



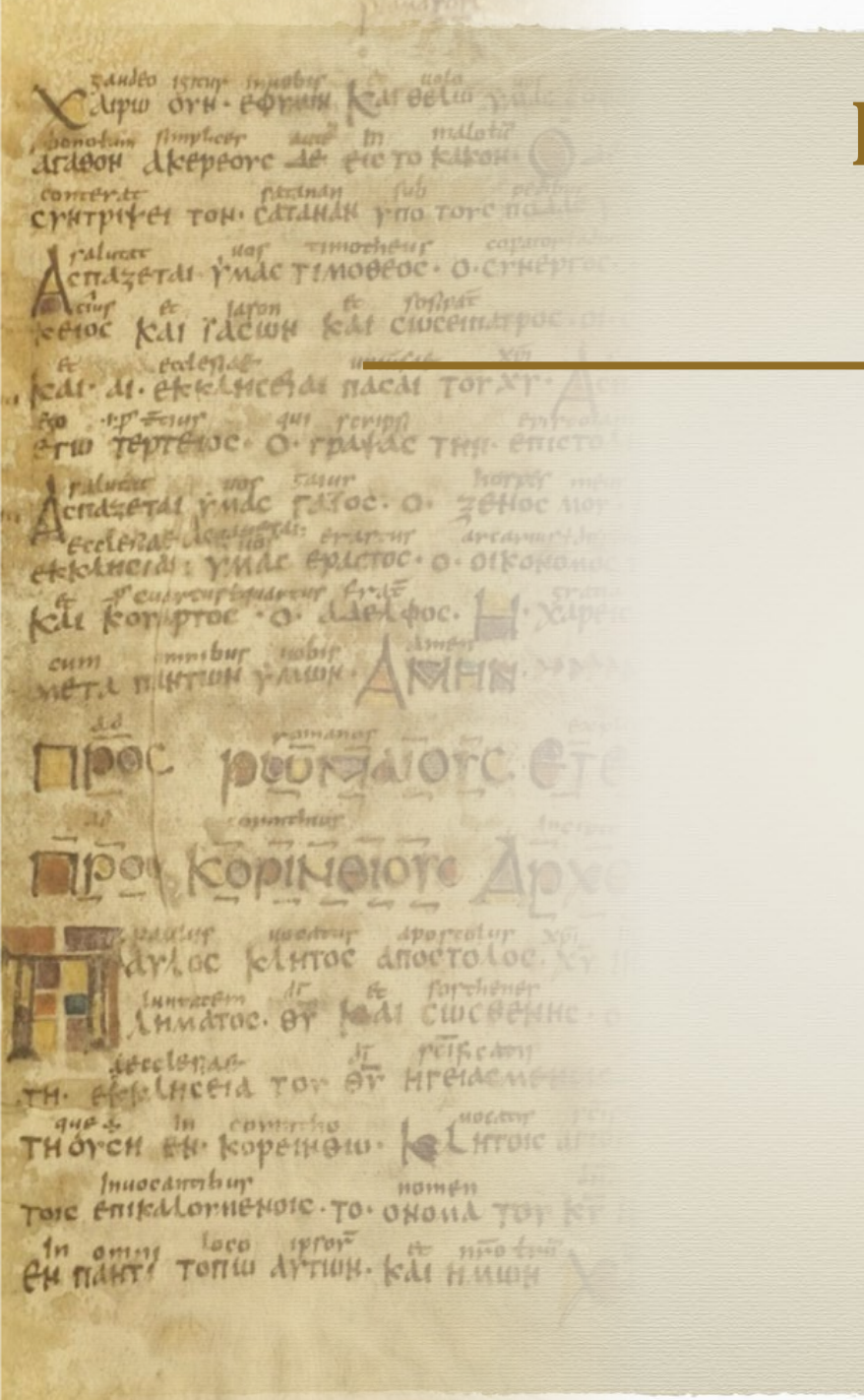
# From Manuscripts to Modern Translations

Rev. Dr. Jeffrey J Kloha

#Theological23

# From Manuscripts to Modern Translations

## The Formation of the New Testament



# The Purpose of the Word

- \* Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name (John 20:30–31).

# The Heard Word: Acts 2:5–11

- \* Now there were dwelling in Jerusalem Jews, devout men from *every nation* under heaven. And at this sound the multitude came together, and they were bewildered, because each one was *hearing* them speak *in his own language*. And they were amazed and astonished, saying, “Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians—we hear them telling *in our own tongues* the mighty works of God.”

fecit cum omnibus qui in uocacione nominis domini nostri  
 ihesu christi non in loco in corpore & in nomine. Et propter  
 uos. & propter adoperacionem in nomine. & dominus ihesu  
 christus. Et propter adoperacionem domini mei seipsum pro uos  
 in gratia credi quod adoperacionem uos. In christo ihesu  
 qui est in omnibus diuites factus est in illo in  
 omni uerbo & in omni sciencia sicut testifi-  
 cationem christi in firmitate est in uos. Ita ut  
 nihil uos desit in nulla gratia & propter  
 te<sup>bu</sup> reuelacionem est dominus ihesu christi qui est fir-  
 mitas uos. usque in finem sine fine in  
 die aduentus domini nostri ihesu christi fidelis deus pater

quod in me et in vobis et in  
omni uerbo & in omni sciencia sicut et in  
monium christi & firmitatem eius in uobis. Ita uero  
nihil uobis desit in ulla gratia & propter  
terre uel actionem dei in ihesu christi, qui & fir-  
mitatis. usque in finem sine fine in  
die aduentus domini in ihesu christi fidelis deus  
uocatus est in societas filii eius ihesu christi domini

11. **O**bscuro uos scire  
christi ut ipsi iudicatis omnes & in  
in uobis. scismate. Si quis uero  
in eo desensu & in eadem sciencia

11. **S**ignificatum est enim mihi de uobis firmi-  
tatis qui sunt. et loquuntur et in  
nec sunt in uos hoc audire quod unusquisque  
quod est in uobis. et in uobis in uobis

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# Why are there questions about the Bible?

- \* Ancient texts, ancient languages
- \* The Bible did not fall out of the sky
- \* Different historical reconstructions
- \* Different theologies
- \* This is America: People make money on Jesus



