

“Will We Still Read the Bible in Ten Years?”

Powerpoint images for the talk given by Dirk Jongkind at the 2014 European Leadership Forum

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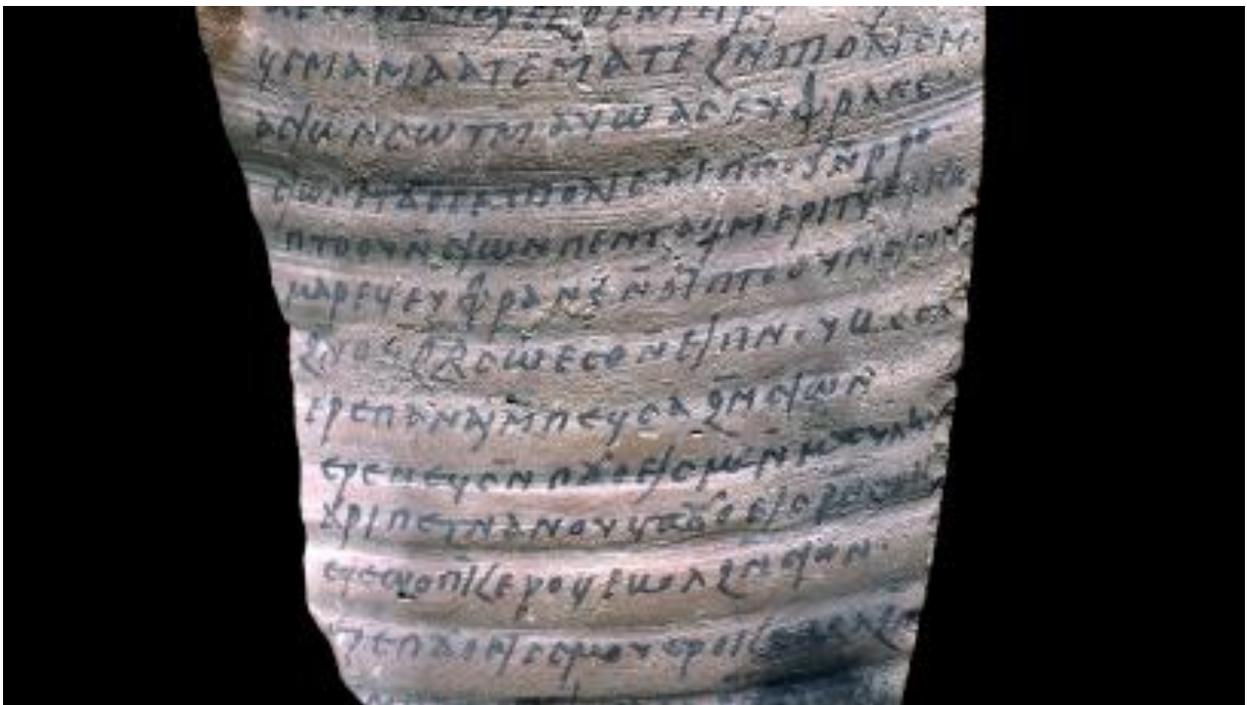
Nazareth Inscription, SEG 8.4, ll . 9-18





