

How To Enjoy Your Bible?

Seminar Class 1 - Review

Why study the Bible?

1. John 4:42 – so we believe the good news for ourselves!
2. The Bible is only practical for Christian living **IF** you understand it and know what do to with its teachings.

BUT It's too BORING? Answer: it's knowing how to read, strategies and methods to use to know What to look for – how to read and what to look for is the most key

- Start at the Beginning
 - You will need a Bible
 - Translation is into another language therefore we all are reading an English translation, but most of us read a different version of the English translated Bible.
 - Which version? (see pages 3 and 4 for history)
 - Whatever translation you will read is the best for you.
 - NO ONE has the original!
 - ALL believers from the original authors have read a translation of the Bible.
 - The Best is the one you will read!
 - You will need:
 - A way to take notes – document your ah-ha's
 - A quiet place
 - Time – start with 5 minutes and build up
 - A Plan (more later)

But where do you begin? Start with an area of interest:

Law: Genesis – Deuteronomy

Gospels: Matthew - John

Historical: Joshua – Esther

Early church - Acts

Poetry/Wisdom – Job – Song of Solomon

Paul – Romans - Philemon

Prophets: Isaiah – Malachi

General Letters – Hebrews – Jude

Revelation (apocalyptic literature)

Plans:

- Read the Bible in a year (4 chapters a day – 10 -15 minutes)

How to Read:

1. Pray!
2. **RULE of Thumb:** Read it literally until you encounter figurative language and then study!
3. Have everything ready before you start and **GUARD YOUR TIME!!**
4. Don't worry about difficult words, or verses, or chapters – write them down and move on. Work these out in your journals.

The History of the English Bible from the Byzantine Tradition and Alexandrian Texts

The English Bible's textual history is deeply tied to the transmission of the New Testament in Greek, with two major traditions shaping its development: the **Alexandrian** and the **Byzantine**.

Alexandrian Tradition

The Alexandrian text-type is associated with the great library and scholarly centers of Alexandria in Egypt, which were among the most important places for accurate copying of ancient texts. Manuscripts of this type tend to be shorter, more concise, and sometimes "difficult" in style, reflecting earlier, less polished readings. The oldest near-complete Alexandrian manuscripts include **Codex Vaticanus** (c. 325–350) and **Codex Sinaiticus** (c. 330–360), both from the early 4th century. The **Codex Alexandrinus** (c. 5th century) is the first Alexandrian manuscript to gain scholarly attention and is a key witness for modern critical texts. The Alexandrian tradition was influential in early Christian scholarship, with figures like **Origen** (3rd–4th century) favoring Alexandrian readings for their fidelity to the original.

Byzantine Tradition

The Byzantine text-type emerged in the 4th century, especially after **Constantine's** move of the Roman capital to Constantinople. It was widely used across the Eastern Christian world for over a millennium, valued for its coherence, harmonized Gospel accounts, and grammatical polish. The Byzantine text often included paraphrases, clarifications, and harmonizations that smoothed out differences between the Gospels. By the 9th century, the Byzantine text had become the dominant form in surviving Greek manuscripts, with about 90% of extant Greek NT texts dating from that period or later. The **Textus Receptus**, the Greek text used by Erasmus in the 16th century, was largely based on Byzantine manuscripts.

Impact on English Bibles

- **Reformation-era Bibles** (e.g., the **King James Version**, 1611) were translated from the **Textus Receptus**, which itself was compiled from Byzantine manuscripts. This meant the KJV's Greek base was heavily influenced by the Byzantine tradition.
- **Modern critical editions** (e.g., Nestle–Aland, UBS) have moved toward Alexandrian sources, especially Codex Vaticanus and Codex Sinaiticus, to produce more accurate reconstructions of the original text.
- **Alexandrian influence** has been reintroduced in some English translations (e.g., the **United Bible Societies' Greek New Testament**, **NRSV**, and **NIV**) that follow critical editions, often with Alexandrian readings preferred where they differ from Byzantine ones.

Summary

The English Bible's Greek foundation has shifted from the Byzantine tradition (dominant in early modern English Bibles) to a more critical, Alexandrian-influenced approach in modern scholarship. The Alexandrian tradition offers earlier, more concise readings from major 4th-century manuscripts, while the Byzantine tradition provides a harmonized, widely used text that shaped the KJV and many other English Bibles. Understanding both traditions is essential for appreciating the textual history of the English Bible.

Taken from a Co-Pilot search