# Books

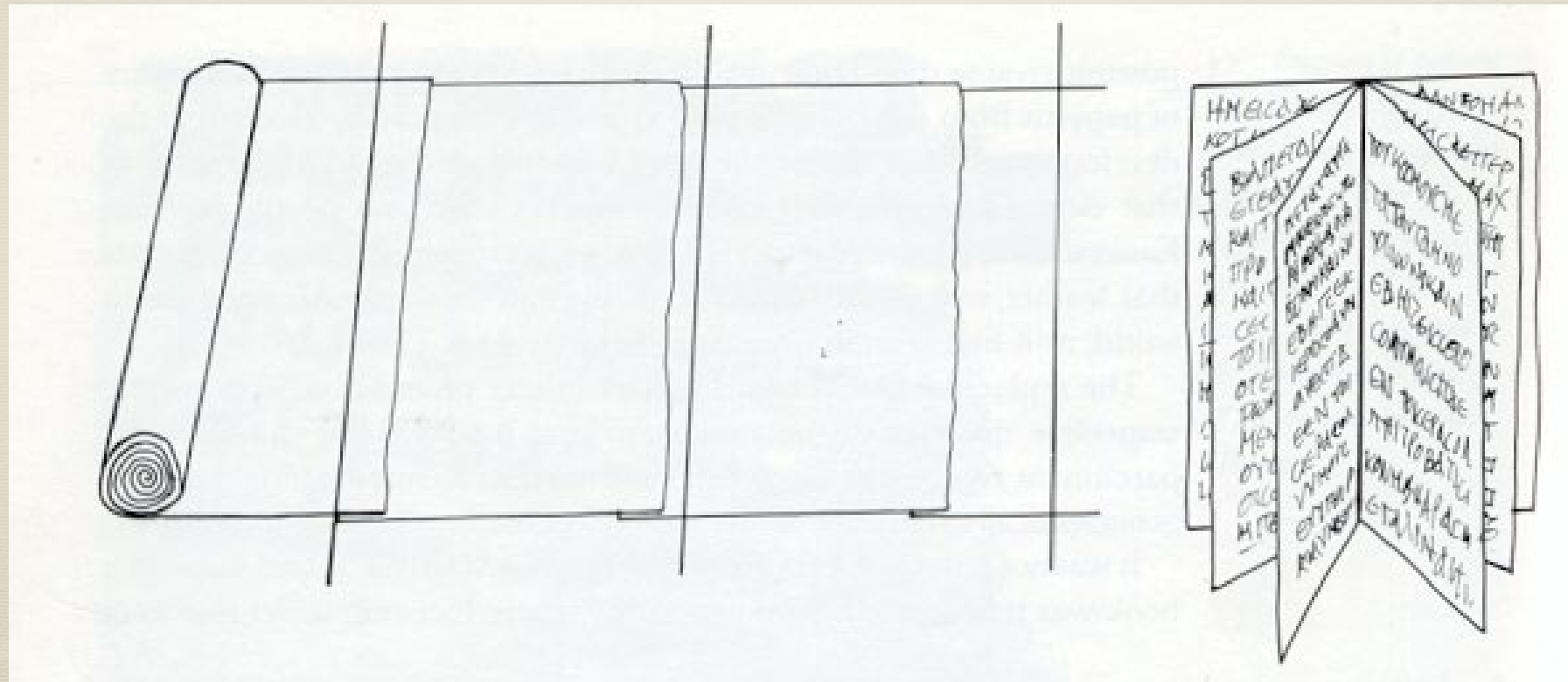
*A New Testament*



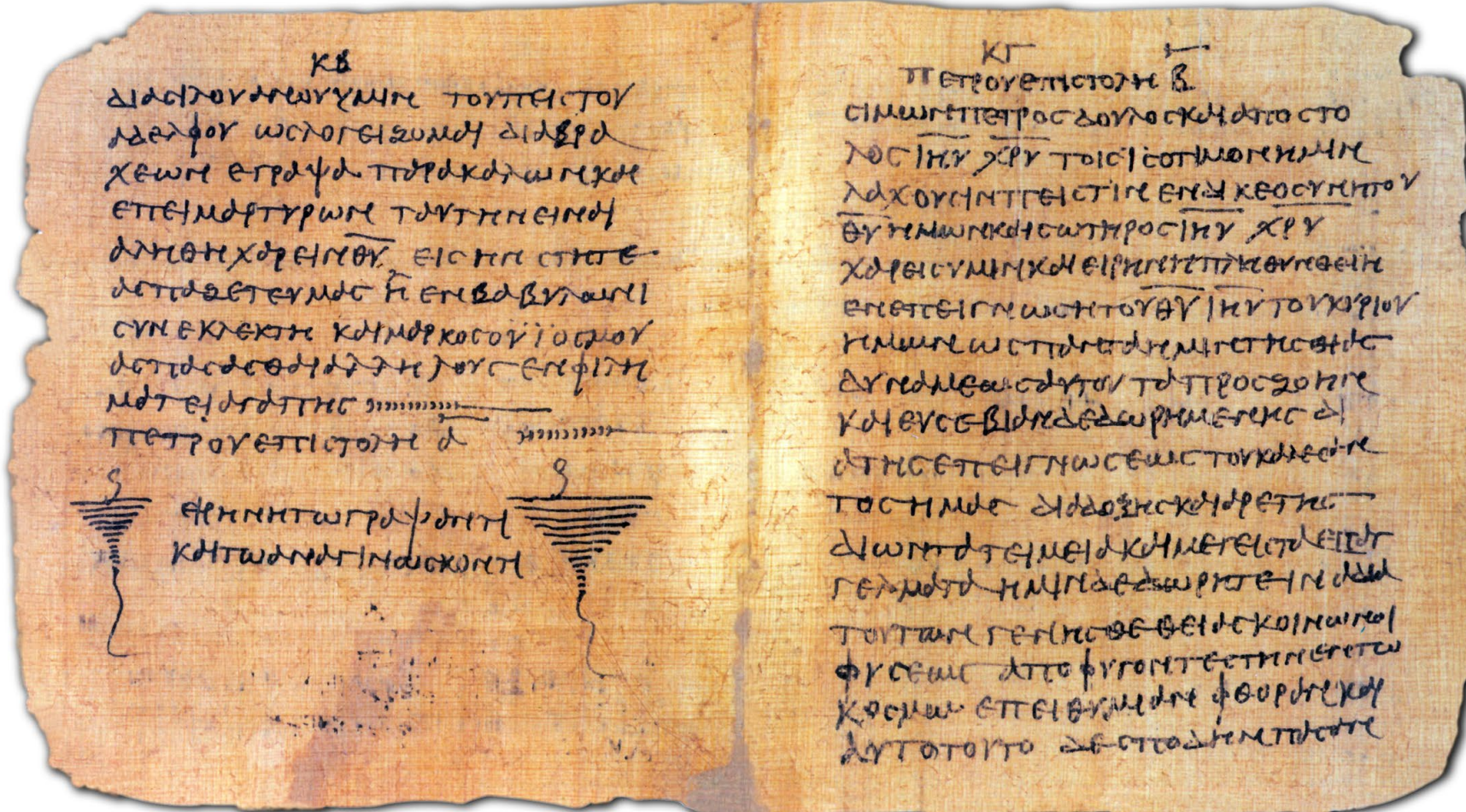
# Dates of NT Writings

- \* Pauline epistles: late 40s to early 60s
- \* Matthew / Mark / Luke: late-50s to mid-60s
- \* John, 1/2/3 John, Revelation: 90s
- \* Other catholic epistles: perhaps early 40s (James), but others uncertain
- \* Note: some scholars date the gospels to the 70s-90s

# Format: "Codex" = Book

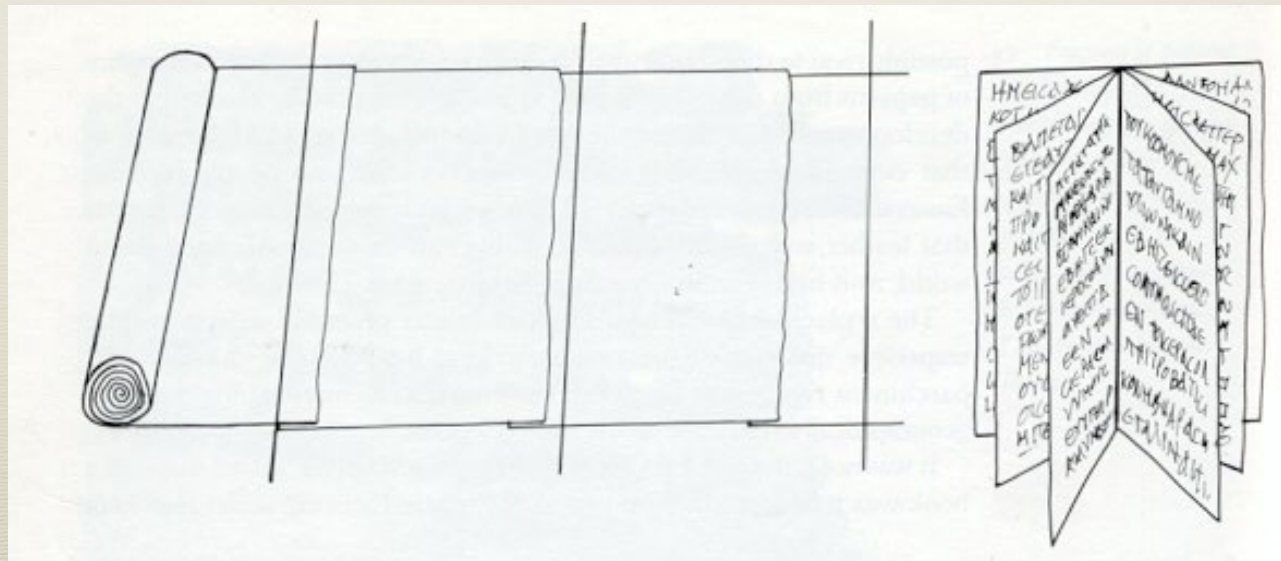


# Format: "Codex" = Book



# Paul's Notebooks?

- \* 2 Timothy 4:13 “When you come, bring the cloak that I left with Carpus at Troas, also τὰ βιβλία, and above all τὰς μεμβράνας”



# Format: Handwriting

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ΘΥ ΝΕΜΩC ΚΑΙ ΣΑΤΤΗ ΡΟC ΙΗΣΟΥ ΧΡΙCΤΟΥ  
ΧΑΡΙC ΑΝΤΙCΤΑC ΕΙΡΗΝΗ ΤΑC ΠΑΝΤΑ ΕΙΡΗΝΗ

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ΧΟΥ ΕΙΣ ΜΗΚΑ ΕΙΡΗΝΗ ΤΕ ΠΡΟΚΑΘΗ

