



Church History
STUDY BIBLE

*Take away the Scriptures and
you take away the sun from the world.*

MARTIN LUTHER



Church History
STUDY BIBLE

Voices from the Past
Wisdom for the Present

English Standard Version



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INTRODUCTION

TO THE ESV CHURCH HISTORY STUDY BIBLE

Martyn Lloyd-Jones once commented on the perspective that we gain as disciples today from those who have gone before us, noting,

We begin to study the history of the church throughout the ages and we remember what we read years ago something in the lives of some of the saints. And we begin to understand that some of the greatest saints that have ever adorned the life of the church have experienced trials and troubles and tribulations which cause our little problem to pale into insignificance.

Not only do the past figures of church history, these “saints,” give us perspective during times of trial, but they also give us perspective as we read and study the Bible. The *ESV Church History Study Bible* is grounded upon the basic point that we have much to learn from those who have gone before us. Charles Spurgeon once encouraged his students to read commentaries, noting that the Holy Spirit is not an exclusive or individual gift to any one believer. Since we know that the Holy Spirit teaches us, we can know that the Holy Spirit teaches others. And the Holy Spirit has been teaching the church throughout the corridors of time. We stand downstream from two millennia of gifted teachers and teaching. This study Bible aims to introduce readers today to these teachers from the past.

Unlike in other study Bibles, the notes in the *ESV Church History Study Bible* have not been written by the editors. Instead, the notes have been compiled by a team of biblical scholars and church historians. The actual contributors of the notes are a varied group, stretching back from the first and second centuries and reaching forward to the twentieth century. These are theologians, pastors, poets, and laity, all offering their perspective on God’s Word. In the *ESV Church History Study Bible* we escape the tyranny of the present to see wisdom from the past. An Author Index, pages 2015–2029, offers a list and brief description of each of these contributors to the notes.

The *ESV Church History Study Bible* also includes introductory material for each biblical book that reflects the history of interpretation or historical issues and emphases regarding each book. At moments in the past, specific biblical passages played a key role in the unfolding of church history. The *ESV Church History Study Bible* includes brief treatments of these moments as sidebars that could be dubbed “This Passage in Church History.” Finally, twelve articles are included in the back of this Bible to provide an overview of church history and to consider particular themes.

The *ESV Church History Study Bible* is intended to serve pastors and students, placing a wealth of teaching, insight, and encouragement from church history alongside the biblical text and within the covers of a single volume. The *ESV Church History Study Bible* is also intended to serve laity by introducing them to the vast riches of church history that can encourage and edify. The *ESV Church History Study Bible* stands as a reminder to all of us that we are part of one body, proclaiming one gospel, reading and studying one Bible, in obedience and service to one Lord and Savior.

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The Puritan John Owen offers us this encouragement:

If you have any regard to the constancy of your faith, to the comfort of your life, the honor of God, or the salvation of your own soul, labor immediately to get your belief of the Word better founded. Read the Scripture constantly, study it seriously, search it diligently, hear it explained and applied by others, meditate on it yourself, and beg of God an understanding of it and a right faith in it.

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PREFACE

TO THE ENGLISH STANDARD VERSION

The Bible

“This Book [is] the most valuable thing that this world affords. Here is Wisdom; this is the royal Law; these are the lively Oracles of God.” With these words the Moderator of the Church of Scotland hands a Bible to the new monarch in Britain’s coronation service. These words echo the King James Bible translators, who wrote in 1611, “God’s sacred Word . . . is that inestimable treasure that excelleth all the riches of the earth.” This assessment of the Bible is the motivating force behind the publication of the English Standard Version.

Translation Legacy

The English Standard Version (ESV) stands in the classic mainstream of English Bible translations over the past half-millennium. The fountainhead of that stream was William Tyndale’s New Testament of 1526; marking its course were the King James Version of 1611 (KJV), the English Revised Version of 1885 (RV), the American Standard Version of 1901 (ASV), and the Revised Standard Version of 1952 and 1971 (RSV). In that stream, faithfulness to the text and vigorous pursuit of precision were combined with simplicity, beauty, and dignity of expression. Our goal has been to carry forward this legacy for this generation and generations to come.

To this end each word and phrase in the ESV has been carefully weighed against the original Hebrew, Aramaic, and Greek, to ensure the fullest accuracy and clarity and to avoid under-translating or overlooking any nuance of the original text. The words and phrases themselves grow out of the Tyndale–King James legacy, and most recently out of the RSV, with the 1971 RSV text providing the starting point for our work. Archaic language has been brought into line with current usage and significant corrections have been made in the translation of key texts. But throughout, our goal has been to retain the depth of meaning and enduring quality of language that have made their indelible mark on the English-speaking world and have defined the life and doctrine of its church over the last five centuries.

Translation Philosophy

The ESV is an “essentially literal” translation that seeks as far as possible to reproduce the precise wording of the original text and the personal style of each Bible writer. As such, its emphasis is on “word-for-word” correspondence, at the same time taking full account of differences in grammar, syntax, and idiom between current literary English and the original languages. Thus it seeks to be transparent to the original text, letting the reader see as directly as possible the structure and exact force of the original.

In contrast to the ESV, some Bible versions have followed a “thought-for-thought” rather than “word-for-word” translation philosophy, emphasizing “dynamic equivalence” rather than the “essentially literal” meaning of the original. A “thought-for-thought” translation is of necessity more inclined to reflect the interpretive views of the translator and the influences of contemporary culture.

