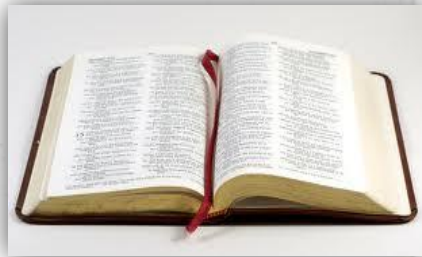


HOW TO STUDY THE BIBLE



Effectively

Written By

Pastor Marilyn Parmelee

<http://www.clwcchurch.com>

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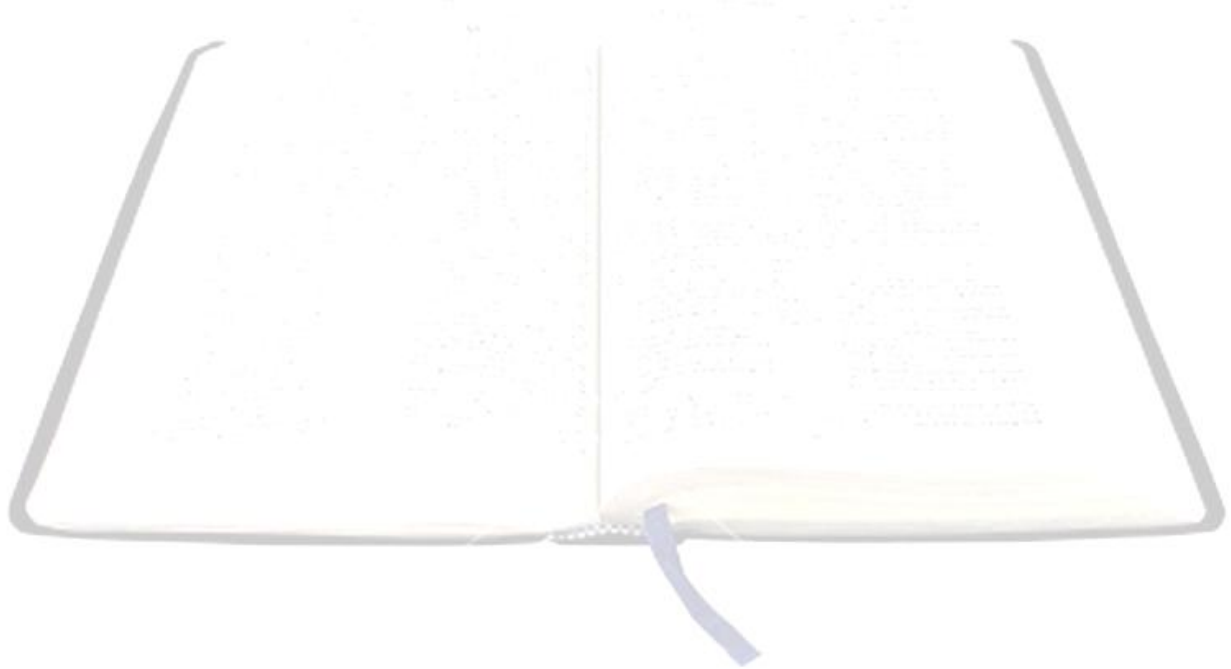


Marilyn Parmelee

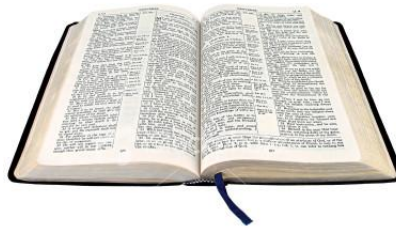
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Why Study the Bible



Why is bible study so important for a Christian? Scripture teaches us that we need to study for a few simple reasons. Paul said that ministers should study to show themselves approved. Now, in case you're thinking, "But I'm not a minister", it's still important for you to study. Why? We all have the ministry of reconciliation. And consider this, people become involved in cults because they do not know scripture, people follow man-made doctrines, not God's doctrine, because they do not know what the scriptures say, or what they mean. Many take scriptures out of context, assuming the words of earlier centuries mean today what they meant then, and force allegories to be literal. You get the picture.

Follow this Simple Formula to Misuse and Misinterpret the Scriptures

- Don't ask God to help lead, guide and direct you into all truth.
- Refuse to set aside your preconceived notions of what the Bible teaches, preferring to read from your prejudiced denominational or personal view.
- Ignore that every promise of God has a condition.
- Ignore that every command has a purpose, a penalty and a reward.
- Take a word or phrase that interests you and pull it out of the context in which it was written. Twist it to make it say what you want it to say.
- Insist that the modern translation means exactly the same as the word's original meaning in Greek or Hebrew. Use only a modern dictionary.

- Insist that the writer used the word in the B.C. century or early A.D. century in exactly the same way as we would use the word in our century.
- Refuse to look at the cultural/historical context, insisting it makes no difference to what the scriptures mean today.
- Disregard the larger message of the gospel – you don't want it to distract you from your personal point of view.
- Assume your view is the only correct view and everyone else is wrong.
- When criticized for abusing scripture in this way, accuse your critics of not taking God's word seriously.
- Accuse them of being influenced by secular values instead of God's eternal truth, and accuse them of being demon possessed.
- Repeat this last step as needed, increasing the volume each time as necessary.

We NEED to pray and ask the Lord to lead, guide and direct us. We need to ask Him for understanding, wisdom and to remove any of our preconceived ideas as we study. Jesus accused the religious leaders of his day of exchanging God's Word for traditions. In Galatians Paul talked about how they were so soon being deceived and being put back under that law leading them back into bondage, rather than living in the freedom that Christ had purchased for them on the cross.

Matthew 15:3 King James Version (KJV)

But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

Galatians 1:6-10 KJV

⁶I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

⁷*Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.*

⁸*But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*

⁹*As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.*

¹⁰*For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.*

As you can see, things were being changed by religious groups and preachers early on. It still is happening today. It's important for us to know what God has said by searching the scriptures to ensure that what we are being taught is so. The only way you will know for sure if something is true, is to study it for yourself. Each of us will stand before God for what we believe so it's important that we be like the Berean's who "received the word with all readiness of mind, and searched the scriptures daily, whether these things were so." (Acts 17:11)

There are many Bible study tools available such as interlinear Bibles, concordances and dictionaries. If you do not have any, I have listed those I have found very helpful, along with links to the free tools online in the Bible Study Tools list at the end of this section. These lists include all the tools I personally use. They are easy to use, and you can have different windows open to go back and forth between the Bible and Bible Study helps like the Hebrew or Greek Interlinear Bible, Strong's Concordance, etc.

When we study, what is it that we are looking for? We are simply looking for truth. We want to know what God said. We do not want man's opinion of what God has said. To arrive at truth it is important to study the setting, including history, geography and the culture of the text's time period. It is necessary to look at the literary context, the words themselves, and grammar. We will try to discover the author's intent, what it is he wanted his original audience to know, to think, or to do. Consider also the genre, is this a narrative, poetry, teaching, law, parable, etc? How does this affect the way in which you should read and understand the text's content and message? We must also remember to interpret scripture with scripture. What other passages can we find that will help us to understand and explain the passage? How should we read and understand the passage in light of the other passages?

- Let clear passages illuminate those that are unclear. This is a key to remember.
- The history of Christian thought is important, but not decisive, in the interpretation of scripture.
- A text has one meaning; it may have several applications or significances. Do not confuse meaning with application and significance.
- In determining the significance or application of a passage, consider the application the author intended for the text's original audience. Incorrect interpretation leads to incorrect application.
- Biblical examples are authoritative only when supported by a command.
- When two ideas in scripture seem to be contradictory, assess whether you've understood each text correctly, or if you missed where something has changed and it was for a specific time period. Check to see if it's possible that truth is being communicated through paradox.

The text is important because God desires that we, His kids, know Him. He wants a relationship with us, and the scripture is one of the main ways He communicates with us. It's how we get to know Him, His attributes, His personality, and His ways. He shares with us about His love for us, His desires for us, and what He expects from us. Scripture is, contrary to that Christian saying "BIBLE = Biblical Instructions Before Leaving Earth," is primarily about God, his character and love for us, and not a rule book.

Apart from prayer, the observation of text is the most rewarding part of study. When looking at a text, we're going to look specifically at what is being said to us. We need to look at all the famous, who, what, when, where, why, and how questions.

Who

- Who wrote the book?
- Who was the passage written to?

What

- What kind of people were the original intended recipients?
- What were the daily activities and practices of the people?
- What are the political, social and cultural circumstances? What type of civil and/or religious government did they have?
- What does the language structure (the verbs and tenses, etc.) tell you?

- What is the etymology, or origin, of each Hebrew, Aramaic and Greek word used in the Bible passage?
- What did the word(s) mean when written?
- What do you notice in this passage/verse of scripture? What was the intended meaning?
- What areas of the audience's life does this speak to? Do the words have application to contemporary situations and settings?

When

- When is the book written?
- When does the episode take place?

Where

- Where does the episode take place?
- Where in scripture is the same idea stated and/or illustrated?
- Where does this passage fit with the total theme of the book?

Why

- Why is this book written?
- Why should we pay attention to this passage?
- Why is the author saying what he's saying?

How

- How do cross references within the Bible help to clarify the truer meaning of a passage?
- How does the immediate context help us to uncover word meaning or multiple meanings.
- How does it apply to us today?
- How does this apply personally to me?

In addition, we'll be looking for **key thoughts/ideas** of the passage/verse as well as the key words. We'll be trying to decipher the meaning of the text in light of its original application.

Here are some things we'll be looking for:

- Words and phrases that repeat.

- Look for compare and contrast of ideas, individuals, and/or items that are compared or contrasted with each other.
- Look for cause-and-effect relationships.
- Look for figures of speech by trying to identify expressions that convey an image, using words in a sense other than their normal literal sense.
- Look at the grammar – nouns, verbs, pronouns, etc, more on this later.
- Look to see if the text is in a question-and-answer format? What are the questions? What are the answers?
- Look at the text to see if it includes dialogue. If it does, who is speaking, to whom he or she is speaking, and about what?
 - Look for the general to specific and specific to general statements. See if there are general statements that are followed by specific examples or applications of the general principle. Look for specific statements or applications summarized by a general principle.
- Look for conditional clauses – Does a statement present a condition that, when fulfilled, will result in some action or consequence? When you read them, almost every promise in the Bible has a condition.
- Look for actions or roles of God/Jesus/Holy Spirit – Identify actions or roles that the text ascribes to God/Jesus/Holy Spirit.
- Look for actions or roles of people – Identify actions or roles that of people or encourages people to do or be.
- Look for emotional terms in the passage, for instance relational words such as father, son, or words like “pleading”?
- Look at the overall tone of the passage: happy, sad, encouraging, instructive, and so on.

Language in the Bible

We also have to accurately divide the language of the Bible. A large amount of scripture is written in literal language. It states facts, names, persons and places. It relates incidents, issues commands and warnings. The literal meaning of a word is that meaning which is given it by those to whom it is addressed.

While a good portion of the Bible is written in plain, literal language, there is some figurative language as well. Figurative language uses symbols, stories, or other descriptive means to express truth. For example, Jesus used parables often to get his point across. Here are some figures of speech used in the scriptures.

- Parable – A simple illustration to present some moral truth.
- Fable – A fictitious or imaginary story whose purpose was to teach some moral lesson. 2 Kings 14
- Simile – A thing or action that is said to be “like” or “as” something of a different kind or quality. Matthew 3
- Metaphor – A word or phrase that is said to be something else because of a likeness involved. It is calling one thing by another word, more descriptive and figurative. Luke 13
- Allegory – A metaphor extended into a complete story to illustrate some truth. Ephesians 6
- Riddle – An analogy written up as a puzzle. To unravel it will produce some truth. Judges 14
- Hyperbole – An exaggeration of some statement for the purpose of emphasis. Psalm 22
- Irony and sarcasm – A sharp remark uttered in contempt or ridicule. Matthew 27
- Interrogation – A question for effect, often not seeking an answer. Hebrews 2
- Metonymy – To substitute one word for another because they are related. Psalm 114

Euphemisms are the substitution of a mild, inoffensive, relatively uncontroversial phrase for another more frank expression that might offend or otherwise suggest something unpleasant to the audience. They are used in the Bible, often for sexual organs or acts.

This is not an exhaustive list, but it does give us a place to start. As you read, you'll want to write down anything else that comes to mind.

We will need to look at words specifically. The purpose of a word study is to be able to clearly understand the meaning of the word used by the biblical author within its context. In order to do a competent word study we must look to see what it means in the original language, whether the Hebrew or Greek (or Aramaic if you've found a translation of it), the occurrences of that word used, and the range of its meanings as well as the specific context of the passage. What the words mean today may not mean what they meant to the writer and the people of the time of the writing. For instance, when we say that someone is a “fox”, we mean that they are good looking. When

Jesus called Herod a fox in Luke 13:32, He meant a cunning person. Neither Jesus, nor ourselves would be talking about the animal fox. It is simply a figure of speech. This is a simple example, I know, but it shows how language changes. Yes it's a lot of work, but if we want to really understand scripture we must understand the what and the why of the words that were used.

