

2 Peter 1:21

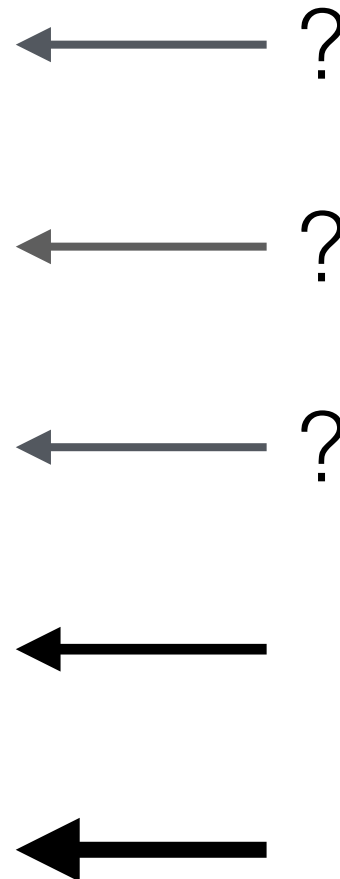
- (KJV) For the prophecy **came** not in old time by the will of man: but holy men of God spake as they were **moved** by the Holy [Spirit].
 - g5342. φέρω **pherō**; to “bear” or carry (in a very wide application, literally and figuratively, as follows): — be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.
- (EBR) *For not, by will of man, was prophecy **brought in**, at any time, but, as, by Holy Spirit, they were **borne along**, spake, men, from God.*
- (YLT) *for not by will of man did ever prophecy **come**, but by the Holy Spirit **borne** on holy men of God spake.*
- (NIV) *For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were **carried along** by the Holy Spirit.*

A summary of principles

1. **Prophets** spoke the words of God - willingly or unwillingly, agreeing or not agreeing, understanding or not understanding - through the Holy Spirit coming upon them.
2. **Scribes** recorded these words and the context narrative by direction of God and these documents were recognised and preserved as scripture by the Jewish nation and by the apostles.
3. The resulting **literature** - a selection and collation of material, sometimes including summaries, sometimes including uninspired text, sometimes including the record of erroneous thinking - set out in a variety of different literary forms as God has required it.

