

Manuscript Evidence – Week 5

The Localities

(Notes taken from: *Understandable History of the Bible*, Chapter 5 – The Localities, Dr. Sam Gipp, Fourth Edition, 2019)

- 1) Introduction
 - a) Manuscripts – Two Groups based on locality
 - b) Every English translation falls into one of these two groups
 - c) One God does have two different groups. Two gods have two groups
 - d) Disagreements between these two groups are often centered either on deity or doctrine
 - e) Satan attacked Christ directly. He also attacks the Bible directly
 - f) Satan attacks the only tangible item left by God on this earth
- 2) Early Church History
 - a) Christ's Followers
 - i) Christ works through Christians, his followers, not heathens.
 - ii) It is logical that Christians would be the ones who would prepare the Bible.
 - iii) A follower is one who has forsaken his life and taken up his cross.
 - iv) These early followers were the early church fathers and influenced the Bible during the first centuries of the church.
 - v) These followers fought AGAINST Rome, not worked with it.
 - vi) As a result, these followers were PERSECUTED by Rome.
 - b) Three Groups
 - i) Jew
 - (1) God's chosen people
 - (2) Separated from the Gentiles
 - (3) Guided by the Scriptures
 - ii) Gentile
 - (1) Referred to as Gentiles or Greeks in scripture
 - (2) Religious but heathenistic
 - (3) Caught up in the fantasies of Christless education
 - (4) Had pagan centers in Athens, Rome, and Egypt
 - (5) Alexandria Egypt
 - (a) A pagan city with the philosophy of the pagans
 - (i) Pagan – A heathen; a Gentile; an idolater; one who worships false gods. Pagan is used to distinguish one from a Christian and a Mohammedan. – Webster 1828 Dictionary.
 - (b) Got its philosophy from Athens around 100 BC
 - (c) Had a school and library that was one of the largest in the world at the time
 - (d) Became a center for education prior to and after the New Testament Era
 - iii) Christian Church
 - (1) Made up of born-again believers
 - (2) Looked at as a strange group by outsiders
 - (3) Rejected by Other Two Groups
 - (a) Jews
 - (i) Rejected because of the claim of Christ being the Messiah

- (ii) Rejected because it went against their customs (Sabbath, the law, etc.)
- (b) Gentiles
 - (i) Rejected because of claim that salvation was complete and no doubts of eternal life.
 - (ii) Pagan teaching showed that no one could know they were going to heaven or had eternal life (does that sound like Roman Catholic doctrine ???)
 - (iii) Paganism also believed in idol and image worship including statues, etc.
- 3) Antioch Assyria
 - a) Antioch was far away from Jewish and Gentile influence
 - b) The stoning of Stephen in Acts 11:19 helped the church to move away from the Jews in Jerusalem
 - c) The Christians traveled from Phenice to Cyprus and then to Antioch as they went on their first missions' trip
 - d) Antioch was founded by Seleucus I around 300 BC
 - e) It was an ancient crossroads for trade routes
 - f) It is believed that almost 100,000 Christians lived there by the end of first century
 - g) This is where the Christian church started and spread throughout the world, not Jerusalem or Rome.
- 4) Law of First Mention in the Bible
 - a) Introduction
 - i) The law of first mention in Bible study applies to things as well as locations
 - ii) The view of God about a thing or a location often is consistent throughout the whole Bible
 - iii) The first time something is mentioned is usually significant and tells God's opinion on something
- 5) The Locations of Importance
 - a) Egypt
 - i) And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. Genesis 12:10
 - (1) This is the first time Egypt is mentioned in the Bible.
 - (2) We see that God is concerned about corruption of the line of Christ with Sarah and her seed.
 - (3) God tries to protect her from the heathen kings and their worldly influence
 - ii) And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard. Genesis 37:36
 - (1) Here we see Egypt associated with Joseph being sold into slavery.
 - (2) Egypt also puts Joseph in jail and bondage for a crime he did not commit.
 - iii) Ex 1:11 – The Jews are persecuted in Egypt
 - iv) Ex 1:15-16 – All male children are to be killed by order of Egypt. This is another attack on the line of Christ.
 - v) Ex 20:2 – Egypt is referred to as the house of bondage
 - vi) Ex 4:20 – Egypt is referred to as the iron furnace
 - vii) Deut 17:16 – The Jews are told never to return to Egypt
 - viii) Jer 46: 2 – God promises to punish Egypt
 - ix) Ez 20:7 – Israel is told not to be associated with Egypt's idolatry
 - x) Rev 11:8 – Jerusalem in apostasy is compared to Sodom and Egypt