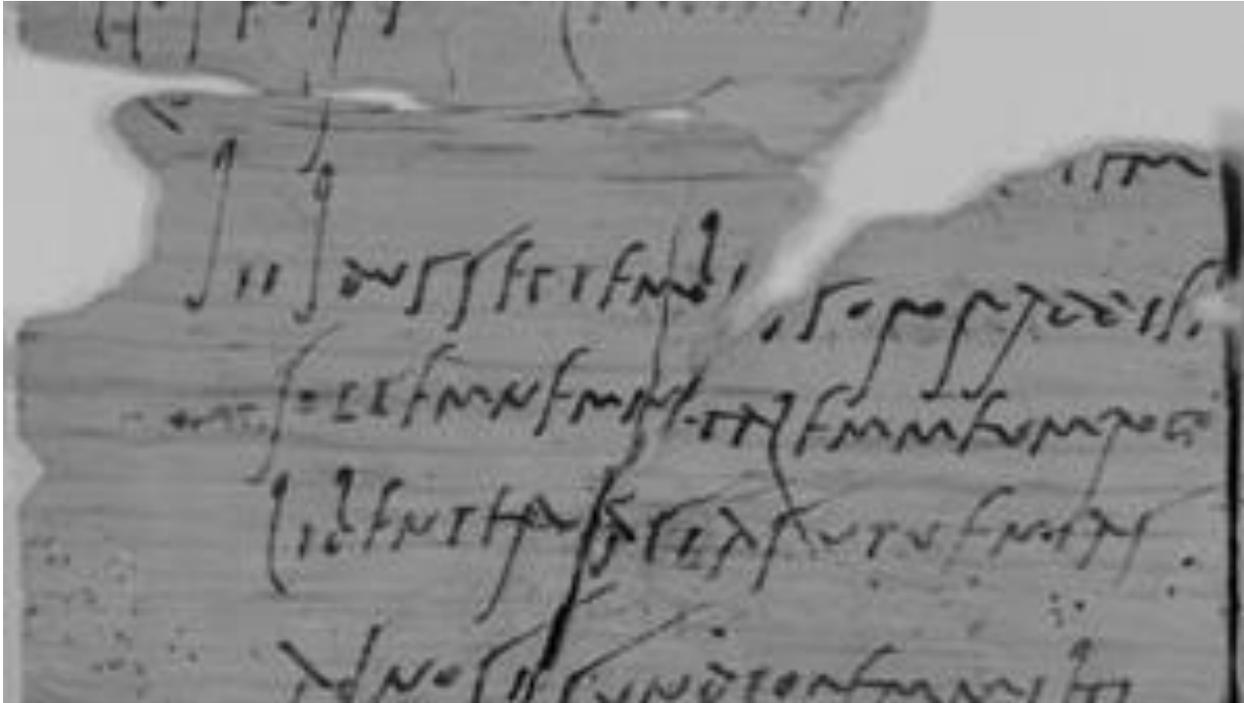
Writing in the first century

Graffiti, Pompei – Election slogans



Ostrakon, BM EA 14030

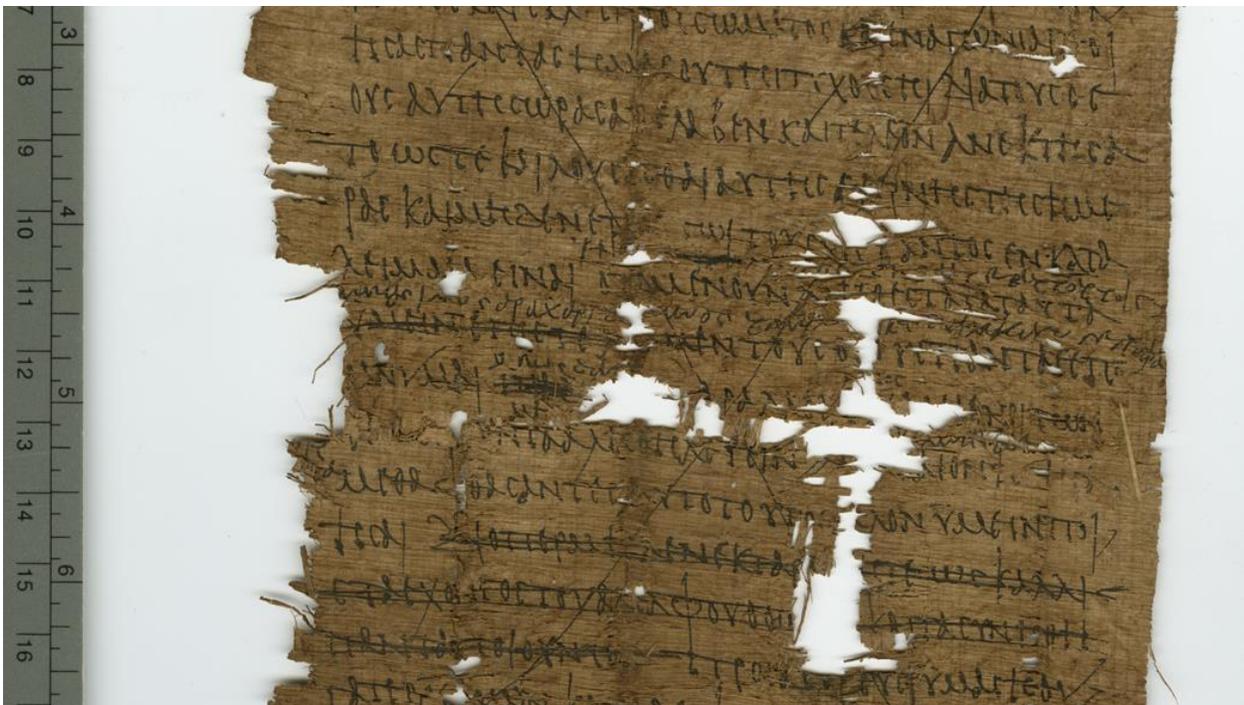
Coptic 8th century



Writing in the first century

Vindolanda tablet, Latin

Letter on bark



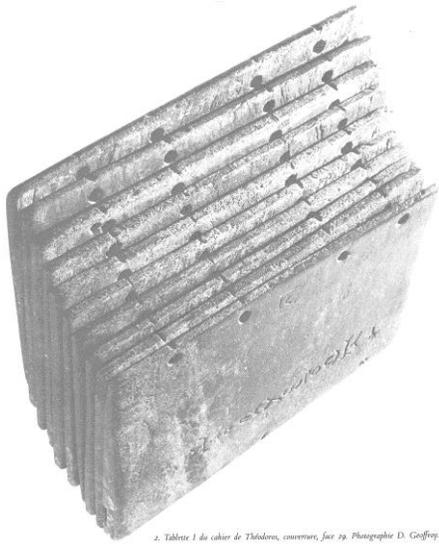
P.Oxy 4959, Letter of Ammonius to his parents



Pompeii, House of the banker
Wooden tablet, papyrus notebook, *capsa* with papyrus scrolls