The Spirit of God

↓
prophet
↓
scribe
↓
editor
↓
copyist
↓
translator

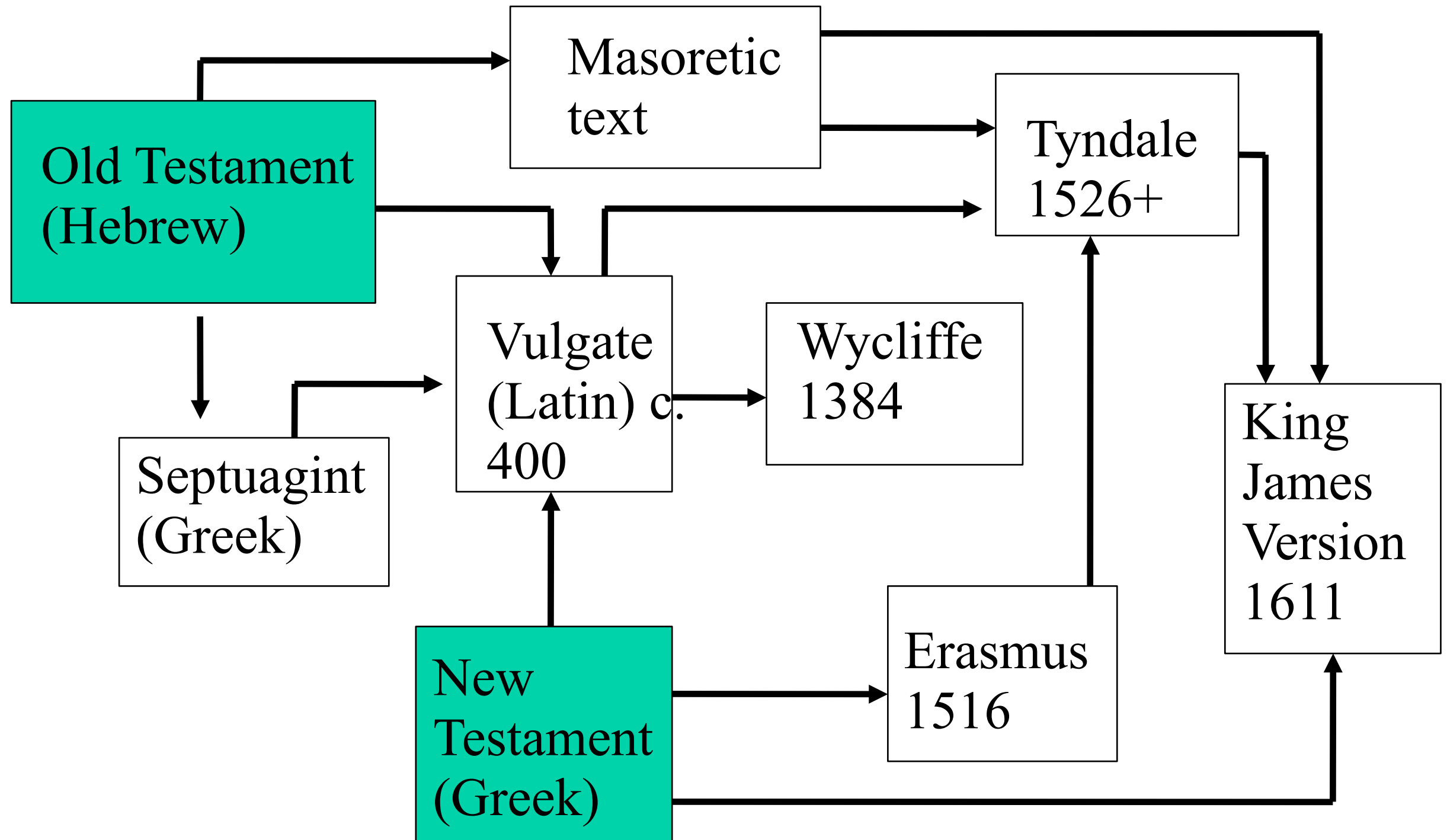


the human element ?

Thoughts on the so-called “human element” of scripture.

1. ‘literary style’ is an elusive concept, and few attempt to define it.
2. The view that literary style or even the selection of material betrays the mind of the human writer can divert attention away from the message revealed by God towards speculations about the writer of little value and which can never be proved.
3. Scripture asserts that the prophets spoke what God wanted them to say.
4. Speaking God’s words exactly as they were told did not diminish their role. They experienced the revelation and had to deliver the burden.
5. Their lives, personalities and characters if they come through the text are there as an integral part of God’s revelation.
6. When a prophet spoke in the first person this does not mean he was giving his view as opposed to speaking God’s words.
7. Prophets were prepared by God for their work so they could be in measure in harmony with their message.
8. Prophets needed to study their own prophecies.

How the English Bible came to us









P52.

**The earliest
known fr. of the
NT. John
18:31-33 (recto
of a codex
page). Date: 120
(?).**



Papyrus 66
is a near
complete
[codex](#) of the
[Gospel of](#)
[John](#), and part
of the
collection
known as the
[Bodmer](#)
[Papyri](#).

Luke 23:43 (KJV)

43 And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

Luke 23:43 (EBR)

43 And he said unto him--Verily, I say unto thee this day: With me, shalt thou be in Paradise.

Luke 23:43 (Tyndale Bible)

