**Which Bible 8**

2013

### Answering Questions

Dear brothers and sisters in Christ. So far, we have covered the first four of the following questions. These questions aim at discovering principles to help us find a new set of text criticism rules.

“Some suggestions about where the rules should be headed. A few of the subjects we should explore include:

* What is an accurate definition of Autographa and where are they located?
* How were Autographa historically accessed and how do we access them today?
* Are the Autographa a single collection of unchanging documents, or can they be changed? Are there possibly multiple Autographa?
* What is Inspiration?
* What is Inscripturation and how does it relate to Transcription?
* What is Canonization and who has authority to Canonize? Is Canonization fundamentally: an act of God, an act of the Jews, an act of the Church, or an act of man?
* How shall evidence be handled?
* How do we focus on real translatable differences, and not on meaningless trivia, or on mere document counting?
* What Bible(s) can we recommend to the Church?”

Before we move on to Inscripturation and Transcription, let’s see if we can put a sharper point on Inspiration.

### Mediate and Immediate Inspiration

When I was a very small boy I thought that immediate and instant meant the same thing. I had no functional idea of a go-between, and would not develop one for many years. Even after I began to get a handle on the idea of an advocate, it never occurred to me that this was very similar to a mediator: someone or something that stands in the middle, someone who prevents direct contact between two other persons or things, often adversarial to each other. Such mediation can obstruct, it can stop fights; but usually it exists to enhance some sort of positive action, such as making peace or reconciliation. Of course Christ is our Great Mediator. For another example, theologians discuss immediate and mediate revelation.[[1]](#endnote-1)

When we speak of the special knowledge of God, such as that found in the Bible it is common to find a sharp distinction drawn between immediate and mediate revelation; immediate and mediate inspiration. If we learn about dirt from handling dirt, that is immediate. If we learn something about God from handling dirt, that is mediate: the dirt mediates between God and us. Everything we learn about God from the created universe is mediate. If we learn something about God from handling a Bible, that is also mediate: the Bible mediates between God and us. There are some folks who insist that all knowledge of God is mediated: God cannot be known outside of the Bible, the church, saints, and so forth. Is this true? Is there another way to know God?

Don’t let this use of the word, know, throw you. God’s inner nature cannot be known at all. We only know about God’s inner nature because of what He has Created and Said: these two things teach us what God is like. Here, we are using the word, know, to mean something that is experienced, not something that is absolutely understood. No matter how intimate a relationship develops, we can never know any other person’s inner nature. There is considerable doubt that we can even know our own inner nature. Only God Himself knows, and understands our inner nature. What we know is external: actions, behavior, the trail of works that another person has done. All this is beside the point. The question we raise is, “Can it be possible for ordinary Christians like us to know God, to experience direct or immediate communication with God?” Many say, “No.”

Mad scientists occasionally conclude that if one has conversations with secret invisible friends,[[2]](#endnote-2) one is not rowing with both oars in the water. This sort of scientist overlooks how much of science is dependent on the invisible: atomic and nuclear science for example. They have forgotten about the philosophical immensity of human ignorance. For such short sighted scientists, God cannot be seen, therefore He does not exist, they conclude.[[3]](#endnote-3) They suppose it is scientifically impossible for anyone to have the immediate experience of God: that which is not observable, is not provable, hence not believed. People that believe in God are in the advanced stages of lunacy, these myopic scientists (fail to) think.[[4]](#endnote-4) Such scientists have forgotten that in all the universe, man is especially blind.[[5]](#endnote-5)

On the other hand, theologians sometimes conclude that it is impossible for anyone to have the immediate experience of God. They reason that such immediate experience was limited to the Apostles and Prophets: now that we have a completed Bible, that ship has sailed, in their view. They have determined that we can only have the mediate experience of God through the Bible. If we’re not careful, Sola Scriptura can be pressed to mean that our knowledge of God is exclusively a mediate experience of God through the Bible.[[6]](#endnote-6)

Others have claimed that such immediate experience was limited to them personally, or to their special group. The Gnostics: for example claimed to have a special inside knowledge of God, wherein one must become a gnostic to receive their secrets. If we’re not careful, the idea of a Magisteria can be pressed to mean that our knowledge of God is exclusively a mediate experience of God through that Magisteria.

