

Plan for this discussion:

First, the prefaces to the NAB.

Second, key articles from the Catholic Catechism

Third, parallel translations of the Bible: NAB, Jerusalem, King James, and Amplified Bibles.

Fourth, Notes from Karl Keating's Questions 13 - 15

Last, Comments

PART 1 -- Prefaces to the NAB

From the Foreword to the New American Bible Pope Paul VI

For all the faithful in all English-speaking countries the Publication of the New American Bible represents a notable achievement. Its pages contain a new Catholic version of the Bible in English.

For more than a quarter of a century, members of the Catholic Biblical Association of America .. have labored to create this new translation of the Scriptures from the original languages and from the oldest extant form in which the texts exist.

In so doing, the translators have carried out the directive of our predecessor, Pius XII in his famous Encyclical *Divino Afflante Spiritu* and the decree of the Second Vatican Council "Dei Verbum", which prescribed that "up to date and appropriate translations be made in the various languages... these translations may be produced in cooperation with our *separated brethren* so that 'all Christians may be able to use them'."

On all who have contributed to this translation, and all who seek in its pages the sacred teaching and promise of salvation of Jesus Christ our Lord, we gladly bestow or paternal Apostolic blessing.

From the Preface to the New American Bible

On September 30, 1943, His Holiness Pope Pius XII issued his now famous encyclical on scripture studies, *Divino afflante Spiritu*. He wrote: "We ought to explain the original text which was written by the inspired author himself and has more authority and greater weight than any, even the very best, translation whether ancient or modern. This can be done all the more easily and fruitfully if to the knowledge of languages be joined a real skill in literary criticism of the same text."

The New American Bible has accomplished this in response to the need of the church in America today. It is the achievement of some fifty biblical scholars, the greater number of whom, though not all, are Catholics. In particular, the editors-in-chief have devoted twenty-five years to this work. The collaboration of scholars who are not Catholic fulfills the directive of the Second Vatican Council, not only that "correct translations be made into different languages especially from the original texts of the sacred books," but that, "with the approval of the church authority, these translations be produced in cooperation with separated brothers" so that "all Christians may be able to use them."

Part 2: The Catholic Catechism and Sacred Scripture

The numbers at the left are the actual numbers used in the Catechism

ARTICLE 2 THE TRANSMISSION OF DIVINE REVELATION

74 God "desires all men to be saved and to come to the knowledge of the truth":²⁹ that is, of Christ Jesus.³⁰ Christ must be proclaimed to all nations and individuals, so that this revelation may reach to the ends of the earth:

I. THE APOSTOLIC TRADITION

75 "Christ the Lord, in whom the entire Revelation of the most high God is summed up, commanded the apostles to preach the Gospel, which had been promised beforehand by the prophets, and which he fulfilled in his own person and promulgated with his own lips. In preaching the Gospel, they were to communicate the gifts of God to all men. This Gospel was to be the source of all saving truth and moral discipline."³²

76 In keeping with the Lord's command, the Gospel was handed on in two ways:

- *orally* "by the apostles who handed on, by the spoken word of their preaching, by the example they gave, by the institutions they established, what they themselves had received - whether from the lips of Christ, from his way of life and his works, or whether they had learned it at the prompting of the Holy Spirit";³³

- *in writing* "by those apostles and other men associated with the apostles who, under the inspiration of the same Holy Spirit, committed the message of salvation to writing".³⁴

77 "In order that the full and living Gospel might always be preserved in the Church the apostles left bishops as their successors. They gave them their own position of teaching authority."³⁵ Indeed, "the apostolic preaching, which is

expressed in a special way in the inspired books, was to be preserved in a continuous line of succession until the end of time."³⁶

78 This living transmission, accomplished in the Holy Spirit, is called Tradition, since it is distinct from Sacred Scripture, though closely connected to it. Through Tradition, "the Church, in her doctrine, life and worship, perpetuates and transmits to every generation all that she herself is, all that she believes."³⁷ "The sayings of the holy Fathers are a witness to the life-giving presence of this Tradition, showing how its riches are poured out in the practice and life of the Church, in her belief and her prayer."³⁸