43 And Iesus sayde vnto him: Verely I saye vnto the to daye shalt thou be with me in Paradyse.

Divisions in the Bible

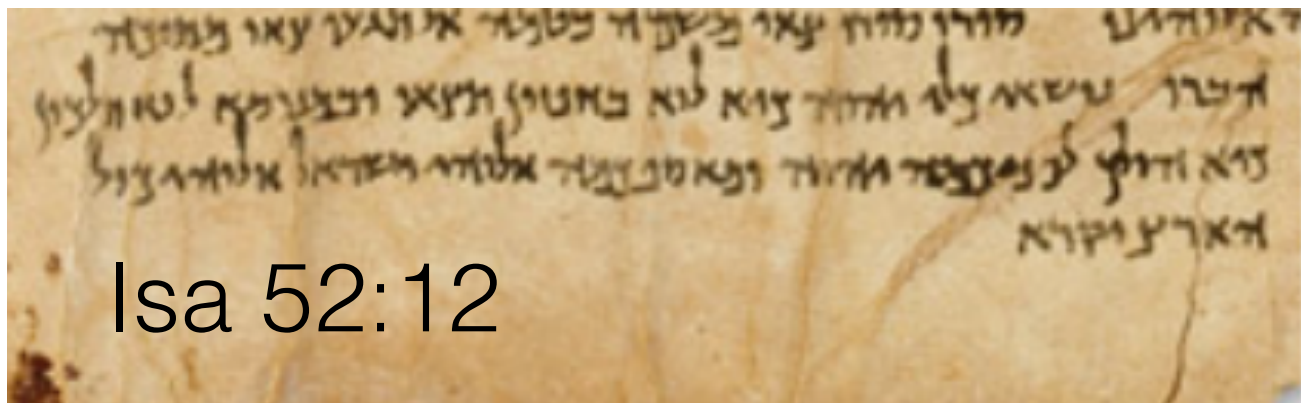
CHAPTERS

The chapter numbers now found in Bibles are not part of the traditional masoretic text, but rather date from 13th-century manuscripts of the Vulgate, the Latin translation of the Bible that the early church father Jerome wrote. By the mid-16th century, Jewish editors introduced chapters into printed Hebrew Bibles as well. Thus the chapter divisions are relatively recent, representing one particular understanding about how the Bible may be subdivided.