We, on the other hand, are claiming that the immediate experience of God in the gift of the Holy Ghost is the normal experience of every Christian.[[7]](#endnote-7) Moreover, we claim that such a gift is available to the whole human race, just for the sincerity of asking.[[8]](#endnote-8) However, this immediate experience of God comes to us, only because Jesus Christ has risen from the dead, and we are consequently made partakers of and are indwelled[[9]](#endnote-9) by the Trinity;[[10]](#endnote-10) so that we joyously cry, “God became man, so that man might become god.”[[11]](#endnote-11)

We are also claiming that the mediate experience of God in the gift of the Bible is the normal experience of every Christian. Moreover, we claim that God is mediately known through history, sacraments, and the preaching of The Church, which includes dogma.

Because this immediate experience of God, in the gift of the Holy Ghost, is the normal experience of every Christian, we also believe several corollaries:

* The keys of the kingdom are given to The whole Christian Church on earth, not to an individual, or class of individuals.
* The laity is the highest ranking office in The Christian Church on earth: all other offices are offices of humiliation and service.[[12]](#endnote-12)
* The Church is collegial in its nature: the Spirit’s voice to the lowliest, uneducated peasant is equal to that of the greatest theologian.[[13]](#endnote-13)
* Apostolic succession is an important and treasured gift, it is not a license to lord it over a church.[[14]](#endnote-14)

### Inscripturation. What is Inscripturation?

The idea of Inscripturation is simple enough: it means writing the Super-Ordinary Inspiration[[15]](#endnote-15) down for the first time, making the Inspiration into the Autographa. That’s easy enough to say. It was easy enough to preserve too, for a mere eight hundred twenty years or so. The Israelites surely knew how to preserve documents with oil and store them in sealed clay vessels. They also must have known how to repair damage to precious documents.[[16]](#endnote-16)

The problem is that we don’t know much about what ancient scribes[[17]](#endnote-17) used for writing tools: tables, chairs, brushes, charcoal, chisels, pens, scribes (sharp needlelike instruments); what they used for writing surfaces: likely velum, but no samples have survived to the best of our knowledge; how surface preparation was completed: possibly some sort of pumice or grain flour talcum; how erasure was accomplished: probably scraping and washing. We don’t know how they split and tanned the leather, or if it was rawhide. We don’t know what inks, paints, or other writing materials were used. Worst of all we don’t know what their writing really looked like, or what the Hebrew language[[18]](#endnote-18) was like in the days of Moses.

Inscripturation itself was a prodigious task: all done manually. If Moses did all the writing himself, he was a very busy man to complete five large books, all by hand, in the space of forty years. Besides that enormous pile of writing, he also had an ungrateful nation to run: he was incessantly pestered to preside in judgment, even for trivial issues. Fortunately, Moses’ father-in-law had a sensible solution for administrative problems.[[19]](#endnote-19) In addition to all this, Moses had to defend against Pharaoh, divide a sea, purify the water, feed two million people, organize spies, wage war with Amalekites, march around aimlessly, and spend time with God.[[20]](#endnote-20) Moses had an incredible work load.

This is the sort of problem we are trying to unravel in search of a high quality archetype that is reasonably representative of the Autographa. These Autographa, it would seem, have now been moved to heaven,[[21]](#endnote-21) beside the throne of Jesus Christ. This presents another problem: for Jesus Christ is the only one capable of opening and reading the Autographa.[[22]](#endnote-22)

The Autographa, as Moses and subsequent Prophets wrote them, were all lost or destroyed at the start of the Babylonian Captivity (586 BC). We have no idea how these came to be the Scroll in Jesus’ hands. One possibility would be that God took the Autographa with Him to heaven when the Glory of God abandoned Solomon’s Temple, as Ezekiel tells us. This may also explain the disappearance of the Ark, Decalogue, Mercy Seat, Urim, and Thummim. Such details present considerable and weighty problems for us, but they are no problem at all for God.

We have no access to the Autographa in Jesus’ hands, so it is absolutely impossible for us to verify a single manuscript shred from it.

We possess none of these Inscriptions today on earth; we have only copies, and copies of translations in the form of ancient manuscript: which copies we will call Transcriptions.

### Transcription. What is Transcription?

Transcription is another concept that is simple to talk about. Our mountain of ignorance prohibits our knowing or saying very much. Transcription is simply the process and technology of making and distributing copies.