- xi) God's attitude toward Egypt is not positive
- b) Alexandria
 - i) Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. Acts 6:9
 - (1) There were multiple groups who participated in the stoning of Stephen
 - (2) Among them were this group of Alexandrians
 - (3) This group of Alexandrians were almost 200-300 miles from home
 - (4) Their hatred of the gospel of Jesus Christ can be seen by the extreme lengths they went to in traveling so far to stop it
 - ii) And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. Acts 18:24
 - (1) Apollos is from Alexandria.
 - (2) At this time, he was an unsaved Jew
 - (3) He was leading a group of unsaved believers
 - (4) Here we see that Alexandria is therefore associated with bad Bible teaching and doctrine
 - (5) It was not until Priscilla and Aquilla lead Apollos to Christ and got him straightened out on his bad doctrine that he became effective
 - (6) The corruptive influence of Alexandria can be clearly seen in Apollos
 - iii) Act 27:6 – Paul was sent on a ship from Alexandria to Italy to face Caesar for a crime.
 - iv) Acts 28:11 – After being shipwrecked, Paul takes another ship that came from Alexandria to Rome and eventually to his death.
 - v) We see that God takes a very negative view of Egypt and Alexandria from the Bible
- c) Solomon and Egypt
 - i) But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. ¹⁷ Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. Deuteronomy 17:16-17
 - ii) Solomon is warned not to return to Egypt to buy horses
 - iii) Solomon goes against this warning in I Kings 10:28 when he had horses brought in from Egypt, along with linen yarn
 - iv) Solomon was also told not to multiply silver and gold but we find in I Kings 10:16-25 he went directly against God
 - v) He was also told not to multiply wives but yet we find in I Kings 11:1-4 that he had many wives of strange nations, including Egypt
 - vi) Solomon married one of Pharaoh's daughters. Certainly, he had to return to Egypt to marry her.
 - vii) If Solomon, the wisest man on earth, fell for Egypt's traps, certainly us as Christians can be prey for the traps of Egypt as well
- 6) The Alexandrian Philosophy
 - a) Center of Education and Philosophy
 - i) Athens transferred its education and philosophy to Alexandria around 100 BC
 - ii) It was set up as a center of education located on the northern coast of Egypt

- iii) A school of philosophy was established in Alexandria based on the schools established in Athens.
 - iv) This school had teachers and a great library.
 - (1) The Great Library of Alexandria in Alexandria, Egypt was one of the largest and most significant libraries of the ancient world according to Wikipedia.
 - (2) It is estimated that this great library had between 40,000 to 400,000 scrolls at the time it was completed after Ptolemy II according to Wikipedia.
 - v) Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Colossians 2:8
 - vi) Philosophy – 1. Literally, the love of wisdom. But in modern acceptance, philosophy is a general term denoting an explanation of the reasons of things; or an investigation of the causes of all phenomena both of mind and of matter. 2. Hypothesis or system on which natural effects are explained. 3. Reasoning, argumentation. – Webster's 1828 Dictionary
 - vii) We are warned in the Bible to beware of philosophy, especially when it is mixed with traditions of men and rudiments of the world
- b) Philo
- i) Established a school of Scriptures in Alexandria
 - ii) An unsaved philosopher
 - iii) Philo did not believe the Bible was inspired
 - iv) Philo interpreted scripture both philosophically and allegorically.
 - v) He believed that truth was relative, not absolute
 - vi) He believed in a fallible Bible
 - vii) Since he used an allegorical approach to scripture, he believed the stories of Adam, Noah, Moses and David existed only as Jewish poetry and not as true historical characters
 - viii) His writings were repetitious, rambling and had little sense of form
 - ix) He had no sense of humor
 - x) He was the perfect, dry as cracker juice, scholar
- c) Clement
- i) Followed Philo as head of the school of Scriptures at Alexandria
 - ii) He shared Philo's skepticism of Scripture.
- d) Origen
- i) Followed Clement as head of the school of Scriptures at Alexandria
- e) These three men began a tradition of corruption of the manuscripts that aligned with their man-made philosophy.
- f) This spirit and their corrupt Bible continue to live on in the modern Bibles
- 7) The Alexandrian Mentality
- a) They SAY the Bible is perfect and infallible with one breath and the Bible has MISTAKES and MISTRANSLATIONS in the next breath
 - b) They also say that the Bible is not perfect and can be improved upon
 - c) This allows the teacher to then offer a better translation, the same as the Alexandrian like Origen
 - d) There is a total of five uncial Alexandrian manuscripts
 - e) These five uncials are what the philosophy is based upon
 - f) These five uncials are to be compared to the five thousand manuscripts of the Received Text
- 8) Syria

