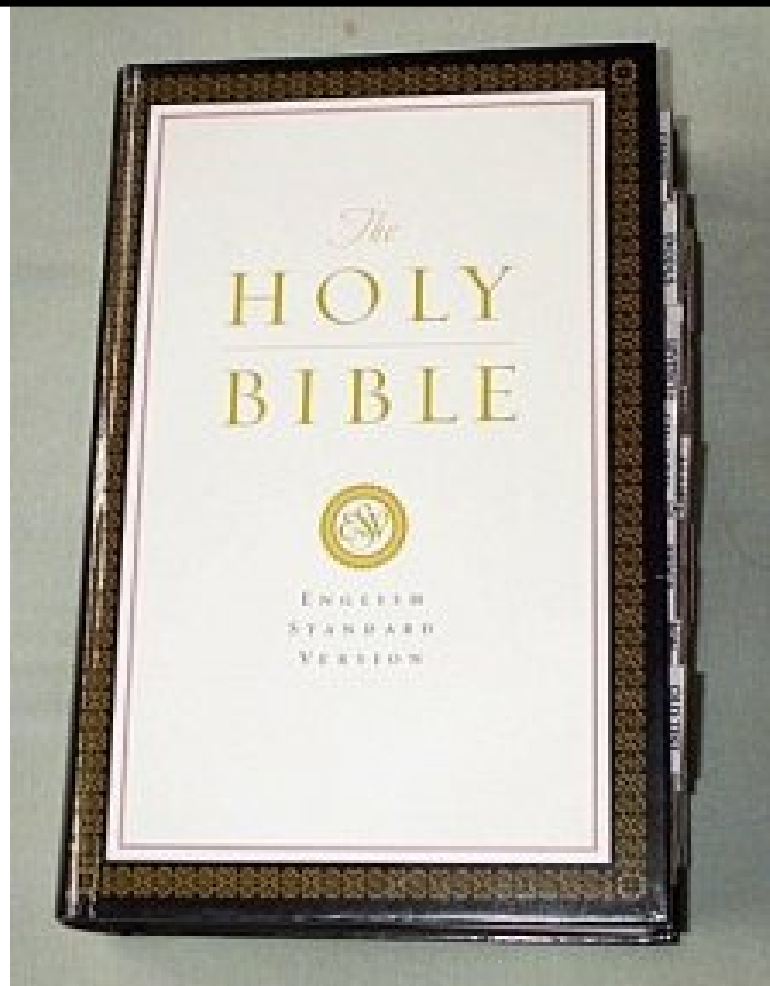


Bible Correspondence Course



Lessons from God's Word

Lesson 1 of 8

The Bible

By
John C. Robertson

Foreword

Welcome to the Floral Heights church of Christ Bible Correspondence Course. Your reading this lesson indicates a desire on your part to know the Lord and to have a hope of one day being in heaven. We hope that this series of Bible studies will help you in understanding the truths of God's word. Please know that it is our desire to only speak the truth and nothing more (1 Peter 4:11). As you study, keep 2 Timothy 2:15 ever before you. The apostle Paul writes, "**Study to present thyself approved unto God, a workman that need not to be ashamed, handling aright the word of truth.**" Never permit another man to present the Bible to you in ways that are not revealed within the pages of God's word (2 Peter 2:1-2). You have the personal responsibility to learn truth. I hope this study will produce the interest within you that motivates you to not only do these eight lessons but to go on to higher learning in truth.

If you have internet access, you may take our course on-line at www.floralheightschurchofchrist.org. If you would rather take the course on paper, then use this booklet and take the test at the end. As you complete each lesson, simply cut the test out of the book and submit the test by mail for grading. You may mail your completed test to:

Floral Heights church of Christ
1814 Buchanan
Wichita Falls, Texas
76309

The test will be promptly graded and the next lesson will be sent immediately to you. If during the course of the lessons you need help or have a question, you may send an inquiry by email to jcrobertson1@juno.com. You may contact John C. Robertson at the above address or call 940-322-1650.