All the unknowable issues that apply to writing the original also apply to making hand written copies, plus a few new ones. In one method, a scribe worked from a single master,[[23]](#endnote-23) copied what he saw, one letter at a time. In another method, a leader read from the master document, while any number of scribes copied what they heard, one letter at a time.[[24]](#endnote-24)

Both methods had the potential for introducing scribal errors. As long as access to the Autographa was possible the copies could be authenticated from the Autographa. Moreover, God was always present: any unresolved questions could be settled with Urim and Thummim.

After the Babylonian Captivity (516 BC), when the Autographa was gone from earth, such copies were used to reconstruct the basic Old Testament text. Nevertheless, this text was not the language[[25]](#endnote-25) of the Mosaic era: over the eight hundred fifty years since Moses’ death the language transitioned[[26]](#endnote-26), as all languages do. The Judeans went to Babylon speaking paleo-Hebrew (Canaanite or Phoenician) rather than the unidentified language of Moses; they returned as Jews, speaking Aramaic.[[27]](#endnote-27) The reconstructed text was what we know of the Hebrew language written in Aramaic block letters. Some of the newer books, like Daniel, were written directly in the Aramaic language. The Glory never returned to the Second Temple and the reconstructed text was never authenticated by God. Books like Daniel were never laid up in God’s presence. In spite of this we have every reason to believe that the scribes responsible for this reconstruction, labored faithfully and produced a good but less than perfect archetype.[[28]](#endnote-28)

Such transcription work, both before and after the Babylonian Captivity, necessitates a rather large library operation. This would have been located near or even within the Tabernacle or Solomon’s Temple. As with any modern county seat, public records had to be filed, maintained, researched, and copied. Some of those public records were kept in Scripture. Once the synagogue system developed,[[29]](#endnote-29) the demand for accurate copies of Scripture only increased.

By no later than 132 BC the complete Aramaic Old Testament was translated into Greek,[[30]](#endnote-30) which is by now the vernacular language of the Jewish people.[[31]](#endnote-31) Scholars, scribes of the Pharisees and Sadducees, no doubt retained command of the Aramaic, some perhaps even held some knowledge of paleo-Hebrew. For the ordinary Jewish peasant or proselyte, Greek was the first language. Then Latin became necessary for trade with Roman merchants; but, even ranking Romans preferred Greek. Everybody remembered a few favorite words or phrases from the ancient language. Most likely, everyone learned the Shema. However, several of the Dead Sea Scrolls are written in Greek, which establishes common Greek use, if not dominance in Palestine.[[32]](#endnote-32)

After the Crucifixion of Christ, the Apostles continued the work of Inscripturation.[[33]](#endnote-33) Christian scribes carried on the faithful transcription of the Greek Old and New Testaments. The Jews, in their rejection of Christ, in jealousy returned to the Hebrew language.

It is these transcriptions with which we must work. We do not have the Autographa, there is every reason to believe they are in heaven with Christ. We do not have an archetype, this is something which we must try to reconstruct from the evidence. What we have is these surviving manuscripts: written in Greek, Aramaic, Latin, and numerous other languages. It is these manuscripts we must date, evaluate, sort, and untangle: easy to say, hard to do.

When Adam was young, before he had a wife, the Lord paraded the animals in front of Adam to see what he would call them. God did not say to Adam, “This is this, and that is that.” What God said, in effect was, “Adam, Figure it out.” This is the dominant question that God has set before all mankind, “Figure it out.” This question lies behind all learning and all science, “Figure it out.” When Jesus promised the Holy Ghost to The Church, He will lead you into all truth, He did not say, “Here it is. This is how the cow ate the cabbage.” Rather, Jesus showed us His ubiquitous presence in the Old Testament and said,[[34]](#endnote-34) “Figure it out. The Holy Ghost will help you figure it out.”[[35]](#endnote-35) The Truth of God does not come to us without human sweat. To be sure, it is a gift of which we are unworthy, an unattainable gift of which we are incapable. Nevertheless, God loves us and has given us the Holy Ghost and that is all we need to begin. If we are failing, we need to pray more, trust more, hope more, love more. “Figure it out.”

If text-types truly exist we shall discover them in these manuscripts, and in the manuscript history. This is a task of which we must gain greater mastery, if we wish to have an acceptable standard English language translation.