Every translation is at many points a trade-off between literal precision and readability, between “formal equivalence” in expression and “functional equivalence” in communication, and the ESV is no exception. Within this framework we have sought to be “as literal as possible” while maintaining clarity of expression and literary excellence. Therefore, to the extent that plain English permits and the meaning in each case allows, we have sought to use the same English word for important recurring words in the original; and, as far as grammar and syntax allow, we have rendered Old Testament passages cited in the New in ways that show their correspondence. Thus in each of these areas, as well as throughout the Bible as a whole, we have sought to capture all the echoes and overtones of meaning that are so abundantly present in the original texts.

As an essentially literal translation, taking into account grammar and syntax, the ESV thus seeks to carry over every possible nuance of meaning in the original words of Scripture into our own language. As such, the ESV is ideally suited for in-depth study of the Bible. Indeed, with its commitment to literary excellence, the ESV is equally well suited for public reading and preaching, for private reading and reflection, for both academic and devotional study, and for Scripture memorization.

Translation Principles and Style

The ESV also carries forward classic translation principles in its literary style. Accordingly it retains theological terminology—words such as grace, faith, justification, sanctification, redemption, regeneration, reconciliation, propitiation—because of their central importance for Christian doctrine and also because the underlying Greek words were already becoming key words and technical terms among Christians in New Testament times.

The ESV lets the stylistic variety of the biblical writers fully express itself—from the exalted prose that opens Genesis, to the flowing narratives of the historical books, to the rich metaphors and dramatic imagery of the poetic books, to the ringing rhetoric in the prophetic books, to the smooth elegance of Luke, to the profound simplicities of John, and the closely reasoned logic of Paul.

In punctuating, paragraphing, dividing long sentences, and rendering connectives, the ESV follows the path that seems to make the ongoing flow of thought clearest in English. The biblical languages regularly connect sentences by frequent repetition of words such as “and,” “but,” and “for,” in a way that goes beyond the conventions of current literary English. Effective translation, however, requires that these links in the original be reproduced so that the flow of the argument will be transparent to the reader. We have therefore normally translated these connectives, though occasionally we have varied the rendering by using alternatives (such as “also,” “however,” “now,” “so,” “then,” or “thus”) when they better express the linkage in specific instances.

In the area of gender language, the goal of the ESV is to render literally what is in the original. For example, “anyone” replaces “any man” where there is no word corresponding to “man” in the original languages, and “people” rather than “men” is regularly used where the original languages refer to both men and women. But the words “man” and “men” are retained where a male meaning component is part of the original Greek or Hebrew. Likewise, the word “man” has been retained where the original text intends to convey a clear contrast between “God” on the one hand and “man” on the other hand, with “man” being used in the collective sense of the whole human race (see Luke 2:52). Similarly, the English word “brothers” (translating the Greek word *adelphoi*) is retained as an important familial form of address between fellow-Jews and fellow-Christians in the first century. A recurring note is included to indicate that the term “brothers” (*adelphoi*) was often used in Greek to refer to both men and women,

and to indicate the specific instances in the text where this is the case. In addition, the English word “sons” (translating the Greek word *huioi*) is retained in specific instances because the underlying Greek term usually includes a male meaning component and it was used as a legal term in the adoption and inheritance laws of first-century Rome. As used by the apostle Paul, this term refers to the status of all Christians, both men and women, who, having been adopted into God’s family, now enjoy all the privileges, obligations, and inheritance rights of God’s children.

The inclusive use of the generic “he” has also regularly been retained, because this is consistent with similar usage in the original languages and because an essentially literal translation would be impossible without it.

In each case the objective has been transparency to the original text, allowing the reader to understand the original on its own terms rather than in the terms of our present-day Western culture.

The Translation of Specialized Terms

In the translation of biblical terms referring to God, the ESV takes great care to convey the specific nuances of meaning of the original Hebrew and Greek words. First, concerning terms that refer to God in the Old Testament: God, the Maker of heaven and earth, introduced himself to the people of Israel with a special personal name, the consonants for which are YHWH (see Exodus 3:14–15). Scholars call this the “Tetragrammaton,” a Greek term referring to the four Hebrew letters YHWH. The exact pronunciation of YHWH is uncertain, because the Jewish people considered the personal name of God to be so holy that it should never be spoken aloud. Instead of reading the word YHWH, therefore, they would normally read the Hebrew word *’adonay* (“Lord”), and the ancient translations into Greek, Syriac, and Aramaic also followed this practice. When the vowels of the word *’adonay* are placed with the consonants of YHWH, this results in the familiar word *Jehovah* that was used in some earlier English Bible translations. As is common among English translations today, the ESV usually renders the personal name of God (YHWH) by the word LORD (printed in small capitals). An exception to this is when the Hebrew word *’adonay* appears together with YHWH, in which case the two words are rendered together as “the Lord [in lowercase] GOD [in small capitals].” In contrast to the personal name for God (YHWH), the more general name for God in Old Testament Hebrew is *’elohim* and its related forms of *’el* or *’eloah*, all of which are normally translated “God” (in lowercase letters). The use of these different ways to translate the Hebrew words for God is especially beneficial to English readers, enabling them to see and understand the different ways that the *personal* name and the *general* name for God are both used to refer to the *One True God* of the Old Testament.

Second, in the New Testament, the Greek word *Christos* has been translated consistently as “Christ.” Although the term originally meant simply “anointed,” among Jews in New Testament times it had specifically come to designate the Messiah, the great Savior that God had promised to raise up. In other New Testament contexts, however, especially among Gentiles, *Christos* (“Christ”) was on its way to becoming a proper name. It is important, therefore, to keep the context in mind in understanding the various ways that *Christos* (“Christ”) is used in the New Testament. At the same time, in accord with its “essentially literal” translation philosophy, the ESV has retained consistency and concordance in the translation of *Christos* (“Christ”) throughout the New Testament.