The objective of these studies is to bring you to an understanding of what being a Christian is as revealed in God's word alone. If, through these studies, you come to understand your need to become a Christian I pray that you will have the courage to do so before its everlasting too late.

Sincerely,

John C. Robertson

The Bible

Lesson 1

The Bible

The Bible (Greek; *biblia*) is a collection of sixty-six books of divine inspiration. The Bible is a timeless masterpiece that has been printed in 2,454 different languages. Skeptics, humanists and modernists dismiss the Bible's contents as contributing to a "God intoxicated society" that "shackles the mind and enslaves the spirit." You will have to be the judge of that but never make your decisions based on what others have said. Test the book yourself and see that God's creation and revelation prove that he is the creator of heaven and earth (see Psalms 19:1-10).

Once one embarks upon a study of the Bible there is no stopping. The more you study the more fascinated you become. The more you learn the more you hunger to know more. It is a book that tells about the origin of the planet and man. The Bible tells of man's struggles, hardships, prosperity, family life, work, government, and spiritual life in Christ. The primary objective of the Bible is to instruct man regarding his need for salvation through the blood of Jesus Christ. God created man to be eternal. We will all live eternally in either heaven or hell. All the Bible books, from Genesis to Revelation, explain the development of Christ and the value of his blood sacrifice on the cross. Why not give the Bible a chance? I ask that you study this series of lessons and make the judgment yourself. Does God exist? Does God permit me to do whatever I want to religiously? Is there something that God demands that I do to take advantage of his Son's blood sacrifice? Let's begin by studying the Bible itself. We shall examine the origins of the Bible and identify it as a book that is inspired of God. The conclusion we draw from this study is that the Bible is an authentic book.

Internal Evidence of the Bible's Authenticity

The apostle Paul said "*All scriptures is given by **inspiration** of God and is profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work*" (2 Timothy 3:16-17). The word "**inspired**" (Greek *theopneustes*) means "divinely inspired ("to affect, guide, or arouse by divine influence... to be the cause or source of... to breath upon") (Moulton 193 and AHD page 666). The Psalmist said "*By the word of Jehovah were the heavens made, and all the host of them **by the breath of his mouth***" (Psalms 33:6). Notice that the "**word of Jehovah**" is equivalent to "**the breath of his mouth**." What that says is that God made known his will by spoken revelation (his breathing into) the apostles and prophets. The apostle Peter gives a commentary on the inspiration of the scriptures by saying "*no prophecy ever came by the will of man: but men spake from God, being **moved by the Holy Spirit***" (2 Peter 1:21). The word "**moved**" (Greek *phero*) means "to produce, bring forward, cite... to bring one word, to tell, announce" (LS 858). The apostles and prophets were speaking the mind of God being told what to announce by the Holy Spirit. These divine words are what our Bibles are comprised of. Never did a prophet, apostle, or inspired person write their own ideas, opinions, or personal convictions (see Psalms 19:1-10; Galatians 1:11-12; Ephesians 3:2-5).

The Old Testament was written by various authors who wrote, according to God's instruction, so that future generations would have divine instruction. There are a total of 39 inspired Old Testament books that are in our Bibles. Consider these Old Testament authors:

- Moses (Exodus 17:14; 24:4; 34:27; Deuteronomy 31:9, 24).

- Priest (Numbers 5:23).
- Joshua (Joshua 8:32).
- Samuel (1 Samuel 10:25).
- Jeremiah (Jeremiah 30:2; 36:2).
- Ezekiel (Ezekiel 43:11).
- Habakkuk (Habakkuk 2:2).