[[36]](#endnote-36)

1. This distinction between immediate and mediate general revelation sets the stage for where we are going. Knowledge of creation may be immediate or mediate. When we experience dirt by touching it with our bare hands, this is an immediate experience. If we mediate by examining the dirt with a microscope, we would not find great value in the distinction. However, if we had no sense of touch or sight, but learned all about the nature of dirt, second hand, from the description of another person; that would be an important use of the term mediation. http://www.ligonier.org/blog/general-and-special-revelation-reformed-approach-science-and-scripture/ [↑](#endnote-ref-1)
2. Casper: <http://en.wikipedia.org/wiki/Casper_the_Friendly_Ghost> and <http://en.wikipedia.org/wiki/Casper_(film)> Harvey: <http://en.wikipedia.org/wiki/Harvey_(play)> and <http://en.wikipedia.org/wiki/Harvey_(film)> [↑](#endnote-ref-2)
3. How frequently have we heard the inane, “Prove to me that God exists.” [↑](#endnote-ref-3)
4. This is not thinking. Man’s scope of observation is limited to the edge of the universe (an event horizon), which appears to be growing. Every minute we can see more deeply into this universe, because fresh light is arriving all the time. But we can never see outside of this universe, so it is a scientific absurdity to draw conclusions about what cannot be observed. We think we have discovered the Higgs, and we may have learned one new thing. However, in learning that one new thing we have uncovered a thousand more unresolved questions. We may have stumbled upon a new analogous explanation of the ubiquity of Deity, but we have not by experimentation or sight tripped over His Person. Why should science stoop to idle speculation about that which is unknown? Why should puny man believe that he can scale this larger than Everest mountain. [↑](#endnote-ref-4)
5. <http://swantec.blogspot.com/2012/09/the-absolute-existence-of-god-1.html>, and <http://swantec.blogspot.com/2012/11/the-absolute-existence-of-god-2.html> [↑](#endnote-ref-5)
6. We would contend that Sola Scriptura can never and has never meant this. For us, Sola Scriptura simply means that if difficulty arises in a point of theology the final authority for human arbitration must be the Bible. We are not free to contradict the plain meaning of the Bible with some man made dogma. Nevertheless, most dogma is easily substantiated from the Bible, and it has stood the test of time: namely, that Christians over many centuries, even millennia have believed most dogma to be an accurate summary of what the Bible teaches. [↑](#endnote-ref-6)
7. Romans 8:16 for example, we cannot find one indication in the Bible that this gift of the Holy Ghost has become inoperative, removed, or otherwise closed. Luther in, *On The Bondage of the Will*, takes great pains to emphasize the absolute necessity of this gift: frequently asserting that he has it, while suggesting that his adversaries do not. [↑](#endnote-ref-7)
8. Luke 11:9-13 [↑](#endnote-ref-8)
9. God’s indwelling must be differentiated from God’s omnipresence or ubiquity. First of all, ubiquity does not mean that there is a little piece of God here, and another little piece of God there, so that God is spread all over the universe in every rock, tree, and star: that would be pantheism. Ubiquity means that all of God is present at every point in the universe. God is always present in us. The difference between ubiquity and indwelling is that with God’s indwelling, He initiates a developing conversation, a friendship, a relationship with us. “God Himself is the Fountain of Truth. He is the Sole Source of all Light, Life, and Love. Everything we are and have stems from His relationship with us.” God has repeatedly approached us, inviting this conversation: in creation, in the flood, in the Law, in David and Solomon, in all the prophets, and now, finally, in His Son (Hebrews 1:1-3). Those who are turning to God will discover that He has never been far away. [↑](#endnote-ref-9)
10. 2 Peter 1:4 [↑](#endnote-ref-10)
11. Theosis or Glorification: Εἰρηναῖος (d. 202), Ἀθανάσιος (d. 373), and Augustine (d. 430) all taught this. We are probably indebted to Ἀθανάσιος for its fullest development. Not simply a future promise, but as Peter notes, that of which we have already partaken. <http://en.wikipedia.org/wiki/Divinization_(Christian)> [↑](#endnote-ref-11)