Third, a particular difficulty is presented when words in biblical Hebrew and Greek refer to ancient practices and institutions that do not correspond directly to those in the modern world. Such is the case in the translation of *’ebed* (Hebrew) and *doulos* (Greek), terms which are often rendered “slave.” These terms, however, actually cover a range of

relationships that requires a range of renderings—“slave,” “bondservant,” or “servant”—depending on the context. Further, the word “slave” currently carries associations with the often brutal and dehumanizing institution of slavery particularly in nineteenth-century America. For this reason, the ESV translation of the words *‘ebed* and *doulos* has been undertaken with particular attention to their meaning in each specific context. Thus in Old Testament times, one might enter slavery either voluntarily (e.g., to escape poverty or to pay off a debt) or involuntarily (e.g., by birth, by being captured in battle, or by judicial sentence). Protection for all in servitude in ancient Israel was provided by the Mosaic Law, including specific provisions for release from slavery. In New Testament times, a *doulos* is often best described as a “bondservant”—that is, someone in the Roman Empire officially bound under contract to serve his master for seven years (except for those in Caesar’s household in Rome who were contracted for fourteen years). When the contract expired, the person was freed, given his wage that had been saved by the master, and officially declared a freedman. The ESV usage thus seeks to express the most fitting nuance of meaning in each context. Where absolute ownership by a master is envisaged (as in Romans 6), “slave” is used; where a more limited form of servitude is in view, “bondservant” is used (as in 1 Corinthians 7:21–24); where the context indicates a wide range of freedom (as in John 4:51), “servant” is preferred. Footnotes are generally provided to identify the Hebrew or Greek and the range of meaning that these terms may carry in each case. The issues involved in translating the Greek word *doulos* apply also to the Greek word *sundoulos*, translated in the text as “fellow servant.”

Fourth, it is sometimes suggested that Bible translations should capitalize pronouns referring to deity. It has seemed best not to capitalize deity pronouns in the ESV, however, for the following reasons: first, there is nothing in the original Hebrew and Greek manuscripts that corresponds to such capitalization; second, the practice of capitalizing deity pronouns in English Bible translations is a recent innovation, which began only in the mid-twentieth century; and, third, such capitalization is absent from the KJV Bible and the whole stream of Bible translations that the ESV carries forward.

A fifth specialized term, the word “behold,” usually has been retained as the most common translation for the Hebrew word *hinneh* and the Greek word *idou*. Both of these words mean something like “Pay careful attention to what follows! This is important!” Other than the word “behold,” there is no single word in English that fits well in most contexts. Although “Look!” and “See!” and “Listen!” would be workable in some contexts, in many others these words lack sufficient weight and dignity. Given the principles of “essentially literal” translation, it is important not to leave *hinneh* and *idou* completely untranslated and so to lose the intended emphasis in the original languages. The older and more formal word “behold” has usually been retained, therefore, as the best available option for conveying the original weight of meaning.

Textual Basis and Resources

The ESV is based on the Masoretic text of the Hebrew Bible as found in *Biblia Hebraica Stuttgartensia* (5th ed., 1997), and on the Greek text in the 2014 editions of the *Greek New Testament* (5th corrected ed.), published by the United Bible Societies (UBS), and *Novum Testamentum Graece* (28th ed., 2012), edited by Nestle and Aland. The currently renewed respect among Old Testament scholars for the Masoretic text is reflected in the ESV’s attempt, wherever possible, to translate difficult Hebrew passages as they stand in the Masoretic text rather than resorting to emendations or to finding an alternative reading in the ancient versions. In exceptional, difficult cases, the Dead Sea Scrolls, the Septuagint, the Samaritan Pentateuch,

the Syriac Peshitta, the Latin Vulgate, and other sources were consulted to shed possible light on the text, or, if necessary, to support a divergence from the Masoretic text. Similarly, in a few difficult cases in the New Testament, the ESV has followed a Greek text different from the text given preference in the UBS/Nestle-Aland 28th edition. Throughout, the translation team has benefited greatly from the massive textual resources that have become readily available recently, from new insights into biblical laws and culture, and from current advances in Hebrew and Greek lexicography and grammatical understanding.

Textual Footnotes

The footnotes that are included in most editions of the ESV are therefore an integral part of the ESV translation, informing the reader of textual variations and difficulties and showing how these have been resolved by the ESV translation team. In addition to this, the footnotes indicate significant alternative readings and occasionally provide an explanation for technical terms or for a difficult reading in the text.

Publishing Team

The ESV publishing team has included more than a hundred people. The fourteen-member Translation Oversight Committee benefited from the work of more than fifty biblical experts serving as Translation Review Scholars and from the comments of the more than fifty members of the Advisory Council, all of which was carried out under the auspices of the Crossway Board of Directors. This hundred-plus-member team shares a common commitment to the truth of God's Word and to historic Christian orthodoxy and is international in scope, including leaders in many denominations.

To God's Honor and Praise

We know that no Bible translation is perfect; but we also know that God uses imperfect and inadequate things to his honor and praise. So to our triune God and to his people we offer what we have done, with our prayers that it may prove useful, with gratitude for much help given, and with ongoing wonder that our God should ever have entrusted to us so momentous a task.