The New Testament writers were also inspired men who were moved by the Holy Spirit to write. These men include Matthew, Mark, Luke, and John who wrote the books that bear their name. Luke also wrote the book of Acts and John wrote 1, 2, and 3rd John in addition to the book of Revelation. Paul is the main contributor to the divine New Testament standard. The Apostle Paul wrote 15 books (if we consider the book of Hebrews his work). Peter, James, and Jude also wrote books that bear their names. There are a total of 27 inspired New Testament books that are in our Bibles. The Bible is comprised of a total of sixty six books or letters.

External Evidence of the Bible's Authenticity

Old Testament

"Almost all of the thirty-nine books of the Old Testament are written in **Hebrew**. Hebrew is of a large family of languages known as Semitic, and is akin to such languages as Aramaic, Syriac, Akkadian (Assyrian-Babylonian) and Arabic."¹ Many **Hebrew Manuscripts** (hand written copies or portions of text) have been discovered that prove the authenticity of today's Bible books. Attempts; However, to find original hand written Old Testament Hebrew documents will yield no results. The Hebrew manuscript discoveries that do exist do not date back as far as the New Testament Greek manuscripts. The scribes responsible for copying old and worn out manuscripts often destroyed the old and replaced them with newer ones. They did this because they appended a sense of holiness to the paper that it was written on. There are three principle manuscripts of the Hebrew Old Testament:

1. Aleppo Codex dated AD 920
2. Leningrad Codex dated AD 1008
3. The Dead Sea Scrolls (discovered in 1948) dated around 200 – 300 BC. Seven hundred scrolls and thousands of manuscript fragments have been discovered since the 1948 discovery. The discovery site was the ruins of Qumran located on the northwest bank of the Dead Sea. Scrolls of Old Testament scriptures dating back to 2nd and 3rd century BC have been located along with a manuscript of Isaiah dating back as far as 100 BC. The importance of this discovery can not be overlooked. When newer manuscripts of the OT, such as the 2 listed above, are compared with the older Dead Sea manuscripts, they are remarkably parallel. This is proof that the scribes painstakingly and accurately copied the original manuscripts. Therefore, we are confident that our OT scriptures are accurate and sure. The above picture is Qumran cave 4, one of the caves in which the scrolls were found (United States Public Domain hereafter abbreviated US-PD).

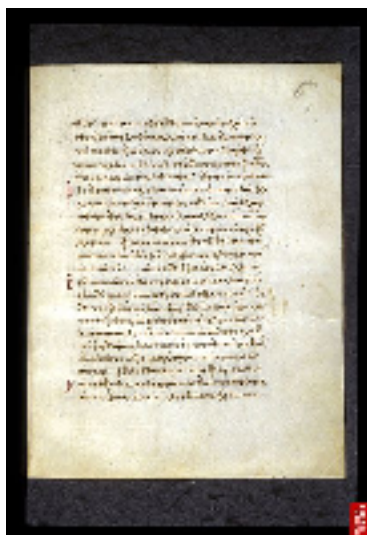


¹ Lightfoot, N. R. How We Got The Bible; page 31

New Testament

The language of the New Testament is **Koine Greek** (a commonly used language in the 4th to 6th century BC). The Greek language is a precise language. It is described by Britannica online as having a vocabulary of extraordinary richness, a syntax that is unmatched in other languages. A. T. Robertson said, "These old Greek words in the New Testament are rich with meaning. They speak to us out of the past and with lively images to those who have eyes to see."² Due to its precise nature, it is no wonder that God, in his infinite wisdom, chose this language to construct His divine will to man. Overall, the Bible was composed over a period of about 1,500 years. The ravages of time, coupled with natural and unnatural disasters of fire and war took the original copies away forever. Though the pages of originals have decomposed with time, the words of our Lord will forever be indestructible. Jesus said, "**Heaven and earth shall pass away, but my words shall not pass away**" (Matthew 24:35).

No other ancient text is more preserved than the New Testament Bible. There are 5,400 complete or fragmented Greek manuscripts, 10,000 Latin, and 9,300 manuscripts in various other ancient languages including Syriac, Slavic, Gothic, Ethiopic, Coptice, and Armenian manuscripts available today.

