

Week 3: Old Testament (Canon: Which books are in the Old Testament?)

New Testament (Transmission: How can we know that the Bible we have is what was originally written?)

Book	Cost per copy 2004
Jeremiah	\$4,061.59
Genesis	\$3,943.93
Psalms	\$3,710.22
Ezekiel	\$3,682.04
Exodus	\$3,194.55
Total Bible	\$74,765.91

The Word of God is what God uses to draw people to faith and help them grow in their faith. (Romans 10:13-17, Isaiah 55:10-11, Mark 4:13-14, 20)

Evidence for the Protestant Old Testament Canon (39 book):

1. Our OT canon is identical in content to the Jewish Old Testament.
2. Many Old Testament books (not all) are quoted by New Testament authors, but Apocryphal books are not.
3. The entire Old Testament points to Jesus, while the Apocrypha lacks this same trajectory. (Luke 24:27, John 5:39)
4. The Apocryphal books contain historical errors (ex. Judith calls Nebuchadnezzar the king of the Assyrians repeatedly)
5. Melito of Sardis who wrote one of the earliest canon lists, gives witness to the shorter canon; as do other theologians, and even the secular writer Josephus.

New Testament (Transmission: How can we know that the Bible we have is what was originally written?)

“As the verbally inspired Word of God, the Bible is without error in the original writings...”-EFCA Doctrinal Statement #2

We do not possess the original manuscripts, but copies of copies of copies.

The copying process allowed wider distribution, but also introduced variations because ancient manuscripts (written by hand) contain errors (not the originals): spelling, word order, deletion, insertion.

No doctrine of the Christian faith is put into doubt by the variations in the manuscript evidence.

- **Greek manuscripts:** over 5,856 (seanmcdowell.org)

- **Versions (Translations):** Latin, Coptic, Syriac, Ethiopic, Armenian, Georgian, and Gothic. (18,130)
- **Citations:** in the early church fathers from published sermons and books.

The discipline of textual criticism (comparing the various manuscripts) allows us to be very confident that what we possess is what was written down.

There are two major “philosophies” about how to evaluate the textual evidence.

1. The earliest manuscripts are more likely to reflect the original reading. (Critical/Eclectic Text theory)
2. The largest number (majority) of manuscripts are likely to reflect the original reading. (Majority Text theory, also Received Text, Erasmus)

Most modern Bible translations in English use the Critical/Eclectic Text of the Nestle-Aland 28th Edition or United Bible Society Greek New Testament. (NASB, ESV, ASV, NIV, etc.)

The KJV and NKJV use the Majority Text.

This explains the differences in the two: The Long Ending of Mark (Mark 16:9-20, The *Pericope Adulterae* (John 7:43-8:11) 1 John 5:7-8.

“The Majority Text differs from the modern critical text in only about 6,500 places. In other words, the two texts agree almost 98 percent of the time.”-The Majority Text and the Original Text: Are They Identical @www.bible.org.