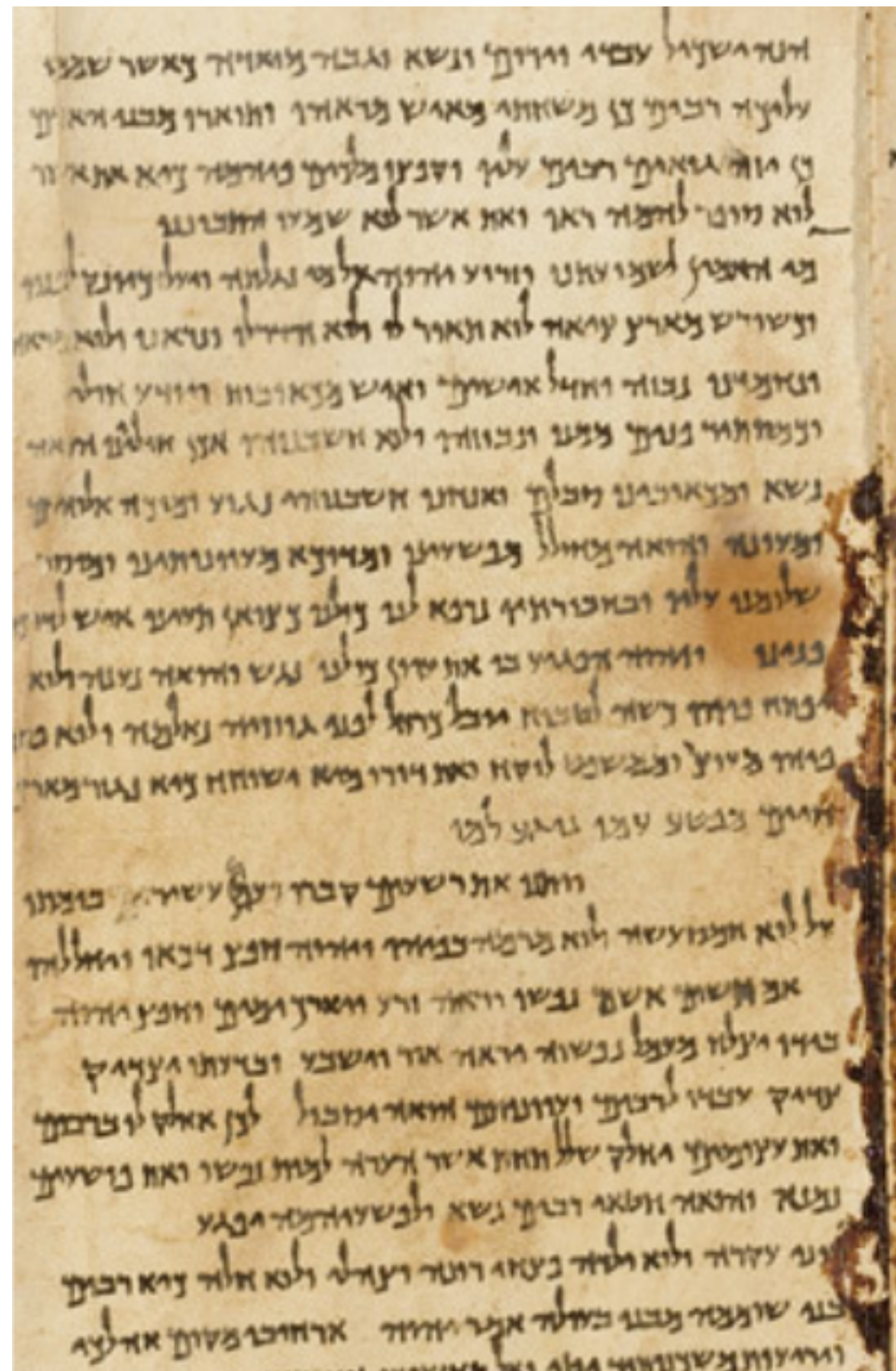
PARAGRAPHS

Torah scrolls divide the Pentateuch into the equivalent of paragraph units by placing blank space between units. These spaces are of two types: short ones called *setumah* (closed), where the next unit continues on the same line; and longer ones called *petuchah* (open), where the rest of the line is left open and the following unit continues only on the next line. This tradition of leaving spaces dates back at least to the Dead Sea Scrolls (mostly from the 3rd century B.C.E. to the 1st century C.E.). However, the Dead Sea Scrolls do not always agree with the divisions found in contemporary Torah scrolls, which the great medieval Jewish scholar Maimonides (1135–1204) established on the basis of a highly accurate 10th-century biblical manuscript that is now called the Aleppo Codex (see “The Crown of Aleppo,” on p. 22). In other words, spaces or paragraph divisions—which vary somewhat even among medieval Hebrew manuscripts and printed editions of the Bible—have never been entirely uniform. They do, however, represent a significant early interpretive tradition.

פָּחוּ פְּלִיטֵי אֱלֹהֵי עֲלִית
מִשָּׁכְבִּי אֲבִירִי אִזְ חֲלָצִי
יִצְיָע עֲלֵי
שִׁמְעֵנוּ וְלֹא אֲחִים כְּלִיחֵם
מִסְרֵי חֵם בְּסִדִּים אֶלְתֵּבֵא
נִפְשִׁי בְּקֹזֶלֶם אֶלְתֵּעֲרֵבֵי
כִּי בְּאֶפְסֵי חֲדָנִי אִישׁוֹטֵי עֵם
עֲקֹדֵי שׁוֹדֵי אֶרֶדֶי אֶפְסֵי כִי
שֶׁן עֲבֹדֶתֶם כִּי קִשְׁתֶּחֱי
אֶחָלֶקֶם בְּעֵקֶב וְאֶפְיֹעֶם
בְּיִשְׂרָאֵל
וְחֻדָּה אֶמַח וְחֻדָּה
אֶחֱיֶיךָ גִּדְּלֶיךָ בְּעֶרְךָ אֶבְיֶיךָ
יִשְׁמַחֲךָ לֵבֶךָ בְּעֶבְיֶיךָ עֵרְ



Isa 52:12



VERSES

Various Rabbinic sources beginning with the Mishnah (approximately 200 C.E.) attest to the division of the Bible into *pesukim* (literally “dividing points”)—what we would call verses. No early comprehensive list exists of where these divisions were perceived to be. However, some evidence suggests that they were largely the

same as the later divisions found in medieval Hebrew manuscripts, which indicate verse endings by a musical note (called a *silluk*—a vertical line) under the final word, as well as what looks like a colon (*sof pasuk*) after each verse. Thus, of the three divisions noted in manuscripts—chapters, paragraphs, and verses—the last should be seen as the most ancient. Yet, there are sometimes differences in how the same words are divided into verses in different biblical contexts; some medieval manuscripts reflect these differences in their verse counts. Given the variants that we find, the verse divisions should not be seen as fully authoritative. Occasionally, weighty evidence suggests that a unit of thought really ends midverse while the second part of that verse starts a new unit or that a word at the end of one verse belongs at the beginning of the next.