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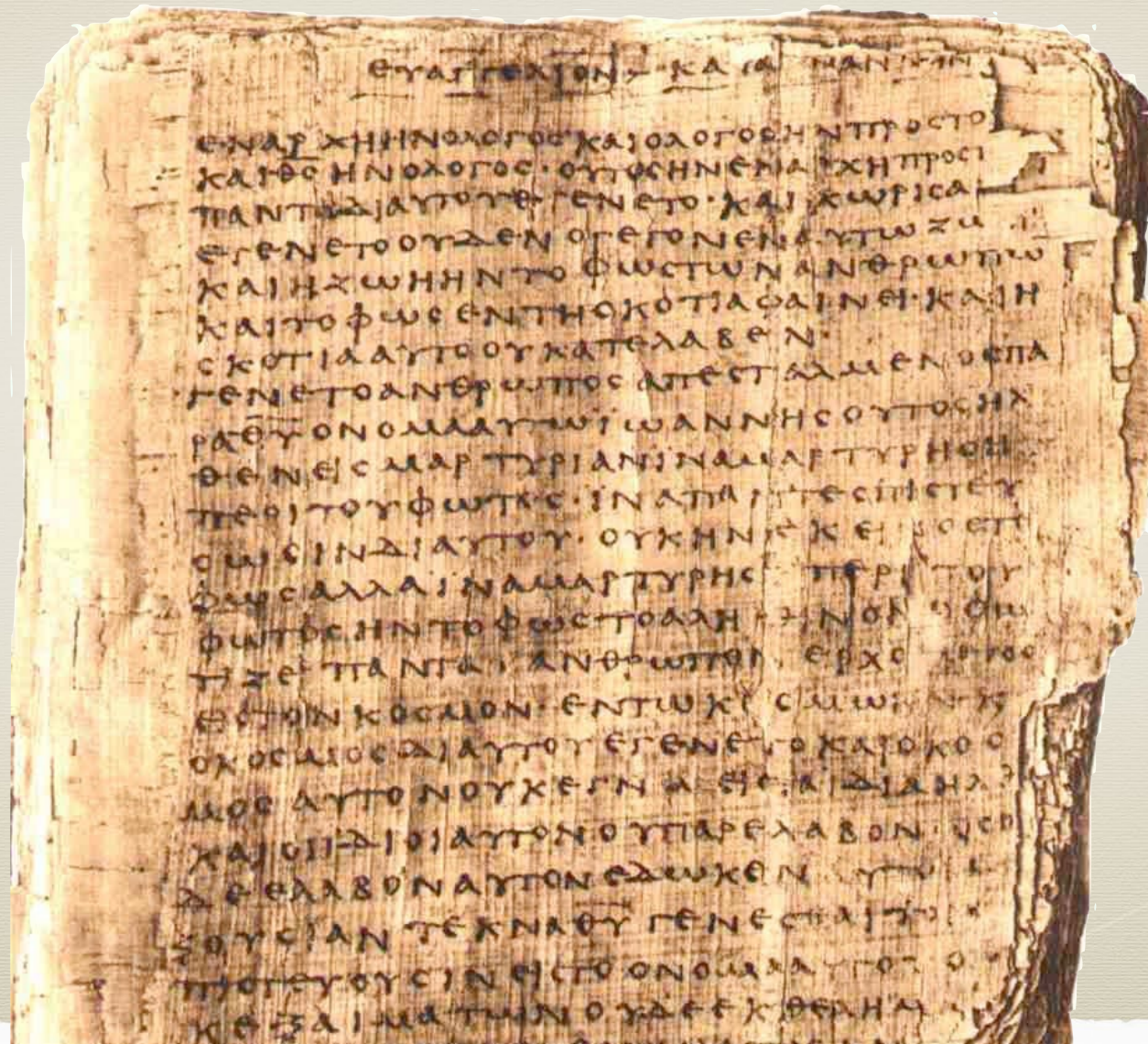
# Format: Handwriting

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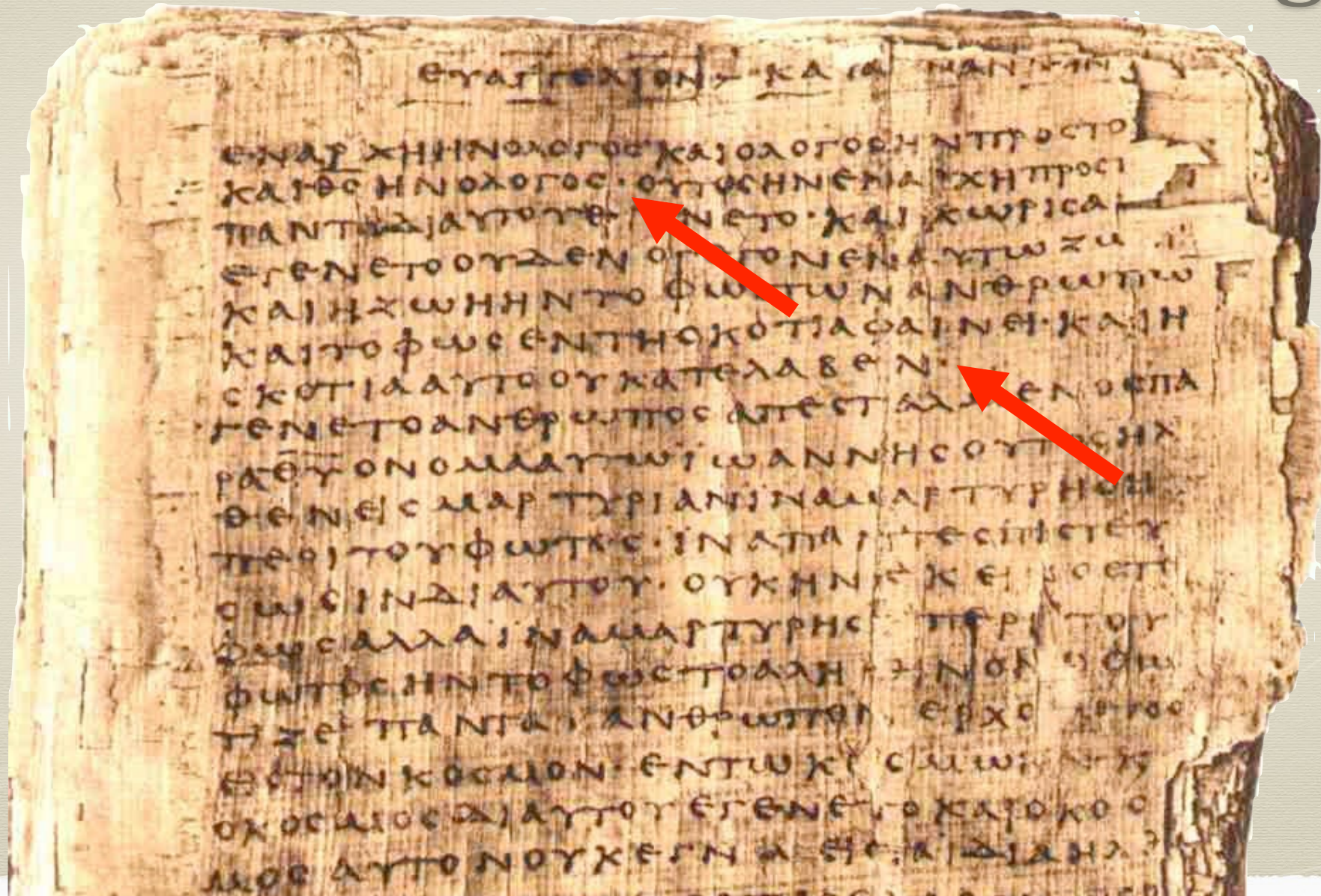
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Α Β Ι Τ Ε

# Punctuation and Formatting





# Punctuation and Formatting



# Building the New Testament

## Period 1: mid-late 1st century

- \* Hebrew Scriptures (in Greek translation) used for early teaching and preaching
- \* Christian writings produced, some of which eventually were accorded the same status as “the Scriptures”

## Period 2: late 1st to mid-2nd century

- \* Gathering into collections: The four canonical gospels as one collection, the 13 Pauline Letters as another collection, and various other writings copied separately

## Period 3: 4th to 5th centuries

- \* Formalized decisions, productions of lists of authoritative books

# First Codex: Pauline Epistles

*July 17, 180, in Scilla, Numidia (North Africa)*

Saturninus the proconsul said to Speratus: “Do you persist in being a Christian?”

Speratus said: “I am a Christian.” And with him they all agreed.

Saturninus the proconsul said: “Will you have a space to consider?”

Speratus said: “In a matter so straightforward there is no considering.”

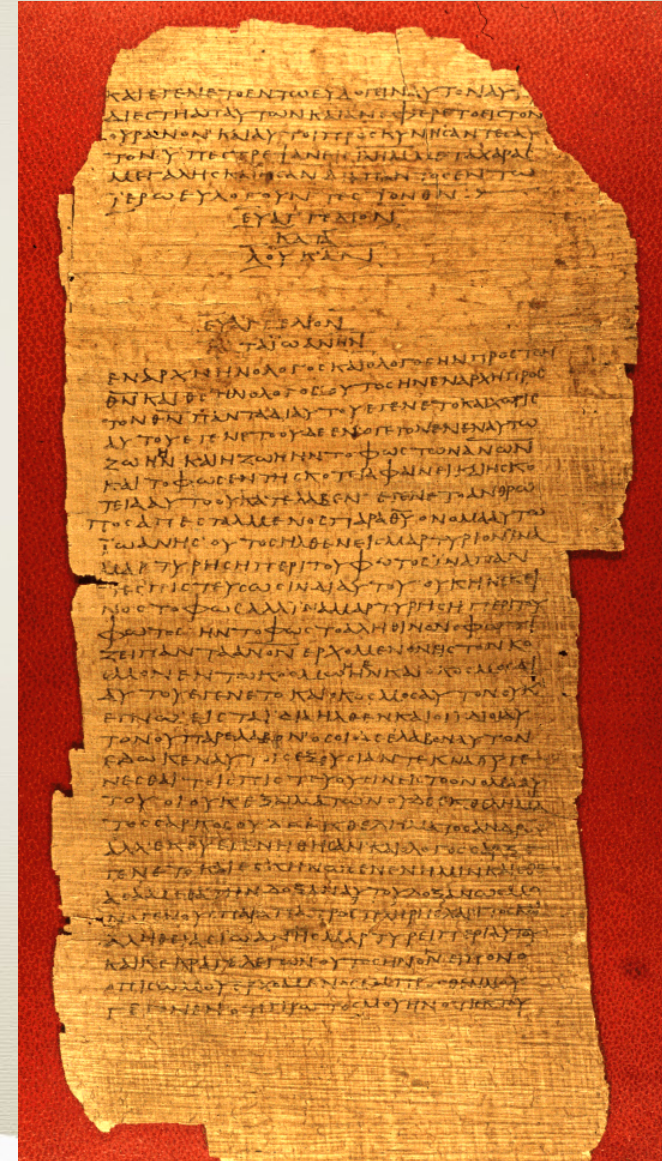
Saturninus the proconsul said: “What are the things in your bag?”