Of course, you can read the new versions of the Bible, but have you ever looked at them? Even those translate very important words differently. So, in that light, do yourself a favor and look the words up! I've been shocked at what I've found! If we don't have the correct meaning of the words, we won't know what God is saying to us. That defeats the purpose of having the scriptures.

In order to do a good word study, we will need a Strong's or Young's Exhaustive Concordance to look up specific words, and an Interlinear Bible to see how it's written in the original language. They are important in understanding the word. I've included instructions for using them both. There are other great helps listed later, including dictionaries and lexicons, free to use online. I prefer the older versions that have not been "updated" simply because they have changed less from the original meanings of the words, and I want original definition so that I know what the word meant then, because what it meant then, is what it should mean now.

Read the passage of scripture you are studying and examine how the word is used in context. I'm talking here of the passage context, what goes before and after the word. Make sure you consider the nuance of the word's meaning, as well as any other special thing noted about its use. For instance, is it a figure of speech, etc? So that we keep things in context, we'll also need to look at the context of the whole chapter, perhaps the ones before and after it. We want to be seekers of truth, so let's seek it out. Since words are the vehicle of thought here, and the meaning of a passage comes from the words, determining the grammar of a sentence is the first place to start.

Using what you've learned from the concordance and interlinear Bible as well as your context study, determine the words range of meaning. Write this in your study notes. Make sure to record all the possible meanings of the word.

Besides scriptural context we will want to look at these other contexts.

When looking at historical context, we'll be looking at who is this written to? What was going on according to history during this time? Since scripture originated in a historical context, interpret it in relation to its historical and

cultural context. What about wars, politics, etc? Why was this message being given to them? Are we in a similar situation today? How does this apply to us in this time? Does it apply to us? Before you say, "of course it does", consider this. Do we still give animal sacrifice? Why not? Examine everything to have a clear understanding.

We need to examine also the cultural context. What are the customs, practices and lifestyles at this time period? Are there specific social interactions between the primary people in this passage? What religions were prominent?

We're going to need to look at the grammar as well. What part of speech (noun, verb, modifier, conjunction, etc) Get out a good grammar book. But for now, here's a bit to help.

Nouns – person place of thing

Pronouns - Identify the antecedent for each pronoun. To what noun does the pronoun refer back?

Verbs - action

a. Try to identify the kind of action

- (1) Past
- (2) Present
- (3) Future

b. Try to identify who is doing the action

- (1) Active
- (2) Middle
- (3) Passive

Conjunctions - phrases and sentences that hold the scripture together.

Examples:

- a. But — list what is contrasted
- b. Therefore — state the conclusion

c. And — identify what is connected

Flow or Order: Logical connective

a. Reason: because, for, since, for this reason

b. Result: so, then, therefore, thus, consequently

c. Conclusion: then, so

d. Purpose: in order that, so that, that

e. Contrast: but, yet, much more, nevertheless, otherwise, then

f. Comparison (correlation): also, and, as, just as—so, likewise, so also

g. Concession: although

h. Series of facts (addition): and, first of all, last of all, or, also, in addition

i. Conditional: if

j. Emphatic: indeed, only

k. Time: when, until, finally

Interpretation is very important. An honest interpretation will give us truth. It will harmonize with the rest of the Bible. I have found that supposedly "problem" scriptures are not really problematic when you understand what is being said. It will all "fit". God is not schizophrenic. It will make sense. You'll have several "ah ha" moments. Study is a lot of work, but it's also a lot of fun!

How to Study the Bible

Let me keep this as simple as possible. After I have chosen the topic I want to study, I look up all the scriptures on that topic. Then I pick the scripture I want to start with and I read the entire chapter through at least a few times. Next I like to look at the background of the time period of the scripture that I am reading or studying. Many study Bibles include that information in their outline and it's a great way to get background. I've also listed some resources at the end of this book to help you find helpful information on your topic, the history of the time period and what was happening in their world at the time.

You will want to outline the Bible books or chapters you will be studying. Most study Bibles have an outline of each book. I think it's best if you make your own outline. It's a good way to really learn the Bible. An outline is an essential tool. This is the way any serious student organizes their materials.

The Basic Idea of an Outline

Outlining the Bible is not very different from outlining any other form of writing. There are many ways in which you can do it. The main purpose is to break down and isolate from the text the various ideas or categories it is representing. Each paragraph may have several ideas that relate or add to the main theme of the paragraph. Our task of outlining is to 'isolate' and then lay out these ideas in a systematic and logical manner. And the goal is to represent and understand the passage in the way it is intended, in its context and power. Here's a basic outline.

BOOK

OUTLINE

For New Testament: Salutation or greeting

Short Intro

Short theme

Chapter 1

BACKGROUND (religious, cultural, and governmental)

AUTHOR AND DATE

WHO IT'S WRITTEN TO

PURPOSE

THEME

After you've done your outline, you're ready to begin your study. Remember we're looking for the categories of who, what, when, where, why and how it applies or does not apply to us at this time.

Make a list of any questions that come to mind. That will be what you want to study.

Then, make a list of words to look up in order to compare their meanings today as to what they meant to the author. Without proper definition, we won't understand what is being said.

How to use the exhaustive concordance:

After you've decided on a word in the text you are reading that you want to study, look up that word in the concordance. It will list every passage that word is used. For example let's use the word church.

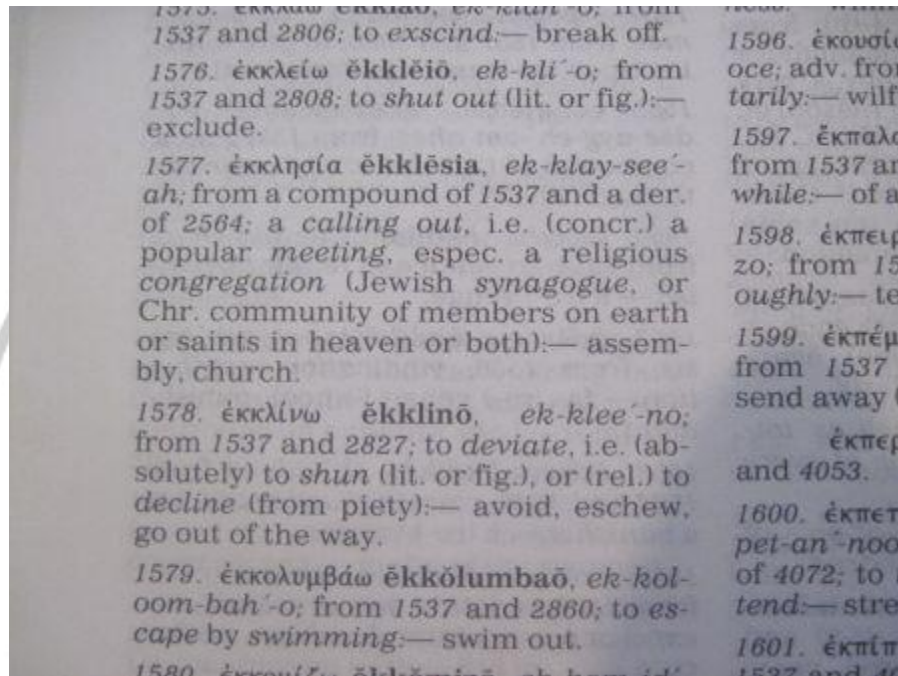
Turn to the "C" section of the concordance and look up the word church. In my Strong's there are 3 columns.



Each column has three columns. A bit of the passage with the initial of the word you are looking up, then the passage is in the Bible, and then the word's Hebrew or Greek number depending on if you're looking at Old or New Testament.

CHUB (<i>cub</i>) Allies of Egypt. and all the mingled people, and C.....	Eze 30:5	3552
CHUN (<i>kun</i>) A city in Aran-zobah. Likewise from Tibhath, and from C.....	1Chr 18:8	3560
CHURCH		
upon this rock I will build my c	Mt 16:18	1577
to hear them, tell it unto the c.....	Mt 18:17	1577
but if he neglect to hear the c.....	Mt 18:17	1577
the Lord added to the c daily	Acts 2:47	1577
and great fear came upon all the c	Acts 5:11	1577
he, that was in the c in the.....	Acts 7:38	1577
the c which was at Jerusalem	Acts 8:1	1577
for Saul, he made havock of the c	Acts 8:3	1577
of the c which was in Jerusalem	Acts 11:22	1577
assembled themselves with the c.....	Acts 11:26	1577

To find the meaning of the word, you can see from above we will want to look up the Greek Number listed, which is 1577. Because the word has the same number for all the passages, we will know what the meaning in the Greek is for church. If there were different numbers, we'd need to look up each number so that we would know what it meant for that particular passage of scripture.



So we can see from the image above that 1577 comes from a compound of 1537 and a derivative of 2564: a calling out, a popular meeting, especially a religious congregation... you see it above. Many times I'll look up the other listed numbers for compounds and derivatives just so that I'm clear on a meaning.

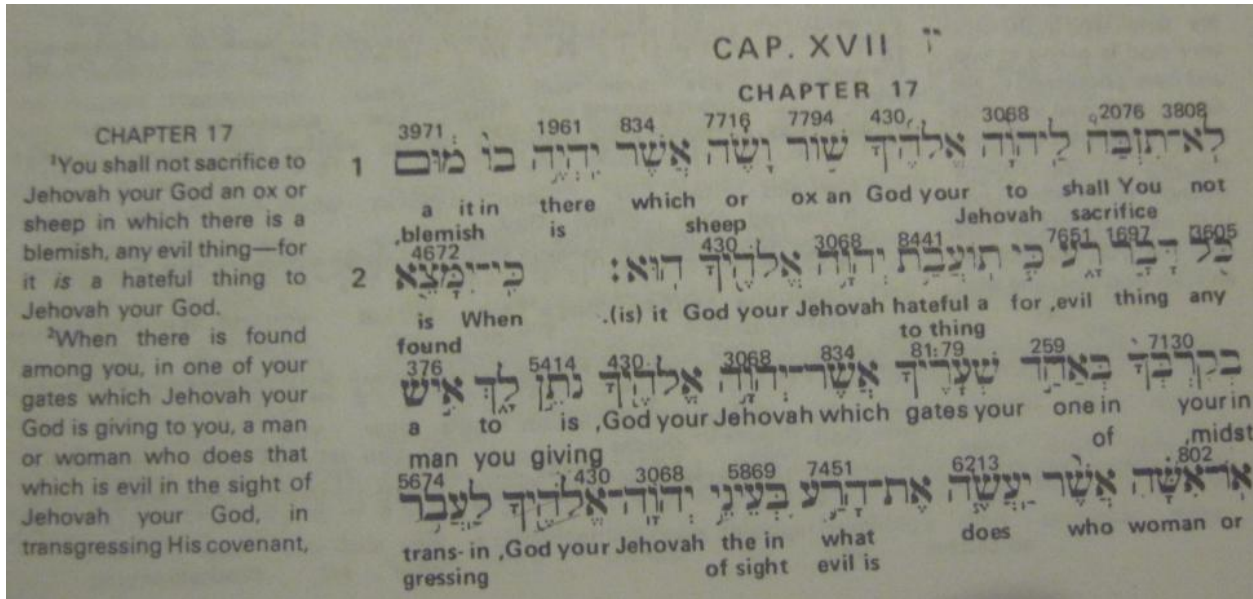
How to use an Interlinear Bible

I love using the Interlinear Bible. It shows you what the original text was and how it was translated into English.

Hebrew

Hebrew is read from right to left, so when using a traditional interlinear you must also read the English translation line from right to left as you can see

from the image. The English translation on the left is for the King James Version.



The standard word order in a Hebrew clause is VERB-SUBJECT-OBJECT. Advancing something ahead of that standard order emphasizes the advanced element. For example, if the subject is found ahead of the verb, the author is emphasizing the subject. One may use an interlinear Bible to see which elements (if any) are placed ahead in a phrase or sentences for emphasis. Interlinear Bibles have a line of original language text with a line of English translation found directly below the Hebrew words the English translates.

Image from online Hebrew Interlinear – this is not a traditional interlinear and is read from right to left.

Genesis

1:1	בְּרֵאשִׁית	בָּרָא	אֶת־	הַשָּׁמַיִם	וְאֶת־	הָאָרֶץ	:	1. In the beginning God
	b·rashith	bra	aleim	ath e·shnim	u·ath	e·artz	:	created the heaven and the
	in·beginning	he·created	Elohim	>	the·heavens	and·>		earth.

Greek

Like the Hebrew, the standard word order in a Greek clause is VERB-SUBJECT-OBJECT, and the same rule applies here as well. However, Greek is read left to right.

As with the Hebrew Interlinear, the Greek Interlinear also has a line of the original language text with a line of English translation found directly below the Greek words the English translates.