79 The Father's self-communication made through his Word in the Holy Spirit, remains present and active in the Church: "God, who spoke in the past, continues to converse with the Spouse of his beloved Son. And the Holy Spirit, through whom the living voice of the Gospel rings out in the Church - and through her in the world - leads believers to the full truth, and makes the Word of Christ dwell in them in all its richness."³⁹

II. THE RELATIONSHIP BETWEEN TRADITION AND SACRED SCRIPTURE

80 "Sacred Tradition and Sacred Scripture, then, are bound closely together, and communicate one with the other. For both of them, flowing out from the same divine well-spring, come together in some fashion to form one thing, and move towards the same goal."⁴⁰ Each of them makes present and fruitful in the Church the mystery of Christ, who promised to remain with his own "always, to the close of the age".⁴¹

81 "*Sacred Scripture* is the speech of God as it is put down in writing under the breath of the Holy Spirit."⁴²

"And [Holy] *Tradition* transmits in its entirety the Word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit. It transmits it to the successors of the apostles so that, enlightened by the Spirit of truth, they may faithfully preserve, expound and spread it abroad by their preaching."⁴³

82 As a result the Church, to whom the transmission and interpretation of Revelation is entrusted, "does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence."⁴⁴

104 In Sacred Scripture, the Church constantly finds her nourishment and her strength, for she welcomes it not as a human word, "but as what it really is, the word of God". "In the sacred books, the Father who is in heaven comes lovingly to meet his children, and talks with them."

105 *God is the author of Sacred Scripture.* "The divinely revealed realities, which are contained and presented in the text of Sacred Scripture, have been written down under the inspiration of the Holy Spirit."⁶⁹

"For Holy Mother Church, relying on the faith of the apostolic age, accepts as sacred and canonical the books of the Old and the New Testaments, whole and entire, with all their parts, on the grounds that, written under the inspiration of the Holy Spirit, they have God as their author, and have been handed on as such to the Church herself."⁷⁰

106 God inspired the human authors of the sacred books. "To compose the sacred books, God chose certain men who, all the while he employed them in this task, made full use of their own faculties and powers so that, though he acted in them and by them, it was as true authors that they consigned to writing whatever he wanted written, and no more."⁷¹

107 The inspired books teach the truth. "Since therefore all that the inspired authors or sacred writers affirm should be regarded as affirmed by the Holy Spirit, we must acknowledge that the books of Scripture firmly, faithfully, and without error teach that truth which God, for the sake of our salvation, wished to see confided to the Sacred Scriptures."⁷²

108 Still, the Christian faith is not a "religion of the book." Christianity is the religion of the "Word" of God, a word which is "not a written and mute word, but the Word which is incarnate and living".⁷³ If the Scriptures are not to remain a dead letter, Christ, the eternal Word of the living God, must, through the Holy Spirit, "open [our] minds to understand the Scriptures."⁷⁴

109 In Sacred Scripture, God speaks to man in a human way. To interpret Scripture correctly, the reader must be attentive to what the human authors truly wanted to affirm, and to what God wanted to reveal to us by their words.

110 In order to discover *the sacred authors' intention*, the reader must take into account the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking and narrating then current. "For the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetic and poetical texts, and in other forms of literary expression."⁷⁶

111 But since Sacred Scripture is inspired, there is another and no less important principle of correct interpretation, without which Scripture would remain a dead letter. "Sacred Scripture must be read and interpreted in the light of the same Spirit by whom it was written."

Notes from Karl Keating's Part 2 by J. Scott 1 of 13

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112 1. *Be especially attentive "to the content and unity of the whole Scripture".* Different as the books which compose it may be, Scripture is a unity by reason of the unity of God's plan, of which Christ Jesus is the center and heart, open since his Passover.⁷⁹

The phrase "heart of Christ" can refer to Sacred Scripture, which makes known his heart, closed before the Passion, as the Scripture was obscure. But the Scripture has been opened since the Passion; since those who from then on have understood it, consider and discern in what way the prophecies must be interpreted.⁸⁰

113 2. *Read the Scripture within "the living Tradition of the whole Church".* According to a saying of the Fathers, Sacred Scripture is written principally in the Church's heart rather than in documents and records, for the Church carries in her Tradition the living memorial of God's Word, and it is the Holy Spirit who gives her the spiritual interpretation of the Scripture (" . . . according to the spiritual meaning which the Spirit grants to the Church"⁸¹).

