

Church History



Church History

- *Introduction to Church History*
- *The Ancient Church* AD 1st-3rd centuries
- *The Rise of Christendom* AD 4th-5th centuries
- *The Early Middle Ages* AD 6th-10th centuries
- *The Age of Crusades* AD 11th-13th centuries
- *The Renaissance* AD 14th-15th centuries
- *Conquest and Reformation* AD 16th century
- *The Age of Enlightenment* AD 17th-18th centuries
- *The Age of Revolution* AD 19th century
- *The Modern Age* AD 20th century
- *The Postmodern Age* AD 21st century



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- *The Age of Enlightenment* AD 17th-18th centuries
- *The Age of Revolution* AD 19th century
- *The Modern Age* AD 20th century
 - *Modern Empire-Building*
 - *Post-War Religion*
 - *Conflicts of the “Greatest Generation”*
 - *The New Conservatism*
 - *Backlash to the New Conservatism (part 3)*



The Modern Age

- There's always a pendulum swing in society
1971 *New American Standard Bible* was published
 - If you'll remember, the *American Standard Bible* has been published in 1901 and had become the most well-read Bible in America for 45 years but then the *Revised Standard Version* came out in 1946 to provide good scholarship behind a fairly literal translation

Holy Bible

Revised Standard Version
(RSV)

The Modern Age

- Funky little teaching moment—
 - Remember what we said about *styles* of translation?

COMPARISON OF ENGLISH BIBLE TRANSLATIONS

FORMAL EQUIVALENCE WORD FOR WORD

- theory:** 'literal' or *word-for-word*
- aim:** to retain the *form*, i.e. the words and structure, of the original text as much as possible
- result:** an English translation that is primarily accurate, yet also comprehensible

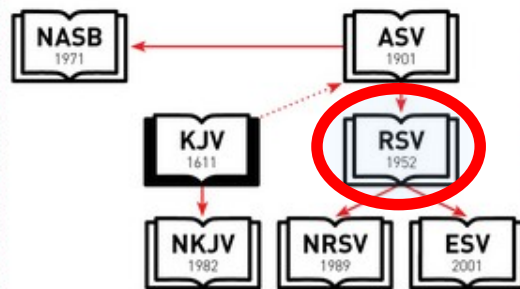
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FUNCTIONAL EQUIVALENCE RE-WORDING FOR MEANING

- theory:** 'idiomatic' or *meaning-for-meaning*
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Paraphrase = re-wording a text in the *same* language, rather than translating it from one language to *another*.



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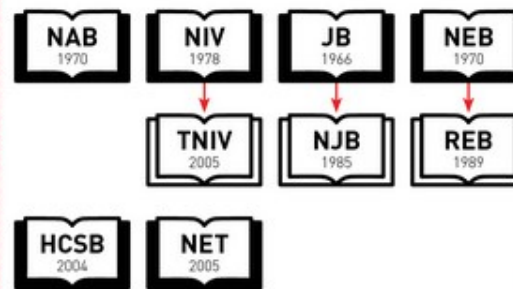
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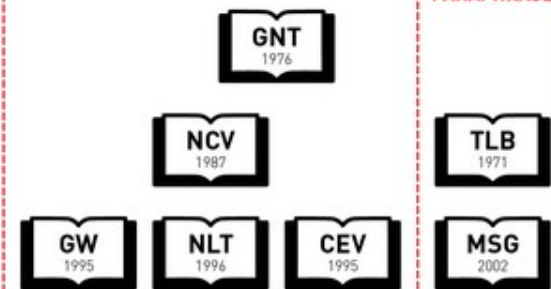
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 - But the RSV took a relatively Biblically *liberal* slant on the Bible—which is why it became the preferred translation of many mainline churches
 - In addition, in the past decade, several *less-accurate* translations had been created and had become wildly popular

*New World Translation
of the
Holy Scriptures*

GOOD
NEWS
FOR
MODERN
MAN

The Cotton Patch Version of Luke and Acts

Jesus' Doings and the Happenings

*A modern translation with a Southern accent,
fervent, earthy, rich in humor*

Clarence Jordan

Author of "The Cotton Patch Version of Paul's Epistles"