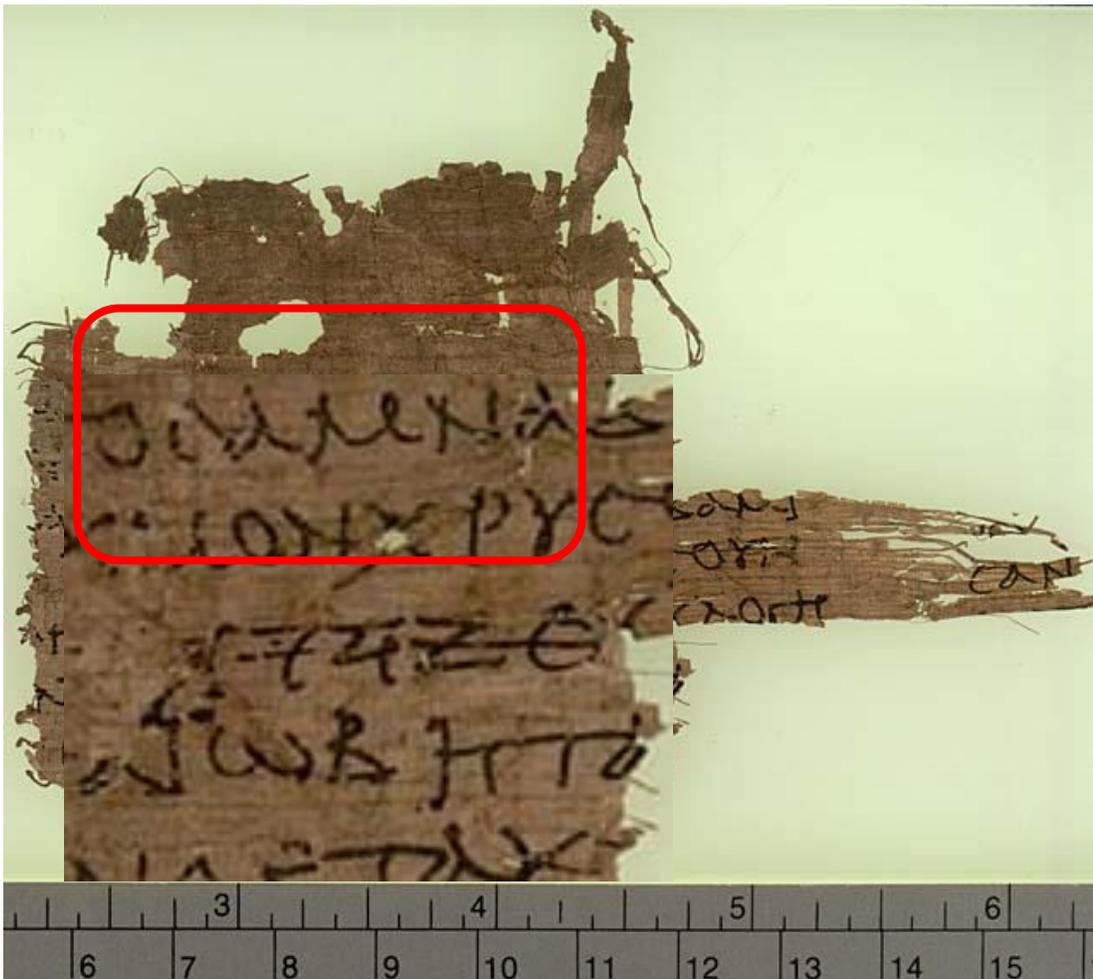
Pompeii
Bundle of wooden tablets



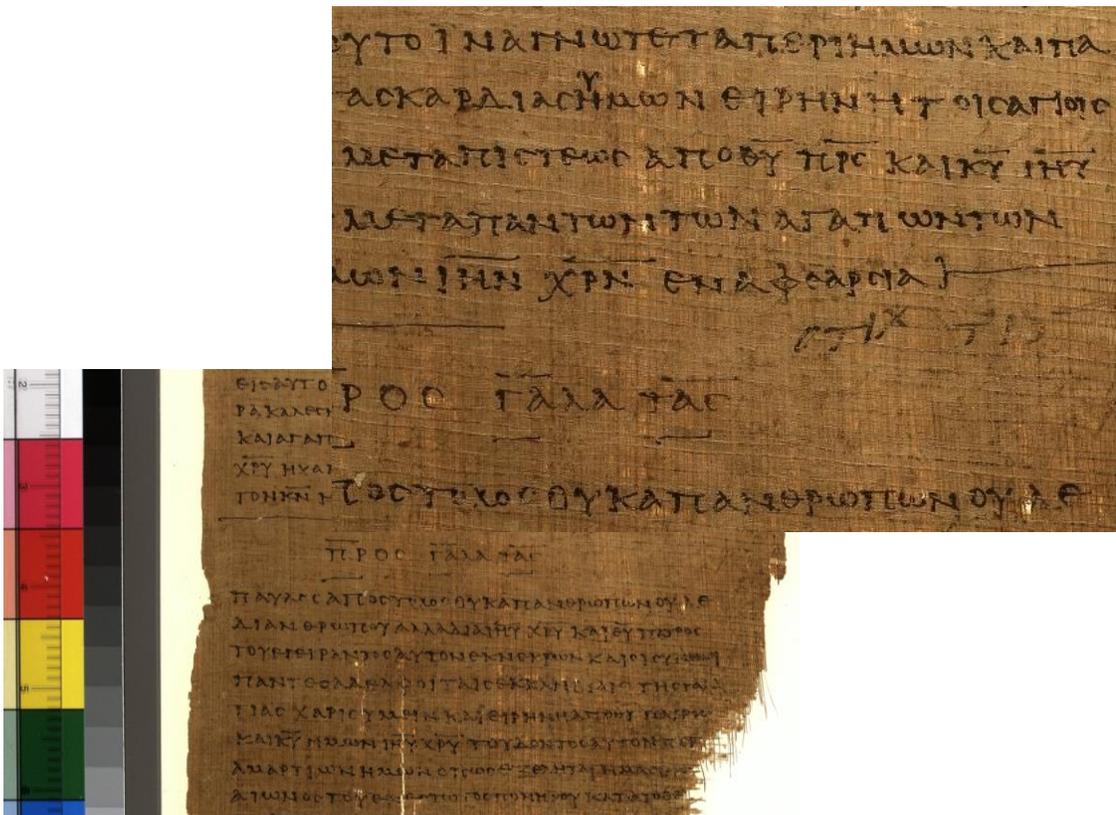
Collection of tablets

2. Tablette 1 du cahier de Théodore, couverture, face 29. Photographie D. Geoffroy.

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Break with the Synagogue
P.Oxy 3522, first century