114 3. *Be attentive to the analogy of faith.*⁸² By "analogy of faith" we mean the coherence of the truths of faith among themselves and within the whole plan of Revelation.

The senses of Scripture

115 According to an ancient tradition, one can distinguish between two *senses* of Scripture: the literal and the spiritual, the latter being subdivided into the allegorical, moral and anagogical senses. The profound concordance of the four senses guarantees all its richness to the living reading of Scripture in the Church.

116 The *literal sense* is the meaning conveyed by the words of Scripture and discovered by exegesis, following the rules of sound interpretation: "All other senses of Sacred Scripture are based on the literal."⁸³

117 The *spiritual sense*. Thanks to the unity of God's plan, not only the text of Scripture but also the realities and events about which it speaks can be signs.

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1. The *allegorical sense*. We can acquire a more profound understanding of events by recognizing their significance in Christ; thus the crossing of the Red Sea is a sign or type of Christ's victory and also of Christian Baptism.⁸⁴
2. The *moral sense*. The events reported in Scripture ought to lead us to act justly. As St. Paul says, they were written "for our instruction".⁸⁵
3. The *anagogical sense* (Greek: *anagoge*, "leading"). We can view realities and events in terms of their eternal significance, leading us toward our true homeland: thus the Church on earth is a sign of the heavenly Jerusalem.⁸⁶

118 A medieval couplet summarizes the significance of the four senses:

The Letter speaks of deeds; Allegory to faith;
The Moral how to act; Anagogy our destiny.⁸⁷

119 "It is the task of exegetes to work, according to these rules, towards a better understanding and explanation of the meaning of Sacred Scripture in order that their research may help the Church to form a firmer judgment. For, of course, all that has been said about the manner of interpreting Scripture is ultimately subject to the judgement of the Church which exercises the divinely conferred commission and ministry of watching over and interpreting the Word of God."⁸⁸

But I would not believe in the Gospel, had not the authority of the Catholic Church already moved me.⁸⁹

IV. THE CANON OF SCRIPTURE

120 It was by the apostolic Tradition that the Church discerned which writings are to be included in the list of the sacred books.⁹⁰ This complete list is called the canon of Scripture. It includes 46 books for the Old Testament (45 if we count Jeremiah and Lamentations as one) and 27 for the New.⁹¹

The Old Testament: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra and Nehemiah, Tobit, Judith, Esther, 1 and 2 Maccabees, Job, Psalms, Proverbs, Ecclesiastes, *the* Song of Songs, *the* Wisdom of Solomon, Sirach (Ecclesiasticus), Isaiah, Jeremiah, Lamentations, Baruch, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah and Malachi.

The New Testament: *the* Gospels according to Matthew, Mark, Luke and John, *the* Acts of the Apostles, *the* Letters of St. Paul to the Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2

Thessalonians, 1 *and* 2 Timothy, Titus, Philemon, *the* Letter to the Hebrews, *the* Letters of James, 1 *and* 2 Peter, 1, 2 *and* 3 John, and Jude, *and* Revelation (the Apocalypse).

The Old Testament

121 The Old Testament is an indispensable part of Sacred Scripture. Its books are divinely inspired and retain a permanent value,⁹² for the Old Covenant has never been revoked.

122 Indeed, "the economy of the Old Testament was deliberately so oriented that it should prepare for and declare in prophecy the coming of Christ, redeemer of all men."⁹³ Even though they contain matters imperfect and provisional,⁹⁴ the books of the Old Testament bear witness to the whole divine pedagogy of God's saving love: these writings "are a storehouse of sublime teaching on God and of sound wisdom on human life, as well as a wonderful treasury of prayers; in them, too, the mystery of our salvation is present in a hidden way."⁹⁵

123 Christians venerate the Old Testament as true Word of God. The Church has always vigorously opposed the idea of rejecting the Old Testament under the pretext that the New has rendered it void (Marcionism).