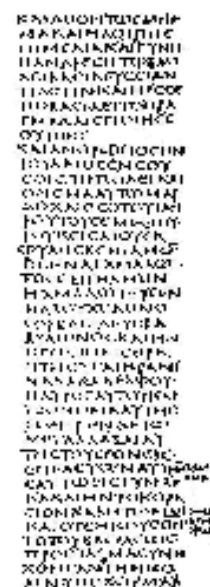


There were two styles of writing in the early *koine* Greek manuscripts. First, there are the **Uncials**. Uncials are a formal style of writing that resembles our capitalized letters. The picture to the right is an example of an uncial style of writing found in the Codex Sinaiticus (US-PD).

The second style of writing found in Greek manuscripts is known as **minuscules or cursives**. Minuscules or cursives are smaller more space efficient letters resembling our lowercase alphabet. To the left is a picture of a minuscule (US-PD).

There are three primary Greek Manuscripts that are of great importance in a study of the origin of the Bible.

- a. **Codex Sinaiticus** (Codex Alpha; 4th century AD), the only known complete copy of the Greek New Testament in uncial script. Sinaiticus was discovered in 1844 by Constantine Tischendorf in the monastery of St. Catherine, at Mt. Sinai. Tischendorf watched a monk use old paper for fuel in a furnace and decided to look at the papers. To his surprise the paper was a codex of the Bible.
- b. **Vatican Manuscript** (Codex B; 4th century AD). The Vatican Manuscript contains most of the Old and New Testament with much of Genesis and Psalms missing. It was written in "small and delicate uncials, perfectly simple and unadorned."³ The Vatican was discovered at about 1471 in the Vatican Library of at Rome.
- c. **Alexandrian Manuscript** (Codex A; 5th century). Much of the Alexandrian Manuscript is missing and does not have the quality of either the Vatican or Sinaiticus Codex. The Alexandrian Manuscript was a gift to James I of England in 1627. "It includes all four books of the Maccabees"⁴ as well as the complete LXX (Greek Septuagint).
- d. Other New Testament manuscripts of importance are the Codex Bezae (400 AD / comprised of the four gospels and Acts), The Textus Receptus (the "received text" / 1516), Vetus Latina (Old Latin Bible / 382-405 AD), and the Vulgate (Jerome's revision of the Vetus Latina 5th century AD).



² Robertson, A. T. Word Pictures in the NT; Vol. 1, pg. X

³ Lightfoot, N. R. How We Got The Bible; pg. 47

The Canon of Scripture

The word canon has a very interesting etymology. It was a word that originally "denoted a straight rod...of which the idea of straightness is manifest. Besides being straight, for other uses the canon had to be incapable of bending."⁴ The words "criterion" and "standard" were derivatives of canon. Little by little the word 'canon' came to be used as a standard, rule, or concrete thing. Eventually, the word came to be used to refer to the list of books regarded as authoritative or inspired. The Bible itself gives strong testimony to its function as a standard in passages such as Isaiah 28:17.

The very first use of the word 'canon' was by Athanasius in his "Decrees of the Synod of Nicaea" written about 350 AD. "In AD 367 Athanasius identified which books are in fact the canonical books in opposition to the apocrypha; this is the earliest listing of the twenty-seven books of the New Testament"⁵

Let us note; however, that God's inspired word had been completed far before Athanasius declared it so in 367 AD. Consider these **Bible facts**:

- The Word of God is complete (2 Peter 1:3; Jude 3).
- The Word of God is pure and perfect (Psalms 12:6-7; 19:1-10).
- The Word of God alone is man's spiritual standard (2 Timothy 3:16-17).
- The Word of God will stand for ever (Isaiah 40:7-8; Luke 21:33; 1 Peter 1:23-25).
- The Word of God will be the standard that judges man (Isaiah 9:6-7; 28:17; John 12:48; 16:7-11).