12. John 13:12-17, this means that we hear each other’s confessions, forgive, grant absolution, and reconcile. Although the process is carried out in reverse in the following example, it would have sent the wrong message if done in the usual order: the victims did not need cleansing, the priesthood did. In spite of this we must applaud the act. This is what leadership in The Church is about: humble service. We sincerely regret the circumstances that prompted this act of humility and service: the circumstances are not the point being illustrated. The humility of the service is what is noteworthy here. <http://www.dailymail.co.uk/news/article-1359091/Irish-archbishop-Diarmuid-Martin-washes-feet-sexual-abuse-victims.html> [↑](#endnote-ref-12)
13. Amos 1:1; 7:14, What Amos shows is that the lawfully appointed leadership (see Apostolic succession) were defective and derelict in their service, so God sternly rebuked them using the voice of a peasant, called from outside of the legal channels. We are reminded that God is the Great covenant lawgiver, who speaks, even when normal legal channels fail. It was necessary to rebuke Balaam from the mouth of a dumb donkey, because he refused to listen to the messages sent by angels (Numbers 22). God is not limited, even to His own appointed instruments, such as those possessing Apostolic succession. [↑](#endnote-ref-13)
14. 1 Peter 5:1-4 – unfortunately, The Church sometimes seems to have more bosses, than it has shepherds. [↑](#endnote-ref-14)
15. Super-Ordinary Inspiration is immediate for Moses, Prophets, Jesus, and Apostles; it is mediate for the Sanhedrin, the seventy (or seventy-two) as also for the rest of us sons of prophets, students in the schools of the Prophets. Inspiration is immediate, but not lingual, for Aaron, in the Urim, Thummim, and Ephod; it is mediate for the rest of the ancient Israelites, who must go through a priest to have specific answers to their prayers: however, Aaron could only observe the symbology of the Urim, Thummim, and Ephod; he was not permitted to enter into conversation with God as did Moses and Samuel, or even mediately as with the seventy; even Aaron had to listen to preachers (mediators). [↑](#endnote-ref-15)
16. The opposing assumption is ludicrous, this would mean that we cannot possibly have any credible evidence of Moses or most ancients. The reality is that many artifacts remain from 3000 BC, nearly 1500 years before Moses was born. We have writing from long before 2000 BC. <http://en.wikipedia.org/wiki/Ancient_literature>, <http://en.wikipedia.org/wiki/List_of_the_oldest_buildings_in_the_world>, <http://en.wikipedia.org/wiki/Sphinx>, <http://en.wikipedia.org/wiki/Great_Sphinx_of_Giza>, and <http://en.wikipedia.org/wiki/Great_Pyramid_of_Giza> [↑](#endnote-ref-16)
17. 1446 BC [↑](#endnote-ref-17)
18. It was unlikely to be Hebrew in any form at all: either paleo-Hebrew or the block-Aramaic we call Hebrew today. It is far more likely that the “lip” of Heber and of Moses was Akkadian cuneiform, a non-alphabetic language… the international language of the era. [↑](#endnote-ref-18)
19. Exodus 18 [↑](#endnote-ref-19)
20. Exodus 14; 15:23-25; 16; Numbers 13-14; Exodus 17; Numbers 32:13; Exodus 33:11 [↑](#endnote-ref-20)
21. Else, they were always in heaven: in which case, Moses presented a type. [↑](#endnote-ref-21)
22. Revelation 5 [↑](#endnote-ref-22)
23. There is also the possibility that a single scribe worked from more than one master, producing a conflated text. This presents us with still other problems. Yet, at the first, we hope that there was only one master to copy from. This is not necessarily true either: for example, in the New Testament, circular letters may have been customized for each receiving church. We always have the possibility that the author issued a second edition as well: this is what we believe to be the actual case. One master document, one scribe, one copy is merely the simplest possible copying situation. An even more complex situation would exist for one master document, one scribe, making several copies at a time: for example, a scribe making seven new documents could make seven copies of page one before proceeding to page two. This appears to be the way Peter Paul Rubens made paintings, so there is no reason to ignore the possibility of considerable complexity in the copying process. [↑](#endnote-ref-23)
24. One master document and reader, several scribes, one copy per scribe is merely the next to the simplest possible copying situation. Conflation and other complexities of copying are possible here as well. Each variation introduces a new set of potential errors and problems for us to unravel. [↑](#endnote-ref-24)
25. probably Akkadian cuneiform [↑](#endnote-ref-25)