Image from an online Greek Interlinear

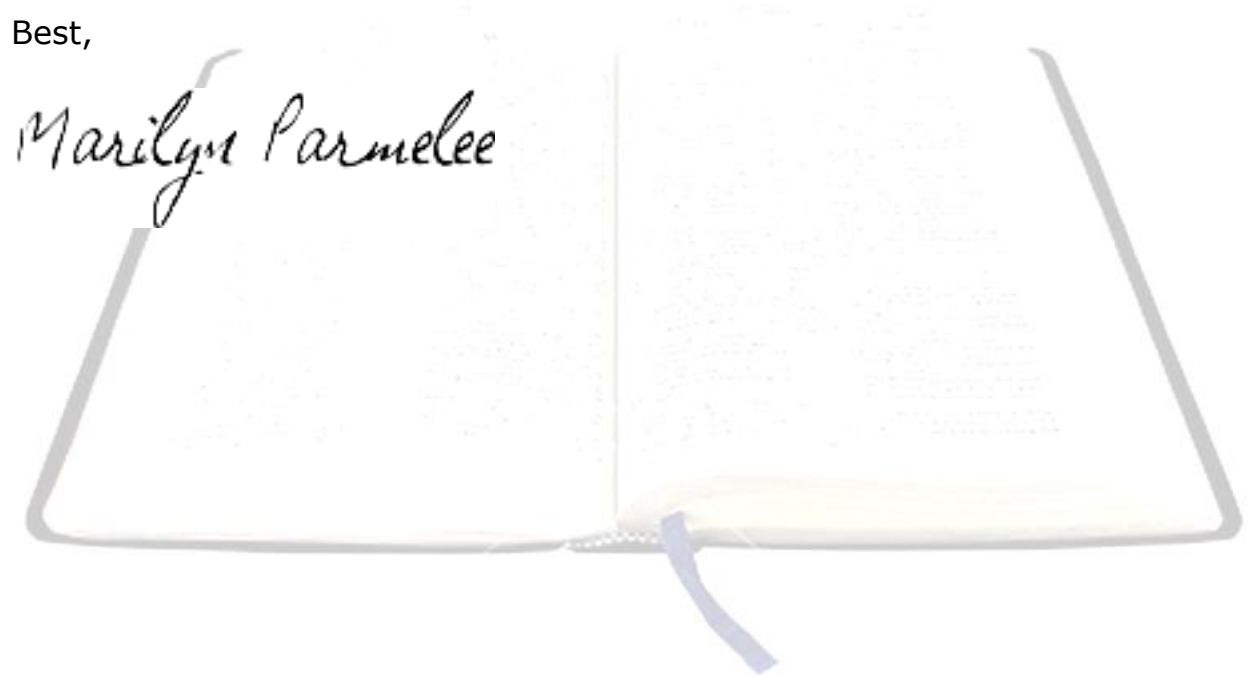
Matthew

1:1	ΒΙΒΛΟC	ΓΕΝΕCΕΩC	ΙΗCΟΥ	ΧΡΙCΤΟΥ	ΥΙΟΥ	ΔΑΒΙΔ	ΥΙΟΥ	ΑΒΡΑΑΜ
	biblos	geneseOs	iEsou	christou	huiou	david	huiou	abraam
	G978	G1078	G2424	G5547	G5207	G1138	G5207	G11
	n_ Nom Sg f	n_ Gen Sg f	n_ Gen Sg m	n_ Gen Sg m	n_ Gen Sg m	ni proper	n_ Gen Sg m	ni proper
	SCROLL	OF-generating of-lineage	OF-JESUS	ANOINTED Christ	SON	of-DAVID of-David	SON	of-ABRAHAM of-Abraham

¹ . The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Hope this helps you.

Best,



BIBLE STUDY TOOLS

Notebook, pencil, pen

A Computer is very helpful but not necessary

Bibles

The Thompson Chain – Reference Bible Fourth Improved Version Frank Charles Thompson D. D. PHD. BB Kirkbride Bible Co., Inc. Indianapolis Indiana. USA. ©1964 62nd. Printing King James Version

The Comparative Study Bible A Parallel Bible presenting the New International Version – New American Standard Version – Amplified Bible and King James Version. ©1984 The Zondervan Corporation, Grand Rapids, MI.

The Interlinear Bible, Hebrew – Greek – English With Strong's Concordance Numbers Above Each Word. Jay P. Green Sr., General Editor and Translator. Second Edition ©1986 by Jay P. Green Sr.

Online Interlinear/Hebrew

http://www.scripture4all.org/OnlineInterlinear/Hebrew_Index.htm

Online Interlinear/Greek

http://www.scripture4all.org/OnlineInterlinear/Greek_Index.htm

Nave's Topical Bible Orville J. Nave. ©1979 by Thomas Nelson Inc., Publishers

The Bible text designated YLT is from the 1898 Young's Literal Translation by Robert Young who also compiled Young's Analytical Concordance. This is an extremely literal translation that attempts to preserve the tense and word usage as found in the original Greek and Hebrew writings. The text was scanned from a reprint of the 1898 edition as published by Baker Book House, Grand Rapids Michigan. The book is still in

print and may be ordered from Baker Book House. Obvious errors in spelling or inconsistent spellings of the same word were corrected in the computer edition of the text.

<http://www.biblegateway.com/versions/Youngs-Literal-Translation-YLT-Bible/>

The 1611 Authorized King James Translation

<http://www.kingjamesbibleonline.org/1611-Bible/>

Nave's Topical Bible

<http://www.biblestudytools.com/concordances/naves-topical-bible/>

Torrey's New Topical Textbook

<http://www.biblestudytools.com/concordances/torreys-topical-textbook/>

Any Version:

<http://www.biblegateway.com/>

Concordances

The New Strong's Exhaustive Concordance of the Bible James Strong, L L. D. ©1990 by Thomas Nelson Publishers

Strong's Exhaustive Concordance – Online

<http://www.biblestudytools.com/concordances/strongs-exhaustive-concordance/>

Dictionaries/Lexicons/ Septuagint

http://www.lexilogos.com/english/greek_ancient_dictionary.html

<http://www.biblestudytools.com/lexicons/greek/>

<http://www.biblestudytools.com/lexicons/hebrew/>

The Septuagint LXX: Greek and English by Sir Lancelot C.L. Brenton

<http://www.ccel.org/bible/brenton/>

Other Various Helps

The New Manners and Customs of Bible Times Ralph Gower, Moody Press, Chicago ©1987

Illustrated Manners and Customs of the Bible J L Packer, M.C. Tenney, Editors ©1980 by Thomas Nelson Publishers

Bible Manners and Customs Online Links

PDF

<http://www.ntslibrary.com/PDF%20Books%20II/Manners%20and%20Customs.pdf>

http://www.bible-history.com/links.php?cat=3&sub=256&cat_name=Ancient+Greece&subcat_name=Manners+%26+Customs

<http://www.baptistbiblebelievers.com/OTStudies/MannersandCustomsInBibleLands1953/tabid/232/Default.aspx>

The Layman's Bible Encyclopedia by William C. Martin, MA., B.D. ©1964 by The Southwestern Company, Nashville, Tennessee

The Wycliff Bible Commentary Edited by Charles F. Pfeiffer, Old Testament, Everett F. Harrison, New Testament. ©1962 by the Moody Bible Institute of Chicago. Fourth printing, 1968

Halley's Bible Handbook, Revised Edition. By Henry H Halley ©1959 by Henry Halley

The Complete Works of Josephus, translated by Wm. Whiston ©1981 by Kregal Publications, a division of Kregal, Inc. P.O. Box 2607, Grand Rapids, MI. 49501

The Works of Flavius Josephus – Online Version

<http://www.biblestudytools.com/history/flavius-josephus/>

Philo of Alexandria on Early Jewish Writings – Online Version

<http://www.earlyjewishwritings.com/philo.html>

ORIGINAL LANGUAGE TOOLS GREEK, HEBREW & ENGLISH

[http://www.preceptaustin.org/Greek to Me.htm](http://www.preceptaustin.org/Greek_to_Me.htm)

A page that has a lot of choices.

<http://bible.christiansunite.com/>

Includes

Online Bible Versions

- * Authorized Version – KJV
- * American Standard Version
- * Bible in Basic English
- * Darby Bible
- * Webster Bible
- * Young's Literal Translation
- * World English Bible

Bible Commentaries Online

- * Matthew Henry's Concise Commentary on the whole Bible.
- * People's New Testament
- * John Wesley's Notes on the Bible.
- * JFB Commentary Critical and Explanatory on the Whole Bible.
- * The Geneva Study Bible

* John Nelson Darby - Synopsis of the New Testament

Christian History

- * Flavius Josephus
- * Fox's Book of Martyrs.
- * Sketches of Church History

Bible Dictionaries

- * Easton's Bible Dictionary

Bible Concordances

- * Torrey's Topical Textbook
- * Nave's Topical Bible

Devotionals

- * C.H. Spurgeon's Morning and Evening - Today's Devotional - Archive
- * Faith's Checkbook by C.H. Spurgeon - Today's Devotional - Archive
- * Daily Light on the Daily Path
- * Marketplace Meditations

Biographies

- * Autobiography of George Fox
- * Autobiography of Charles Finney
- * Autobiography of John Bunyan
- * The Life of John Bunyan, by Edmund Venables

Christian Writings

- * Augustine
- * John Bunya

Learn Greek Online – Free Online Greek Classes

<http://www.kypros.org/LearnGreek/>

This is the book outline I use but you can also use it as a general guide for each chapter.

BOOK

OUTLINE

Salutation or greeting

Short Intro

Short theme

Chapter 1 add however many chapters there are. However, keep in mind that the ideas and thread of what is being said continues into different chapters.

BACKGROUND

AUTHOR AND DATE

WHO IT'S WRITTEN TO

PURPOSE

THEME

BASIC STUDY SHEET

Name of the book: _____ Author: _____

Subject/Theme of the book: _____

To whom was the book written: _____

Purpose of the book: _____

Why am I studying this particular scripture? _____

Observations:

1. The main people in this passage _____

2. The major words in the passage _____

Explanation: The meaning of the passage/and definition of words _____

Application (how does this affect me?) _____

Appendix One

A Little Bible History

English Bible History

reprinted from WWW.GREATSITE.COM



The fascinating story of how we got the Bible in its present form actually starts thousands of years ago, as briefly outlined in our [Timeline of Bible Translation History](#). As a background study, we recommend that you first review our discussion of the [Pre-Reformation History of the Bible from 1,400 B.C. to 1,400 A.D.](#), which covers the transmission of the scripture through the original languages of Hebrew and Greek, and the 1,000 years of the Dark & Middle Ages when the Word was trapped in only Latin. Our starting point in this discussion of Bible history, however, is the advent of the scripture in the English language with the "Morning Star of the Reformation", John Wycliffe.



John Wycliffe

The [first hand-written English language Bible manuscripts](#) were produced in the **1380's** AD by [John Wycliffe](#), an Oxford professor, scholar, and theologian. Wycliffe, (also spelled "Wycliff" & "Wyclif"), was well-known throughout Europe for his opposition to the teaching of the organized

Church, which he believed to be contrary to the Bible. With the help of his followers, called the Lollards, and his assistant Purvey, and many other faithful scribes, Wycliffe produced dozens of English language manuscript copies of the scriptures. They were translated out of the Latin Vulgate, which was the only source text available to Wycliffe. The Pope was so infuriated by his teachings and his translation of the Bible into English, that 44 years after Wycliffe had died, he ordered the bones to be dug-up, crushed, and scattered in the river!



John Hus

One of Wycliffe's followers, [John Hus](#), actively promoted Wycliffe's ideas: that people should be permitted to read the Bible in their own language, and they should oppose the tyranny of the Roman church that threatened anyone possessing a non-Latin Bible with execution. Hus was burned at the stake in **1415**, with Wycliffe's manuscript Bibles used as kindling for the fire. The last words of John Hus were that, "*in 100 years, God will raise up a man whose calls for reform cannot be suppressed.*" Almost exactly 100 years later, in **1517**, Martin Luther nailed his famous 95 Theses of Contention (a list of 95 issues of heretical theology and crimes of the Roman Catholic Church) into the church door at Wittenberg. The prophecy of Hus had come true! Martin Luther went on to be the first person to translate and publish the Bible in the commonly-spoken dialect of the German people; a translation more appealing than previous German Biblical translations. Foxe's Book of Martyrs records that in that same year, **1517**, seven people were burned at the stake by the Roman Catholic Church for the crime of teaching their children to say the Lord's Prayer in English rather than Latin.



Johann Gutenberg

[Johann Gutenberg](#) invented the printing press in the **1450's**, and the first book to ever be printed was a Latin language Bible, printed in Mainz, Germany. [Gutenberg's Bibles](#) were surprisingly beautiful, as [each leaf Gutenberg printed](#) was later colorfully hand-illuminated. Born as "Johann Gensfleisch" (John Gooseflesh), he preferred to be known as "Johann Gutenberg" (John Beautiful Mountain). Ironically, though he had created what many believe to be the most important invention in history, Gutenberg was a victim of unscrupulous business associates who took control of his business and left him in poverty. Nevertheless, the invention of the movable-type printing press meant that Bibles and books could finally be effectively produced in large quantities in a short period of time. This was essential to the success of the Reformation.



Thomas Linacre

In the 1490's another Oxford professor, and the personal physician to King Henry the 7th and 8th, [Thomas Linacre](#), decided to learn Greek. After reading the Gospels in Greek, and comparing it to the Latin Vulgate, he wrote in his diary, "Either this (the original Greek) is not the Gospel... or we are not Christians." The Latin had become so corrupt that it no longer even preserved the message of the Gospel... yet the Church still threatened to kill anyone who read the scripture in any language other than Latin... though Latin was not an original language of the scriptures.