Speratus said: “Books, epistles of Paul, a just man.”



# Second Codex: Gospels

- \* Likely by 150 AD
- \* Uniform titles
- \* Acts separated from Luke
- \* Referenced by early theologians

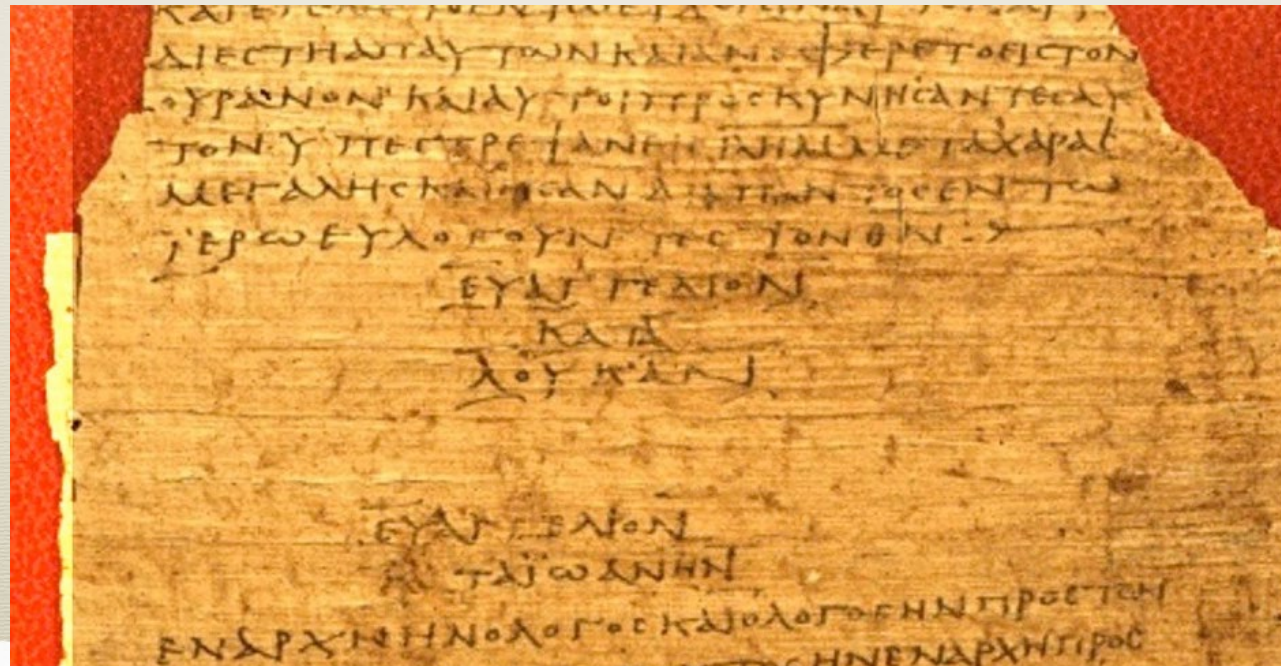


# Consistent Use of Titles:

ΚΑΤΑ ΛΟΥΚΑΝ (“According to Luke”) and

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ

(“Gospel According to Luke”)



# Consistent Features

*Nomina sacra* = “holy names”

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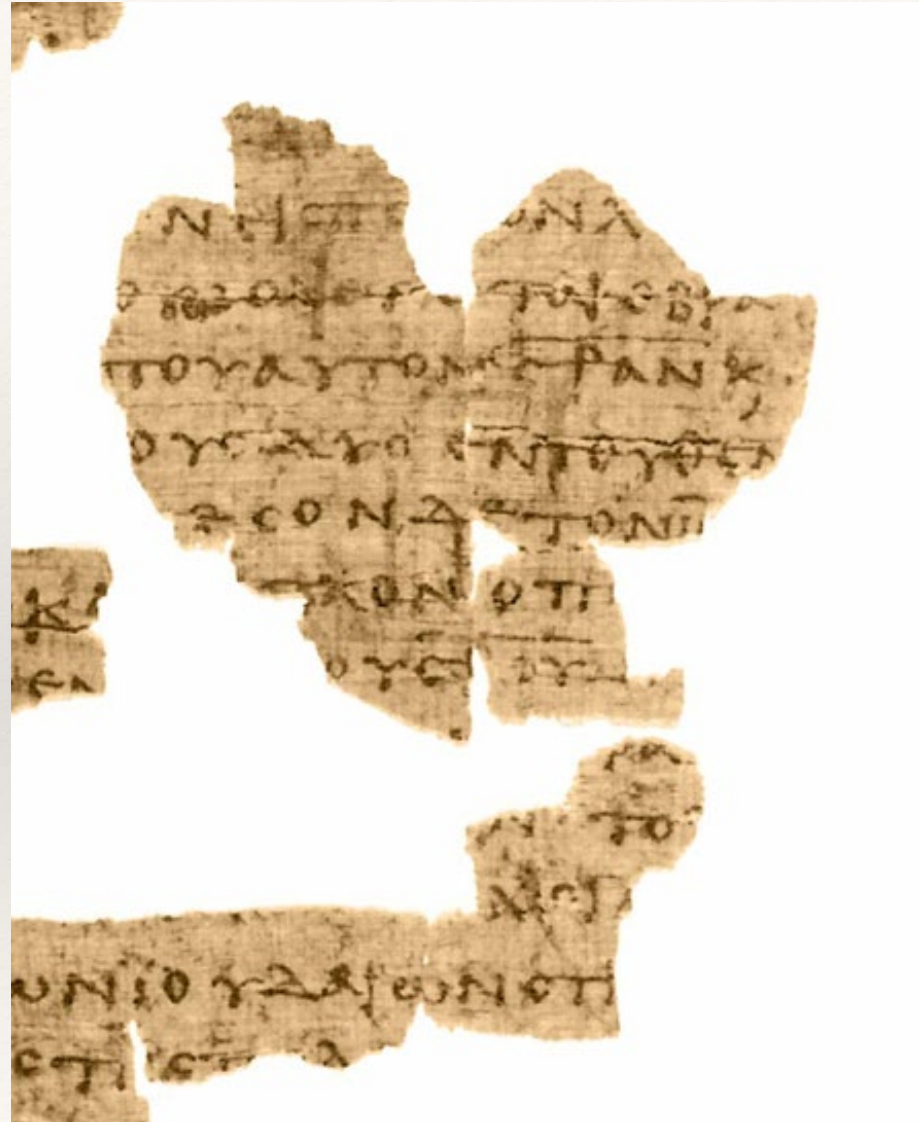
God  
Jesus  
Christ  
Lord

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*staurogram* for ἐσταύρωσαν

P66

John 19:18



# Writings and the Church

- How can you verify that something happened?
- Ancient answer: Eyewitnesses





# Ancient Answer: Eyewitnesses

Example: Thucydides, *Peloponnesian War* (fought 431-404 BC; written around 411 BC):

“In recording the events of the war my principle has been not to rely on casual information or my own suppositions, but to apply the greatest possible rigor in pursuing every detail both of what I saw myself and of what I heard from others. It was laborious research, as eyewitnesses on each occasion would give different accounts of the same event, depending on their individual loyalties or memories.” (1.22)

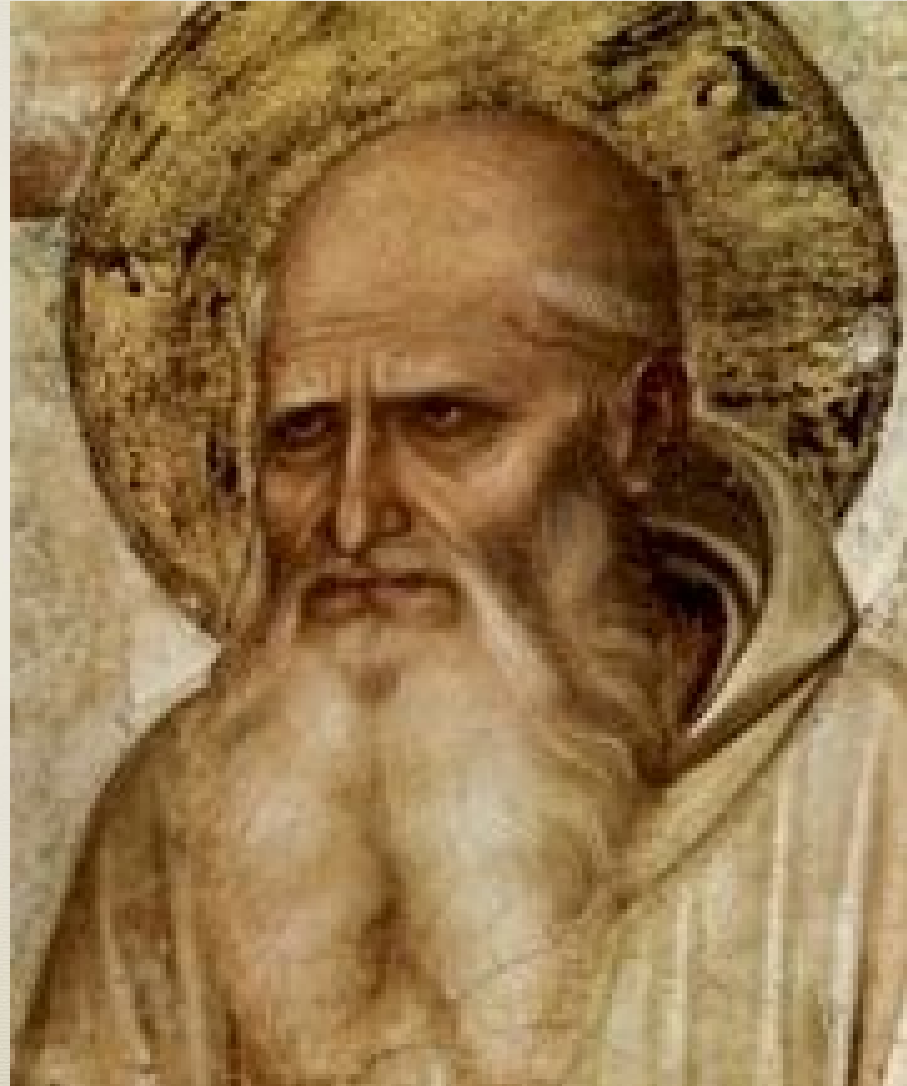
# Ancient Answer: Eyewitnesses

- Luke 1:1–4: “Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, just as those who **from the beginning were eyewitnesses and ministers of the word have delivered them to us**, it seemed good to me also, having **followed all things closely for some time past**, to write an orderly account for you, most excellent Theophilus, that you may have **certainty** concerning the things you have been taught.”