- a) Laban
 - i) And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian. Genesis 25:20
 - ii) We see that Laban is a Syrian
 - iii) This is the first mention of Syria in the Scripture
 - iv) We see that Isaac, a type of the son of God is sent here by Abraham, a type of God the Father, to get a bride, a type of the church
 - v) This is the first time that Syria is mentioned directly in the scripture, however, from this verse we can see that Syria is mentioned indirectly before this
 - b) Abraham
 - i) But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. Genesis 24:4
 - ii) Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: Genesis 12:1
 - iii) We see from the first verse here that Abraham tells Eliezer to go back to his country which we later find out is Syria.
 - iv) This is the country he left in Gen 12:1 with Sarah
 - v) In Gen 12, Syria is spoken of in a positive light and Egypt in a negative light
 - vi) The comparison and contrast by God of these two locations was made very early in the Word of God and continues to this day
- 9) Antioch
- a) And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Acts 6:5
 - i) This is the first mention of Antioch
 - ii) We see that a proselyte and deacon, Nicolas is from Antioch
 - iii) This is a positive mention of Antioch and establishes a precedent that is consistent throughout the Bible (The Law of First Mention)
 - b) Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. Acts 11:19
 - i) We see here that Saul fled here after being persecuted in Acts 8:1.
 - ii) This is where he settled down and started a new life as a Christian
 - iii) Antioch is therefore a type of the new life
 - iv) It removed Stephen from his old life and established him in a new location where he could grow
 - v) He needed to get away from the evil influences of the Alexandrian Jews and other corrupt Jews so he could grow in the scripture
 - c) The History of the Early Church
 - i) Acts 10 – We see that God is transitioning from the Jew to Gentile because the Jew failed to accept Christ and the church
 - ii) Acts 11-12 – God relocates the hub for all missions from Jerusalem to Antioch
 - iii) Acts 13 – God shows that his mission's program is going to work out of this local church and reach the world
- 10) Our Antioch

- a) A New Life in Christ
 - i) Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 2 Corinthians 5:17
 - ii) God calls the Christian out of the world to a new life in Christ
 - iii) He separates him from the world (a type of Egypt) and places him in the local church (a type of the Antiochian church)
 - iv) The Christian is to leave his heathenistic and pagan ways
 - v) This includes all the ritualism and bad things he may have learned in a false church or false religion
 - b) A New Location in Christ
 - i) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. Galatians 3:28
 - ii) We are divided into three groups
 - iii) We are now in a new location spiritually
 - iv) We are separated from the world physically in the local church as well, which is patterned after the first real Gentile church, the local church at Antioch
 - c) An Old Location in the World
 - i) After Acts 12, the other apostles are left alone in Jerusalem
 - ii) They are only mentioned on last time in Acts 21:18
 - iii) This mention was only to talk about Paul's ministry among the Gentiles that is centered in Antioch
 - iv) Peter needed to come to Antioch so Paul could rebuke him about the law and legalistic, false teaching.
 - v) We need to leave Egypt permanently and stay in Antioch
- 11) God's Move to Antioch
- a) The Beginning
 - i) And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. Acts 11:20
 - ii) This is the first time Gentiles are saved because of public preaching in the New Testament
 - iii) It happens in Antioch
 - iv) Cornelius got saved in private in Acts 10
 - b) Barnabas
 - i) Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Acts 11:22
 - ii) We see that Barnabas moves from Jerusalem to Antioch
 - iii) Without this move, he does not have the affect he has on the church of God.
 - iv) There is a geographic will of God for everyone if you expect God to use you.
 - v) Barnabas goes to Tarsus to get Paul bring him back to Antioch where he can grow in the local church
 - vi) Paul begins his ministry in this church and we see the first example of missions here as well
 - c) First Mention of Christians
 - i) And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. Acts 11:26
 - ii) Anyone claiming to be a Christian has a connection to Antioch

