Scripture and Commentary: Transitional Moments
From Early Church to Reformation and Edwards

- Scripture

<table>
<thead>
<tr>
<th>Canon</th>
<th>Geneva Bible</th>
<th>Jonathan Edwards</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marcion 2nd Cent.</td>
<td>1560 CE</td>
<td>b.1703...............1758 †</td>
</tr>
<tr>
<td>ca. 400 CE</td>
<td>1611 CE</td>
<td>Authorized King James Version</td>
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</tbody>
</table>

“Moreover, this sacred and holy Synod,—considering that no small utility may accrue to the Church of God, if it be made known which out of all the Latin editions, now in circulation, of the sacred books, is to be held as authentic,—ordains and declares, that the said old and vulgate edition, which, by the lengthened usage of so many years, has been approved of in the Church, be, in public lectures, disputations, sermons and expositions, held as authentic; and that no one is to dare, or presume to reject it under any pretext whatever...”

*(Canons and Decrees of the Council of Trent, The Fourth Session, 1546)*
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**1. Scripture: English Translations in Context**

<table>
<thead>
<tr>
<th>Translation</th>
<th>Year</th>
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<tbody>
<tr>
<td>[Wycliffe 1384]</td>
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- **Hungarian**: 1435
- **Russian**: 1517
- **German**: 1522
- **French**: 1535
- **Icelandic NT**: 1540
- **Finnish NT**: 1548
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1. Scripture: Continuity and Discontinuity

1. Appropriation of Latin words into English language:
   • creatio (Gen.1:1, Heb. 9:11)
   • salvatio (Is 37:32, Eph 2:5)
   • justificatio (Rom 4:25, Heb 9:1)
   • sanctificatio (1 Ptr 1:2, 1 Cor 1:30)
   • regeneratio (Mt 19:28)

2. Theology
     • Mary is “full of grace.” (Vulgate) or “has found favor with God” (Textus Receptus) - Doctrine of Mary
   • Matthew 4:17 states: “Exinde coepit Iesus praedicare et dicere paenitentiam agite ad propinquavit enim regnum caelorum.” A literal English translation would be “. . . do penance . . .” which assumes the existence of the Roman Catholic penitential system vs. TR verb “to repent.”

3. Apocrypha & Canon
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• Scripture: Continuity and Discontinuity

4. Geneva Bible brought to New England (Pilgrims / Puritans)
5. Edwards used Authorized King James Version

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<td>And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun was as black as sackcloth of hair, and the moon was like blood. And the stars of heaven fell unto the earth, as a fig tree casteth her green figs, when it is shaken of a mighty wind. And heaven departed away, as a scroll, when it is rolled, and every mountain and isle were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in dens, and among the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the presence of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who can stand?</td>
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<td>And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island was moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?</td>
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Revelation 6:12-17

+ dec 57 Jan. 1745, 7.

Rev. 6. 16. And said

unto the mountains

& Rocks fall on us

& hide us from the face

of him that sitteth on the

Throne & from the wrath

of the Lamb.
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- Reception in New England of Patristic, Medieval and Reformation
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2. Commentary

- Patristic era 100 - 500 CE
- Medieval era ca. 500 - 1500 CE
- Reformation ca. 1500 - CE
- Post-reformation era ca. 1560-1750 CE

Jonathan Edwards
b.1703...............................1758 †
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- Homily as commentary for life of faith and praxis (*regula fidei*)
- Commentary individual Bible books
- Apologies
- Theological treatises
- Exegetical Method: two senses of Scripture: the literal and the spiritual, the latter being subdivided into the allegorical, moral and anagogical senses.
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- 1500 CE

Medieval era: *Glosae Ordinariae*

A gloss might concern
- syntax or grammar,
- some difficult point of doctrine.

These glosses, however, were not continuous, rather being placed between the lines or in the margins of the biblical text itself.
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- Commentary

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- 1500 CE

Medieval era: Sententiae

Peter Lombard, *Libri Quattuor Sententiarum* (ca. 1150)

Biblical Text

Commentary
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2. Commentary: Medieval

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.” (Aquinas, S Thess I, 1, 10, ad I)

The spiritual sense. Not only the text of Scripture but also the realities and events about which it speaks can be signs.

(i) 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. (Cf. I Cor 10:2)

(ii) 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” (Cf. I Cor 10:11)

(iii) 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. (Cf. Rev. 21:1)

A medieval couplet summarizes the significance of the four senses:

Lettera gesta docet, quid credas allegoria, moralis quid agas, quo tendas anagogia

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

- Reformation
  ca. 1500 - CE

- Jonathan Edwards
  b. 1703 - 1758

- Rise of Biblical commentaries
- Results of Renaissance humanism *Ad Fontes*
- Towards a grammatical-analytical historical understanding of Scripture
- *Sola Scriptura* and discontinuity of “Authoritative Tradition.”

Jean Calvin (1509-1564) (22 vols. biblical commentary)
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• Concluding Thoughts

• Catholicity, Continuity and Discontinuity
  • Scripture
  • Commentary
    • Exegesis
    • Doctrine
    • Polemic
    • Practical
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• Concluding Thoughts

• Catholicity, Continuity and Discontinuity: Scripture
  • Scripture - *Regula Fidei*
  • Sermons as exposition of Scripture (exegesis, doctrine, application)
• Commentary
  • Exegesis
    • Literal & Spiritual
    • *Glossae Ordinariae* - “Miscellanies”?
    • Allegory - “Typology”?
    • Moral - “Doctrine of Living to God through Christ”?
    • Anagogical - “Heaven-ward”
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• Concluding Thoughts

• Catholicity, Continuity and Discontinuity: Commentary
  • “Notes on Apocalypse” discontinuity with Jean Calvin

Lombard, *Libri Quattuor Sententiarum* (ca. 1150)
Edwards “Blank Bible”