# Eyewitnesses and the Gospels

## Papias of Hierapolis

(main trade center in eastern Asia  
Minor), c. 110 AD



# Eyewitnesses and the Gospels

“I shall not hesitate also to put into properly ordered form for you everything I learned carefully in the past from the elders and noted down well, for the truth of which I vouch. For unlike most people I did not enjoy those who have a great deal to say, but those who teach the truth ... and if by chance anyone who had been in attendance on the elders should come my way, I inquired about the words of the elders, what Andrew or Peter said, or Philip, or Thomas or James or John or Matthew or any other of the Lord’s disciples said, and whatever Aristion and the elder John, the Lord’s disciples, were saying. For I did not think that information from books would profit me as much as information from a living and surviving voice.”

# “Finishing” the New Testament



Codex Vaticanus

“Fir

# Format of the Greek Bible

Over 5,500 manuscripts contain writings of the New Testament. Within these 5,500 manuscripts, these sections are the most copied.

(Numbers approximate)



ent



# Ancient Translation Styles

*Jewish Targums*

*Some Greek Old Testament*

*Latin Vulgate*

*Syriac Peshitta*

*Old Latin*

*Jewish revisers (a.g. Symmachus)*

*Old Harklean Syriac*

meaning focused — sense-for-sense — — — — — word focused



# Summary

- \* The copying of the New Testament writings was shaped by the material and format that was used
- \* Paul's Letters and the Four Gospels were the first "books"
- \* Other writings were widely used and copied, some alongside the letters and gospels—became part of the NT
- \* Other writings were used and circulated, often independent of the letters and gospels
- \* There is a concurrent narrowing and expanding: narrowing to Paul and Gospels, excluding other writings, gradually including Catholic Epistles, Revelation
- \* The "New Testament" was translated into at least 13 languages by the 500s

Words

*Copying the New  
Testament*

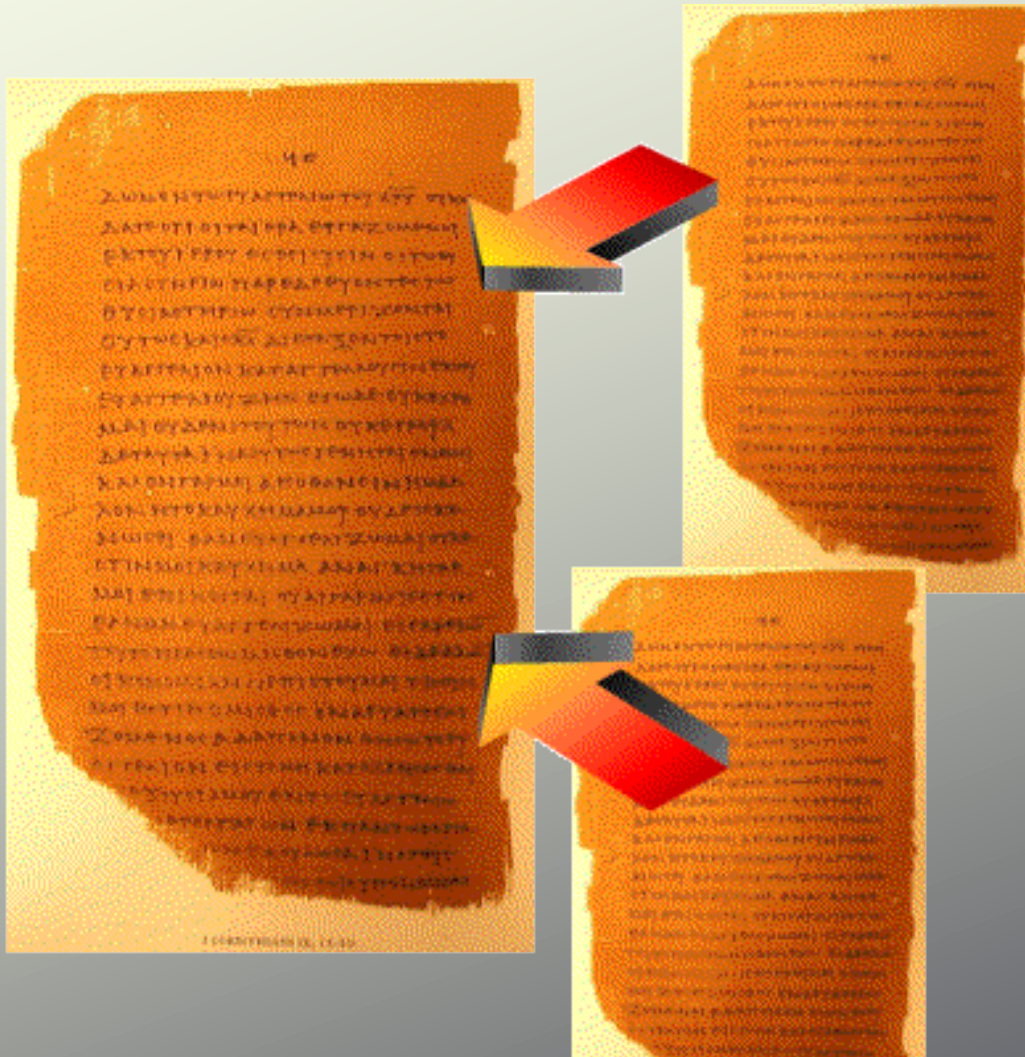


Augustine: "For those who are anxious to know the Scriptures ought in the first place to use their skill in the correction of the copies, so that the uncorrected ones should give way to the corrected." *De Doctrina Christiana* II.14.21

# Modern Questions

- \* The Big Footnotes
  - \* Mark 16; John 7:53
- \* Bart Ehrman: *Orthodox Corruption & Misquoting Jesus*
- \* Scattered “missing” verses
  - \* Acts 8:37
- \* Numbers of Manuscripts: Good thing, or bad?

# Textual Criticism



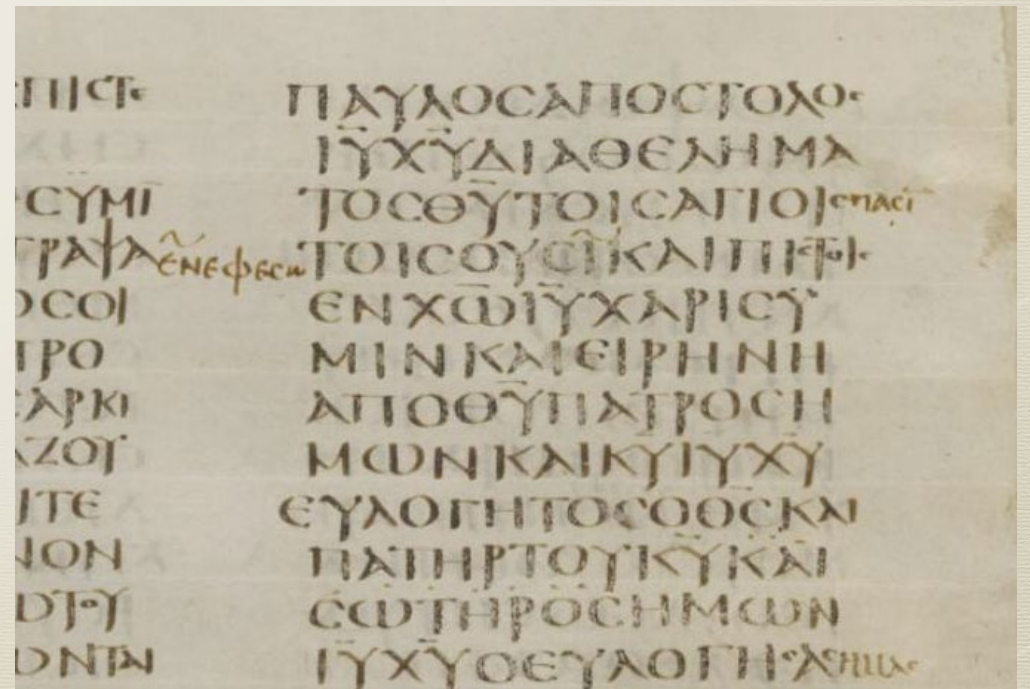
Restoring  
the  
Original Text

# Why Necessary?

- \* Basic Problem #1: We do not have any original manuscript for any book of Scripture
- \* Basic Problem #2: No two manuscripts or groups of manuscripts agree in every place