Soli Deo Gloria!—To God alone be the glory!
The Translation Oversight Committee



The
OLD TESTAMENT



GENESIS

The Creation of the World

In the ^abeginning, God created the heavens and the earth. ²The earth was ^bwithout form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

³And God said, ^c“Let there be light,” and there was light. ⁴And God saw that the light was good. And God separated the light from the darkness. ⁵God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

⁶And God said, ^d“Let there be an expanse¹ in the midst of the waters, and let it separate the waters from the waters.” ⁷And God made² the expanse and ^eseparated the waters that were under the expanse from the waters that were ^fabove the expanse. And it was so. ⁸And God called the expanse Heaven.³ And there was evening and there was morning, the second day.

⁹And God said, ^g“Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so.

¹ Or a canopy; also verses 7, 8, 14, 15, 17, 20 ² Or fashioned; also verse 16 ³ Or Sky; also verses 9, 14, 15, 17, 20, 26, 28, 30; 2:1

Chapter 1 ¹ Job 38:4-7; Ps. 33:6; 136:5; Isa. 42:5; 45:18; John 1:1-3; Acts 14:15; 17:24; Col. 1:16, 17; Heb. 1:10; 11:3; Rev. 4:11 ² Jer. 4:23 ³ 2 Cor. 4:6 ⁶ Job 37:18; Ps. 136:5; Jer. 10:12; 51:15 ⁷ Prov. 8:27-29 ⁸ Ps. 148:4 ⁹ Job 38:8-11; Ps. 33:7; 136:6; Jer. 5:22; 2 Pet. 3:5

1:1 Since the infinite wisdom of God is displayed in the admirable structure of heaven and earth, it is absolutely impossible to unfold the history of the creation of the world in terms equal to its dignity. For while the measure of our capacity is too contracted to comprehend things of such magnitude, our tongue is equally incapable of giving a full and substantial account of them. (John Calvin, *Commentary on Genesis*, vol. 1)

1:2 The creator could have made his work perfect at first, but by this gradual proceeding he would show what is, ordinarily, the method of his providence and grace. God is not only the author of all being, but the fountain of life and spring of motion. Dead matter would be forever dead if he did not quicken it. And this makes it credible to us that God should raise the dead. That power that brought such a world as this out of confusion, emptiness, and darkness at the beginning of time can, at the end of time, bring our vile bodies out of the grave, though it is a land of darkness as darkness itself, and without any order (Job 10:22), and can make them glorious bodies. (Matthew Henry, *Commentary on the Whole Bible*)

1:3 This glorious work Paul applies to our regeneration: “God who said that out of darkness light should shine, he has shined in our hearts” (2 Cor. 4:6), that we who “were once darkness, are now light in the Lord” (Eph. 5:8). Yea, God himself, and Christ, is called light for the brightness of his glory and graces given unto us (1 John 1:5, 7; John 1:4-5; Pss. 27:1; 118:27). (Henry Ainsworth, *Annotations on the Pentateuch*, vol. 1)

1:4 God saw the light, that it was good. It was exactly as he

designed it, and it was fit to answer the end for which he designed it. It was useful and profitable; the world, which now is a palace, would have been a dungeon without it. It was amiable and pleasant. Truly the light is sweet (Eccles. 11:7); it rejoices the heart (Prov. 15:30). What God commands he will approve and graciously accept of and be well pleased with the work of his own hands. That is good indeed, which is so in the sight of God, for he sees not as man sees. If the light be good, how good is he that is the fountain of light, from which we receive it, and to whom we owe all praise for it, and all the services we do by it! (Matthew Henry, *Commentary on the Whole Bible*)

1:5 God does not leave his works nameless. He who made them and knew their properties and uses gave them their names; for names are the properties or features of a being or thing expressed to the ear or eye in words, so that he who hears or reads them may at once understand what the thing or being is, and wherein it differs from other things and beings. (Horatius Bonar, *Earth's Morning: Or, Thoughts on Genesis*)

1:6-8 We should be led by the contemplation of the heavens that are in our eye to consider our Father, who is in heaven. The height of the heavens should remind us of God's supremacy, and the infinite distance that is between us and him; the brightness of the heavens and their purity should remind us of his glory and majesty, and perfect holiness; the vastness of the heavens, their encompassing of the earth, and the influence they have upon it should remind us of his immensity and universal providence. (Matthew Henry, *Commentary on the Whole Bible*)

¹⁰God called the dry land Earth,¹ and the waters that were gathered together he called Seas. And God saw that it was good.

¹¹And God said, ^h“Let the earth sprout vegetation, plants² yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.” And it was so. ¹²The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. ¹³And there was evening and there was morning, the third day.

¹⁴And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for ⁱsigns and for ^jseasons,³ and for days and years, ¹⁵and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. ¹⁶And God ^kmade the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷And God set them in the expanse of the heavens to give light on the earth, ¹⁸to ^lrule over the day and over the night, and to separate the light

from the darkness. And God saw that it was good. ¹⁹And there was evening and there was morning, the fourth day.

²⁰And God said, “Let the waters swarm with swarms of living creatures, and let birds⁴ fly above the earth across the expanse of the heavens.” ²¹So ^mGod created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. ²²And God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” ²³And there was evening and there was morning, the fifth day.