A History of Bible Translation

According to the United Bible Society, as of December 31, 2007, translations of the full Bible were available for 438 languages, translations of one of the two testaments in 1,168 other languages, and portions of the text existed in 848 additional languages. This means that partial or full translations of the Bible exist in a total of 2,454 languages. One of these 2,454 languages is English. Within the English language alone there are approximately 450 versions of the Bible. To examine each one of these versions would be beyond the scope of this study. We will; however, examine the approaches used in interpreting these English Bibles and look to a few examples.

- Koine Greek **Septuigent (LXX)** (70 – indicates the number of translators that worked on the translation) The Hebrew scriptures translated from Hebrew to Greek at 3 BC (a formal / paraphrase text). The oldest surviving completed text are found in the Sinaiticus and Vaticanus manuscripts.
- **Vetus Latina (Old Latin Bible)** – from the LXX to 382 AD (translated from the LXX rather than the original Hebrew manuscripts). Not one single Bible but a multitude of copies from various translators that varied in their translations.
- **Latin Vulgate** (382 AD by Jerome under Pope Damasus I). Hebrew / Greek to Latin (the de facto (practiced) language of Rome). Known as the official Bible of the Roman Catholic Church. Translated directly from Hebrew and Greek Manuscripts.
- **The Synod of Hippo** (393 AD): for the first time a council of bishops listed and approved a canon of Sacred Scripture that corresponds to the modern Roman Catholic canon, including the deuterocanonical books classed by Protestants as "Apocrypha".