P. Chester Beatty II

P46, Michigan, Inv. 6238

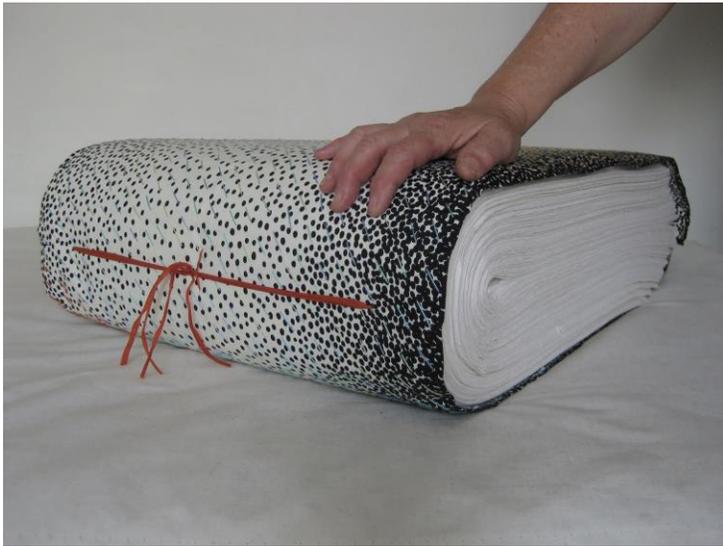


Advantages of the Scroll

1QIsa^a Isaiah scroll, Israel museum



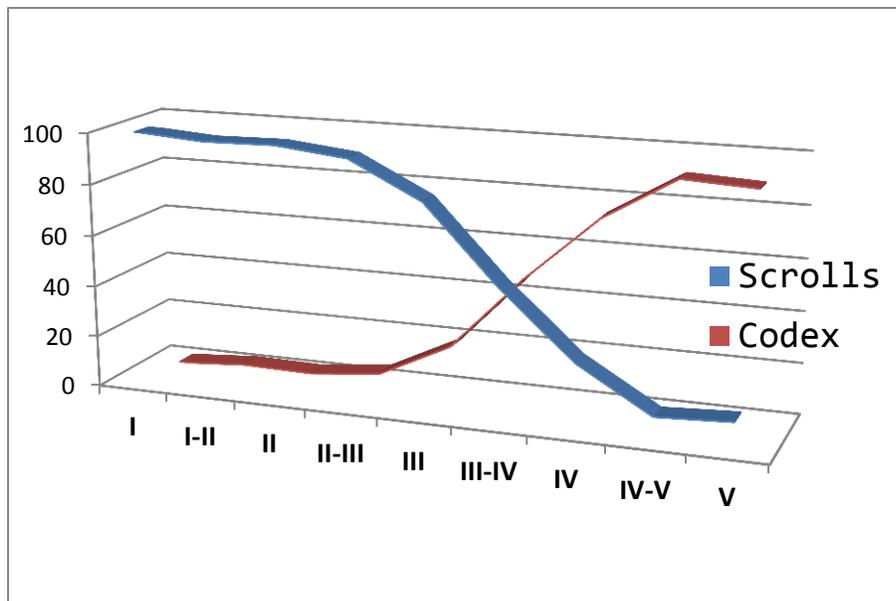
Parthenon frieze
British Museum, London



Single quire codex

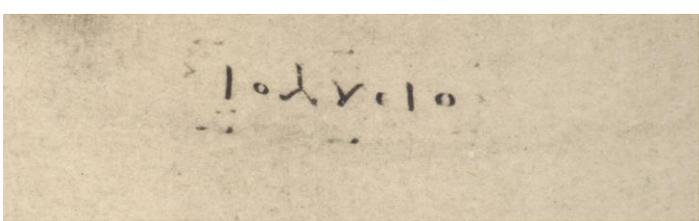
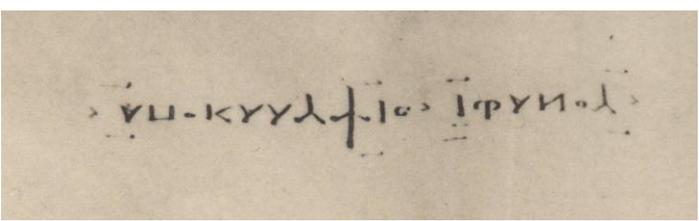
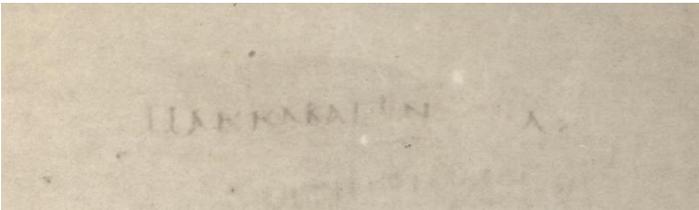
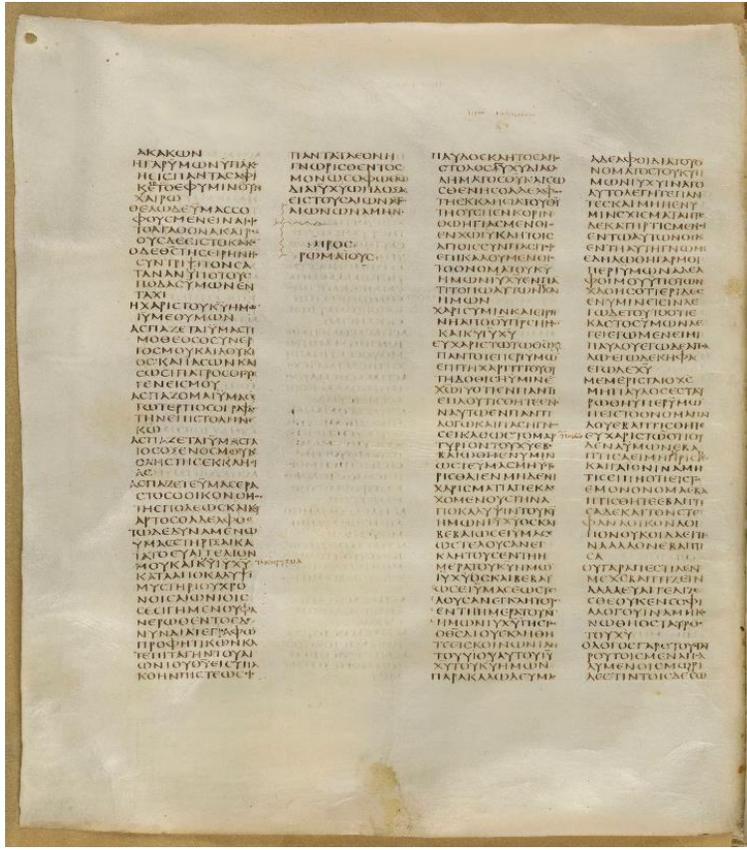