John Colet

In 1496, [John Colet](#), another Oxford professor and the son of the Mayor of London, started reading the New Testament in Greek and translating it into English for his students at Oxford, and later for the public at Saint Paul's Cathedral in London. The people were so hungry to hear the Word of God in a language they could understand, that within six months there were 20,000 people packed in the church and at least that many outside trying to get in! (Sadly, while the enormous and beautiful Saint Paul's Cathedral remains the main church in London today, as of 2003, typical Sunday morning worship attendance is only around 200 people... and most of them are tourists). Fortunately for Colet, he was a powerful man with friends in high places, so he amazingly managed to avoid execution.



Erasmus

In considering the experiences of Linacre and Colet, the great scholar [Erasmus](#) was so moved to correct the corrupt Latin Vulgate, that in **1516**, with the help of printer John Froben, he published a Greek-Latin Parallel New Testament. The Latin part was not the corrupt Vulgate, but his own fresh rendering of the text from the more accurate and reliable Greek, which he had managed to collate from a half-dozen partial old Greek New Testament manuscripts he had acquired. This milestone was the first non-Latin Vulgate text of the scripture to be produced in a millennium... and the first ever to come off a printing press. The 1516 Greek-Latin New Testament of Erasmus further focused attention on just how corrupt and inaccurate the Latin Vulgate had become, and how important it was to go back and use the original Greek (New Testament) and original Hebrew (Old Testament)

languages to maintain accuracy... and to translate them faithfully into the languages of the common people, whether that be English, German, or any other tongue. No sympathy for this "illegal activity" was to be found from Rome... even as the words of Pope Leo X's declaration that "the **fable** of Christ was quite profitable to him" continued through the years to infuriate the people of God.



William Tyndale

[William Tyndale](#) was the Captain of the Army of Reformers, and was their spiritual leader. Tyndale holds the distinction of being the first man to ever print the New Testament in the English language. Tyndale was a true scholar and a genius, so fluent in eight languages that it was said one would think any one of them to be his native tongue. He is frequently referred to as the "Architect of the English Language", (even more so than William Shakespeare) as so many of the phrases Tyndale coined are still in our language today.



Martin Luther

[Martin Luther](#) had a small head-start on Tyndale, as Luther declared his intolerance for the Roman Church's corruption on Halloween in **1517**, by nailing his 95 Theses of Contention to the Wittenberg Church door. Luther, who would be exiled in the months following the Diet of Worms Council in **1521** that was designed to martyr him, would translate the New Testament into German for the first time from the 1516 Greek-Latin New Testament of Erasmus, and publish it in September of **1522**. Luther also published a [German Pentateuch in 1523](#), and another edition of the [German New Testament in 1529](#). In the 1530's he would go on to publish the entire Bible in German.

William Tyndale wanted to use the same 1516 Erasmus text as a source to translate and print the New Testament in English for the first time in history. Tyndale showed up on Luther's doorstep in Germany in 1525, and by year's end had translated the New Testament into English. Tyndale had been forced to flee England, because of the wide-spread rumor that his English New Testament project was underway, causing inquisitors and bounty hunters to be constantly on Tyndale's trail to arrest him and prevent his project. God foiled their plans, and in **1525-1526** the Tyndale New Testament became the first printed edition of the scripture in the English language. Subsequent printings of the [Tyndale New Testament in the 1530's](#) were often elaborately illustrated.

They were burned as soon as the Bishop could confiscate them, but copies trickled through and actually ended up in the bedroom of King Henry VIII. The more the King and Bishop resisted its distribution, the more fascinated the public at large became. The church declared it contained thousands of errors as they torched hundreds of New Testaments confiscated by the clergy, while in fact, they burned them because they could find no errors at all. One risked death by burning if caught in mere possession of Tyndale's forbidden books.

Having God's Word available to the public in the language of the common man, English, would have meant disaster to the church. No longer would they control access to the scriptures. If people were able to read the Bible in their own tongue, the church's income and power would crumble. They could not possibly continue to get away with selling indulgences (the forgiveness of sins) or selling the release of loved ones from a church-manufactured "Purgatory". People would begin to challenge the church's authority if the church were exposed as frauds and thieves. The contradictions between what God's Word said, and what the priests taught, would open the public's eyes and the truth would set them free from the grip of fear that the institutional church held. Salvation through faith, not works or donations, would be understood. The need for priests would vanish through the priesthood of all believers. The veneration of church-canonized Saints and Mary would be called into question. The availability of the scriptures in English was the biggest threat imaginable to the wicked church. Neither side would give up without a fight.

Today, there are only two known copies left of Tyndale's 1525-26 First Edition. Any copies printed prior to 1570 are extremely valuable. Tyndale's flight was an inspiration to freedom-loving Englishmen who drew courage from the 11 years that he was hunted. Books and Bibles flowed into England in bales of cotton and sacks of flour. Ironically, Tyndale's biggest customer was the King's men, who would buy up every copy available to burn them...

and Tyndale used their money to print even more! In the end, Tyndale was caught: betrayed by an Englishman that he had befriended. Tyndale was incarcerated for 500 days before he was strangled and burned at the stake in **1536**. Tyndale's last words were, *"Oh Lord, open the King of England's eyes"*. This prayer would be answered just three years later in **1539**, when King Henry VIII finally allowed, and even funded, the printing of an English Bible known as the "Great Bible". But before that could happen...



Myles Coverdale

[Myles Coverdale](#) and John "Thomas Matthew" Rogers had remained loyal disciples the last six years of Tyndale's life, and they carried the English Bible project forward and even accelerated it. Coverdale finished translating the Old Testament, and in **1535** he printed the first complete Bible in the English language, making use of Luther's German text and the Latin as sources. Thus, the first complete English Bible was printed on **October 4, 1535**, and is known as the **Coverdale Bible**.



John Rogers

[John Rogers](#) went on to print the second complete English Bible in **1537**. It was, however, the first English Bible translated from the original Biblical languages of Hebrew & Greek. He printed it under the pseudonym "**Thomas Matthew**", (an assumed name that had actually been used by Tyndale at one time) as a considerable part of this Bible was the translation of Tyndale, whose writings had been condemned by the English authorities. It is a composite made up of Tyndale's Pentateuch and New Testament (1534-1535 edition) and Coverdale's Bible and some of Roger's own translation of the

text. It remains known most commonly as the [Matthew-Tyndale Bible](#). It went through a nearly identical [second-edition printing in 1549](#).



Thomas Cranmer

In **1539**, [Thomas Cranmer](#), the Archbishop of Canterbury, hired Miles Coverdale at the bequest of [King Henry VIII](#) to publish the "Great Bible". It became the first English Bible authorized for public use, as it was distributed to every church, chained to the pulpit, and a reader was even provided so that the illiterate could hear the Word of God in plain English. It would seem that William Tyndale's last wish had been granted...just three years after his martyrdom. Cranmer's Bible, published by Coverdale, was known as the [Great Bible](#) due to its great size: a large pulpit folio measuring over 14 inches tall. Seven editions of this version were printed between April of **1539** and December of **1541**.



King Henry VIII

It was not that [King Henry VIII](#) had a change of conscience regarding publishing the Bible in English. His motives were more sinister... but the Lord sometimes uses the evil intentions of men to bring about His glory. King Henry VIII had in fact, requested that the Pope permit him to divorce his wife and marry his mistress. The Pope refused. King Henry responded by marrying his mistress anyway, (later having two of his many wives executed), and thumbing his nose at the Pope by renouncing Roman Catholicism, taking England out from under Rome's religious control, and declaring himself as the reigning head of State to also be the new head of

the Church. This new branch of the Christian Church, neither Roman Catholic nor truly Protestant, became known as the Anglican Church or the Church of England. King Henry acted essentially as its "Pope". His first act was to further defy the wishes of Rome by funding the printing of the scriptures in English... the first legal English Bible... just for spite.



Queen Mary

The ebb and flow of freedom continued through the 1540's...and into the 1550's. After King Henry VIII, King Edward VI took the throne, and after his death, the reign of [Queen "Bloody" Mary](#) was the next obstacle to the printing of the Bible in English. She was possessed in her quest to return England to the Roman Church. In **1555**, John "Thomas Matthew" Rogers and Thomas Cranmer were both burned at the stake. Mary went on to burn reformers at the stake by the hundreds for the "crime" of being a Protestant. This era was known as the Marian Exile, and the refugees fled from England with little hope of ever seeing their home or friends again.



John Foxe

In the 1550's, the Church at Geneva, Switzerland, was very sympathetic to the reformer refugees and was one of only a few safe havens for a desperate people. Many of them met in Geneva, led by **Myles Coverdale** and [John Foxe](#) (publisher of the famous [Foxe's Book of Martyrs](#), which is to this day the only exhaustive reference work on the persecution and martyrdom of Early Christians and Protestants from the first century up to the mid-16th century), as well as Thomas Sampson and William Whittingham. There, with the protection of the great theologian [John Calvin](#) (author of the most

famous theological book ever published, [Calvin's Institutes of the Christian Religion](#)) and [John Knox](#), the great Reformer of the Scottish Church, the Church of Geneva determined to produce a Bible that would educate their families while they continued in exile.



John Calvin

The New Testament was completed in **1557**, and the complete Bible was first published in **1560**. It became known as the [Geneva Bible](#). Due to a passage in Genesis describing the clothing that God fashioned for Adam and Eve upon expulsion from the Garden of Eden as "Breeches" (an antiquated form of "Britches"), some people referred to the Geneva Bible as the Breeches Bible.



John Knox

The Geneva Bible was the first Bible to add numbered verses to the chapters, so that referencing specific passages would be easier. Every chapter was also accompanied by extensive marginal notes and references so thorough and complete that the Geneva Bible is also considered the first English "Study Bible". William Shakespeare quotes hundreds of times in his plays from the Geneva translation of the Bible. The Geneva Bible became the Bible of choice for over 100 years of English speaking Christians. Between **1560** and **1644** at least 144 editions of this Bible were published. Examination of the **1611** King James Bible shows clearly that its translators were influenced much more by the Geneva Bible, than by any other source. The Geneva Bible itself retains over **90%** of William Tyndale's original English translation. The Geneva in fact, remained more popular than the

King James Version until **decades** after its original release in **1611**! The Geneva holds the honor of being the first Bible taken to America, and the Bible of the Puritans and Pilgrims. It is truly the "Bible of the Protestant Reformation." Strangely, the famous Geneva Bible has been out-of-print since 1644, so the only way to obtain one is to either purchase an [original printing of the Geneva Bible](#), or a less costly [facsimile reproduction of the original 1560 Geneva Bible](#).

With the end of Queen Mary's bloody reign, the reformers could safely return to England. The Anglican Church, now under Queen Elizabeth I, reluctantly tolerated the printing and distribution of Geneva version Bibles in England. The marginal notes, which were vehemently against the institutional Church of the day, did not rest well with the rulers of the day. Another version, one with a less inflammatory tone was desired, and the copies of the Great Bible were getting to be decades old. In **1568**, a revision of the Great Bible known as the [Bishop's Bible](#) was introduced. Despite 19 editions being printed between **1568** and **1606**, this Bible, referred to as the "rough draft of the King James Version", never gained much of a foothold of popularity among the people. The Geneva may have simply been too much to compete with.

By the **1580's**, the Roman Catholic Church saw that it had lost the battle to suppress the will of God: that His Holy Word be available in the English language. In **1582**, the Church of Rome surrendered their fight for "Latin only" and decided that if the Bible was to be available in English, they would at least have an official Roman Catholic English translation. And so, using the corrupt and inaccurate Latin Vulgate as the only source text, they went on to publish an English Bible with all the distortions and corruptions that Erasmus had revealed and warned of 75 years earlier. Because it was translated at the Roman Catholic College in the city of Rheims, it was known as the [Rheims New Testament](#) (also spelled Rhemes). The **Douay Old Testament** was translated by the Church of Rome in **1609** at the College in the city of Douay (also spelled Doway & Douai). The combined product is commonly referred to as the "**Doway/Rheims**" Version. In **1589**, Dr. William Fulke of Cambridge published the "Fulke's Refutation", in which he printed in parallel columns the Bishops Version along side the Rheims Version, attempting to show the error and distortion of the Roman Church's corrupt compromise of an English version of the Bible.



King James I

With the death of Queen Elizabeth I, Prince James VI of Scotland became [King James I of England](#). The Protestant clergy approached the new King in **1604** and announced their desire for a new translation to replace the Bishop's Bible first printed in **1568**. They knew that the Geneva Version had won the hearts of the people because of its excellent scholarship, accuracy, and exhaustive commentary. However, they did not want the controversial marginal notes (proclaiming the Pope an Anti-Christ, etc.) Essentially, the leaders of the church desired a Bible for the people, with scriptural references only for word clarification or cross-references.