- iii) This was the first time the term is used in the New Testament
 - iv) The problem is when people claim to be a “Christian” but then use an Alexandrian Bible or have an Alexandrian mentality.
 - d) Prophets
 - i) And in these days came prophets from Jerusalem unto Antioch. Acts 11:27
 - ii) We see that the prophets who left Jerusalem settle in Antioch
 - iii) If there is anyone who knew where God was working, it would be the prophet
 - e) Sending of Relief
 - i) Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Acts 11:29
 - ii) We see that because of their faithfulness, the Antiochian church was able to help support a poorer church in Jerusalem.
 - iii) It also shows that the church in Jerusalem, that failed to carry out the great commission, ended up destitute and in need
 - iv) God will leave a church that does not obey him and take his prophets with him
 - f) The First Missionary
 - i) Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. ² As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. ³ And when they had fasted and prayed, and laid their hands on them, they sent them away. Acts 13:1-3
 - ii) We see that the Holy Ghost called them to this work of New Testament missions
 - iii) After leaving on this mission’s trip, they returned to Antioch and continued to work out of this well-established church for decades
 - iv) They never went back to Alexandria or visited Alexandria in their ministry
 - g) Correcting False Doctrine
 - i) And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. ² When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. Acts 15:1-2
 - ii) We see that the church in Antioch was a center for correct Bible doctrine
 - iii) Here Paul corrects the false doctrine of other churches and establishes the church at Antioch as a place you go to answer your questions
 - h) The Location of God’s Blessing
 - i) And after they had tarried there a space, they were let go in peace from the brethren unto the apostles. ³⁴ Notwithstanding it pleased Silas to abide there still. ³⁵ Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also. Acts 15:33-35
 - ii) We see that God’s blessing was on those who stayed in this local church
 - iii) When Paul left this church, and despite the warning of God, went back to Jerusalem, thus was the beginning of the end of his ministry
- 12) Lucian’s School
 - a) Started in the 2nd Century

- b) He had a mistrust of pagan philosophy
- c) He magnified the authority and divinity of the Scriptures
- d) He taught the Bible was to be taken literal

13) Conclusions

- a) Alexandrian Mentality – The Bible is not perfect and can be improved on
- b) Antiochian Mentality – The Bible is perfect and cannot be improved on
- c) Alexandria – Type of the world and the old life
- d) Antioch – Type of the Christian and the new life
- e) God’s Nature –
 - i) God will not go against his nature and cause a good Bible to come out of a bad location such as Alexandria
 - ii) Instead, God will work according to his nature and cause a good Bible to come from an area that he used consistently throughout the formation on the New Testament church in Antioch.