The
New
American
Bible

20th
CENTURY

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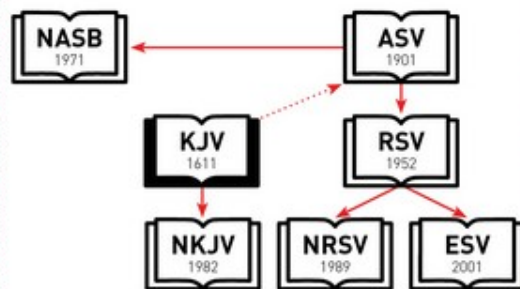
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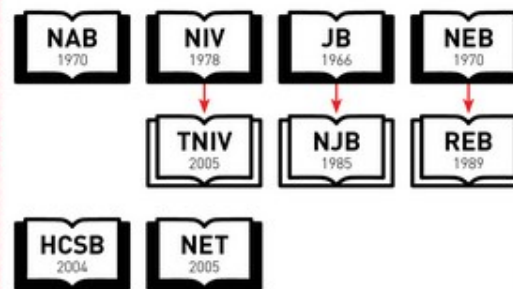
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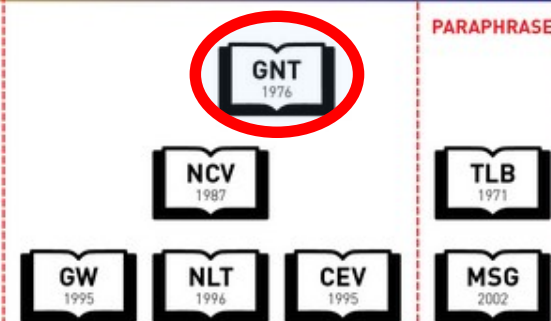
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New World Trans
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GOOD
 NEWS
 FOR
 MODERN
 MAN

East African Times

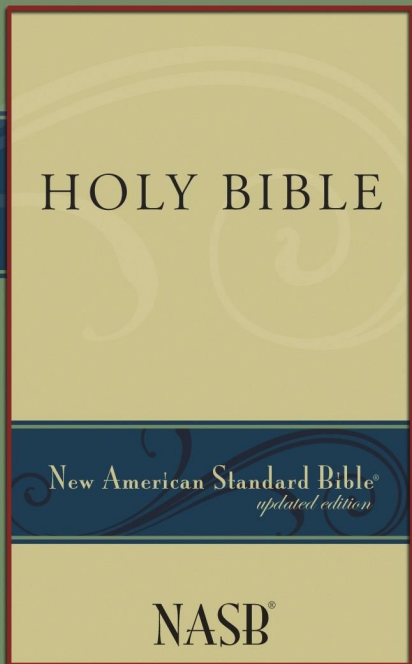
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 - But the RSV took a relatively Biblically *liberal* slant on the Bible—which is why it became the preferred translation of many mainline churches
 - In addition, in the past decade, several /ess-accurate translations had been created and had become wildly popular
 - So the conservative Lockman Foundation funded the translation and creation of a new, *conservative* Bible that was as literal a translation as they could make it —a *New American Standard Bible*