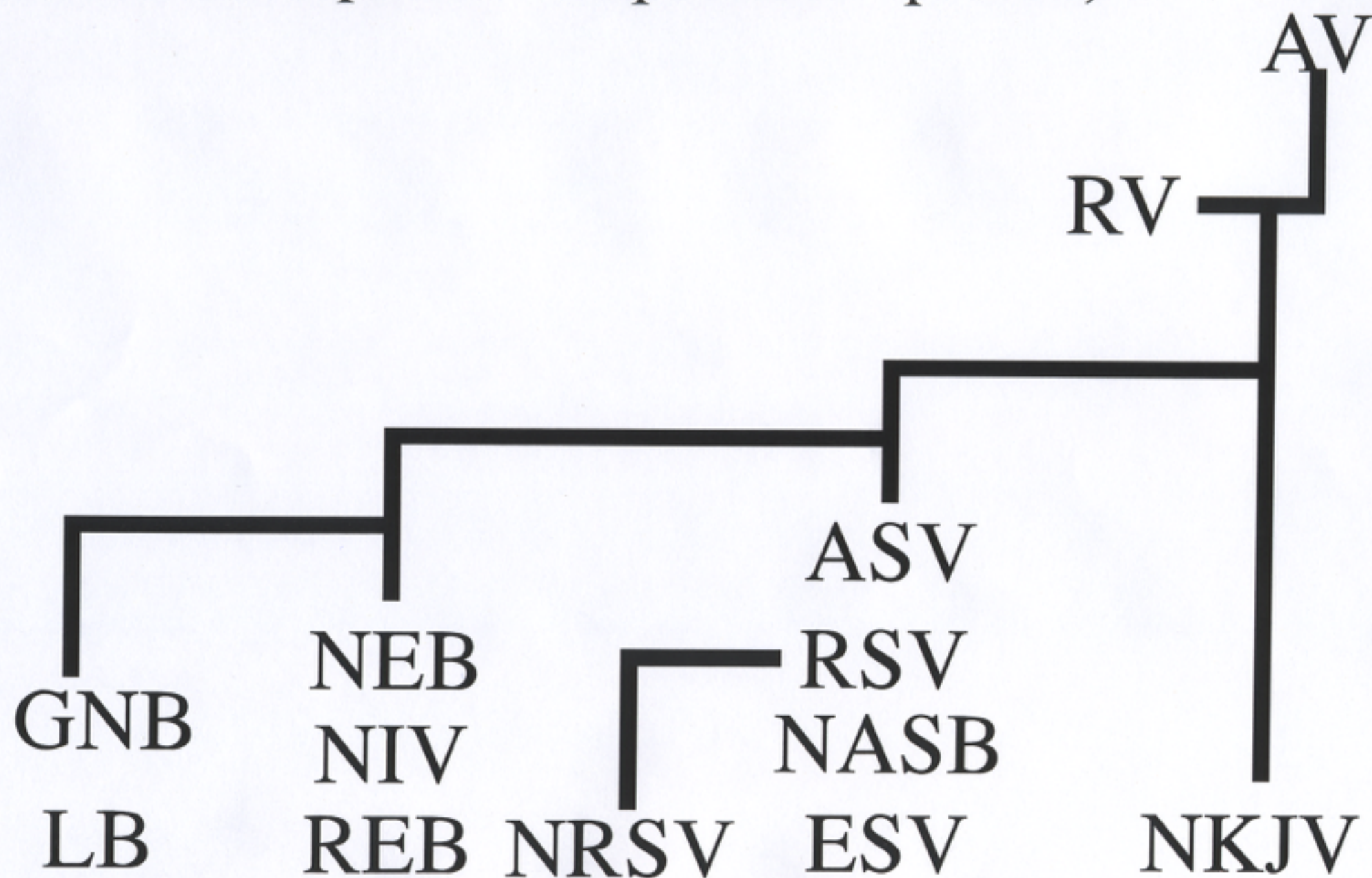
RECOGNIZING THE BIBLE'S DISTINCT LITERARY UNITS

The foregoing conclusions concerning chapter, paragraph, and verse divisions have significant implications for how we read the Bible. We have to discover and use textual clues other than these “late” formal markings to decide where units begin and end. Thus the Bible should be envisioned as a text punctuated only by word spaces—with nothing to indicate sections, paragraphs, or even verses. Our first step when reading *all* biblical texts must be to subdivide that biblical text into these kinds of units.