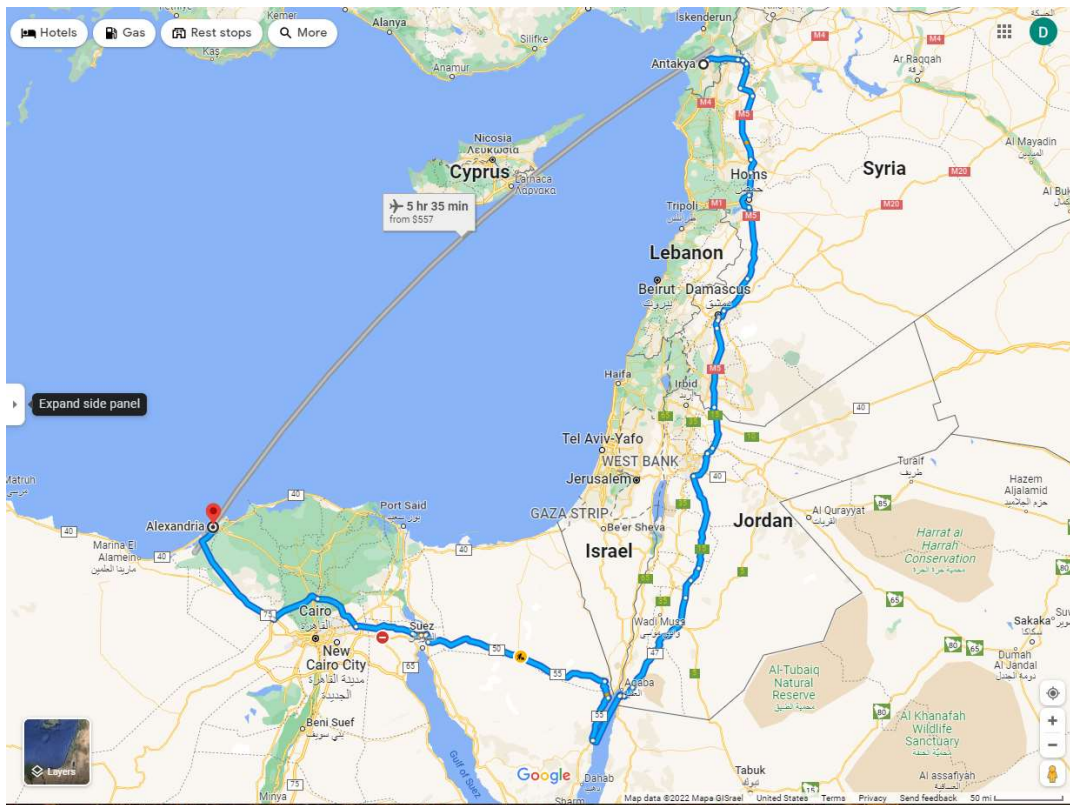


Figure 1. Map showing relative locations of Alexandria Egypt to Antioch, Assyria (Antakya Turkey today). They are roughly 900-1200 miles apart by land. They are located on opposite sides of Jerusalem. Map taken from Google Maps.

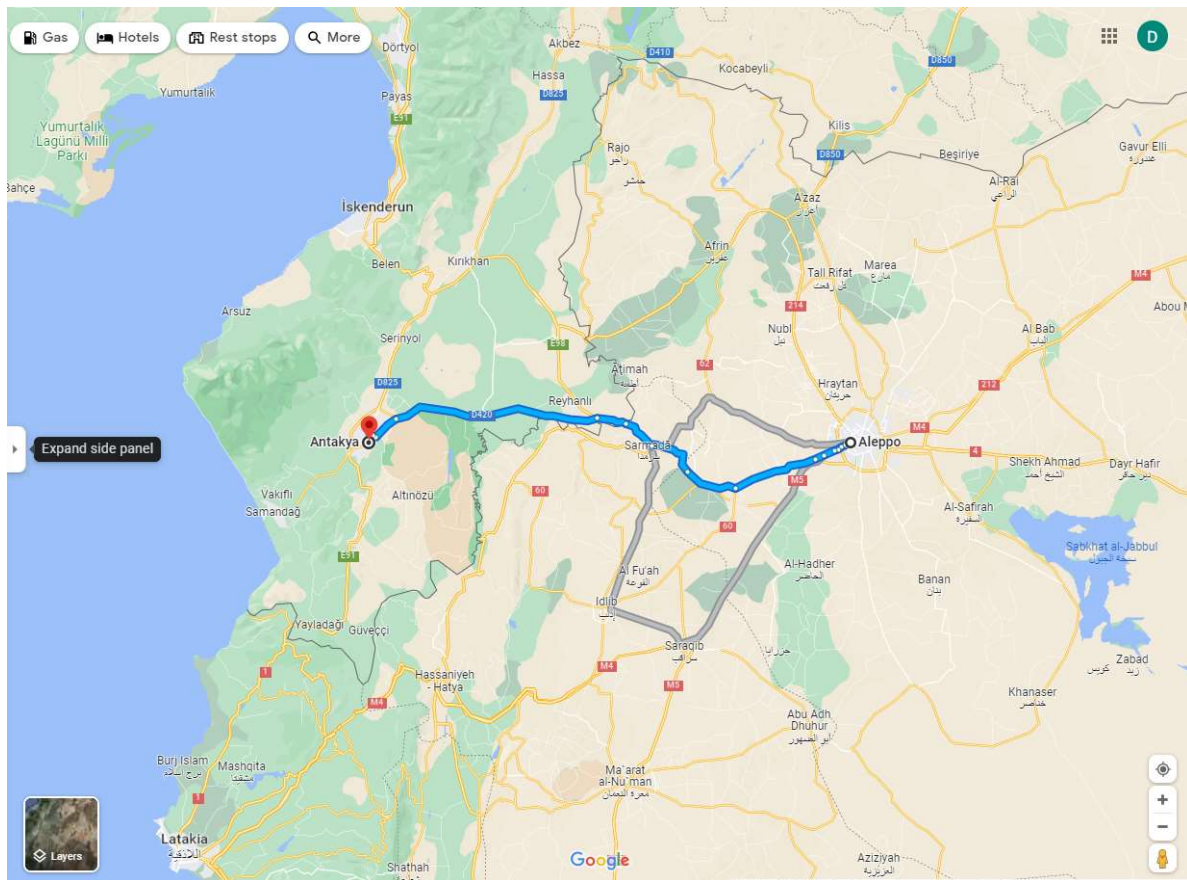


Figure 2. Relative location of Antioch to Aleppo, location of the Masorettes are less than 60 miles apart. Map taken from Google Maps.