²⁴And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so. ²⁵And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

¹Or *Land*; also verses 11, 12, 22, 24, 25, 26, 28, 30; 2:1 ²Or *small plants*; also verses 12, 29 ³Or *appointed times* ⁴Or *flying things*; see Leviticus 11:19–20

¹¹Ps. 104:14 ¹⁴Jer. 10:2; Ezek. 32:7, 8; Joel 2:30, 31; 3:15; Matt. 24:29; Luke 21:25 /Ps. 104:19 ¹⁶Deut. 4:19; Ps. 136:7–9 ¹⁸Jer. 31:35 ²¹Mp. 104:25, 26 ²²Ch. 8:17; 9:1

1:10 What a world is this of ours for scenes, and associations, and remembrances! Earth and sea are full of them; evil and good, sorrowful and glad. What feet have trodden this earth, what eyes have gazed on that sea, since God brought them into being! Here holy men have lived; here the wicked have triumphed; here Abel's blood was shed; here Enoch walked with God; here angels have been visitors; here the Son of God abided; his footsteps were on the earth and on the sea. It is a small enough speck in the map of the universe, but it is the most wondrous of all. And though it has felt the curse for a season, it is to taste the blessing again. (Horatius Bonar, *Earth's Morning: Or, Thoughts on Genesis*)

1:13 This day's work, which God pronounces good, and which he *dates*, as in other places, may be called either the clothing or the painting of creation. Figure, size, proportion, had all been given before, but still earth was a dark-brown mass of mingled soil and rock. But now the command goes out for its adornment. For God's purpose is to make it a world of beauty as well as of stability, seeing he is himself the possessor and source of all that is beautiful. (Horatius Bonar, *Earth's Morning: Or, Thoughts on Genesis*)

1:16 Moses wrote in a popular style things that, without instruction, all ordinary persons, endued with common sense, are able to understand; but astronomers investigate with great labor whatever the sagacity of the human mind can comprehend. Nevertheless, this study is not to be reprobated, nor this science to be con-

demned, because some frantic persons are wont boldly to reject whatever is unknown to them. For astronomy is not only pleasant but also very useful to be known; it cannot be denied that this art unfolds the admirable wisdom of God. (John Calvin, *Commentary on Genesis*, vol. 1)

1:19 Let us look up to God in this work, and meditate on it at fit times, in the morning so soon as we are awake, and begin to see the darkness vanquished, and the light conquering, and that the sun is raised above our horizon, and is come to visit our parts again. How great a journey has the sun gone in this little time wherein I have been asleep, and could observe nothing, and now returned again as it were to call me up? Lord, you have made night; I have the benefit of it, and now light visits me. O that I could honor you, and magnify your power and the greatness of your hand, and use the light of the day to do the services that are required at my hand in my place. (Edward Leigh, *A System or Body of Divinity*)

1:24 If he speaks to the rocks, they rent; if to the mountains, they melt; if to the earth, it opens; if to the sea, it yields up her dead; if to the whole host of heaven, they tremble, and stand amazed, waiting his pleasure. And shall he not prevail by his mighty power, the same that he put forth in the raising of his Son Christ (Eph. 1:19), to raise us from the death of sin, to make us a people created again (Ps. 102:18)? (John Trapp, *A Clavis to the Bible, or a New Comment upon the Pentateuch*)

²⁶Then God said, ^a“Let us make man¹ in our image, ^bafter our likeness. And ^clet them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

²⁷ So God created man in his own image, in the image of God he created him; ^rmale and female he created them.

²⁸ And God blessed them. And God said to them, ^s“Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” ²⁹ And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree

with seed in its fruit. ‘You shall have them for food. ³⁰ And ^tto every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.’ And it was so. ³¹ And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

The Seventh Day, God Rests

2 Thus the heavens and the earth were finished, and ^wall the host of them. ² And ^xon the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. ³ So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

¹ The Hebrew word for *man* (*adam*) is the generic term for mankind and becomes the proper name *Adam*

²⁶ch. 3:22; 11:7; Isa. 6:8 ²⁶ch. 5:1; 9:6; 1 Cor. 11:7; Eph. 4:24; Col. 3:10; James 3:9 ²⁶ch. 9:2; Ps. 8:6-8; James 3:7 ²⁷ch. 2:18, 21-23; 5:2; Mal. 2:15; Matt. 19:4; Mark 10:6 ²⁸ch. 9:1, 7 ²⁹ch. 9:3; Ps. 104:14, 15; 145:15, 16 ³⁰Ps. 147:9 ³¹Eccles. 7:29; 1 Tim. 4:4 **Chapter 2** ¹Deut. 4:19; Ps. 33:6 ²Ex. 20:8-11; 31:17; Deut. 5:12-14; Heb. 4:4

1:26 Consider therefore the greatness and dignity that he bestowed upon you at the beginning of your creation, and judge for yourself with what love and reverence he ought to be worshiped. For when, as he was creating and ordering the whole world of things visible and invisible, he had determined to create the nature of man, he took high counsel concerning the dignity of your condition, forasmuch as he determined to honor you more highly than all other creatures that are in the world. (Anselm, *Devotions of Saint Anselm*)

1:27 Do not so mind comfort as to slight holiness, and divide one part of your calling from the other. Comfort is consequent to holiness, and follows it as heat does fire. The Spirit is more necessarily a sanctifier than a comforter, for our duty and obedience to God is a greater thing than our own peace. Holiness is the image of God upon the soul and the blessed perfection wherein we were created. (Thomas Manton, *Complete Works of Thomas Manton*, vol. 3)

1:28 It is of great importance that we touch nothing of God's bounty but what we know he has permitted us to do, since we cannot enjoy anything with a good conscience, except we receive it as from the hand of God. And therefore Paul teaches us that, in eating and drinking, we always sin, unless faith be present (Rom. 14:23). Thus we are instructed to seek from God alone whatever is necessary for us, and in the very use of his gifts we are to exercise ourselves in meditating on his goodness and paternal care. (John Calvin, *Commentary on Genesis*, vol. 1)