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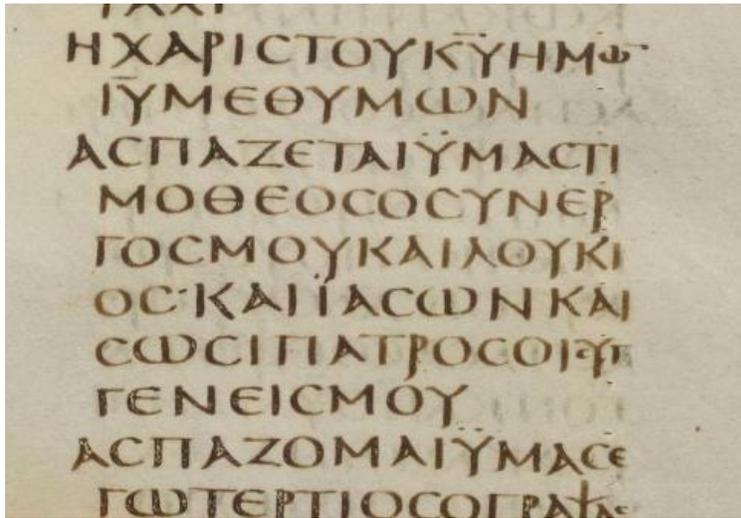


Scroll vs. Codex

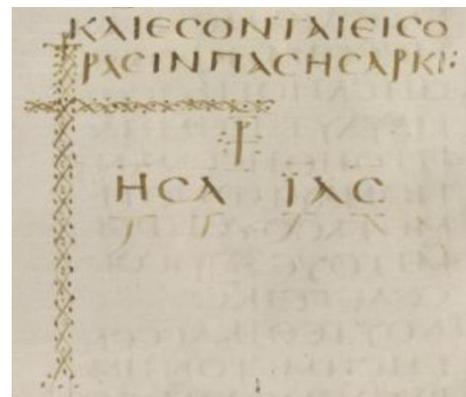
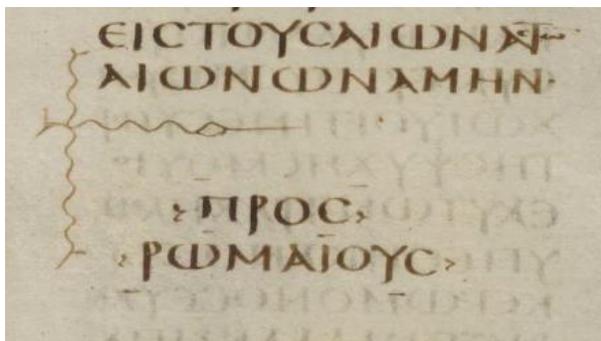
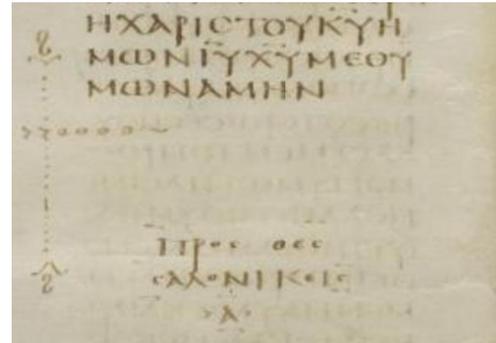
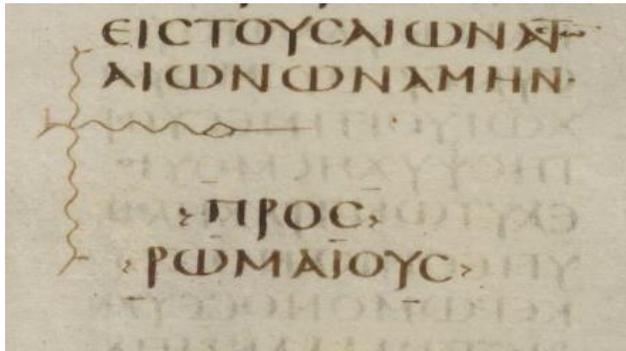
Example of an early Bible