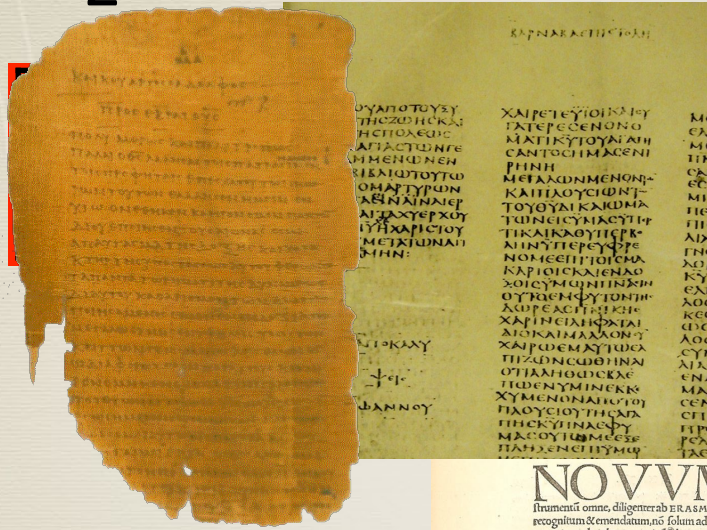
# Didn't They Know it Was the Bible?

- \* “Fixing” mistakes
  - \* Adding from other gospels (Mark 8:29)
  - \* Grammar
- \* Updating language
- \* Annotations by readers
- \* Controlled copying/supervision
- \* Copying skill varied



# Dates of Manuscripts Used

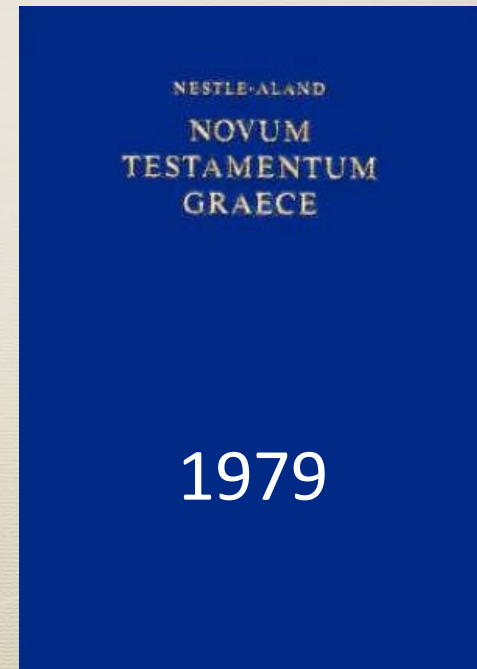
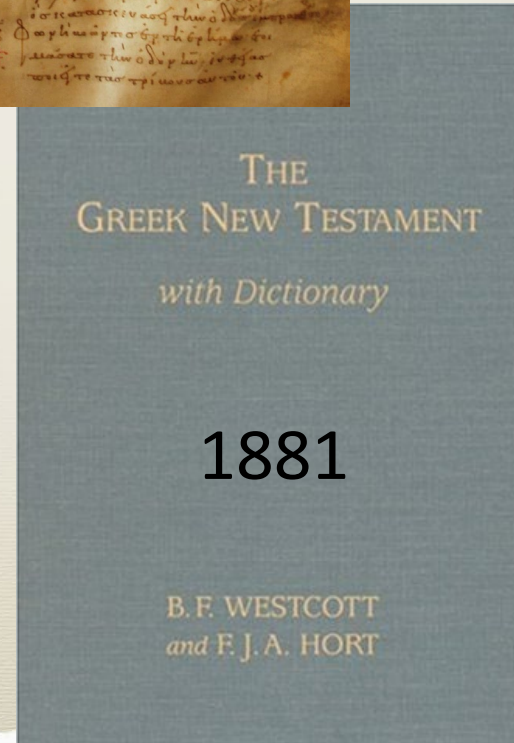
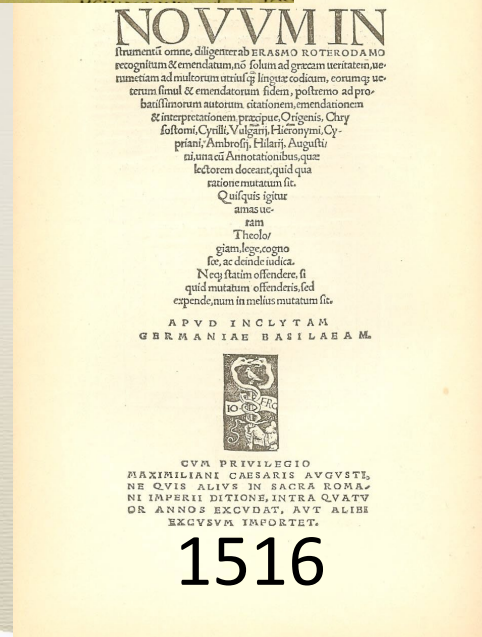
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16<sup>th</sup>



21<sup>st</sup>



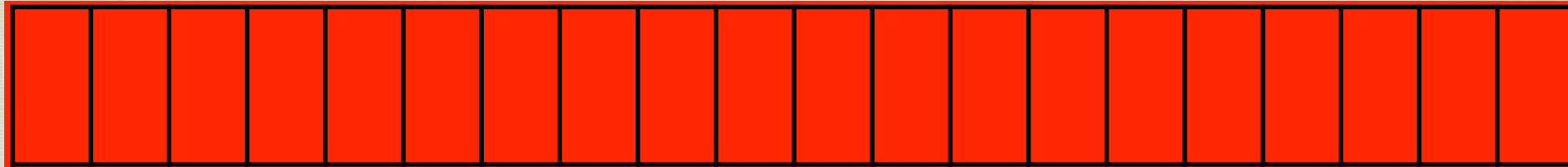


# Dates of Manuscripts Used

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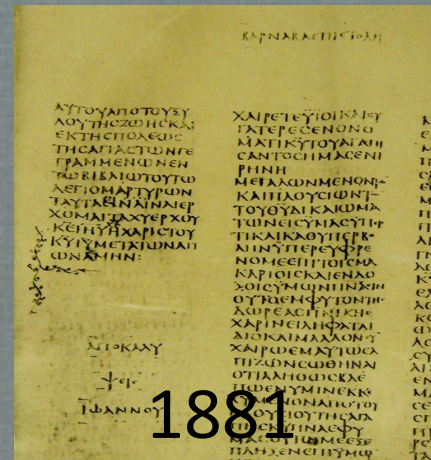
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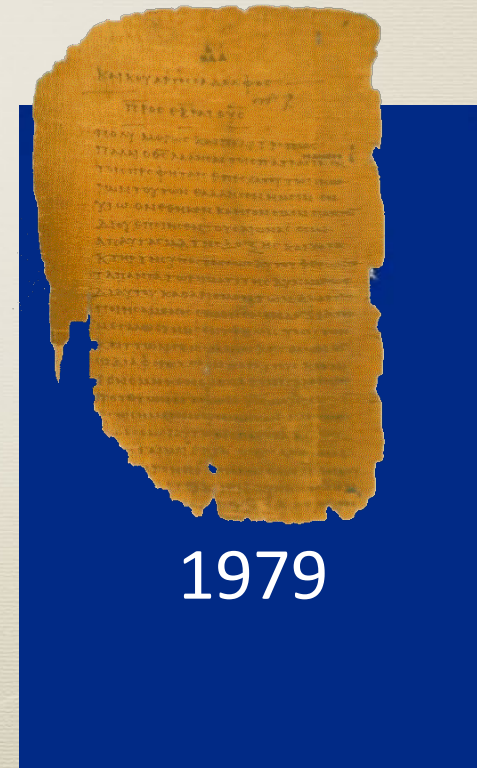
CVM PRIVILEGIO  
MAXIMILIANI CAESARIS AVGVSTE,  
NE QVIS ALIVS IN SACRA ROMA  
NI IMPERII DITIONE, INTRA QVATV  
OR ANNOS EXCV DAT, AVT ALIBI  
EXCVSVA IMPORTET.

1516



1881

B. F. WESTCOTT  
and F. J. A. HORT



1979

# The Reliability of the Text

## 1. Consistency in wording

\* Example Romans 3:21-18

# Romans 3:21-28: All Variations

But now apart from the law the righteousness of God has been revealed, having been testified in the Law and the Prophets; 22 the righteousness of God is revealed through faith in *Jesus* Christ for all *and upon all* who believe. For there is no distinction: 23 for all have sinned and lack the glory of God, 24 having been justified freely by his grace through the redemption that is in Christ Jesus, 25 whom God put forward as a propitiation by his blood, *through this faith*, as a demonstration of his righteousness, by, in the forbearance of God, passing over earlier sins as a demonstration of his righteousness at the present time, so that he might be just *and the one who justified / by justifying* the one who has faith in Jesus. 27 Where, then, is *your* boasting? It is excluded. By which law? By a law of works? No, but by the law of faith. 28 *For we determine / let us determine* that one is justified *by / through* faith apart from works of law.