26. most likely from Akkadian cuneiform to paleo-Hebrew (or Canaanite) to Hebrew (or block-Aramaic). The leap from cuneiform to paleo-Hebrew was especially great, since cuneiform is character based or symbolic, while paleo-Hebrew was an alphabetic language: the whole idea of writing by an alphabet had to be invented, assimilated, and grow into common use. [↑](#endnote-ref-26)
27. Chaldean [↑](#endnote-ref-27)
28. The absence of the visible physical presence of The Glory from Israel between the tears 586 and 6 to 4 BC remains among the most alarming and mysterious facts of Biblical history. Obviously, The Glory was invisibly and secretly among them in and after the exile or we would not possess several books, such as Daniel, Ezra-Nehemiah, or Malachi. There is no evidence that The Glory ever entered the Second Temple. When He finally arrived in 6 to 4 BC it was to enter Herod’s Temple, and condemn it. Even more mysterious and significant is the fact that the Temple, which concerns Him most, the most significant Temple, which He enters, is the Temple of His own body, entered by incarnation. Seeking temples made of mere stone misses God’s primary point. [↑](#endnote-ref-28)
29. The synagogue system is commonly thought to have developed around 516 BC, perhaps slightly before. We reject this idea. In the days of Moses seventy or seventy-two elders were spiritually gifted and charged with the responsibility of teaching Torah to roughly two million people, and adjudicating their disputes from that Torah. We submit that such an enormous task could not have been accomplished without a great deal of expediting and organizing: hence, buildings and regular assembly times were necessary. These, by any name, are a synagogue system. The obvious time of assembly was Saturday, the Sabbath rest. As soon as we raise the question of how to affect such a requirement we see the obvious need for a vast publication and educational institution; without which, none of this would be possible. [↑](#endnote-ref-29)
30. <http://en.wikipedia.org/wiki/Septuagint_manuscripts>, <http://en.wikipedia.org/wiki/Septuagint>, <http://www.bibliahebraica.com/the_texts/septuagint.htm>, <http://orthodoxwiki.org/Septuagint> [↑](#endnote-ref-30)
31. The following article maintains that Greek was not favored by rural Jews, but by metropolitan Jews. While the politicians doubtless maneuvered their Greek alliances (see Simon), the dominant religious force was Pharisaism, not known for its rural character. The Jews of Galilee were considered to be ignorant and uneducated, implying that they were not especially religious, did not know the law, and failed to practice it. This suggests that they were more interested in eking out a minimum survival and disinterested in fending off encroaching Greek culture. The widespread evidence of Greek names and words (συνέδριον, βασιλέως) used in the article favors a Greek dominant culture. Note also the blending of Jewish and Greek names (Alexander Jannaeus, Salome Alexandra). If this dominant Hellenization were not the case for wide segments of the Jewish population, the Pharisees would not have raised such a fuss over it. Philo (Φίλων, 20 BC-50 AD) the well-known Jewish scholar may not have known Hebrew at all. The evidence supports the idea that Josephus himself wrote in Greek and Latin. <http://en.wikipedia.org/wiki/Hasmonean_dynasty>, <http://en.wikipedia.org/wiki/Judas_Maccabeus>, <http://en.wikipedia.org/wiki/Jonathan_Maccabaeus>, <http://en.wikipedia.org/wiki/Simon_Maccabaeus>, <http://en.wikipedia.org/wiki/John_Hyrcanus>, <http://en.wikipedia.org/wiki/Aristobulus_I>, <http://en.wikipedia.org/wiki/Alexander_Jannaeus>, <http://en.wikipedia.org/wiki/Salome_Alexandra>, <http://en.wikipedia.org/wiki/Hyrcanus_II>, <http://en.wikipedia.org/wiki/Philo>, <http://www.jewishencyclopedia.com/articles/12116-philo-judaeus#anchor8>, <http://en.wikipedia.org/wiki/Josephus> [↑](#endnote-ref-31)
32. A total of 132 documents; 4Q: fragments of Leviticus, Numbers, Deuteronomy; 7Q: fragments of Exodus, Epistle of Jeremiah; 8Hev: Minor Prophets; MUR: Christian Liturgical Text (<http://www.deadseascrolls.org.il/explore-the-archive/search#q=script_language_en:'Greek>', <http://dss.collections.imj.org.il/dss_video>), <http://www.auburn.edu/~allenkc/openhse/deadsea.html> [↑](#endnote-ref-32)
33. However, the Dead Sea discoveries do not support the early dates that we maintain, especially for the Gospels. Our stance is dependent on Church tradition, and the internal testimony of the Bible itself. <http://www.bib-arch.org/online-exclusives/dead-sea-scrolls-13.asp>, <http://www.pbs.org/wgbh/pages/frontline/shows/religion/portrait/scrollmeaning.html> [↑](#endnote-ref-33)
34. Luke 24:27, 44-48 [↑](#endnote-ref-34)
35. Luke 24:49; John 16:13 [↑](#endnote-ref-35)
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