This "translation to end all translations" (for a while at least) was the result of the combined effort of about fifty scholars. They took into consideration: The Tyndale New Testament, The Coverdale Bible, The Matthews Bible, The Great Bible, The Geneva Bible, and even the Rheims New Testament. The great revision of the Bishop's Bible had begun. From **1605** to **1606** the scholars engaged in private research. From **1607** to **1609** the work was assembled. In **1610** the work went to press, and in **1611** the first of the huge (16 inch tall) pulpit folios known today as ["The 1611 King James Bible"](#) came off the printing press. A typographical discrepancy in Ruth 3:15 rendered a pronoun "He" instead of "She" in that verse in some printings. This caused some of the **1611** First Editions to be known by collectors as **"He" Bibles**, and others as **"She" Bibles**. Starting just one year after the huge 1611 pulpit-size King James Bibles were printed and chained to every church pulpit in England; printing then began on the [earliest normal-size printings of the King James Bible](#). These were produced so individuals could have their own personal copy of the Bible.



John Bunyan

The Anglican Church's King James Bible took decades to overcome the more popular Protestant Church's Geneva Bible. One of the greatest ironies of history, is that many Protestant Christian churches today embrace the King James Bible exclusively as the "only" legitimate English language translation... yet it is not even a Protestant translation! It was printed to compete with the Protestant Geneva Bible, by authorities who throughout most of history were hostile to Protestants... and killed them. While many Protestants are quick to assign the full blame of persecution to the Roman Catholic Church, it should be noted that even after England broke from Roman Catholicism in the 1500's, the Church of England (The Anglican Church) continued to persecute Protestants throughout the 1600's. One famous example of this is [John Bunyan](#), who while in prison for the crime of preaching the Gospel, wrote one of Christian history's greatest books, Pilgrim's Progress. Throughout the 1600's, as the Puritans and the Pilgrims fled the religious persecution of England to cross the Atlantic and start a new free nation in America, they took with them their precious Geneva Bible, and rejected the King's Bible. America was founded upon the Geneva Bible, not the King James Bible.

Protestants today are largely unaware of their own history, and unaware of the Geneva Bible (which is textually 95% the same as the King James Version, but 50 years older than the King James Version, and not influenced by the Roman Catholic Rheims New Testament that the King James translators admittedly took into consideration). Nevertheless, the King James Bible turned out to be an excellent and accurate translation, and it became the most printed book in the history of the world, and the only book with one billion copies in print. In fact, for over 250 years...until the appearance of the English Revised Version of **1881-1885**...the King James Version reigned without much of a rival. One little-known fact, is that for the past 200 years, all King James Bibles published in America are actually the 1769 Baskerville spelling and wording revision of the 1611. The original "1611" preface is deceptively included by the publishers, and no mention of the fact that it is really the 1769 version is to be found, because that might hurt sales. The only way to obtain a true, unaltered, 1611 version is to either purchase an [original pre-1769 printing of the King James Bible](#), or a less costly [facsimile reproduction of the original 1611 King James Bible](#).



John Eliot

Although the [first Bible printed in America](#) was done in the native Algonquin Indian Language by [John Eliot](#) in **1663**; the first English language Bible to be printed in America by **Robert Aitken** in **1782** was a King James Version. [Robert Aitken's 1782 Bible](#) was also the only Bible ever authorized by the United States Congress. He was commended by President George Washington for providing Americans with Bibles during the embargo of imported English goods due to the Revolutionary War. In **1808**, Robert's daughter, Jane Aitken, would become the first woman to ever print a Bible... and to do so in America, of course. In **1791**, Isaac Collins vastly improved upon the quality and size of the typesetting of American Bibles and produced the [first "Family Bible" printed in America](#)... also a King James Version. Also in **1791**, Isaiah Thomas published the first Illustrated Bible printed in America...in the King James Version. For more information on the earliest Bibles printed in America from the 1600's through the early 1800's, you may wish to review our more detailed discussion of [The Bibles of Colonial America](#).



Noah Webster

While [Noah Webster](#), just a few years after producing his famous Dictionary of the English Language, would produce his own modern translation of the English Bible in **1833**; the public remained too loyal to the King James Version for Webster's version to have much impact. It was not really until the **1880's** that England's own planned replacement for their King James Bible, the **English Revised Version (E.R.V.)** would become the first English language Bible to gain popular acceptance as a post-King James Version

modern-English Bible. The widespread popularity of this modern-English translation brought with it another curious characteristic: the absence of the 14 Apocryphal books.

Up until the **1880's** every Protestant Bible (not just Catholic Bibles) had 80 books, not 66! The inter-testamental books written hundreds of years before Christ called "The Apocrypha" were part of virtually every printing of the Tyndale-Matthews Bible, the Great Bible, the Bishops Bible, the Protestant Geneva Bible, and the King James Bible until their removal in the **1880's**! The original **1611** King James contained the Apocrypha, and King James threatened anyone who dared to print the Bible without the Apocrypha with heavy fines and a year in jail. Only for the last **120** years has the Protestant Church rejected these books, and removed them from their Bibles. This has left most modern-day Christians believing the popular myth that there is something "Roman Catholic" about the Apocrypha. There is, however, no truth in that myth, and no widely-accepted reason for the removal of the Apocrypha in the 1880's has ever been officially issued by a mainline Protestant denomination.

The Americans responded to England's E.R.V. Bible by publishing the nearly-identical **American Standard Version (A.S.V.)** in **1901**. It was also widely-accepted and embraced by churches throughout America for many decades as the leading modern-English version of the Bible. In the 1971, it was again revised and called **New American Standard Version Bible** (often referred to as the **N.A.S.V.** or **N.A.S.B.** or **N.A.S.**). This New American Standard Bible is considered by nearly all evangelical Christian scholars and translators today, to be the most accurate, word-for-word translation of the original Greek and Hebrew scriptures into the modern English language that has ever been produced. It remains the most popular version among theologians, professors, scholars, and seminary students today. Some, however, have taken issue with it because it is so direct and literal a translation (focused on accuracy), that it does not flow as easily in conversational English.

For this reason, in **1973**, the **New International Version (N.I.V.)** was produced, which was offered as a "dynamic equivalent" translation into modern English. The N.I.V. was designed not for "word-for-word" accuracy, but rather, for "phrase-for-phrase" accuracy, and ease of reading even at a Junior High-School reading level. It was meant to appeal to a broader (and in some instances less-educated) cross-section of the general public. Critics of the N.I.V. often jokingly refer to it as the "**Nearly Inspired Version**", but that has not stopped it from becoming the best-selling modern-English translation of the Bible ever published.

In **1982**, Thomas Nelson Publishers produced what they called the "**New King James Version**". Their original intent was to keep the basic wording of the King James to appeal to King James Version loyalists, while only changing the most obscure words and the Elizabethan "thee, thy, thou" pronouns. This was an interesting marketing ploy, however, upon discovering that this was not enough of a change for them to be able to legally copyright the result, they had to make more significant revisions, which defeated their purpose in the first place. It was never taken seriously by scholars, but it has enjoyed some degree of public acceptance, simply because of its clever "New King James Version" marketing name.

In **2002**, a major attempt was made to bridge the gap between the simple readability of the N.I.V., and the extremely precise accuracy of the N.A.S.B. This translation is called the **English Standard Version (E.S.V.)** and is rapidly gaining popularity for its readability and accuracy. The 21st Century will certainly continue to bring new translations of God's Word in the modern English language.

As Christians, we must be very careful to make intelligent and informed decisions about what translations of the Bible we choose to read. On the liberal extreme, we have people who would give us heretical new translations that attempt to change God's Word to make it politically correct. One example of this, which has made headlines recently is the Today's New International Version (T.N.I.V.) which seeks to remove all gender-specific references in the Bible whenever possible! Not all new translations are good... and some are very bad.

But equally dangerous, is the other extreme... of blindly rejecting ANY English translation that was produced in the four centuries that have come after the 1611 King James. We must remember that the main purpose of the Protestant Reformation was to get the Bible out of the chains of being trapped in an ancient language that few could understand, and into the modern, spoken, conversational language of the present day. William Tyndale fought and died for the right to print the Bible in the common, spoken, modern English tongue of his day... as he boldly told one official who criticized his efforts, *"If God spare my life, I will see to it that the boy who drives the plowshare knows more of the scripture than you, Sir!"*

Will we now go backwards, and seek to imprison God's Word once again exclusively in ancient translations? Clearly it is not God's will that we over-react to SOME of the bad modern translations, by rejecting ALL new translations and "throwing the baby out with the bathwater". The Word of God is unchanging from generation to generation, but language is a dynamic and ever-changing form of communication. We therefore have a

responsibility before God as Christians to make sure that each generation has a modern translation that they can easily understand, yet that does not sacrifice accuracy in any way. Let's be ever mindful that we are not called to worship the Bible. That is called idolatry. We are called to worship the God who gave us the Bible, and who preserved it through the centuries of people who sought to destroy it.

We are also called to preserve the ancient, original English translations of the Bible... and that is what we do here at WWW.GREATSITE.COM

Consider the following textual comparison of the earliest English translations of John 3:16, as shown in the [English Hexapla Parallel New Testament](#):

- **1st Ed. King James (1611):** "For God so loued the world, that he gaue his only begotten Sonne: that whosoeuer beleueeth in him, should not perish, but haue euerlasting life."
- **Rheims (1582):** "For so God loued the vworld, that he gaue his only-begotten sonne: that euery one that beleueeth in him, perish not, but may haue life euerlasting"
- **Geneva (1560):** "For God so loueth the world, that he hath geuen his only begotten Sonne: that none that beleue in him, should peryshe, but haue euerlasting lyfe."
- **Great Bible (1539):** "For God so loued the worlde, that he gaue his only begotten sonne, that whosoeuer beleueeth in him, shulde not perissh, but haue euerlasting lyfe."
- **Tyndale (1534):** "For God so loveth the worlde, that he hath geuen his only sonne, that none that beleve in him, shuld perissh: but shuld haue everlastinge lyfe."
- **Wycliff (1380):** "for god loued so the world; that he gaf his oon bigetun sone, that eche man that bileueth in him perisch not: but haue euerlastyng liif,"
- **Anglo-Saxon Proto-English Manuscripts (995 AD):** "God lufode middan-eard swa, dat he seade his an-cennedan sunu, dat nan ne forweorde de on hine gely ac hadde dat ece lif."

Timeline of Bible Translation History

1,400 BC: The first written Word of God: The Ten Commandments delivered to Moses.

500 BC: Completion of All Original Hebrew Manuscripts which make up The 39 Books of the Old Testament.

200 BC: Completion of the Septuagint Greek Manuscripts which contain The 39 Old Testament Books AND 14 Apocrypha Books.

1st Century AD: Completion of All Original Greek Manuscripts which make up The 27 Books of the New Testament.

315 AD: Athenasius, the Bishop of Alexandria, identifies the 27 books of the New Testament which are today recognized as the canon of scripture.

382 AD: Jerome's Latin Vulgate Manuscripts Produced which contain All 80 Books (39 Old Test. + 14 Apocrypha + 27 New Test).

500 AD: Scriptures have been Translated into Over 500 Languages.

600 AD: LATIN was the Only Language Allowed for Scripture.

995 AD: Anglo-Saxon (Early Roots of English Language) Translations of The New Testament Produced.

1384 AD: Wycliffe is the First Person to Produce a (Hand-Written) manuscript Copy of the Complete Bible; All 80 Books.

1455 AD: Gutenberg Invents the Printing Press; Books May Now be mass-Produced Instead of Individually Hand-Written. The First Book Ever Printed is Gutenberg's Bible in Latin.

1516 AD: Erasmus Produces a Greek/Latin Parallel New Testament.

1522 AD: Martin Luther's German New Testament.

1526 AD: William Tyndale's New Testament; The First New Testament printed in the English Language.

1535 AD: Myles Coverdale's Bible; The First Complete Bible printed in the English Language (80 Books: O.T. & N.T. & Apocrypha).

1537 AD: Tyndale-Matthews Bible; The Second Complete Bible printed in English. Done by John "Thomas Matthew" Rogers (80 Books).

1539 AD: The "Great Bible" Printed; The First English Language Bible Authorized for Public Use (80 Books).

1560 AD: The Geneva Bible Printed; The First English Language Bible to add Numbered Verses to Each Chapter (80 Books).

1568 AD: The Bishops Bible Printed; The Bible of which the King James was a Revision (80 Books).

1609 AD: The Douay Old Testament is added to the Rheims New Testament (of 1582) Making the First Complete English Catholic Bible; Translated from the Latin Vulgate (80 Books).

1611 AD: The King James Bible Printed; Originally with All 80 Books. The Apocrypha was Officially Removed in 1885 Leaving Only 66 Books.

1782 AD: Robert Aitken's Bible; The First English Language Bible (KJV) Printed in America.

1791 AD: Isaac Collins and Isaiah Thomas Respectively Produce the First Family Bible and First Illustrated Bible Printed in America. Both were King James Versions, with All 80 Books.

1808 AD: Jane Aitken's Bible (Daughter of Robert Aitken); The First Bible to be Printed by a Woman.

1833 AD: Noah Webster's Bible; After Producing his Famous Dictionary, Webster Printed his Own Revision of the King James Bible.

1841 AD: English Hexapla New Testament; an Early Textual Comparison showing the Greek and 6 Famous English Translations in Parallel Columns.