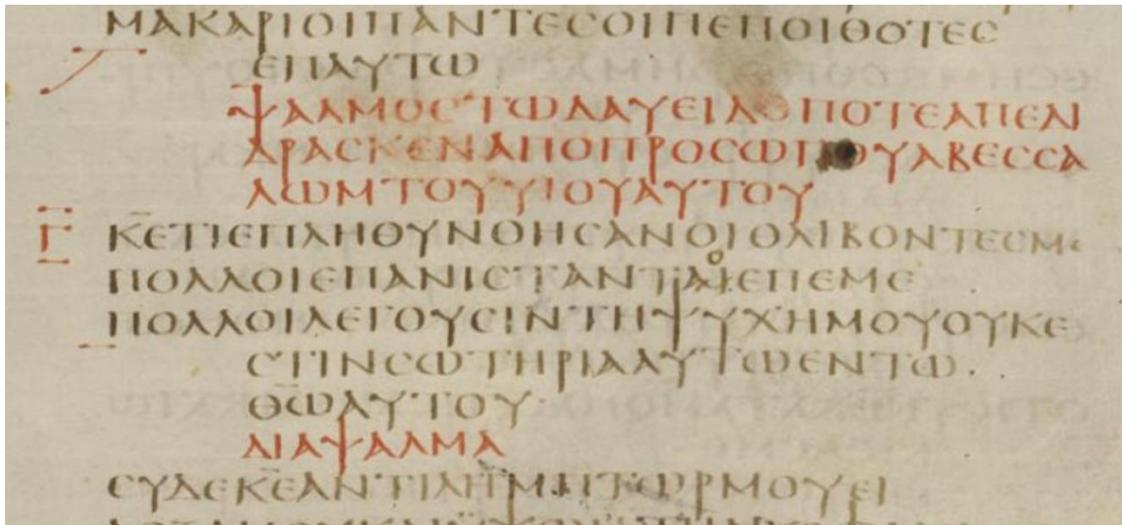
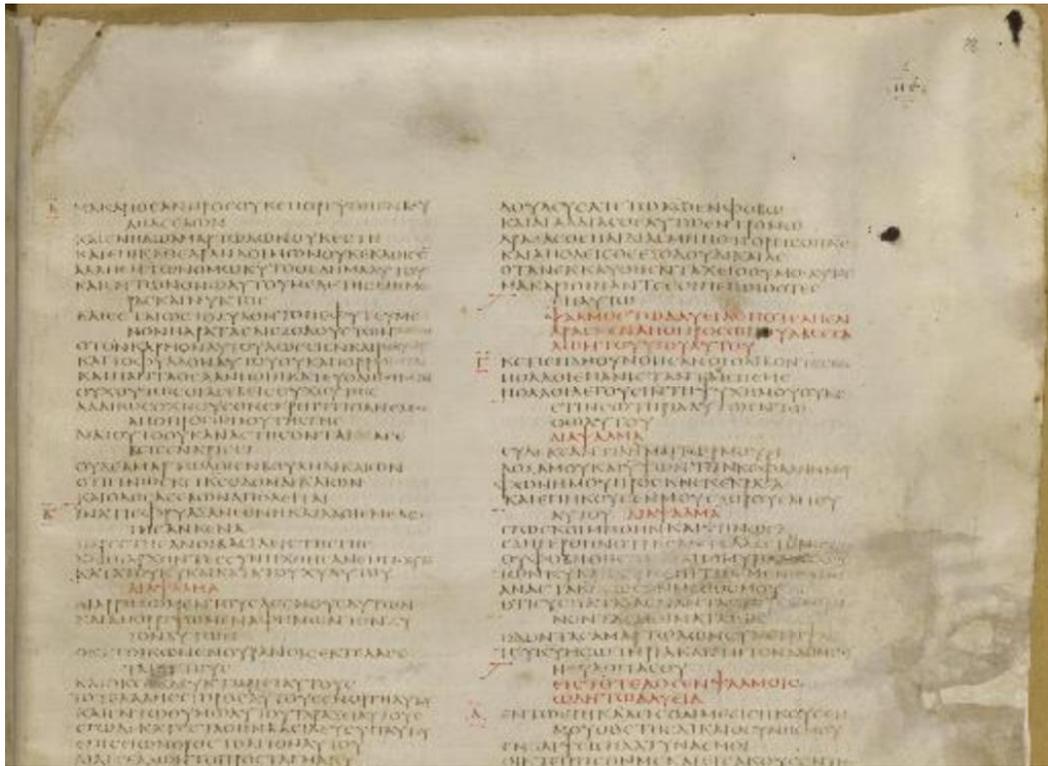
Early Bible: Paragraphs



Characteristics: Subscription



Early Bible: Poetic layout



Modern Era

-Verse numbering determines presentation

-Paragraph indicated with ¶

-Content titles

1 CORINTHIANS

Sexual Immorality Must Be Judged

9 I wrote to you in my letter not to associate with sexually immoral persons—¹⁰not at all meaning the immoral of this world, or the greedy and robbers, or idolaters, since you would then need to go out of the world. ¹¹But now I am writing to you not to associate with anyone who bears the name of brother or sister¹² who is sexually immoral or greedy, or is an idolater, reviler, drunkard, or robber. Do not even eat with such a one. ¹²For what have I to do with judging those outside? Is it not those who are inside that you are to judge? ¹³God will judge those outside. "Drive out the wicked person from among you."

Lawsuits among Believers

6 When any of you has a grievance against another, do you dare take it to court before the unrighteous, instead of taking it before the saints? ²Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? ³Do you not know that we are to judge angels—not to say nothing of ordinary matters? ⁴If you do not know these things, then do you appoint

by anything. ¹³"Food is meant for the stomach and the stomach for food,"¹⁴ and God will destroy both one and the other. The body is meant not for fornication but for the Lord, and the Lord for the body. ¹⁴And God raised the Lord and will also raise us by his power. ¹⁵Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! ¹⁶Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, "The two shall be one flesh."¹⁷But anyone united to the Lord becomes one spirit with him. ¹⁸Shun fornication! Every sin that a person commits is outside the body; but the fornicator sins against the body itself. ¹⁸Or do you not know that your body is a temple¹⁹ of the Holy Spirit within you, which you have from God, and that you are not your own? ²⁰For you were bought with a price; therefore glorify God in your body.

Directions concerning Marriage

7 Now concerning the matters about which you wrote: "It is well for a man not to touch a woman."² But because of sexual immorality, each man should

The generation of Christ. Chap. j. of Christ.

THE GOSPEL ACCORDING to S. Matthew.

CHAP. I.

1 The genealogie of Christ from Abraham to Ioseph. 18 Hee was conceived by the holy Ghost, and borne of the Virgin Mary when she was espoused to Ioseph. 19 The Angel satisfieth the misderming thoughts of Ioseph, and interpreteth the names of Christ.

¶ HE booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham.

¶ Abraham begate Isaac, and Isaac begate Iacob, and Iacob begate Iudas and his brethren.

¶ And Iudas begate Phares and Zara of Thamar, and Phares begate Errom, and Errom begate Aran.

¶ And Aran begate Aminadab, and Aminadab begate Naasson, and Naasson begate Salmon.

¶ And Salmon begate Boos of Rachab, and Boos begate Obed of Ruth, and Obed begate Iesse.

¶ And Iesse begate Dauid the King, and Dauid the King begate Solomon of her that had bin the wife of Irias.