⁴ Kenyon, F. G. Our Bible and the Ancient Manuscripts; pg. 60

⁵ Ibid. Pg. 292

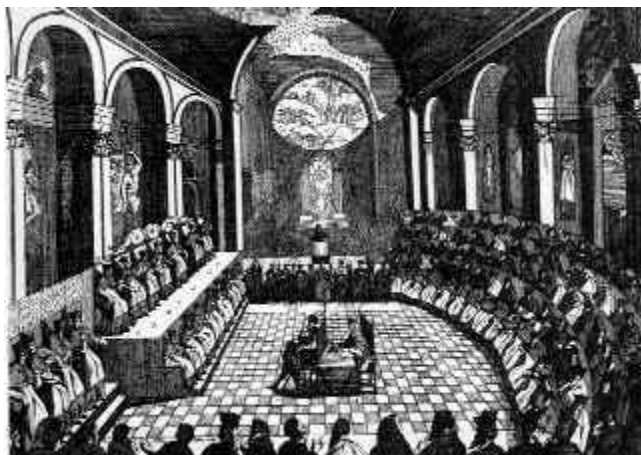
- **Wycliffe's** AD 1384 English Bible (Latin to English using the Latin Vulgate). Only the educated of this time were able to read Latin. The common man depended upon oral reading of the Latin Vulgate to have any knowledge of scripture. These oral readings were often skewed and biased toward personal convictions. Wycliffe was thereby motivated to write an English version of the Bible so that the common man could study it himself. The text would be read by the individual rather than hearing one read and adding his own interpretation.
- **Textus Receptus:** "The story of the 'Textus Receptus' begins in 1514. The Polyglot Bible was to be the first printed Greek text. However, it was not without competition. Desiderius Erasmus of Rotterdam actually published and put to market the first Greek NT. Sensing the public was ready for a Greek text, Erasmus did all he could to produce such a work in a short amount of time with limited resources. In one year's time he had produced a Bible and sent it to the market loaded with typographical errors. The manuscripts he used were inferior, at times he used Jerome's Latin Vulgate to fill in the blanks and was even known to add his own text when others were not available to him. Despite the lack of scholarship, Erasmus' text was well received. Soon other Greek versions were produced by others which only served to seal the reputation of Erasmus' text being the 'received text.' One such work was produced by a man named Beza who had at his disposal far more reliable manuscripts than did Erasmus yet he did not deviate much from the 'received text' in fear that his work would not be accepted by the public. It was not till 1633 that the phrase 'the text received by all' was used. It was actually an advertisement found in the preface of a bible that was translated from an earlier Beza Bible (1565). From this point on, the official designation for the received text was the 'Textus Receptus' (The received text). The Textus Receptus "lies at the basis of the King James Version...So superstitious has been the reverence accorded the Textus Receptus that in some cases attempts to criticize or emend it have been regarded as akin to sacrilege. Yet its textual basis is essentially a handful of late and haphazardly collected minuscule manuscripts, and in a dozen passages its reading is supported by no known Greek witness" (The Text of the New Testament by Bruce Metzger page 106).
- **Tyndale's Bible** 1526 AD: First English interpretation from original Greek and Hebrew manuscripts as well as an examination of the Latin Vulgate. First Bible mass produced due to advances in printing technology. Tyndale was inspired to write an English version Bible primarily because of the work of Martin Luther's German translation (**The Luther Bible**). Tyndale's version was rejected and banned by the Catholic church of England because it used the word "congregation" in place of the word "church." The Catholic church felt challenged by Tyndale and so banned the version. The Catholic church viewed the priest and clergy as those who comprised the church rather than all baptized believers. Tyndale's translation of presbyter into elder rather than the "priests" again challenged the Catholic doctrine of separation of lay members and clergy. The whole of Catholicism was challenged by Tyndale and Luther's translations. To the left is a picture of William Tyndale (US-PD).
- **Luther Bible** of 1534: Luther translated the NT Greek Erasmus text into the German language. During this period (1500's) the Reformation movement developed a ***Sola Scriptura*** (i.e., Latin for Scripture Alone) approach to interpretation. *Sola scriptura* is the teaching that the Bible is the only inspired and authoritative Word of God, is the only source for Christian doctrine, and is accessible to all — that is, it is perspicuous and self-interpreting. That the Bible requires no interpretation outside of itself is an idea directly opposed to the teaching of the Eastern Orthodox, Oriental Orthodox, Coptic, Anglican, and Roman Catholic faiths, which teach that the Bible can be authentically interpreted only by Apostolic Tradition and the ecumenical church councils. Martin Luther said, 'a simple layman armed with Scripture is greater than the mightiest pope without it.' The intention of the Reformation was to correct the perceived errors of the Catholic Church by appeal to the uniqueness of the Bible's authority and to reject what Catholics considered to be Apostolic



Tradition as a source of original authority alongside of the Bible, wherever Tradition did not have biblical support or where it supposedly contradicted Scripture (Wikipedia.com).

- **The Great Bible** (1539 by Myles Coverdale) – Known for its GIANT print (was to be placed in the church for all to read).

- **Council of Trent (1546):** This council meeting was to be the Catholic response to the strong protestant reformation movement. Its purpose was two fold: First, to condemn the protestant reformation movement and secondly, and more important for this study, was that the church's (Catholic) interpretation of the Bible was final. Any Christian who substituted his or her own interpretation was a heretic. Also, the Bible and Church Tradition (not mere customs but the ancient Tradition that made up part of the Catholic faith) were equally authoritative. The Latin Vulgate was reaffirmed as the sole authoritative Bible (Catholic Church's Bible). To the right is a drawing of the 1546 Council of Trent (US-PD).



- **Geneva Bible** (1560) – first Bible to divide the text into verses. Protestant believers were persecuted by the Queen of England and fled to Geneva Switzerland. There, they made their own translation of the Bible. The Geneva Bible was Calvinistic and protestant in character and thereby disliked by the Catholic church.