1846 AD: The Illuminated Bible; The Most Lavishly Illustrated Bible printed in America. A King James Version, with All 80 Books.

1885 AD: The "English Revised Version" Bible; The First Major English Revision of the KJV.

1901 AD: The "American Standard Version"; The First Major American Revision of the KJV.

1971 AD: The "New American Standard Bible" (NASB) is Published as a "Modern and Accurate Word for Word English Translation" of the Bible.

1973 AD: The "New International Version" (NIV) is Published as a "Modern and Accurate Phrase for Phrase English Translation" of the Bible.

1982 AD: The "New King James Version" (NKJV) is Published as a "Modern English Version Maintaining the Original Style of the King James."

2002 AD: The English Standard Version (ESV) is Published as a translation to bridge the gap between the accuracy of the NASB and the readability of the NIV.

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You may also be interested in these links:

The Hebrew Bible Timeline:

[http://en.wikipedia.org/wiki/Hebrew Bible: Timeline](http://en.wikipedia.org/wiki/Hebrew_Bible:_Timeline)

The Chronology of the Bible:

[http://en.wikipedia.org/wiki/Chronology of the Bible](http://en.wikipedia.org/wiki/Chronology_of_the_Bible)

What about errors in scriptures? While I believe that the scriptures were written by men inspired of God, I do not believe that our Bible translators, while great men of God, were inspired of God. Mistakes have been made. That's why I feel that it is imperative to not only have good tools such as an Interlinear Bible and a good concordance, but to also pray and ask the Holy Spirit to lead, guide, and direct you into all truth.

What kind of mistakes? Mistakes have been made mostly in the translation of words, and our understanding of them. Words take on new meanings over time. We see that in our day. For instance, when we say mouse, what comes to mind? Am I speaking of mouse, the little rodent or am I speaking of a computer mouse? There have been a few errors made where translator's notes have been added to scripture. However, overall we have a Bible we can trust as God's word. Just be sure to look at the Interlinear Bible and a concordance when you study.

Appendix Two

A Little Church History

Sources From:

http://en.wikipedia.org/wiki/Timeline_of_Christianity

http://orthodoxwiki.org/Timeline_of_Church_History

<http://www.religionfacts.com/christianity/timeline.htm>

The Apostolic Period: 35-120

- 35 b. Ignatius. His letters to churches and to Polycarp are widely quoted in the early church
- 51 The Jewish persecution of Christians in Rome becomes so disruptive that the Jews are expelled from the city
- 60 b. Papias, Bishop of Hierapolis in Asia Minor. "He was a man of long ago and the disciple of one 'John' and a companion of Polycarp," according to Irenaeus
- 64 Emperor Nero blames the fire that destroys much of Rome on the Christians. He persecutes the church ruthlessly, and uses Christians as candles to light his garden. It is likely that both Peter and Paul were executed during this persecution
- 68 The end of Nero's reign
- 69 b. Polycarp, in Smyrna. He was a strong defender of the faith in Asia Minor combating the Marcionites and the Valentinians. Irenaeus reported that Polycarp had communication with John the Apostle and 'others who had seen the Lord'
- 81 Domitian becomes Emperor. As Emperor, he persecuted both Jews and Christians
- 96 The end of Domitian's reign
- 96 d. Clement of Rome. He wrote influential epistles to Corinth
- 98 Trajan becomes Emperor. Trajan eventually instituted a policy toward Christians that staid in effect until the time of Aurelius. His policy was not to seek Christians out, but if they were brought before the authorities they were to be punished, usually executed, for being Christians

- By the end of the first century it is possible to document congregations in almost every city that Paul visited on his three missionary journeys. There are also a few churches in Egypt and along the coast of Northern Africa
- 107 Ignatius led to Rome and martyred
- 115 b. Ireneaus, the first great Catholic theologian and author of Against Heresies, a treatise against the gnostics

The Apologists: 120-220

- 130 d. Papias
- 130 Conversion of Justin Martyr. Justin loved philosophy, and had studied many philosophies and pagan religions in his search for truth. He was an apologist, and taught that the seeds of truth (logos) could be found in all religions, but that only Christianity taught the whole truth
- 144 Marcion excommunicated for rejecting the Old Testament, rejecting most of the New Testament, and teaching that Christ only appeared to be human (Docetism). His challenge helps the church realize the necessity of formally recognizing the canon
- 150 b. Clement of Alexandria. He was an apologist who used Plato to support Christianity, and tried to reach gnostics by showing that only the Christian had real "gnosis." He helped establish the allegorical method of interpreting scripture. His works make up a large proportion of The Ante-Nicene Fathers, Vol. II
- 155 Polycarp was martyred in Smyrna by being burned to death. Polycarp declared, "Eighty and six years have I served Him, and He never did me any injury: how then can I blaspheme my King and my Savior?" The only known writings to survive are parts of letters he wrote to the Philippians
- 156 Possibly the beginning of the Montanist movement. They were an ascetic movement with apocalyptic visions. They claimed the Spirit spoke directly through their prophets and prophetesses
- 160 b. Tertullian. He objected to Justin's use of philosophy to defend Christianity, saying "What has Athens to do with Jerusalem?." Late in life he became a Montanist and wrote Against Praxeas, which helped the church understand the Trinity
- 161 Marcus Aurelius becomes emperor. He abandoned Trajan's passive approach and actively sought Christians to persecute them throughout the empire
- 165 Justin is martyred
- 180 The end of Aurelius's reign

- 185 b. Origen. Pupil of Clement of Alexandria, he further develops the allegorical method. This and his desire to relate to the Neoplatonists in Alexandria led him away from orthodoxy in some matters. But he is still important to the church. On First Principles is the first systematic theology
- 202 Septimus Severus tries to unite the empire under one religion, the worship of the Unconquered Sun. Both Jews and Christians refuse and are vehemently persecuted
- 202 Irenaeus is martyred(?)
- 202 Clement of Alexandria flees to Syria until his death in 215
- 216 b. Mani, founder of Manichaeism. He fused Persian, Christian, and Buddhist elements into a major new heresy

The Third Century: 220-305

- 225 d. Tertullian
- 245 Conversion of Cyprian
- 247 Cyprian becomes Bishop of Carthage
- 249-251 The reign of Decius. He ordered everyone in the empire to burn incense to him. Those who complied were issued a certificate. Those who did not have a certificate were persecuted. Many Christians bought forged certificates, causing a great controversy in the church
- Cyprian went into hiding during the persecution and ruled the church by letters
- 251 b. Anthony. One of the earliest monks. He sold all his possessions and moved to the desert. Athanasius later wrote his biography
- 254 d. Origen
- The Novatian schism develops concerning the treatment of the lapsed. (The Novatians, or Cathari, last until about 600. Read the Catholic view of the schism.) Cyprian refuses to accept the validity of baptism by schismatic priests. The church in Rome is critical of Cyprian's view, and sends him scathing letters. Carthaginian Councils
- 258 Cyprian is martyred before the issue is settled
- 263 b. Eusebius of Caesarea. He was the first church historian. Many works of the early church survive only as fragments in Eusebius's writing
- 284 The beginning of the Diocletian persecution
- 286 b. Pachomius, Egyptian pioneer of cenobitic (communal rather than solitary) monasticism
- 297/300 b. Athanasius, the defender of Orthodoxy during the Arian controversy of the fourth century.

The Imperial Church: 305-476

- 305 The end of the Diocletian persecution
- 310 b. Apollinaris, the heretic who said that Jesus had a human body but not a human mind; He had the divine mind. Gregory of Nazianzus' reply: "What has not been assumed cannot be restored"
- 311 b. Ulfilas
- 312 Constantine defeats Maxentius at the battle of Milvian Bridge and becomes Emperor of the West. Constantine had had a vision, and used the letters chi and rho (the first two letters in "Christ") as his symbol during the battle
- 312 Caecilian elected bishop of Carthage. He was lax toward the Traditores, who had saved themselves by handing over scriptures during the Diocletian persecution. And he seemed unenthusiastic about the martyrs. A group in Carthage rejected Caecilian's election on the grounds that he was ordained by a traditore. They elected a rival bishop named Majorinus
- 313 Edict of Milan gives Christians equal rights. It is issued by Constantine in the West and Licinius in the East, but Licinius soon withdraws his commitment to it
- 314 By this date, there is a significant number of Christians in Britain
- 315 Majorinus dies, Donatus is his successor. This party becomes known as the Donatist party
- 316 The Donatists appeal to Constantine, but he rules against them. Then he outlaws them and banishes them in an effort to unite the church
- 324 Constantine defeats Licinius and becomes Emperor of both East and West. Constantine favored Christianity, which effects the face of the church even today
- 325 Council of Nicea condemns Arianism. Arius, in Alexandria, taught that Christ was the first created being, that there was a time when He was not. The council declared that Jesus was begotten, not made, and that He is Homoousios, of the same substance as the Father
- 328 Athanasius becomes bishop of Alexandria
- 328 Constantine revokes the sentence against Arius 329 b. Basil the Great of Cappadocia, the monk who created the basic Rule for the Eastern Orthodox monks that is still in use today. Basil taught communal monasticism that serves the poor, sick, and needy. One immediate effect of the disappearance of persecution is the rise of monasticism to replace the old martyr witness
- 335 b. Martin of Tours, a great monk who is famous for his compassion for the poor
- 337 d. Constantine

- 339 b. Ambrose the Churchman, who fought Arianism and the revival of paganism, and promoted the power of the Church.
- 340 d. Eusebius of Caesarea
- 340 Ulfilas converted to Arian Christianity. He takes it to the Germanic tribes, gives them an alphabet, and translates the Bible into their language. Most of the Germanic tribes became Arian Christians
- 345 b. John Chrysostom, "Golden Mouthed." He was a bold and reforming preacher, who used the Historical-grammatical method of exegesis. This was unusual, because exegetes had been looking at the allegorical interpretation ever since Clement of Alexandria and Origen
- 346 d. Pachomius
- 347 b. Jerome, the great Bible scholar and translator, author of the Vulgate
- 353 Emperor Constantius releases his pro-Arian campaign and drives Athanasius from Alexandria
- 354 b. Augustine
- 356 d. Anthony, at a very old age
- 361-363 Reign of Julian the Apostate, who converted from Christianity to paganism and restored paganism in Rome
- 361 Julian the Apostate removes the restrictions against the Donatists
- 369 b. Pelagius
- 367 A letter of Athanasius names the 66 books of the canon
- 373 d. Athanasius
- 379 d. Basil the Great of Cappadocia
- 379-395 The reign of Theodosius, who establishes Christianity as the official religion of the Roman Empire
- 381 Council of Constantinople. The Nicene position becomes dominant again, and the legal religion of the Empire. Jesus Christ is truly human, contrary to Apollinarianism, which held that Jesus had a human body but a divine mind. The Great Cappadocians are the inspiration behind the defeat of Arianism at this council. They are St. Basil the Great, St. Gregory of Nazianzus, and St. Gregory of Nyssa
- 382 A council in Rome affirms the authority of the New Testament canon. It is important to remember that the content of the canon was not a conciliar decision. The church recognized, or discovered, the canon. The church did not determine the canon
- 383 d. Ulfilas
- 386 Augustine was converted in a garden in Milan after hearing a child saying "Take up and read!" He took up Romans 13: 13-14.
- 387 Augustine baptized by Ambrose
- c. 389 b. St. Patrick. He was a British Romanized Christian who established Christianity in Ireland
- 390 d. Apollinaris

- 390 b. Leo the Great, an outstanding pope. He was influential in Chalcedon. He also argued for papal supremacy and showed political leadership in his negotiations with Attila the Hun
- 391 Augustine ordained a priest in Hippo, North Africa
- 393 The Council of Hippo recognizes the canon. To be recognized as canonical, a book had to be Apostolic, fit in with the other scriptures, and have been of fruitful use throughout the church up to that time
- 395 Augustine becomes bishop of Hippo
- 397 d. Martin of Tours
- 397 The Council of Carthage agrees with the Council of Hippo
- 398 John Chrysostom becomes bishop of Constantinople
- 397-401 Augustine writes Confessions
- 400 d. Nestorius, the heretic who said that Mary was the bearer of Christ (christokos), but not the bearer of God (theotokos). He could not call a three month old Jesus God. So he said that Jesus Christ was two persons, whose only union was a moral one
- 407 d. Chrysostom
- 410 The Fall of Rome to Alaric and the Visigoths
- 411-430 Augustine's Anti-Pelagian writings. Pelagius rejected the idea that we all fell in Adam (Federal Headship), original sin, and the sin nature. We could earn our salvation by works, so grace is not necessary. Augustine insisted that we all sinned in Adam, and spiritual death, guilt, and our diseased nature is the result. God's grace is necessary not only to be able to choose to obey God's commands, but to be able to choose to turn to God initially for salvation.
- 413-426 Augustine writes The City of God. Some people blamed the fall of Rome on the Christians, saying it happened because Rome abandoned paganism. This is Augustine's response, along with many diversions.
- 418 The Council of Carthage anathematized the teachings of Pelagius.
- 420 d. Jerome
- 420 d. Pelagius
- 429 Arian Vandals cross into Africa. After this, Western Emperors became puppets of Germanic generals
- 430 d. Augustine
- 431 Council of Ephesus. Jesus Christ is one person, contrary to Nestorianism, which held that Christ was two persons, one divine and one human
- 448 Leo writes an epistle to Flavian, The Tome of Leo, to encourage him. It encapsulates the Christology of the church, drawing from Augustine and Tertullian
- 449 The Latrocinium (Robber's) Council. Dioscorus, Patriarch of Alexandria, presided. This Council declared Eutychianism, which held that Christ had only one nature, to be orthodox. According to this

heresy, His humanity was not like ours. This would make redemption impossible. The council deposed Flavian, the orthodox Patriarch of Constantinople