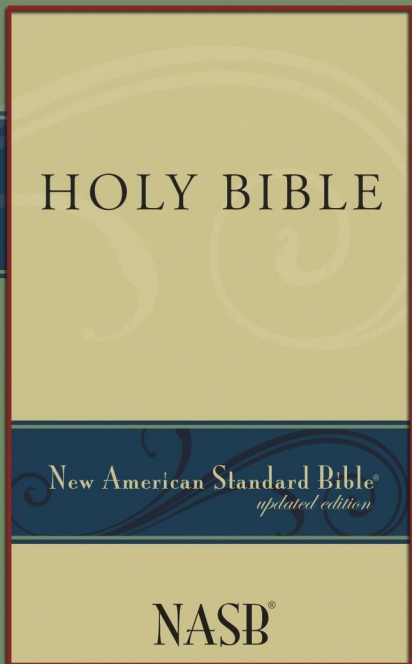
The Modern Age

- Funky little teaching moment—
 - Remember what we said about *styles* of translation?
 - The *New American Standard Bible* went back to the best original Hebrew, Aramaic, and Greek texts and completely re-translated the entire Bible making sure that their translators closely adhered to their philosophy of literal translation and to their doctrinal statement supporting the inerrancy of the Scriptures in their original writings (unlike the translators of the *Good News Bible*)
 - Note the differences in translation:
 - “A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.” (Proverbs 18:24, KJV)
 - “A man of many friends comes to ruin, but there is a friend who sticks closer than a brother.” (Proverbs 18:24, NASB)
 - “Friends come and friends go, but a true friend sticks by you like family.” (Proverbs 18:24, *The Message*)



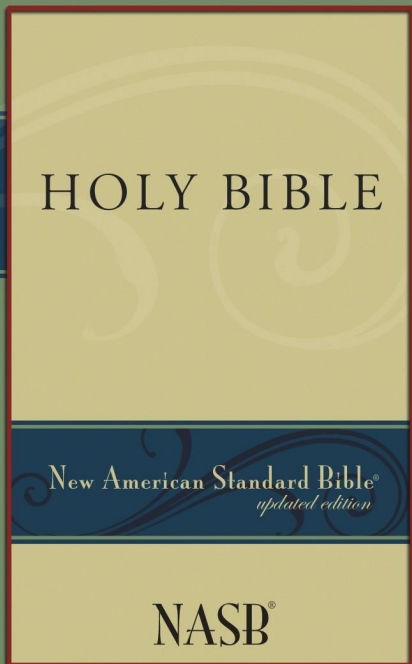
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 - On the other hand, that commitment to being literal can make some passages a little hard for modern readers to understand in their personal study:
 - “I gave you also cleanness of teeth in all your cities.” (Amos 4:6, NASB)
 - “I gave you empty stomachs in every city.” (Amos 4:6, NIV)
 - “You know, don't you, that I'm the one who emptied your pantries and cleaned out your cupboards.” (Amos 4:6, *The Message*)



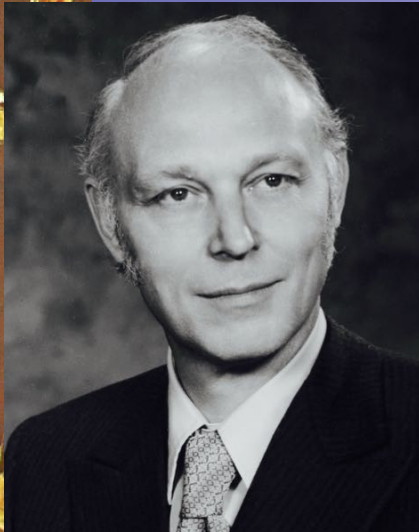
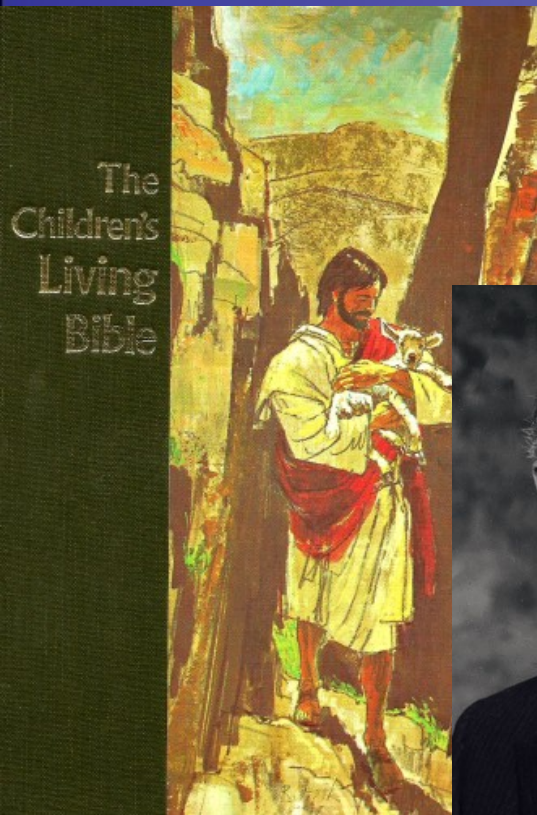
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 - The NASB has been revised several times—in order to make it more and more conservative in its translations of the best manuscripts as they become available (the last time in 1995)
 - Thus, I always make it a point to do my own, personal Bible study out of the NASB and the NIV, alongside the original languages, to try to get the fullest appreciation for the texts that I'm reading