1:29-30 He is a great housekeeper, a very rich and bountiful one, that satisfies the desire of every living thing. Let this encourage God's people to cast their care upon him and not to be solicitous respecting what they shall eat and what they shall drink. He that provided for Adam without

his care, and still provides for all the creatures without their care, will not let those that trust him want any good thing (Matt. 6:26). He that feeds his birds will not starve his babes. (Matthew Henry, *Commentary on the Whole Bible*)

1:31 On each of the days, simple approbation was given. But now, after the workmanship of the world was complete in all its parts, and had received, if I may so speak, the last finishing touch, he pronounces it perfectly good, that we may know that there is in the symmetry of God's works the highest perfection, to which nothing can be added. (John Calvin, *Commentary on Genesis*, vol. 1)

2:1 The creatures comprehended in heaven and earth are called a host, not only by reason of their great multitude and diversity, their exact order, singular luster, and decency, but also for that they are all entertained and governed by God as their commander general and must always stand ready for his service. (*Dutch Annotations*)

2:2 The eternal God, though infinitely happy in the enjoyment of himself, yet took a satisfaction in the work of his own hands. He did not rest as one weary but as one well-pleased with the instances of his own goodness and the manifestations of his own glory. (Matthew Henry, *Commentary on the Whole Bible*)

2:3 For we shall ourselves be the seventh day, when we shall be filled and replenished with God's blessing and sanctification. There shall we be still, and know that he is God, that he is that which we ourselves aspired to be when we fell away from him and listened to the voice of the seducer, “Ye shall be as gods,” and so abandoned God, who would have made us as gods, not by deserting him but by participating in him. For without him what have we accomplished, save to perish in his anger? But when we are restored by him, and perfected with greater grace, we shall have eternal leisure to see that he is God,

The Creation of Man and Woman

⁴ ^y These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.

⁵ When no ^z bush of the field ⁱ was yet in the land ² and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man ^a to work the ground, ⁶ and a mist ³ was going up from the land and was watering the whole face of the ground— ⁷ then the LORD God formed the man of ^b dust from the ground and ^c breathed into his ^d nostrils the breath of life, and ^e the man became a living creature. ⁸ And the LORD God planted a ^f garden in Eden, in the east, and there he put the man whom he

¹ Or open country ² Or earth; also verse 6 ³ Or spring

⁴Ch. 1:1 ⁵[Ch. 1:11, 12] ⁶Ch. 3:23 ⁷Ch. 3:19, 23; 18:27; Ps. 103:14; Eccles. 12:7; 1 Cor. 15:47 ⁸Ch. 7:22; Job 33:4; Isa. 2:22 ⁹Job 27:3 ¹⁰Cited 1 Cor. 15:45 ¹¹ver. 15; ch. 13:10; Isa. 51:3; Ezek. 28:13; 31:8; Joel 2:3 ¹²Ch. 3:22; Rev. 2:7; 22:2, 14 ¹³ver. 17 ¹⁴Ch. 10:7, 29; 25:18; 1 Sam. 15:7 ¹⁵Dan. 10:4 ¹⁶ver. 8

had formed. ⁹ And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. ⁸ The tree of life was in the midst of the garden, ^h and the tree of the knowledge of good and evil.

¹⁰ A river flowed out of Eden to water the garden, and there it divided and became four rivers. ¹¹ The name of the first is the Pishon. It is the one that flowed around the whole land of ⁱ Havilah, where there is gold. ¹² And the gold of that land is good; bdellium and onyx stone are there. ¹³ The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. ¹⁴ And the name of the third river is the ^j Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

¹⁵ The LORD God took the man ^k and put him in the garden of Eden to work it and keep it. ¹⁶ And the LORD God commanded the man,

for we shall be full of him when he shall be all in all. (Augustine, *The City of God*)

2:5 This seems to be observed to teach that all the life that is in the creation is immediately from God, and not from the creature itself; that in itself is wholly lifeless and void, empty of all perfection. The vegetable life that is in this lower world was immediately from God. Of all the innumerable kinds of principles of life that now are manifest, every one was immediately from God. Though the earth, and the rain, and the cultivation and husbandry of men be now made use of, yet these living principles were not first owing to them, for they were before them. So it is as to all principles of spiritual life in the spiritual creation. (Jonathan Edwards, *Notes on the Bible: Genesis*)

2:7 Three gradations, indeed, are to be noted in the creation of man; that his dead body was formed out of the dust of the earth; that it was endued with a soul, whence it should receive vital motion; and that on this soul God engraved his own image, to which immortality is annexed. (John Calvin, *Commentary on Genesis*, vol. 1)

2:8 My belief is that this spot of earth was called Eden, either by Adam or in the time of Adam, on account of that astonishing productiveness and that delightful pleasurable-ness, which Adam experienced in it, and that the name of a place so delightful remained with posterity long after the place itself was lost and gone—just as the names of Rome, Athens, and Carthage exist among us at this day, though scarcely any traces of those mighty states and kingdoms can now be discovered. (Martin Luther, *Luther on the Creation: A Critical and Devotional Commentary on Genesis*)

2:9 That tree of life endured but for a time, but our tree of life endures forever (Heb. 7:24). That tree could not

restore life again to Adam, being only the sacrament of the covenant of life in case of perseverance, but our tree of life, Christ Jesus, restores life lost to his own chosen; yea, a better life than Adam's in paradise. And since he is the end of the law to them that believe (Rom. 10), Christ now becomes to us by the covenant of grace, the true tree of life, performing that which that of works could not attain unto, by reason of man's fall. (William Guild, *Moses Unveiled*)