# The Reliability of the Text

## 2. Features of original letters

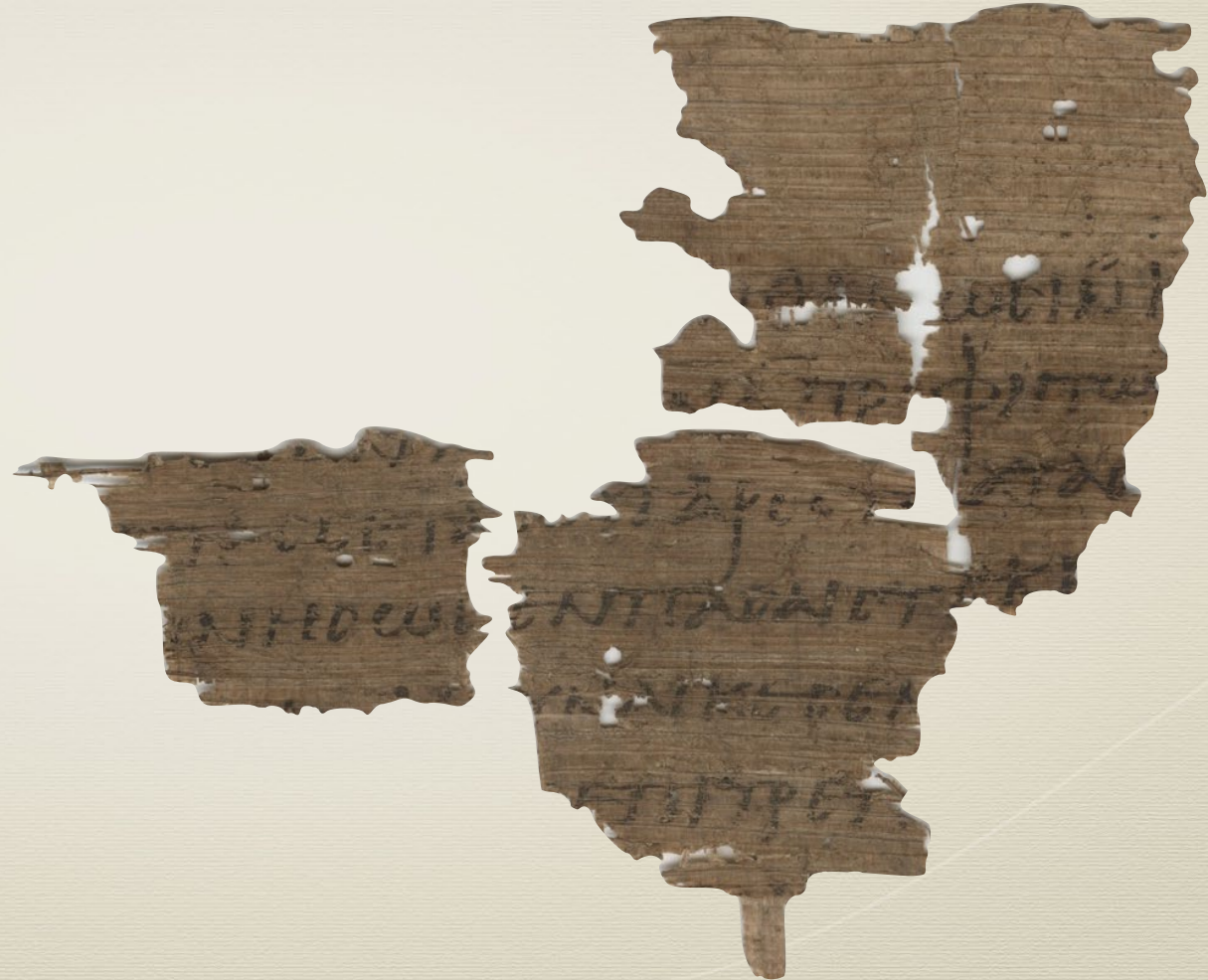
- \*1 Cor 16:21: “I, Paul, write this greeting with my own hand.”
- \*Gal 6:11: “See with what large letters I am writing to you with my own hand.”
- \*Col 4:18: “I, Paul, write this greeting with my own hand.”
- \*2 Thes 3:17: “I Paul, write this greeting with my own hand. This is the sign of genuineness in every letter of mine; it is the way I write.”
- \*Phlm 19: “I, Paul, write this with my own hand: I will repay it.”

# The Reliability of the Text

## 3. Recent Discoveries

P123

1 Corinthians 14 & 15



# Noticeable Differences Among Greek Manuscripts

- \* Matt 17:21 (from Mark 9:29)
- \* Matt 18:11 (from Luke 19:10)
- \* Matt 23:14 (from Mark 12:40 or Luke 20:47)
  - \* Note: occurs after v. 12 in some mss.
- \* Mark 11:26 (from Matt 6:15)
- \* Mark 15:28 (from Luke 22:37; Is. 53:12)
- \* Luke 17:38 (from Matt 24:40)

# Shorter Additions: Lord's Prayer

\* Matt 6:9-13

Our Father in heaven,  
hallowed be your name.

Your kingdom come,  
your will be done, on earth  
as it is in heaven.

Give us this day our daily  
bread, and forgive us our  
debts, as we also have  
forgiven our debtors.

And lead us not into  
temptation, but deliver us  
from evil.

Luke 11:2-4

Father, hallowed be your name.

Your kingdom come.

Give us each day our daily bread,  
and forgive us our sins, for we  
ourselves forgive everyone who  
is indebted to us.

And lead us not into temptation.

\* Matt 6:9-13 KJV

Our Father which art in heaven,  
Hallowed be thy name.

Thy kingdom come, Thy will be  
done in earth, as it is in  
heaven.

Give us this day our daily bread.

And forgive us our debts, as we  
forgive our debtors.

And lead us not into  
temptation, but deliver us  
from evil: For thine is the  
kingdom, and the power, and  
the glory, for ever. Amen.

Luke 11:2-4 KJV

Our Father which art in heaven,  
Hallowed be thy name.

Thy kingdom come. Thy will be  
done, as in heaven, so in earth.

Give us day by day our daily bread.  
And forgive us our sins; for we also  
forgive every one that is indebted  
to us.

And lead us not into temptation;  
but deliver us from evil.



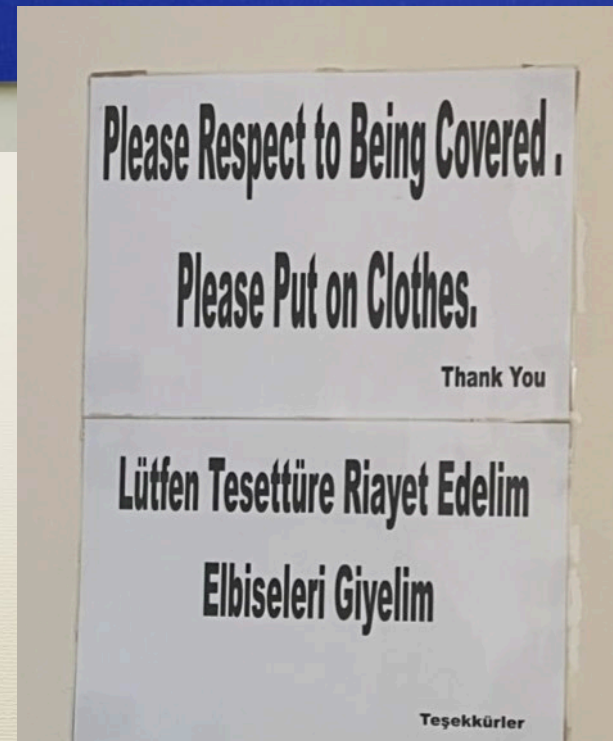
# Summary

- \* Today we have preserved over 5000 Greek manuscripts of the New Testament, and over 10,000 manuscript copies of translations
- \* The earliest preserved manuscripts date to the early 200s, perhaps late 100s
- \* There are only a handful of significant additions to the manuscripts (Mark 16, John 7). These were known in the ancient world and copied, but often with notations
- \* The copying process has resulted in consistent wording; the vast majority of the text has only minor (untranslatable) differences, about which there is little debate

# Translations

*“And how is it that we hear,  
each of us in his own native language?”  
(Acts 2:8)*

# Lost in Translation



# Humility

“I have learned to yield respect and [honor](#) only to the canonical books of Scripture: of these alone do I most firmly [believe](#) that the authors were completely free from [error](#). And if in these writings I am perplexed by anything which appears to me opposed to the [truth](#), I do not hesitate to suppose that either the manuscript is faulty, or the translator has not caught the meaning of what was said, or I myself have failed to understand it.”