The New Testament

124 "The Word of God, which is the power of God for salvation to everyone who has faith, is set forth and displays its power in a most wonderful way in the writings of the New Testament"⁹⁶ which hand on the ultimate truth of God's Revelation. Their central object is Jesus Christ, God's incarnate Son: his acts, teachings, Passion and glorification, and his Church's beginnings under the Spirit's guidance.⁹⁷

125 The *Gospels* are the heart of all the Scriptures "because they are our principal source for the life and teaching of the Incarnate Word, our Savior".⁹⁸

126 We can distinguish three stages in the formation of the Gospels:

1. *The life and teaching of Jesus*. The Church holds firmly that the four Gospels, "whose historicity she unhesitatingly affirms, faithfully hand on what Jesus, the Son of God, while he lived among men, really did and taught for their eternal salvation, until the day when he was taken up."⁹⁹

2. *The oral tradition*. "For, after the ascension of the Lord, the apostles handed on to their hearers what he had said and done, but with that fuller understanding which they, instructed by the glorious events of Christ and enlightened by the Spirit of truth, now enjoyed."¹⁰⁰

3. *The written Gospels.* "The sacred authors, in writing the four Gospels, selected certain of the many elements which had been handed on, either orally or already in written form; others they synthesized or explained with an eye to the situation of the churches, the while sustaining the form of preaching, but always in such a fashion that they have told us the honest truth about Jesus."¹⁰¹

127 The fourfold Gospel holds a unique place in the Church, as is evident both in the veneration which the liturgy accords it and in the surpassing attraction it has exercised on the saints at all times:

There is no doctrine which could be better, more precious and more splendid than the text of the Gospel. Behold and retain what our Lord and Master, Christ, has taught by his words and accomplished by his deeds.¹⁰²

But above all it's the gospels that occupy my mind when I'm at prayer; my poor soul has so many needs, and yet this is the one thing needful. I'm always finding fresh lights there; hidden meanings which had meant nothing to me hitherto.¹⁰³

The unity of the Old and New Testaments

128 The Church, as early as apostolic times,¹⁰⁴ and then constantly in her Tradition, has illuminated the unity of the divine plan in the two Testaments through typology, which discerns in God's works of the Old Covenant prefigurations of what he accomplished in the fullness of time in the person of his incarnate Son.

129 Christians therefore read the Old Testament in the light of Christ crucified and risen. Such typological reading discloses the inexhaustible content of the Old Testament; but it must not make us forget that the Old Testament retains its own intrinsic value as Revelation reaffirmed by our Lord himself.¹⁰⁵ Besides, the New Testament has to be read in the light of the Old. Early Christian catechesis made constant use of the Old Testament.¹⁰⁶ As an old saying put it, the New Testament lies hidden in the Old and the Old Testament is unveiled in the New.¹⁰⁷

130 Typology indicates the dynamic movement toward the fulfillment of the divine plan when "God [will] be everything to everyone."¹⁰⁸ Nor do the calling of the patriarchs and the exodus from Egypt, for example, lose their own value in God's plan, from the mere fact that they were intermediate stages.

V. SACRED SCRIPTURE IN THE LIFE OF THE CHURCH

131 "And such is the force and power of the Word of God that it can serve the Church as her support and vigor, and the children of the Church as strength for

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their faith, food for the soul, and a pure and lasting fount of spiritual life."¹⁰⁹ Hence "access to Sacred Scripture ought to be open wide to the Christian faithful."¹¹⁰

132 "Therefore, the study of the sacred page should be the very soul of sacred theology. The ministry of the Word, too - pastoral preaching, catechetics and all forms of Christian instruction, among which the liturgical homily should hold pride of place - is healthily nourished and thrives in holiness through the Word of Scripture."¹¹¹

133 The Church "forcefully and specifically exhorts all the Christian faithful. . . to learn the surpassing knowledge of Jesus Christ, by frequent reading of the divine Scriptures. Ignorance of the Scriptures is ignorance of Christ."¹¹²

IN BRIEF

134 All Sacred Scripture is but one book, and this one book is Christ, "because all divine Scripture speaks of Christ, and all divine Scripture is fulfilled in Christ" (Hugh of St. Victor, *De arca Noe* 2,8:PL 176,642: cf. *ibid.* 2,9:PL 176,642-643).