2:10 This river may be an emblem of the everlasting love of God, that pure river of water of life, which springs from the throne of God, and of the Lamb, from divine sovereignty, and not from the faith, love, and obedience of man; that river, the streams whereof make glad the city of God, and which water the garden, the church, revive its plants, and make it fruitful and delightful. (John Gill, *Exposition of the Bible*)

2:15 He lived out of Eden before he lived in it, that he might see that all the comforts of his paradise-state were owing to God's free grace. He could not plead a tenant-right to the garden, for he was not born upon the premises, nor had anything but what he received; all boasting was hereby forever excluded. (Matthew Henry, *Commentary on the Whole Bible*)

2:16 Hitherto we have seen God as man's powerful creator and his bountiful benefactor; now he appears as his ruler and lawgiver. God put him into the garden of Eden not to live there as he might be inclined but to be under government. As we are not allowed to be idle in this world, and to do nothing, so we are not allowed to be willful, and do what we please. When God had given man a dominion over the creatures, he would let him know that still he himself was under the government of his creator. (Matthew Henry, *Commentary on the Whole Bible*)

ECUMENICAL CREEDS
of the Church



APOSTLES' CREED

I believe in God the Father Almighty; Maker of heaven and earth.

And in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven; and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

The Apostles' Creed reflects various creeds from bishops in the early church. The Creed was used as a teaching tool, as well as an element of liturgy. It has been recited in Christian communions and churches through the centuries.

NICENE CREED

I believe in one God the Father Almighty; Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; [God of God], Light of Light, very God of very God, begotten, not made, being of one substance [essence] with the Father; by whom all things were made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And [I believe] in the Holy Ghost, the Lord and Giver of Life; who proceedeth from the Father [and the Son]; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And [I believe] in one holy catholic and apostolic church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

CHALCEDONIAN DEFINITION

We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [coessential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, *inconfusedly, unchangeably, indivisibly, inseparably*; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ, as the prophets from the beginning [have declared] concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has handed down to us.

The Nicene-Constantinopolitan Creed (381) and the Creed or Definition of Chalcedon (451) reflect the conclusions of early church councils (Nicaea, 325; Constantinople, 381; Chalcedon, 451) regarding Christological controversies and heresies in the early church. Together they affirm the biblical and orthodox view of the person of Christ as truly God and truly man and as two natures in one person (the hypostatic union). This is central to the proclamation of the gospel, as the Nicene Creed declares Christ to be the God-Man "for us and for our salvation."

All creeds taken from Philip Schaff, ed., The Creeds of Christendom, 1877.



ARTICLES
and
RESOURCES



HISTORY OF BIBLICAL INTERPRETATION AND EXEGESIS

GERALD BRAY

Origins

Almost from the beginning, biblical texts were being expounded and interpreted. Even the book of Deuteronomy can be seen as a second giving of the law that reinforced and applied what had already been revealed. Israel's prophets carried on this tradition, and the New Testament is often a commentary on the Old, explaining how its promises have been fulfilled in Christ. In books such as Matthew, Romans, and Hebrews the OT Scriptures are cited as prophecies that the Son of God came to earth to accomplish. Readers of the Hebrew Bible were expected to interpret it in that light. The Old Testament spoke of the Christ who was to come, while the New Testament reveals how that has happened.

A sincere desire to find Christ in all the Scriptures led Christians to look beyond the letter of the text for hidden meanings behind it. This was because some books and verses did not speak about Christ very clearly, but if they were read in a metaphorical way, he could be found in them. The Song of Solomon is a classical example of this. What appears on the surface to be a series of human love poems was read as a mystical revelation of the relationship between Christ (the bridegroom) and the church (his bride). This form of interpretation, known as allegory, was very popular for many centuries and was extended to cover many other texts as well. For example, Augustine of Hippo (354–430) interpreted the parable of the good Samaritan as an allegory of Christ. He was the Samaritan who rescued the man who had been robbed (an allegory of the sinner), put him on his donkey (the cross), and led him to the inn (the church), where he would be healed.

The great strength of allegory was that it gave a pastoral application to every part of Scripture, but its weakness was that its conclusions were not derived from the texts it was supposed to be expounding. Allegory was rather like astrology. Just as astrologers looked to the movement of the stars as if they determined the meaning of their lives, so allegorical interpreters of Scripture searched the Bible for fanciful interpretations it does not contain.

Pre-Reformation Biblical Interpretation

Allegory was very influential, but even in ancient times some objected to it because of its subjective nature. Great scholars like Jerome (337–420) rejected it and said that the plain meaning of the text was the revelation God intended for his people. This approach was put into practice by preachers such as John Chrysostom (349–407) and the unknown Ambrosiaster (c. 366–384), whose sermons and commentaries remain models of careful exegesis and responsible application. Around the same time, other scholars were systematizing their reading of the Bible, making sure that every book and verse was given an interpretation. The result was a collection of extracts from great Christian writers that appeared in Greek as a series of *catenae* (“chains”) and in Latin as the *Glosa ordinaria*, a running commentary written in the margins of biblical manuscripts. The quality of the *catenae/Glosa* is variable. It can be very good, but it is often wrongheaded and inadequate. The compilers should not be judged too harshly, though—they almost never knew Hebrew, and most of the Latin speakers did not know Greek, either. They had little understanding of the historical context in which the Bible was written, and their only interest was in finding good pastoral application of the texts, not in examining their background or real meaning.