St. Augustine, Letter 82 to Jerome (AD 405)

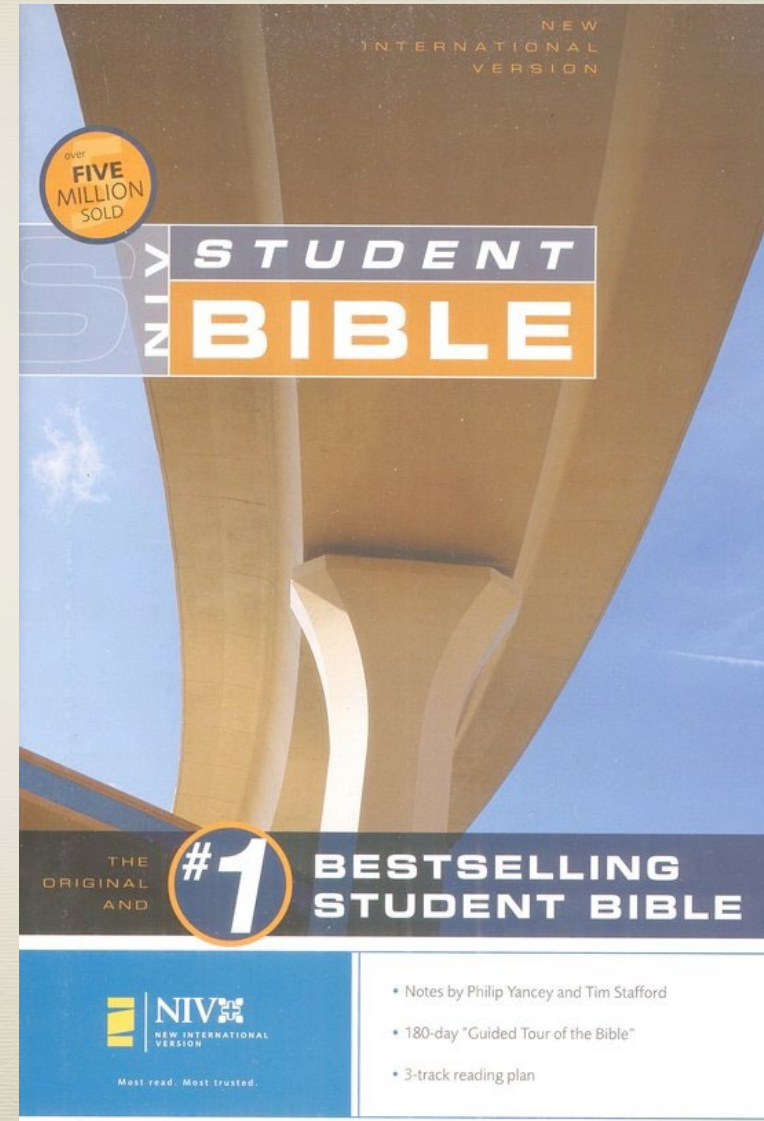
The sun belongs to everyone; the science of Christ is just the same. I am totally opposed to the fact that divine scripture should not be translated into one's native language, to be read by the non-clergy; it is as if Christ's teaching was so mysterious that only a handful of theologians could understand it, or as if the fortress of religion was built with the ignorance which the Church has forced on the common man. I wish that even the lowliest women read the gospels and the Pauline Epistles. And I would that they were translated into all languages so that they could be read and understood not only by Scots and Irish, but also by Turks and Saracens... Would that, as a result, the farmer sing some portion of them at the plow, the weaver hum some parts of them to the movement of his shuttle, the traveler lighten the weariness of the journey with stories from this source.

Erasmus of Rotterdam

*Novum instrumentum omne 1516*

# Why So Many Translations?

- ❖ Translation Theory
- ❖ Changes in English
  - ❖ Vocabulary
  - ❖ Inclusive language
  - ❖ Scholarship
- ❖ Audience
- ❖ Different Manuscripts
- ❖ Marketing



# Modern Translation Styles

*The Message*  
*Contemporary English Version*  
*New Living Translation*  
*New International Version*  
*New English Translation*  
*Christian Standard Bible*  
*NRSV*  
*NKJV*  
*King James Version*  
*English Standard Version*  
*NASB*

meaning focused — sense-for-sense — — — — — word focused

# The Christmas Story 2.0

Luke 2:7

- KJV: and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn
- NIV 2010: She wrapped him in cloths and placed him in a manger, because there was no guest room available for them.





# The Christmas Story 2.0



Luke 1:28

- KJV: “Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.”
- Vulgate = “Have gratia plena. Dominus tecum; benedicta tu in mulieribus.”
- “Hail, one full of grace”

# The Christmas Story 2.0

Luke 2:14:

- KJV: Glory to God in the highest, and on earth peace, good will (ευδοκία) toward men.
- Greek: Glory to God in the highest, and on earth peace among those with whom he is pleased!(εὐδοκίας).
- = Not the rich, proud rulers



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Luke 2:14:

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- Greek: Glory to God in the highest, and on earth peace among those with whom he is pleased!(εὐδοκίας).
- = Not the rich, proud rulers

εὐδοκία

εὐδοκίας

THE LUTHERAN STUDY BIBLE

THE  
LUTHERAN  
STUDY BIBLE



• knowledge<sup>1</sup> puffs up, but love builds up.<sup>2</sup> If anyone imagines that he knows something, he does not yet know as he ought to know. But if anyone loves God, he is known by God.<sup>3</sup>

• Therefore, as to the eating of food offered to idols, we know that<sup>4</sup> an idol has no real existence, and that<sup>5</sup> there is no God but one.<sup>6</sup> For although there may be 'so-called' gods in heaven or on earth—as indeed there are many gods and many lords,<sup>7</sup>—yet<sup>8</sup> for us there is one God, the Father, from whom are all things and for whom we exist, and 'one Lord, Jesus Christ, through whom are all things and through whom we exist.

<sup>7</sup> However, not all possess this knowledge. But some, through former association with idols, eat food as really offered to an idol, and their conscience, being weak, is defiled.<sup>8</sup> Food will not commend us to God. We are no worse off if we do not eat, and no better off if we do.<sup>9</sup> But take care that this right of yours does not somehow become

AD 55

<sup>1</sup> Rm 14:3 'ch 13:4–13  
<sup>2</sup> Gal 6:3; [ch 3:18] <sup>3</sup> [ch 13:8, 9, 12; 1Tm 6:3, 4]  
<sup>3</sup> Gal 4:9; [Ex 33:12, 17; Jer 1:5; Na 1:7; 2Tm 2:19]  
<sup>4</sup> ch 10:19; Is 41:24; [Ac 14:15] <sup>v</sup> 6;  
 See Dt 4:35, 39  
<sup>5</sup> 2Th 2:4 <sup>1</sup> Jn 10:34 <sup>6</sup> v 4; Mal 2:10; Eph 4:6 <sup>8</sup> See Rm 11:36 <sup>8</sup> Eph 4:5; [ch 1:2; 1Tm 2:5]; See Jn 13:13 <sup>9</sup> Jn 1:3; Col 1:16  
<sup>7</sup> [Rm 14:14, 22, 23] 'ch 10:25, 28, 29

a stumbling block<sup>9</sup> to the weak.<sup>10</sup> For if anyone sees you who have knowledge eating<sup>11</sup> in an idol's temple, will he not be encouraged, if his conscience is weak, to eat food offered to idols?<sup>12</sup> And so by your knowledge this weak person is 'destroyed, the brother for whom Christ died.<sup>13</sup> Thus, sinning against your brothers<sup>14</sup> and 'wounding their conscience when it is weak, you sin against Christ.<sup>15</sup> Therefore, if food makes my brother stumble, I will never eat meat, lest I make my brother stumble.

### Paul Surrenders His Rights

**9** • Am I not free?<sup>1</sup> Am I not an 'apostle?<sup>2</sup> Have I not seen Jesus our Lord?<sup>3</sup> Are not you my workmanship in the Lord?<sup>4</sup> If to others I am not an

'ch 10:27 <sup>8</sup> Rm 14:17 <sup>9</sup> [ch 10:23; Rm 14:21; Gal 5:13] <sup>10</sup> Rm 14:1, 2 <sup>11</sup> Rm 14:15, 20 <sup>12</sup> [Zec 2:8; Mt 18:6] <sup>13</sup> [Mt 25:45] <sup>13</sup> Rm 14:13, 21; [2Co 6:3; 11:29]  
**Chapter 9** <sup>1</sup> v 19 <sup>2</sup> Ac 14:14; 2Co 12:12; 1Th 2:6; [2Co 10:7; Rv 2:2] <sup>4</sup> [Ac 26:16] <sup>4</sup> ch 15:8; Ac 9:3, 17; 18:9; 22:14, 18; 23:11 <sup>5</sup> See ch 3:6

Greek him <sup>2</sup> Greek reclining at table <sup>3</sup> Or fortified; Greek built up <sup>4</sup> Or brothers and sisters

based on the way that other people interpreted that action (8:10; 10:29). Because some Corinthians had formerly worshiped these idols and eaten the meals as if the god were present, their perspective, shaped by these former associations, had to be taken into account. The Corinthians' behavior had to be both faithful to God's commands and loving toward their fellow believers in Christ. The situation is different from Rm 14, where Paul instructs the

8:9 right. The conclusion of the "strong" is correct: there is no other god, so what is sacrificed to an idol is nothing (cf 10:19, 26). *stumbling block*. Eating this food, even though it is morally defensible, may lead others to sin (v 7).

8:10 *eating in an idol's temple*. A different situation from that in 10:14–22, where idol rituals were involved. Many Greco-Roman temples had what we would consider dining or banqueting facilities. Meals were commonly eaten

# Using Your Bible

- 1) Select two different translations. One should be comfortable reading for you. The other should be more literal, or include study notes with translation explanations
- 2) Avoid paraphrases, except as commentaries
- 3) Be aware of how the layout and notes are shaping your reading
- 4) Read with others
- 5) Read in large chunks -- through a book, rather than scattered passages
- 6) A Bible with study notes can be helpful. Recognize, of course, that the notes will reflect the theological bias of the authors. And some notes will be wrong

# A Prayer

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life.

*Book of Common Prayer* (1662), Collects. 2nd Sunday in Advent