called the Hexapla, if you start reading.

And there were other ones.

He did one of seven versions, one of eight versions as well.

Amazing.

But Christians have always examined their Scriptures, because that's what we're supposed to do.

What were the Bereans complimented for?

Because they searched the Scriptures to see if these things were so.

Checking out their book.

I find it wonderful, and I've just got to say it again.

Christians are often called close-minded.

But do Islamists check out their Quran like we do our Bible?

No.

You're not allowed to question.

Do atheists question their atheism?

You're not allowed to.

We question.

We ask.

I don't know of any religious group, or non-religious group, that is quite as open-minded as Christians, frankly.

And I know that sounds like toot in our own horn, but there it is.

I'm amazed by it.

This class is proof of it.

This class wasn't how we got our Bible, day one.

God gave it to us.

Shut up.

Read it.

Believe it.

Class dismissed.

Although you may have wanted it that way.

While all this was going on, origin and alike, Christians were writing, too.

And some of the writings would become Scripture.

Take a look at what Luke said, for example.

Many have undertaken to draw up an account of the things that have been fulfilled among us.

Many are writing about this.

Just as they were handed down to us by those who, from the first, were eyewitnesses and servants of the Word, was Luke an eyewitness and servant of Jesus.

No.

He was writing from eyewitnesses who were.

Just as they handed it down to somebody else.

If you read that carefully, he's at the third level.

Eyewitnesses handed it off to those who are writing, and now he is gathering those accounts.

See that?

Many have undertaken the account, as it was handed down to us by those who are eyewitnesses.

With this in mind, I, myself, have carefully investigated everything from the beginning.

I, too, decided to write an orderly account for you.

Another one.

If you would like to know, and have thought about, I may do a class on this, how reliable Luke was.

The answer is incredibly reliable.

But rather than just say that, there's a book written by one of the world's top mathematicians.

His name is John C.

Lennox, L-E-N-N-O-X.

Brilliant mind.

And yet, when he writes books, people who aren't brilliant minds like me can get it.

You would enjoy John C.

Lennox.

He wrote a book recently, I think it's his latest book, called Gunning for God.

How the Atheist Got It Wrong.

And he has a chapter in there about Luke, and what even atheist historians have to say about Luke.

Gunning for God.

By the way, once you start reading Lennox, you'll get the others, too, because he is just an amazing writer.

Some people believe that one of the sources he used is what scholars today call Q.

Have you heard of Q?

Q comes from the German word for source.

I'll explain.

Rather than go for semester length on this, if I set to say, three of the Gospels are very much alike.

Matthew, Mark, and Luke.

They tell essentially the same stories.

You can lay out Matthew, Mark, and Luke in columns, and see that they agree about details, most details, in most stories.

Telling the same stories in different ways, sometimes in slightly different order.

But they are so much alike that they are called the synoptic Gospels, the Gospels that are telling the same story.

The thought is that they were written from basically the same sources.

We don't have those sources.

I think you're aware of this.

We have no original document from any Bible writer.

We have no example of Paul's writing, handwriting.

But his books were copied and copied and copied, and we have those.

And they were copied carefully.

Don't get me wrong.

The thought is that Matthew, Mark, and Luke came from the same sources.

John seems to have come from a completely different set of sources.

I think John came from John seeing what had been written and saying, wait a minute, there are more stories, because he tells a whole different set of stories.

He tells some of the same, but he tells a whole lot of different stories.

I like John a lot.

When you read Luke carefully, you can find one of his sources, Mary.

Out of all the Gospels I found, only Luke tells you what Mary was thinking, what Mary said in a prayer.

The only way he could have gotten that information was to interview Mary.

Like a good historian, he went to the closest sources he could go.

Like the Magnificat, the prayer of Mary, we sing a lot, especially at Christmas.

Luke has that.

So again, I really admire Luke.

Matthew is writing to Jews, and so he writes about kingdom stuff.

It's all king, Old Testament prophecy, kingdom stuff.

Mark, very episodic.

Mark does not make any attempt to be a biography.

It's merely, here's a story, here's a story, here's a story, here's a story.

And it looks like from tradition, maybe history, that he was Peter's interpreter and writer, and so he was writing down the stories of Peter.

The early church certainly thought so.

By the way, since he didn't try to be biographical, that's why the ending of Mark is so stark.

Many of you don't know that.

So maybe we should bring that up.

We have no.

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If you have a Bible, turn to the ending of Mark.

I'll do that too.

In line.

Mark chapter 16.

Now take a look.

Does your Bible have a break between verse 8 and the rest of it, perhaps even putting that to a different section in italics or something?

Does it do that?

It should.

Because as far as I know, and we could find one tomorrow, but there are no.

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The oldest manuscripts we have end at verse 8.

Now does that mean that everything that comes after there is a lie?

No, no, no.