The Reformation

The sixteenth-century Reformation ushered in a new era of biblical interpretation. Martin Luther (1483–1546) was a professor of New Testament, and his lectures on Galatians and Romans changed the way Scripture was read. Luther understood that the Bible is a message from God that proclaims salvation to the human race. It is a law that outlines the standards God requires of us and we inevitably fail to achieve, but it is also the good news (gospel) that he has done what we cannot do for ourselves. The Bible tells us not only who Christ is but also what he accomplished by his life, death, and resurrection. It is an entire history of salvation, beginning with the creation of Adam and Eve, continuing through the history of ancient Israel, and culminating in the

revelation of Jesus Christ and the preaching of his good news.

This new approach led to an explosion of commentary writing and preaching, much of which has been preserved for us. John Calvin (1509–1564) developed a program of systematic Bible study, consisting of scientifically based exegesis of the text, contained in his commentaries, and practical application of their message, which we discover in his sermons. Calvin did not live long enough to cover the entire Bible, but his successors filled in the gaps and bequeathed a priceless theological treasure to the church.

Modern Interpretation

During the eighteenth century biblical scholars developed an interest in the background in which the sacred texts were written. Knowledge of the original languages, already sponsored by Luther and

Calvin, was developed further, and the discipline of archaeology also emerged. Unfortunately, modern scholars are divided into those who believe the Bible to be the Word of God and those who think of it only as a work of human beings. Both groups use the methods developed by modern science and literary criticism but come to very different conclusions. The result is that for the past two hundred years believing scholars have brought great knowledge and blessing to the church, whereas the skeptics have sown unbelief and confusion. Even so, God still raises up faithful preachers and exegetes, whose sermons and commentaries continue to minister the Word of Life to believers. The voice of prophecy has not been silenced but continues to speak loudly and clearly to those who have ears to hear and whose hearts have been warmed by the indwelling Spirit of God, who makes his Word bear fruit in our lives today.

HISTORY OF BIBLE TRANSLATION

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Translation of the Bible began in the early third century BC, when Ptolemy II Philadelphus determined he wanted to collect every book in the world for his library in Alexandria and therefore commissioned a translation of the Jewish Torah from Hebrew into Greek. This was the largest translation project the world had yet seen. Jewish translations of other parts of the Old Testament into Greek are often grouped today with the remains of the translation Ptolemy commissioned under the label “the Septuagint.” From at least the first century BC until the second century AD, various attempts were made by Jews to revise their earliest translations, usually to ensure that the Greek followed the Hebrew more closely. Aquila made an ultra-literal translation and Symmachus a fairly idiomatic one, while Theodotion achieved the most successful balance. However, by today’s standards these would probably all be classed as literal translations, since they usually sought to ensure that each substantial Hebrew word was represented by a single word in Greek.

Christians inherited this respect for the detail of Scripture, yet they also placed an emphasis on conveying God’s Word to every people group they encountered. From no later than the third century AD they began translating parts of the Bible into Latin, Syriac, and Coptic and by the fifth century into Armenian, Christian Palestinian Aramaic, and Gothic. By AD 1000 languages with substantial parts of the Bible included Anglo-Saxon, Arabic, Ethiopic, Georgian, and Old Church Slavonic. In many cases the Bible was the earliest literature produced in the target language.

In Latin the earliest translations—the Old Latin—were revised by Jerome (c. AD 347–420) to produce the Vulgate translation. This translation dominated most of Europe for over a millennium and had profound influence on subsequent translations. Jerome explicitly stated that his method for translating Scripture was different from the method he used for other literature. He says that he translated Esther *verbum e verbo* (“word for word”) but the apocryphal book of Judith *sensus e sensu* (“sense for sense”). He rejected the latter method for Scripture because “even the order of the words is a mystery.” With the exception of *targumim* (Jewish translations into Aramaic that combined literal translation, paraphrase, and exegetical expansions), almost all early Bible

translation tended to be literal, though translators usually felt free to paraphrase when necessary. If their target language lacked a word for a key term, translators would sometimes borrow a word from the original. This is how the Greek word *angelos* became Latin *angelus*, which in turn became English *angel*.

Through the Middle Ages the Latin Vulgate was almost the only Bible in Catholic countries, while the original Greek and Hebrew were rarely accessible. However, vernacular languages gradually rose in status, and most or all of the Bible had been translated from Latin into Catalan, Czech, French, German, and Italian even before the Reformation. John Wycliffe (c. 1328–1384) and his associates translated the New Testament and parts of the Old into Middle English.

At the Reformation Martin Luther pioneered translation into the vernacular from the original languages, producing a German translation of the New Testament in 1522. His example was soon followed by William Tyndale, whose 1526 English New Testament influenced the Geneva Bible of the Puritans (1560) and the King James Version (1611) and through these all subsequent English Bible translations.

Over the years Bible translators have preferred, when possible, to revise an existing translation rather than starting afresh. Even in Jerome’s case the task of translating the entire Bible proved too much for a single translator to achieve in a lifetime. Others, such as William Tyndale, were prevented by martyrdom from completing their translations. The title page of the KJV expresses the balance between producing a new translation and revising an old, claiming to be “Newly Translated out of the Originall tongues: & with the former Translations diligently compared and revised.” The KJV itself was subsequently revised, and much of its historic wording found its way into the Revised Standard Version (RSV) and thus into the English Standard Version (ESV).

Until the seventeenth century Bible translation was restricted to Europe, North Africa, the Middle East, and Central Asia. Matthew’s Gospel was printed in Malay in 1629, and the Algonquin Bible was published in 1663. But it was William Carey (1761–1834) who made Bible translation programmatic to the modern Protestant missionary movement. Now over seven hundred languages have a full Bible, meaning that over four-fifths of the global population has