- 451 Council of Chalcedon. Eutychianism is condemned, Dioscorus is deposed, The Tome of Leo is confirmed. Jesus Christ is "two natures, the Divine of the same substance as the Father (against Arianism), the human of the same substance as us (against Eutychianism), which are united unconfusedly, unchangeably, indivisibly, inseparably (against Nestorianism)." The church remains divided over these issues for the next 200 years
- c. 461 d. St. Patrick
- 461 d. Leo the Great
- 476 The last Emperor, Romulus Augustulus, is deposed by Odoacer, a German general

The Early Middle Ages: 476-999

- 480 b. Boethius, a significant thinker who influences the Middle ages. In The Consolation of Philosophy he tries to find comfort in reason and philosophy. He doesn't quote scripture
- 480 b. Benedict of Nursia, who wrote the normal Rule for Western monks to the present
- 521 b. Columba, Irish missionary to Scotland working from the isle of Iona
- 540 b. Columban, Irish missionary to the continent when it was struggling with a resurgence of paganism
- 525 d. Boethius
- 529 The Council of Orange approves the Augustinian doctrine of sin and grace, but without absolute predestination
- 540 b. Gregory the Great
- 550 d. Benedict of Nursia
- 560 b. Isidore of Seville, whose Book of Sentences was the key book of theology until the twelfth century
- 575 Gregory the Great becomes a monk
- 590 Gregory the Great becomes pope. He was a very effective and popular pope during a time when the government was weak. He fed the peasants and protected farms and villages from Lombard invasion. His development of the doctrine of purgatory was instrumental in establishing the medieval Roman Catholic sacramental system
- 596 Gregory sends Augustine of Canterbury to convert the pagans in England. He imposed the Roman liturgy on the old British Christians
- 597 d. Columba, missionary to Scotland
- 602 Through Gregory's influence and his baptism of a Lombard King's child, the Lombards begin converting from Arianism to Orthodoxy

- 604 d. Gregory the Great
- 613 d. Augustine of Canterbury
- 615 d. Columban, missionary to the continent
- 622 Mohammed's flight from Mecca to Medina, the beginning of Islam
- 635 The Nestorian church did not disappear after the council of Ephesus in 431. They evangelized east. By 635 Nestorian Christianity had reached the heart of China, but it disappeared after two hundred years
- 636 d. Isidore of Seville
- 637 b. Wilfrid, British missionary to Belgium
- 663 Synod of Whitby reconciles the old British liturgy and the Roman liturgy
- 675 b. John of Damascus, an important Eastern Orthodox mystic
- 680 b. Boniface, who brought Anglo-Saxon Christianity to the pagans in Germany. He cut down the pagan's sacred tree and built a church out of it
- 8th Century Composition of Be Thou My Vision
- 709 d. Wilfrid
- 711 Islam has spread from India to North Africa. All of North Africa is under Islamic control
- 720 Muslims take Spain
- 726-787 The iconoclastic controversy. Emperor Leo III attacked the use of images. John of Damascus defended the use of icons in worship by differentiating between veneration and worship. He also argued that the use of images is an affirmation of Christ's humanity, because a real person can be depicted. The opposition responds that images of Christ are not valid depictions because they can only represent his humanity, but not his divinity
- 732 Europeans turn back the Muslims at the Battle of Tours
- 749 d. John of Damascus
- 754 d. Boniface
- 787 Council of Nicea supports the decision of John of Damascus concerning icons. This decision was not well received in the West because John's words for veneration and worship were difficult to translate
- 800 Pope Leo III crowns Charlemagne head of the Holy Roman Empire (a.k.a. the Nominally Christian Germanic Kingdom). His dynasty is called the Carolingian Empire. His reign is the cultural high point of the Early Middle Ages
- 875-950 The Dark Ages. The Carolingian Empire was weakened and was assailed by new invaders. This period also marks the low point of the papacy

The High Middle Ages: 1000-1299

- 1014 Pope Benedict VIII officially added *filioque* to the Nicene Creed. It means that the Holy Spirit proceeds from the Father and the Son. He did this to insist on the equality of the deity. But the Eastern Church insists that the Holy Spirit came from the Father through the Son. They are offended that the West altered the Creed without an ecumenical council
- 1033 b. Anselm, father of scholasticism. He proposed the ontological argument for the existence of God. He argued for the necessity of the Incarnation and Redemption of Christ
- 1054 Pope Leo IX's delegate, Cardinal Humbert, laid a sentence of anathema on the altar of St. Sophia, the most prestigious Eastern Orthodox church. The two churches are permanently separated
- 1073 Pope Gregory VII excommunicated Emperor Henry IV. The high point of papal supremacy
- 1079 b. Peter Abelard, the Refiner of Scholasticism. He came to some heretical conclusions. For example, he believed that the death of Christ was just a moral example for us to follow. His autobiography is called *A History of Calamities*, in part because he was emasculated for having an affair with his young niece
- 1079 Under the Seljuk Turks, the Muslims are more determined than previously to keep the Christians from making pilgrimages to the Holy Land
- 1093 b. Bernard of Clairvaux, the most influential person of his day. He helped reform the monasteries. He was a great preacher, in spite of his allegorical exegesis. And he was Augustinian in his doctrines of grace, which later gave Calvin and the other reformers an anchor in the High Middle Ages
- 1096-1099 The First Crusade fought for lofty ideals. The pope wanted to save Constantinople, save the Byzantine Empire, and thus heal the breach between the Eastern and Western Church. They were able to temporarily regain the Holy Land
- 1100 b. Peter Lombard, scholastic author of *Four Books on the Sentences*, the standard theological text for 200 years. It influenced Calvin's Institutes
- 1109 d. Anselm
- 1140 b. Peter Waldo in Lyons, France. He is the founder of an old, old protestant church (300 years before Luther). The Waldensian church still exists in some parts of the world today, but in most countries it merged with the Methodists and Presbyterians. Waldensians stress the authority of scripture and lay preaching. They also come to reject salvation by sacraments
- 1143 d. Peter Abelard
- 1147-1148 The Second Crusade. Bernard of Clairvaux was the chief motivator of this crusade, but somehow his reputation survives it. It

was a disastrous failure. The failure was blamed by the Westerners on the lack of commitment of the Eastern Church. The wedge is driven deeper

- 1153 d. Bernard of Clairvaux
- 1174 Peter Waldo converted
- 1179 Two of Waldo's followers (called Waldensians) are laughed out of the Third Lateran Council after being tricked into saying that Mary was the mother of Christ. They didn't know they were agreeing with Nestorius
- 1181/82 b. Francis of Assisi
- 1184 Waldensians are declared heretical
- 1187 Muslims retake Jerusalem
- 1189-1192 The Third Crusade is an ineffective attempt to recover Jerusalem
- 1200-1204 The Fourth Crusade. The Crusaders finished this crusade by looting Constantinople, the seat of the Eastern Orthodox church. So much for the lofty ideals of the First Crusade
- 1209 Innocent III proclaims a "crusade", a papal inquisition, against the Waldensians
- 1212 The Children's Crusade. The children felt they could take the Holy Land supernaturally because they were pure in heart. Most of them were drowned, murdered, or sold into slavery
- 1215 Fourth Lateran Council requires annual communion for salvation. Also condemns the Waldensians. They are persecuted for the next 600 years. They sought refuge in the Alps, and thus were not directly involved in the Reformation of Luther until later
- 1216 Papal approval for the Dominicans, the Order of Preachers. Their purpose was to oppose heresy with piety, learning and zeal
- 1219-1221 The Fifth Crusade. The crusaders temporarily held Damietta in Egypt. Francis of Assisi went with the crusaders. But where they stopped, Francis kept going. He went unarmed into the presence of the sultan and preached to him
- 1224 St. Francis's Stigmata, a mystical experience of the wounds of Christ
- 1224/25 b. Thomas Aquinas, the chief teacher of the Catholic Church. Author of Summa Contra Gentiles, an apologetic handbook for Dominican missionaries to Jews, Muslims, and heretics in Spain, and Summa Theologica, the theological textbook that supplanted Lombard's Sentences as the chief theological work of the Middle Ages
- 1225 Francis writes "The Canticle of the Sun", which we know as "All Creatures of Our God and King"
- 1226 d. Francis
- 1229 The Sixth Crusade. Frederick II temporarily gained Jerusalem by making a treaty with the sultan

- 1232 b. Raymund Lull, first missionary to the Muslims
- 1248 The Seventh Crusade. St. Louis IX of France is defeated in Egypt. This was the last crusade. The final result of the crusades is that the western Christians drove a wedge between the Church and the Jews, between the Church and the Muslims, and between the Western and Eastern Church.

The Late Middle Ages: 1300-1499

- c.1300-c.1400 The Black Death. 1/3 of the population from India to Iceland is wiped out, including about 1/2 of Britain
- 1309 The beginning of the "Babylonian Captivity of the Church." For 70 years the papacy was in Avignon and under the thumb of the King of France. The papacy was pro-France, and Britain was at war with France
- 1316 Raymund Lull stoned to death
- 1330 b. John Wycliffe, the most important theologian in Oxford, the most important university in Europe. He taught that we must rely altogether on the sufferings of Christ. "Beware of seeking to be justified in any other way than by His righteousness"
- 1337 Beginning of the Hundred Years' War
- 1349 d. Thomas Bradwardine, who influenced Wycliffe to adopt Augustine's doctrine of grace and to reject the Semi-Pelagianism of the Roman Catholic church
- 1371 b. John Huss, Bohemian pre-reformer. He was greatly influenced by Wycliffe. He rejected indulgences and said Christ is the head of the Church, not the pope
- 1377 The end of the "Babylonian Captivity"
- 1378 The Great Schism. Pope Gregory XI moves the papacy back to Rome. France declares Clement VII pope in Avignon. There are two competing popes for close to 40 years
- 1380 b. Thomas a Kempis, author of Imitation of Christ
- 1381 The Peasant's Revolt. 30,000 angry peasants descend on London
- 1381 Because of his sympathy for the peasants, Wycliffe is suspected of involvement with the revolt. He is banished from Oxford. During this period, he and his followers translate the Bible from the Vulgate into English
- 1384 d. Wycliffe, of natural causes
- 1415 Council of Constance condemns Wycliffe
- July 6, 1415 Council of Constance burns John Huss, in violation of the Emperor's promise of safe conduct. The Emperor is told "It is not necessary to keep one's word to a heretic."

- 1417 The Council of Constance deposes both popes and elects a new one. This ends the Great Schism. It is a high point for Conciliarism, the idea that the councils are superior to the papacy
- 1428 The Catholic Church burned the bones of Wycliffe and threw them in the Swift river
- 1452 b. Savonarola, the great preacher. He taught the authority of scripture and understood the shortcomings of the Church
- 1453 End of the Hundred Years' War
- 1483 b. Martin Luther
- 1492 Erasmus ordained. Erasmus's Humanist movement was beginning to stir some members of the church to moral reform
- 1492 Columbus sails. Repercussions ensue
- 1497 b. Philip Melanchthon
- 1498 d. Savonarola

The Reformation: 1500-1599

- 1504 b. Heinrich Bullinger
- 1507 Luther is ordained as a priest at Erfurt
- Henry VIII becomes King of England in 1509
- 1509 b. John Calvin
- 1510 Luther sent to Rome on monastic business. He saw the corruption of the church
- 1513 Leo X becomes Pope
- 1514 b. John Knox
- 1515 While teaching on Romans, Luther realizes faith and justification are the work of God
- 1517 Luther nails his 95 Theses to the door of the church in Wittenburg. It is the first public act of the Reformation
- Zwingli's reform is also underway
- 1519 Charles V becomes Emperor of the Holy Roman Empire
- 1521 Luther is excommunicated
- 1525 The Bondage of the Will. Many of the essays, discourses, treatises, conversations, etc. that Luther had over the years are collected in his Table Talk
- 1529 The Colloquy of Marburg
- 1531 d. Ulrich Zwingli
- c. 1532 or 1533 Calvin's conversion
- 1534 Henry VIII declares himself "The only supreme head in earth of the Church of England"
- 1535 Anabaptists take over Muenster
- 1536 d. Erasmus