Early Christians could remember the rest of the story and put it on the end of Mark, but Mark didn't write it.

In the book of John, we have an example of this.

The woman caught in adultery.

In no early version of Mark is that story, but the early Christians loved that story, and so they moved it into John.

We would look upon that as, wait a minute, that's being dishonest.

That is not the way they looked upon holding their story together.

They blended their stories.

That's the way they did things.

In fact, John gives us a clue that that was going to happen.

It was going to contend you.

Take a look at John chapter 21.

Well, I've got a slide.

You've got a slide for me.

Thank you.

By the way, I did the slides this week and I made the print too small.

So that's my fault.

It's your fault for sitting so far back.

Do not rush the stage.

I'll baptize you.

This is the disciple who testifies to these things and who wrote them down.

We know that his testimony is true.

Jesus did.

Now, by the way, the way that is written would indicate John didn't write that ending.

Have you ever noticed that?

That's very much third person.

Jesus did many other things as well.

If every one of them were written down, I, by this time, we don't know who the I is.

Suppose that even the whole world would not have room for the books that would be written.

So does it surprise you that other stories are brought in later?

It shouldn't.

That's the way Jews have always done their scriptures.

I'm really glad because I love the story of the adulterous woman, don't you?

It's one of my favorites.

And I love our scripture.

John intentionally includes a broader view of Jesus.

He brings in unique stories.

Mark, by the way, why did Mark end it at a sad time?

You know, the grave is empty.

There's no he is risen.

There's no after appearance of Jesus.

The current thinking is he ended it because they thought Jesus would be back soon personally to finish the story.

Remember Paul did?

Remember most of the apostles thought Jesus was coming right back.

And so when he didn't, the early Christians had this book that didn't end with the rest of the story.

So they pulled up Paul Harvey and put the rest of the story in.

Now that said, then do I use Mark chapter 16 verses 15 and 16?

You know, that whole he who believeth in his baptized shall be saved thing.

Yeah, I think that's a legitimate early Christian teaching.

I believe that it probably was said by Jesus Christ.

I do not believe Mark wrote it.

And so it's kind of, you see where I am on that?

I believe that it's true.

I just don't believe Mark wrote it.

I believe somebody else wrote it.

I think we can still use it.

There are some things in that last bit of Mark, which I don't teach much about the you can pick up any your serpent and it won't hurt you.

I'm going, you know, if he'd left that out half the churches in West Virginia would close.

We had a snake handling church.

It was illegal, but they did it anyway.

About 15 miles from where we lived in West Virginia off toward the west on a little route seven.

Oh my goodness, what a brutal route that was.

Heading out that way.

Cold trucks running into you every turn.

A little thing off the side by a creek and you could tell, ah, that's one.

That's one.

Oh, anyway, you ready for this?

All during this time, all during this rewriting of Scripture.

Christians were writing each other and they encouraged each other by quoting Scripture.

I'm saying this as we close the date.

They wrote each other.

They wrote government officials defending the faith.

They wrote books, theological statements and quoted Scripture so much so that if we were to have all Bible, all New Testaments disappear today, we could recreate all but 11 verses from their writings.

Isn't that amazing?

That is such a great attestation of our Scripture.

And so never get the idea that I'm telling you question your Bible.

No, no.

I'm saying this is an amazing thing we've got, but know what you've got.

And know that we were involved with this through the centuries.

Still are.

But which of these Scriptures were right?

Which of these writings were Scripture?

And which were just writings?

For example, the Gospel of Peter.

The Shepherd of Hermes.

Gospel of Barnabas.

Or the Epistle of Barnabas.

Which one of these are writings and which one are Scripture?

Now that comes from the Jews.

The Jews had Scripture, which to them meant the Torah.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Then you had the wisdom literature, things like Job, Ecclesiastes.

And then you had the writings.

That would be things like Song of Solomon, Ruth, most of the prophets.

Christians had to ask which of Scripture which is writing.

The reason is Constantine didn't live forever and the guys coming next didn't like Christians.

And they made it a rule.

If you have a book of Christian Scripture will kill you.

So which book is worth dying for?

That's when we start talking about the formation of the Canon.

C-A-N-O-N.

Not boom.

But Canon means rule, standard.

Almost like a yardstick.

Or King Scepter.

What ones are really of God and which ones are just helpful?

I love Max Locato's books, but I'm not going to die for one.

Right?

You understand the point?

So which ones are just really good and which ones are really from God?

We'll talk about how that gets started next week.

I hope this is still, somebody told me last week, they said, we really enjoy this, but it's like trying to drink out of a fire hose.

I hope it's not that brutal.

But if it is, at least you can, I'm trying to get it all done in one semester.

And by the end of it, we'll give you a fake degree.

How's that?

You can color it at home.

Oh, sorry, Trace is over here.

He'll police the degrees.

Alright, God bless, go away.