¶ And Solomon begate Roboam, and Roboam begate Abias, and Abias begate Asa.

¶ And Asa begate Iosaphat, and Iosaphat begate Ioram, and Ioram begate Ozias.

¶ And Ozias begate Iotham, and Iotham begate Achas, and Achas begate Ezekias.

¶ And Ezekias begate Manasses, and Manasses begate Amon, and Amon begate Iosias.

¶ And Iosias begate Iechonias and his brethren, about the time they were caried away to Babylon.

¶ And after they were brought to Babylon, Iechonias begate Salathiel, and Salathiel begate Zorobabel.

¶ And Zorobabel begate Abiud, and Abiud begate Eliakim, and Eliakim begate Asor.

¶ And Asor begate Sadoc, & Sadoc begate Achim, and Achim begate Eliud.

¶ And Eliud begate Eleazar, and Eleazar begate Matthan, and Matthan begate Iacob.

¶ And Iacob begate Ioseph the husband of Mary, of whom was borne Iesus, who is called Christ.

¶ So all the generations from Abraham to Dauid, are fourteene generations: and from Dauid until the carying away into Babylon, are fourteene generations: and from the carying away into Babylon vnto Christ, are fourteene generations.

¶ Now the birth of Iesus Christ was on this wise: When as his mother Mary was espoused to Ioseph (before they came together) shee was found with childe of the holy Ghost.

¶ Then Ioseph her husband being a iust man, and not willing to make her a publique example, was minded to put her away priuily.

¶ But while hee thought on these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceived in her, is of the holy Ghost.

81 And

STAYING OUT OF COURT

Fifteen years ago, Ryan and Laura were young, newly married Christians. They had the same quirky sense of humor, and they both loved animals. They shared the gospel with friends and family. And they ministered together as musicians. Five years ago their marriage ended in a bitter divorce. They had some financial difficulties that led to anger, which led to resentment, which led to disconnection from the church, which led to infidelity, which led to separation, which led to divorce.

Today, Ryan and Laura only speak to each other through lawyers—and then, it seems, only to make accusations, argue about child support or schedule visitation for their two young boys. No one could have predicted this outcome.

Or could they? Of course, while most Christian couples occasionally fight, they don't end up in divorce court. But are there some below-the-surface attitudes that might predict such an outcome—self-centeredness, quarrelsomeness, vindictiveness, envy, impatience, pettiness, pride, score-keeping, anger or avoidance of troublesome issues?

Some Christians say, "Life would be so much better for us if only we lived like people in the early church." Really? The church in Corinth was a mess. The culture surrounding the church was marked by pagan worship and immorality. And the church wasn't much different. In 1 Corinthians 6, Paul even had to warn believers about suing each other.

Paul chastised them, asking them what they would win in court if, along the way, they stopped being forgiving, patient, merciful and loving—in short, if they gave up their new identity in Christ.

So Paul urged believers—including us—to be willing to be wronged or cheated rather than bring our differences to lawyers in the judicial system. Divorce, he implied, means we have already been defeated. Instead, we must follow Jesus' instructions about settling disputes (see Matthew 18:15-17). If we are unable to work through our differences, we should bring in someone else—someone "wise enough to judge a dispute between believers" (1 Corinthians 6:5)—meaning, perhaps, a mentor couple or a pastor or a Christian counselor. If that fails, we might have to meet with church elders.

Throughout that process, we can trust that God will punish wrongdoing. Paul encourages us to stay out of secular court until we have exhausted the resources of the church to help us. And we can probably do that if we pattern our behavior on that of our crucified Lord and Savior Jesus Christ.

It's helpful to periodically examine our hearts for attitudes rooted in sin and ask for help purging those attitudes so we can act as new creatures in Christ. For as Paul assures us, "[we] were washed, [we] were sanctified, [we] were justified in the name of the Lord Jesus Christ and [by] the Spirit of our God" (1 Corinthians 6:11). That gives us power to work through most any differences—outside of court.

—KYLE WHITE

The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated?

— 1 CORINTHIANS 6:7

talk

- ◆ What divorces have we witnessed among believers? What did we see in those marriages that may have contributed to the divorce? Did divorce solve anything, or is there still bitterness, anger, mistrust and hurt between the couple?
- ◆ How do we resolve our differences? Do we work through troublesome issues and settle them, or do the same issues keep surfacing? What might be at the heart of those disputes?
- ◆ At what point might we have to bring our difficulties to another couple, a counselor or a pastor for help?

FOR YOUR NEXT DEVOTIONAL READING, TURN TO PAGE 1372.

you, whom you have received from God? You are not your own; ²⁰you were bought at a price. Therefore honor God with your bodies.

Concerning Married Life

Now for the matters you wrote about: ⁷It is good for a man not to have sexual relations with a woman. ²But since sexual immorality is occurring, each man should have sexual relations with his own wife, and each woman with her own husband. ³The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. ⁴The wife does not have authority over her own body but yields it to her husband. In the same way, the husband does not have authority over his own body but yields it to his wife. ⁵Do not deprive each other except perhaps by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control. ⁶I say this as a concession, not as a command. ⁷I wish that all of you were as I am. But each of you has your own gift from God; one has this gift, another has that.

Now to the unmarried^a and the widows I say: It is good for them to stay unmarried, as do. ⁹But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.

To the married I give this command not I, but the Lord: A wife must not separate from her husband. ¹¹But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.

To the rest I say this (I, not the Lord): If my brother has a wife who is not a believer and she is willing to live with him, he must not divorce her. ¹³And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him. For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.

But if the unbeliever leaves, let it be so. The brother or the sister is not bound in such

^a Or widowers

circumstances; God has called us to live in peace. ¹⁶How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?