- **The Bishop's Bible (1568):** The thorough Calvinism of the Geneva Bible offended the high-church party of the Church of England, to which almost all of its bishops subscribed. They associated Calvinism with Presbyterianism, which sought to replace government of the church by bishops (Episcopalian) with government by lay elders. However, they were aware that the Great Bible of 1539 – which was the only version then legally authorized for use in Anglican worship – was severely deficient; in that much of the Old Testament was translated from the Latin Vulgate, rather than from the original Hebrew, Aramaic and Greek. In an attempt to replace the objectionable Geneva translation, they circulated one of their own, which became known as the Bishops' Bible.

- **Sistine Vulgate** (1590) a standard Vulgate Text.

- **Sixto-Clementine Vulgate** (1592) remained the official Roman Catholic Bible until 1979 (Pictured to right - US-PD).

- **King James Version Bible (1611)** – original version was intended to replace the Bishop's Bible as the official "English" Bible of the Church of England (Catholic) and so originally included the uninspired apocryphal books. The translators of the King James Version were instructed to take the 1602 edition of the Bishops' Bible as their basis, although several other existing translations were taken into account. After it was published in 1611, the King James Version soon took the Bishops' Bible's place as the de facto standard of the Church of England (see notes on **Textus Receptus** above).



Methods of Translating and Modern Bible Versions

There are two methods of translating the original Bible language to a more modern language. **First**, is to translate the Bible by means of the "**Dynamic Equivalence**" method. A Dynamic Equivalence text is formed by taking the original language such as Hebrew, Arabic, and Greek and translating the thought by paraphrasing the meaning rather than translating the exact words and meanings. Consider these **Dynamic Equivalence** texts:

- A. The 1971 "**Living Bible**" – is a paraphrase of the 1901 American Standard Version Bible.
- B. **Good News Bible** (1976) This Bible is unlike most other versions because it contains pictures to illustrate text. The thoughts conveyed by this version regarding the virgin birth and deity of Christ are perverted. This version changes the idea of the inspiration of scriptures and the atonement of sins through the blood of Christ too. Consider Acts 20:7, "On Saturday evening we gathered together for the fellowship meal. Paul spoke to the people and kept on speaking until midnight, since he was going to leave the next day" (Good News Bible). The original Greek stated that this event took place on the "first day of the week" not "Saturday evening."
- C. **New International Version Bible (First edition 1978)** – Combination of Formal and Dynamic Equivalence text. The core translation group of 15 scholars and 100 additional participants ranging over twenty different denominations such as Baptists, Evangelicals, Methodists, Lutherans, Anglicans, and others.
- D. **New Living Translation Bible** (2004) – a Dynamic Equivalence text (87 translators). This Bible is a revision of the paraphrased "Living Bible."
- E. **The Message Bible** (2002) – a paraphrase by Eugene H. Peterson a Presbyterian pastor. Consider Romans 10:8-10 in the Message Bible. The text reads, "The word that saves is right here, as near as the tongue in your mouth, as close as the heart in your chest.' It's the word of faith that welcomes God to go to work and set things right for us. This is the core of our preaching. Say the welcoming word to God—"Jesus is my Master"—embracing, body and soul, God's work of doing in us what he did in raising Jesus from the dead. That's it. You're not "doing" anything; you're simply calling out to God, trusting him to do it for you. That's salvation. With your whole being you embrace God setting things right, and then you say it, right out loud: "God has set everything right between him and me!"” **Please do read a formal equivalence text of Romans 10:8-10 to get the original meaning and you will see the dangers associated with a dynamic equivalent text.**

Secondly, some Bibles are the product of a "**Formal Equivalence**" translation. The Formal Equivalence method of translating Bible text into another language is to take the exact words of Greek, Hebrew, or Aramaic and move them over to the target language (such as English) without concerns over continuity and fluidity of reading. This is a literal translation or a word for word translation of God's word. The formal equivalence text says what God originally said to the apostles, prophets, and inspired men. A serious Bible student should want no other text to study than a formal equivalence text. While dynamic translations may be helpful in some instances their overall approach to the word of God does not display reverence and fear for divine revelation. Please consider the following formal equivalence texts:

- A. **Young's Literal Translation** (YLT) 1862 – a "extreme literal version" (i.e., word for word). Reading Young's Translation is difficult but the reader is not left guessing regarding the meaning of the text.
- B. **The Revised Version** (1885 – a translation of the KJV with more modern manuscript discoveries). Recognized as a "literal translation."
- C. **1901 American Standard Version (ASV)** – a derivative of the 1885 Revised Version and recognized as a "formal equivalence" version. Because the language of the ASV was limited to Elizabethan English (that is, the use of archaic type writing such as "thee and thou"), as well as because of what some perceived to be its **excessive literalism**, it never achieved wide popularity, and the King James Version would remain the primary

translation for most American Protestant Christians until the publication of the Revised Standard Version in 1952. The divine name of the Almighty in the Hebrew language is JHWH commonly known as the Tetragrammaton. This Hebrew word is consistently rendered **Jehovah** in the ASV Old Testament, rather than *LORD* as it appears in the King James Bible. The reason for this change, as the Committee explained in the preface of the 1901 ASV, was that "...the American Revisers...were brought to the unanimous conviction that a Jewish superstition, which regarded the Divine Name as too sacred to be uttered, ought no longer to dominate in the English or any other version of the Old Testament..." The Greek word Tetragrammaton means 'four-letter [word]', (Encyclopedia.thefreedictionary.com) and are usually transliterated JHWH in German, and either YHWH, YHVH, JHWH or JHVH in English.

- D. **New American Standard Bible** (1971) and the updated NASB at 1995. Recognized as a formal equivalence as it is translated from the 1901 ASV without all the archaic words.
- E. **New King James Version Bible** (NKJV) completed 1982 and written on a junior high school level. The text is recognized as a "formal equivalence" text.
- F. Other Formal Equivalence Text: The **English Standard Version** (2001) and the **1997 ASV** (World English Bible [still being translated])

Bible Recommendation

A good "Formal (literal) Equivalence" text should be used for your studies (i.e., the ASV, KJV, NKJV, NASV, English Standard Version, and Young's Literal Translation). Be very cautious when using a "Dynamic Equivalence" text, such as the NIV Bible, because they often do not convey the accurate original meaning God intended (see examples above where the dynamic version completely changed the original meaning of a Greek or Hebrew word).

Conclusion

No doubt the Bible is an inspired book. There will be no valid excuse accepted by God on the day of judgment for the man or woman who lived their lives rejecting its truths (see Romans 1:18-23).

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Questions over Lesson 1

1. Fill in the blanks: "All scriptures is given by inspiration of God and is profitable for _____, for reproof, for correction, for _____ which is in righteousness; that the man of God may be _____, furnished completely unto every good work" (2 Timothy 3:16-17).
2. The above verse refers to God's word as "inspired." What does the word inspired mean?
3. What is the primary language used in the Old Testament?
4. What is the primary language used in the New Testament?
5. Thousands of Hebrew manuscript discoveries serve as external proof that our Bibles are valid and truly of a divine origin. List three important Hebrew manuscripts that have been discovered:
6. Thousands of Greek manuscripts have been discovered as well, please list three important discoveries.
7. Name two styles of writing used on Greek New Testament manuscripts.
8. Give a description of the word "canon" as it is used in a Biblical sense:
9. Fill in the blank: "Hold the pattern of _____ which thou hast heard from me, in faith and love which is in Christ Jesus" (2 Timothy 1:13).
10. Fill in the blank: "the things which I write unto you, that they are the _____ of the Lord" (1 Corinthians 14:37).
11. List some "facts" about the Bible (see page 4 of this booklet):
12. What is the Textus Receptus?
13. Was the Word of God "complete" before man claimed it to be? (See Jude 3)
14. Fill in the blank: "no prophecy ever came by the _____: but men spake from God, being _____" (2 Peter 1:21).
15. Which text is better and why: A Dynamic Equivalence or Formal Equivalence?

This study conducted by: _____