135 "The Sacred Scriptures contain the Word of God and, because they are inspired, they are truly the Word of God" (DV 24).

136 God is the author of Sacred Scripture because he inspired its human authors; he acts in them and by means of them. He thus gives assurance that their writings teach without error his saving truth (cf. DV 11).

137 Interpretation of the inspired Scripture must be attentive above all to what God wants to reveal through the sacred authors for our salvation. What comes from the Spirit is not fully "understood except by the Spirit's action" (cf. Origen, *Hom. in Ex.* 4, 5: PG 12, 320).

138 The Church accepts and venerates as inspired the 46 books of the Old Testament and the 27 books of the New.

139 The four Gospels occupy a central place because Christ Jesus is their center.

140 The unity of the two Testaments proceeds from the unity of God's plan and his Revelation. The Old Testament prepares for the New and the New Testament fulfills the Old; the two shed light on each other; both are true Word of God.

141 "The Church has always venerated the divine Scriptures as she venerated the Body of the Lord" (DV 21): both nourish and govern the whole Christian life. "Your word is a lamp to my feet and a light to my path" (*Ps* 119:105; cf. *Is* 50:4).

Part 3: The four parallel Bibles

Romans Chapter 7 ¹ As people who are familiar with the Law, brothers, you cannot have forgotten that the law can control a person only during that person's lifetime.² A married woman, for instance, is bound to her husband by law, as long as he lives, but when her husband dies all her legal obligation to him as husband is ended.

³ So if she were to have relations with another man while her husband was still alive, she would be termed an adulteress; but if her husband dies, her legal obligation comes to an end and if she then has relations with another man, that does not make her an adulteress.

⁴ In the same way you, my brothers, through the body of Christ have become dead to the Law and so you are able to belong to someone else, that is, to him who was raised from the dead to make us live fruitfully for God.

⁵ While we were still living by our natural inclinations, the sinful passions aroused by the Law were working in all parts of our bodies to make us live lives which were fruitful only for death.

⁶ But now we are released from the Law, having died to what was binding us, and so we are in a new service, that of the spirit, and not in the old service of a written code.

⁷ What should we say, then? That the Law itself is sin? Out of the question! All the same, if it had not been for the Law, I should not have known what sin was; for instance, I should not have known what it meant to covet if the Law had not said: You are not to covet.

**Romans Chapter 7
King James Bible**

¹Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

²For the woman which hath an husband is bound by the law to [her] husband so long as he liveth; but if the husband be dead, she is loosed from the law of [her] husband.

³So then if, while [her] husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

⁴Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, [even] to him who is raised from the dead, that we should bring forth fruit unto God.

⁵For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

⁶But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not [in] the oldness of the letter.

⁷What shall we say then? [Is] the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

Romans Chapter 7
New American Bible

¹Are you unaware, brothers (for I am speaking to people who know the law), that the law has jurisdiction over one as long as one lives?

²Thus a married woman is bound by law to her living husband; but if her husband dies, she is released from the law in respect to her husband.

³Consequently, while her husband is alive she will be called an adulteress if she consorts with another man. But if her husband dies she is free from that law, and she is not an adulteress if she consorts with another man.

⁴In the same way, my brothers, you also were put to death to the law through the body of Christ, so that you might belong to another, to the one who was raised from the dead in order that we might bear fruit for God.

⁵For when we were in the flesh, our sinful passions, awakened by the law, worked in our members to bear fruit for death.

⁶But now we are released from the law, dead to what held us captive, so that we may serve in the newness of the spirit and not under the obsolete letter.

⁷What then can we say? That the law is sin? Of course not! Yet I did not know sin except through the law, and I did not know what it is to covet except that the law said, "You shall not covet."