- 1536 Menno Simons rejects Catholicism, becomes an Anabaptist, and helps restore that movement back to pacifism
- 1536 William Tyndale strangled and burned at the stake. He was the first to translate the Bible into English from the original languages
- 1536 First edition of Calvin's Institutes
- 1540 Jesuit order is founded. The Catholic Reformation is under way
- c. 1543 Knox converted
- 1545 The Council of Trent begins
- 1546 d. Luther
- 1547 The young Edward VI becomes King of England. The Duke of Somerset acts as regent, and many reforms take place
- 1549 Consensus Tigurinus brings Zwinglians and Calvinists to agreement about communion
- 1553 Mary Tudor (Bloody Mary) begins her reign
- Many protestants who flee Mary's reign are deeply impacted by exposure to a more true reformation on the continent. John Knox is among them
- 1558 Elizabeth is crowned, the Marian exiles return
- 1559 Last edition of the Institutes
- 1559 The Act of Uniformity makes the 1559 Book of Common Prayer the standard in the Church of England and penalizes anyone who fails to use it. It is not reformed enough for the Puritans
- 1560 b. Jacobus Arminius
- Parliament approves the Scot's Confession, penned by the six Johns (including Knox)
- 1561 d. pacifist Anabaptist leader Menno Simons
- 1563 The Council of Trent is finished
- 1564 d. John Calvin
- 1566 Bullinger writes The Second Helvetic Confession
- 1567-1568 The Vestments Controversy. Puritans did not want the ceremony and ritual symbolized by the robes of the Church of England
- 1571 Thirty Nine Articles are finalized
- 1572 d. John Knox
- 1572 b. John Donne, devout Anglican minister and poet
- 1572 Massacre of St. Bartholomew's Day, the worst persecution of Huguenots
- 1575 d. Bullinger
- 1582 The General Assembly in Scotland, with Andrew Melville as moderator, ratifies the "Second Book of Discipline." It has been called the Magna Carta of Presbyterianism
- 1593 b. George Herbert, Anglican country parson and poet
- 1596 b. Moses Amyrald, founder of Amyraldianism, which is basically Calvinism minus limited atonement. Amyraldianism became the theology of the School of Saumer in France

- 1596 b. Descartes, founder of rationalism
- 1598 Edict of Nantes grants Huguenots greater religious freedom

The Puritans: 1600-1699

- 1603 Arminius takes the position that predestination is based on fore-knowledge
- 1603 James I becomes King
- 1604 The Puritans meet James at Hampton Court. Their hopes are dashed
- 1609 d. Jacobus Arminius
- 1610 b. Brother Lawrence
- 1610 The Arminians issue the Remonstrance containing 5 articles
- 1611 The King James Version, the most influential English translation of the Bible
- 1615 b. Puritan Richard Baxter, author of The Reformed Pastor
- 1616 b. Puritan John Owen, called the Calvin of England
- 1618 The Book of Sports is published. It contradicts the Puritan view of the Sabbath, but Puritans are forced to read it
- 1618-1619 The Synod of Dort is called in the Netherlands to answer the Arminians. The response forms 5 point Calvinism
- 1620 Plymouth, Massachusetts colony founded by Puritans
- 1623 b. Blaise Pascal
- 1623 b. Francis Turretin
- 1625 Charles I becomes King. He too is against the Puritans
- 1628 William Laud becomes Bishop of London and steps up oppression of the Puritans
- 1628 b. Puritan John Bunyan, author of Pilgrim's Progress among many other works of poetry and prose
- 1629 Charles I dismisses Parliament
- 1630 John Winthrop and many Puritans migrate to America
- 1632 b. Locke, founder of empiricism
- 1633 The Book of Sports is renewed
- 1636 Harvard founded by Puritans
- 1638 The National Covenant
- 1640 Charles I summons Parliament. They curtail his power
- 1643 The Solemn League and Covenant
- 1643-1646 The Westminster Assembly
- 1646 Cromwell's army defeats the King at the Battle of Naseby
- 1647 George Fox founds the Religious Society of Friends (Quakers)
- 1649 Charles I is executed. Oliver Cromwell becomes Lord Protector

- c. 1650's Brother Lawrence became a monk, and "walk(ed) with God around a kitchen for forty years" (Great Christian Books, 57) But he did it to glorify God
- 1654 Conversion of Pascal. He started collecting notes for an Apology for the Christian Religion. It was unfinished, but his notes were published posthumously as Pensees
- 1658 d. Cromwell
- 1660 Charles II becomes King of England
- 1661-1663 John Eliot publishes the Bible in Algonkian, a Native American language. Over the course of his life he also helped plant at least 14 Native American churches
- 1662 d. Pascal
- 1662 New Act of Uniformity, over two thousand Puritan pastors resign or are forced out
- 1675 Philip Jacob Spener's Pia Desideria helps begin the pietist movement
- Edict of Nantes is revoked, making Protestantism illegal again in France. Many huguenots emigrated, some stayed and met in secret
- 1685 b. J.S.Bach, called the fifth evangelist
- 1687 d. Turretin. His Institutes of Elentic Theology were published the next year
- 1688 William and Mary take the throne. Puritans are free to preach and establish their own churches
- 1691 d. Brother Lawrence

The Great Awakening: 1700-1799

- 1703 b. Jonathan Edwards
- 1706 Francis Makemie founds the first Presbytery in America in Philadelphia
- 1714 b. Immanuel Kant, a leader of the Romantic movement. He said knowledge is not what is, but only what our minds can grasp
- 1714 b. George Whitefield
- 1727 "The Golden Summer." A revival broke out among Count Nikolaus Ludwig Zinzendorf and the Hussite Moravian refugees he had taken in. Many Moravian missionaries were sent overseas
- During the 1720's, revival breaks out as Theodore Frelinghuysen preaches in New Jersey. Revival spreads through Gilbert Tennant to New Brunswick. It is the first stirrings of the First Great Awakening
- 1734-1737 The Great Awakening continues as Jonathan Edwards preaches in Massachusettes. Revival spreads to Connecticut

- 1739-41 George Whitefield joins Edwards. He traveled diligently, traveling between England and America 13 times, and was able to reach about 80% of the colonists with the gospel
- 1739 The Methodists begin as a parachurch society in London
- 1741 The conservative Old Side/ pro-revival New Side controversy in American Presbyterianism
- 1746 Princeton founded by the Presbyterians
- 1754 Dartmouth founded for Native Americans
- 1758 Old Side/New Side schism healed
- 1759 b. Charles Simeon, founder of low-church party of Church of England
- 1759 b. William Wilberforce, an evangelical in the Church of England, who fought against slavery and wrote Real Christianity
- 1761 b. William Carey
- 1764 Brown founded by Baptists
- 1766 Rutgers founded by Dutch Reformed. All these new colleges were fruit of the Great Awakening
- 1768 Lady Huntingdon, who brought Methodism to the upper classes and founded "The Countess of Huntingdon's Connexion", opened Trevecca House as a Methodist Seminary
- 1770 d. Whitefield.
- 1772 b. Archibald Alexander, who would organize Princeton Theological Seminary
- c.1773-1775 Founded, the first black Baptist church in America, Silver Bluff, South Carolina
- 1779 Olney Hymns produced by John Newton and William Cowper. It includes "How Sweet the Name of Jesus Sounds" and "Amazing Grace"
- 1783 b. Asahel Nettleton
- 1784 John Wesley baptizes Thomas Coke, making Methodism a denomination separate from the Church of England
- 1787 Archibald Alexander at Hampton Sydney College. May be considered the first early stirrings of the Second Great Awakening
- 1791 d. Lady Huntingdon
- 1792 William Carey preaches "Expect great things from God. Attempt great things for God."
- 1792 Particular Baptist Society for Propagating the Gospel among the Heathen founded, later called the Baptist Missionary Society
- 1792 b. Charles Finney, inventor of modern revivalism
- 1795 London Missionary Society founded
- 1797 b. Charles Hodge
- 1799 Church Missionary Society founded
- 1799 Friedrich Schleiermacher's On Religion: Speeches to its Cultured Despisers presented Christianity in a Romantic, subjective light. Precursor to Liberalism

The 2nd Great Awakening Or the Revivalists as it's also known: 1800-1899

- 1800 The first camp meeting in Kentucky is presided over by Calvinist James McGready
- 1801 William Carey's Bengali New Testament published
- 1801 The Cane Ridge Revival in Kentucky is an early stirring of the Second Great Awakening
- 1808 Henry Martyn publishes the New Testament in Hindustani
- 1809 Harvard having been lost to Unitarianism, Andover Seminary is founded
- 1812 Princeton Seminary founded
- 1812 b. James Henley Thornwell, the great Southern Presbyterian mind whose influence is still felt in the PCA
- 1813 b. David Livingston, missionary and explorer in Africa
- 1813 b. Soren Kierkegaard
- African Methodist Episcopal Church founded in 1816 by Richard Allen, a freedman who had been the first black Methodist to be ordained as a deacon
- 1824 Charles Finney leads revivals from Wilmingham to Boston. The Second Great Awakening is underway
- 1825 Charles Hodge founds the Princeton Review
- 1834 d. William Carey, called "the Father of Modern Missions"
- 1834 b. C.H.Spurgeon
- 1835 Hodge's Commentary on the Epistle to the Romans
- 1835 Finney's Lectures on Revivals
- 1833-1841 The Oxford Movement, or the Tractarian Movement, attempts to bring the Church of England closer to Catholicism. Tried to popularize the Via Media. Led by John Henry Newman
- 1835-1837 Adoniram Judson translates the Bible into Burmese
- 1837 b. Abraham Kuyper
- 1837 Old School/New School controversy splits American Presbyterianism
- 1843 The Disruption of the church in Scotland
- 1844 d. Asahel Nettleton, Calvinist leader who opposed Finney's formulaic view of revivalism during the Second Great Awakening
- 1845 John Henry Newman converts to Roman Catholicism
- 1848 b. Mary Slessor, who the Africans she would minister to called "The Mother of All of Life"
- 1851 d. Archibald Alexander
- 1851 b. B.B.Warfield, Princeton theologian who would defend inerrancy

- 1852 b. Adolf Schlatter, a respected conservative voice in liberal Germany
- 1854 Doctrine of the Immaculate Conception of Mary
- 1855 d. Kierkegaard
- 1857 Finney's Lectures to Professing Christians written to influence the practice of "Christian Perfection"
- Origin of Species, 1859, Darwin
- 1860 Essays and Reviews published. A liberal manifesto by 7 Church of England priests
- 1861 Spurgeon moves to the Metropolitan Tabernacle. Soon he is preaching to over 6,000 per week
- 1864 Old School/New School schism healed in the South
- 1869 Old School/New School schism healed in the North
- 1870 Vatican I, and the declaration of Papal Infallibility when speaking ex cathedra
- 1870 Fifty year celebration of Friedrich August Tholuck's professorship at Halle. Tholuck was the spiritual father of thousands of students, and mentored Charles Hodge
- 1873 d. David Livingston
- 1875 d. Charles Finney
- 1874 The Christian Doctrine of Justification and Reconciliation by Albrecht Ritschl reduces Christianity to a social gospel
- 1878 d. Charles Hodge
- 1879 John Henry Newman made a Cardinal
- 1881 b. J.Gresham Machen
- 1886 Abraham Kuyper leads a major succession in the Dutch Reformed Church
- 1886 The Student Volunteer Movement
- 1886 b. Karl Barth
- 1890 d. John Henry Newman, who became one of the most influential Roman Catholic thinkers of his time
- 1892 d. C.H.Spurgeon
- 1898 Kuyper's Stone Lectures urge the development of a Christian worldview encompassing all of life

The Modern Period: 1900-Present

- 1900 What is Christianity by Adolf Harnack reduces Christianity to the personality of Jesus in the synoptics, without any supernatural elements
- 1905 d. George MacDonald, Christian novelist and Poet
- 1906 Azusa St. Revival, a major catalyst to the Pentecostal and Charismatic churches

- 1921 d. B.B. Warfield
- 1922 "Shall the Fundamentalists Win?" sermon by Harry Emerson Fosdick
- 1922 "Shall Unbelief Win?" sermon by Clarence Edward Macartney
- 1923 Christianity and Liberalism by J. Gresham Machen
- 1925 Scope's Monkey Trial brings national attention to Fundamentalism
- 1929 Machen and others found Westminster Seminary after Princeton is lost to the liberals
- 1934 Conversion of Billy Graham
- 1936 d. G.K. Chesterton
- 1941-43 Reinhold Niebuhr's The Nature and Destiny of Man
- 1945 Dietrich Bonhoeffer hanged by the Nazis
- 1945 d. Charles Williams, who wrote Christian metaphysical thriller fantasy novels and hung out with C.S. Lewis and J.R.R. Tolkien
- 1950 Doctrine of the Assumption of Mary
- 1950 The Lion, the Witch, and the Wardrobe, the first of The Chronicles of Narnia by C.S. Lewis
- 1951 Richard Niebuhr's Christ and Culture
- 1955 L'Abri Fellowship founded by Francis Schaeffer
- 1962-1965 Vatican II
- 1963 d. C.S. Lewis
- 1968 d. Karl Barth
- 1968 Liberation Theology comes to prominence in the second Conference of Latin American Bishops
- 1968 The God Who is There by Francis Schaeffer
- 1973 Mission to the World of the Presbyterian Church in America
- 1999 The twentieth century had more Christian martyrs than all the other centuries combined. Find out more from The Voice of the Martyrs

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