PREFACE TO THE AMERICAN EDITION

- Again, the attempt to translate literally from the original has not infrequently led to Hebraisms which had better be avoided ... a very literal translation of the Hebrew, but very poor English... In both these groups of cases **we have everywhere adopted the idiomatic English, rather than the slavishly literal, rendering.**

Farther to Left - More Influence of Paraphrase
(Ref "Christadelphian" Sept 2002 p 331)



Discovering the boundaries of units of thought

- Superscriptions and Subscriptions - Psalms
- Section markers - setumah and petuhah - blank spaces
- cola, bicola, tricola
- Stanzas/strophes
- refrains
- shifts of speaker
- keyword repetitions and inversions
- Inclusio - ring structures/ book ends - a clear return of thought that brings closure

“Inclusio” [bookends]

Deut 1:1-5	1 These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. 2 (There are eleven days' journey from Horeb by the way of mount Seir unto Kadeshbarnea.) 3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them; 4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei: 5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,	44 And this is the law which Moses set before the children of Israel: 45 These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt, 46 On this side Jordan, in the valley over against Bethpeor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt: 47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sunrising; 48 From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon, 49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.	Deut 4:44-49
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Deut
6:6-9

A. 6 And these words that I command you today shall be on your heart.

B. 7 You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise.

C. 8 You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

D. 9 You shall write them on the doorposts of your house and on your gates.

A'. 18 You shall therefore lay up these words of mine in your heart and in your soul, C'. and you shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

B'. 19 You shall teach them to your children, talking of them when you are sitting in your house, and when you are walking by the way, and when you lie down, and when you rise.

D'. 20 You shall write them on the doorposts of your house and on your gates,

Deut
11:18-20

1. title (Prov. 25:1; Isa. 13:1; Hab. 3:1)
2. introductory formula
 - a. “there are three things . . . , four things . . .” (Prov. 30:15, 18, 21, 29; cf. Amos 1–2)
 - b. “these are the generations of *x*” (frequently in Genesis)
3. common beginning word or phrase³
 - a. “thus says Yahweh” (*kōh ’āmar yhwh* or variations)—very common throughout the prophets (Isa. 50:1; Amos 1:3; 2:1)
 - b. “hear!” (*šim’û* or *šēma’*)—very common throughout the prophets (Isa. 1:2; 49:1; Hos. 4:1; 5:1; Amos 3:1; 4:1; 5:1; Mic. 3:1)
 - c. “behold” (*hinneḥ* or *hēn*)—common in prophets (Isa. 19:1; 24:1; 52:13; 59:1)
 - d. “woe!” (*hōy*, etc.)—common in prophets (Isa. 28:1; 29:1; 30:1; 55:1)
 - e. “therefore” (*lākēn*)—often introducing a conclusion (Zeph. 3:8)

- f. “and now” (*wě’attâ*) or “now” (*’attâ*)—introducing a summation or concluding unit; common in prophets (Mic. 4:9, 11)
- g. “in that day” or variations (“in those days,” “the days are coming,” etc.)—common in prophets (Joel 3:1 [4:1]; Amos 9:11; Obad. 8; Mic. 4:1)
- h. “for” or “surely” (*kî*)⁴ (Joel 3:1 [4:1])
4. vocative—frequent in poetry and prophets (Ps. 8:1 [8:2]; 21:1 [21:2]; 22:1 [22:2])⁵
5. rhetorical question (Ps. 2:1; Nah. 2:11 [2:12]; Isa. 63:1; Jer. 49:1, 7)⁶
6. imperative (other than “hear!”)—common in poetry and prophets (Ps. 95:1; 98:1; 100:1; Isa. 40:1; 47:1; 52:1; 54:1; 60:1)
7. orientation—one or more clauses setting the stage for the upcoming narrative (Josh. 1:1a; Ruth 1:1–2) or instructions to a prophet about the delivery of the message that follows (Jer. 7:1–2; 17:19)⁷
8. “abstract”—one or more narrative clauses summarizing the whole upcoming story (Gen. 1:1; 18:1; 22:1)⁸

Beginning Markers

from

The Literary Structure of the Old Testament,

David A Dorsey