Romans Chapter 7
Amplified Bible

¹DO YOU not know, brethren--for I am speaking to men who are acquainted with the Law--that legal claims have power over a person only for as long as he is alive? ²For [instance] a married woman is bound by law to her husband as long as he lives; but if her husband dies, she is loosed and discharged from the law concerning her husband. ³Accordingly, she will be held an adulteress if she unites herself to another man while her husband lives. But if her husband dies, the marriage law no longer is binding on her [she is free from that law]; and if she unites herself to another man, she is not an adulteress.

⁴Likewise, my brethren, you have undergone death as to the Law through the [crucified] body of Christ, so that now you may belong to Another, to Him Who was raised from the dead in order that we may bear fruit for God. ⁵When we were living in the flesh (mere physical lives), the sinful passions that were awakened and aroused up by [what] the Law [makes sin] were constantly operating in our natural powers (in our bodily organs, ¹in the sensitive appetites and wills of the flesh), so that we bore fruit for death.

⁶But now we are discharged from the Law and have terminated all intercourse with it, having died to what once restrained and held us captive. So now we serve not under [obedience to] the old code of written regulations, but [under obedience to the promptings] of the Spirit in newness [of life]. ⁷What then do we conclude? Is the Law identical with sin? Certainly not! Nevertheless, if it had not been for the Law, I should not have recognized sin or have known its meaning. [For instance] I would not have known about covetousness [would have had no consciousness of sin or sense of guilt] if the Law had not [repeatedly] said, You shall not covet and have an evil desire [for one thing and another].

Part 4: Notes from Karl Keating

Question 13: The old Testament contains lots of contradictions

Keating explains this nicely. If you ask 10 people how many people were at a political rally, you might get 10 different answers. So it is with many of the numbers in the Bible. When Jesus says "70 times 7" he just means a big number. Those who have tried to make more into these numbers than the scriptural authors will be frustrated and led to the natural conclusion that there are inconsistencies in the bible.

Question 14: Catholics don't believe in the inerrancy of the Bible

Totally untrue. A few points from the Catechism that leave no doubt as to the Church's position on this important issue.

81 "*Sacred Scripture* is the speech of God as it is put down in writing under the breath of the Holy Spirit."⁴²

"And [Holy] *Tradition* transmits in its entirety the Word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit. It transmits it to the successors of the apostles so that, enlightened by the Spirit of truth, they may faithfully preserve, expound and spread it abroad by their preaching."⁴³

82 As a result the Church, to whom the transmission and interpretation of Revelation is entrusted, "does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence."⁴⁴

135 "The Sacred Scriptures contain the Word of God and, because they are inspired, they are truly the Word of God" (DV 24).

Question 15: Modern Scholarship

The reason I volunteered to do this part of Keating's book was Question 15. Especially in the works discussed here. The Frenchman Claude Tresmontant "Matthew was originally written in Hebrew, translated into Greek, and published a

few years after the Resurrection. (Maybe before 40 AD.) Anglican Bishop John A.T. Robinson in his 1976 book "Redating the New Testament" concluded that all the New Testament books were written before the destruction of Jerusalem in 70 AD. Tresmontant gives earlier dates as well: Matthew - early 30's, right after the Resurrection, Luke 40-60, and Mark 50-60.

But more interesting to me is John Carmignac work. Carmignac was a Dead Sea Scrolls translator and an expert in the Hebrew of Jesus's time. Carmignac had the brilliant idea to translate the Synoptic Gospels from the Greek to the Hebrew of Qumran, where the Dead Sea Scrolls were found. He spent 25 years meticulously translating the Synoptic gospels from Greek back into Hebrew. He found many things, such as the translation from Hebrew to Greek rendered some things hard to figure out, and as is always the case in translations, some ideas just did not quite get there in Greek. Carmignac also redated the Synoptics, and gave the latest acceptable dates: 55 for Completed Mark, 55-60 for Matthew, and 58 for Luke.

Each of these scholars has cast doubt on earlier efforts to date New Testament books much later. Later dates, say from 80 AD onwards mean that the writers of the books were not Matthew, Mark, Luke, and John, for they would have most likely been dead by then. These newer efforts by Tresmontant and Carmignac and Robinson show that earlier dates are possible, which means that the writers were more likely those with firsthand knowledge.

Part 5: Comments