Concerning Change of Status

Nevertheless, each person should live as a believer in whatever situation the Lord has assigned to them, just as God has called them. This is the rule I lay down in all the churches. ¹⁸Was a man already circumcised when he was called? He should not become uncircumcised. Was a man uncircumcised when he was called? He should not be circumcised. ¹⁹Circumcision is nothing and uncircumcision is nothing; keeping God's commands is what counts. ²⁰Each person should remain in the situation they were in when God called them.

Were you a slave when you were called? Don't let it trouble you—although if you can gain your freedom, do so. ²²For the one who was a slave when called to faith in the Lord is the Lord's freed person; similarly, the one who was free when called is Christ's slave. ²³You were bought at a price; do not become slaves of human beings. ²⁴Brothers and sisters, each person, as responsible to God, should remain in the situation they were in when God called them.

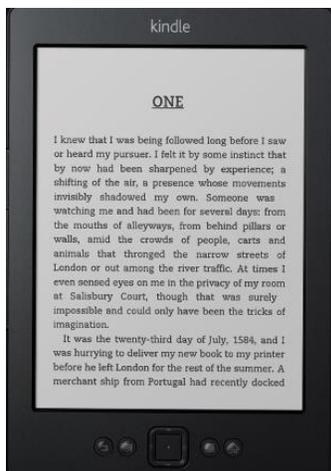
Concerning the Unmarried

Now about virgins: I have no command from the Lord, but I give a judgment as one who by the Lord's mercy is trustworthy. ²⁶Because of the present crisis, I think that it is good for a man to remain as he is. ²⁷Are you pledged to a woman? Do not seek to be released. Are you free from such a commitment? Do not look for a wife. ²⁸But if you do marry, you have not sinned; and if a virgin marries, she has not sinned. But those who marry will face many troubles in this life, and I want to spare you this.

What I mean, brothers and sisters, is that the time is short. From now on those who have wives should live as if they do not; those who mourn, as if they did not; those who are happy, as if they were not; those who buy something, as if it were not theirs to keep; ³¹those who use the things of the

Personalised Bibles
 NIV (Zondervan, 2011)

The New Revolution



Author Denise Mina predicts fiction revolution

By Ian Youngs

Arts reporter, BBC News

The rise of ebooks will "fundamentally change" the types of stories that are written and who they are written by, an award-winning author has predicted.

Denise Mina's book *The End of the Wasp Season* won the Theakstons Old Peculier Crime Novel of the Year Award in Harrogate, Yorkshire, on Thursday.



Denise Mina won the prestigious award for her ninth

"Nobody knows what sells. More so now because the market's changing so fundamentally because of Kindle and electronic publishing. It's a fundamental shift in the way stories are put out into the world."

"Nobody knows what sells. More so now because the market's changing so fundamentally because of Kindle and electronic publishing. It's a fundamental shift in the way stories are put out into the world."

30-year low

Author Child wins top crime award

Electronic Age: Reading and Presenting the Scripture



Our Edited Bibles

NIV (Zondervan 2011); NRSV (CUP, 1989)

Sexual Immorality

¹²“I have the right to do anything,” you say — but not everything is beneficial. “I have the right to do anything” — but I will not be mastered by a

Glorify God in Body and Spirit

¹²“All things are lawful for me,” but not all things are beneficial. “All things are lawful for me,” but I will not be dominated

Our Edited Bibles: Red Letter Bibles

ESV (Crossway, 2001)

1071

For God So Loved the World

¹⁶“For ^hGod so loved ⁱthe world,¹ ^jthat he gave his only Son, that whoever believes in him should not ^kperish but have eternal life. ¹⁷For ^lGod did not send his Son into the world ^mto condemn the world, but in order that the world might be saved through him. ¹⁸ⁿWhoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not ^obelieved in the name of the only Son of God. ¹⁹^pAnd this is the judgment: ^qthe light has come into the world, and ^rpeople loved the darkness rather than the light because ^stheir deeds were evil. ²⁰^tFor everyone who does wicked things hates the light and does not come to the light, “lest his deeds should be exposed. ²¹But whoever ^vdoes what is true ^wcomes to the light, so that it may be clearly seen that his deeds have been carried out in God.”

John the Baptist Exalts Christ

²²After this Jesus and his disciples

¹⁶¹Rom. 5:8; Eph. 2:4; 2 Thess. 2:16; 1 John 3:1; 4:9, 10
ⁱSee ch. 1:29
^jRom. 8:32 ^kch. 10:28
¹⁷^lch. 5:36, 38; 6:29, 57; 7:29; 8:42; 10:36; 11:42; 17:3; 20:21; Rom. 8:3; 1 John 4:9, 10, 14 ^mch. 5:45; 8:15; 12:47
¹⁸ⁿch. 5:24; [Mark 16:16]
^oSee 1 John 5:13
¹⁹^p[ch. 9:39] ^qSee ch. 1:4, 5, 9 ^r[Isai. 30:10; Jer. 5:31] ^sch. 7:7
²⁰^t[Job 24:13; Rom. 13:12; Eph. 5:13] ^uEph. 5:11, 13
²¹^v1 John 1:6
^wPs. 139:23, 24
²²^xver. 26; ch. 4:1, 2
²⁴^y[ch. 5:35]; See Matt. 4:12
²⁵^zch. 2:6
²⁶^{aa}ver. 2 ^{bb}See ch. 1:7 ^{cc}ch. 12:19
²⁷^{dd}1 Cor. 4:7; Heb. 5:4 ^{ee}ch. 6:65; [James 1:17] ^{ff}See Matt. 21:25
²⁸^{gg}See ch. 1:20
^{hh}Mal. 3:1; Mark

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Create in Me a Clean Heart, O God

51 TO THE CHOIRMASTER. A PSALM OF
DAVID, WHEN ^yNATHAN THE PROPHET
WENT TO HIM, AFTER HE HAD GONE IN
TO BATHSHEBA.

^{1 w} Have mercy on me, ⁴ O God,
according to your steadfast love;
according to your ^xabundant
mercy

Our Edited Bibles: Editing the Introduction

ESV (Crossway 2001)