The Modern Age

- There's always a pendulum swing in society
 - 1971 *New American Standard Bible* was published
 - The Living Bible* was published
 - Christian author and publisher Ken Taylor found that in his family devotions, his own children often failed to understand the Bible
 - He found himself paraphrasing it for his children—and then realized that other English-speaking children could benefit from a good paraphrase
 - Thus, he created the Living Bible, intended to be easily understood by even the youngest child (because if you really want your children to understand the Bible, then it's usually a good idea to *amend* the Bible on their behalf, right?)



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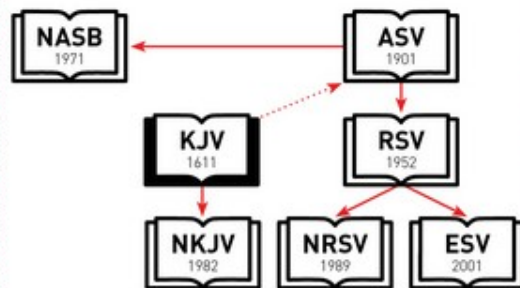
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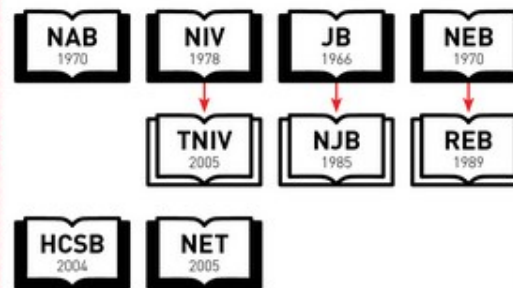
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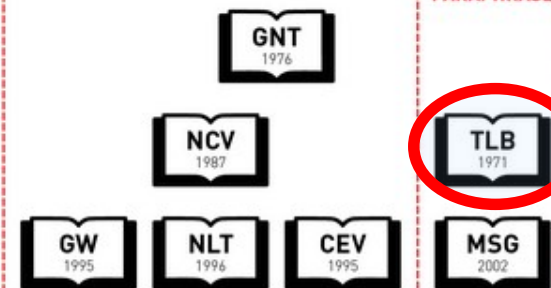
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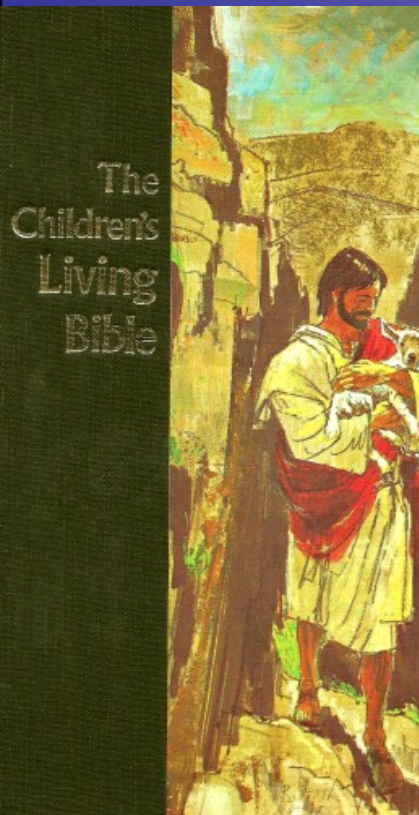
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 - Thus, he created the Living Bible, intended to be easily understood by even the youngest child
 - On the plus side, my parents gave me a copy of the Children's Living Bible when I was a kid, and its art is still the mental picture that I tend to have when I think about Jesus

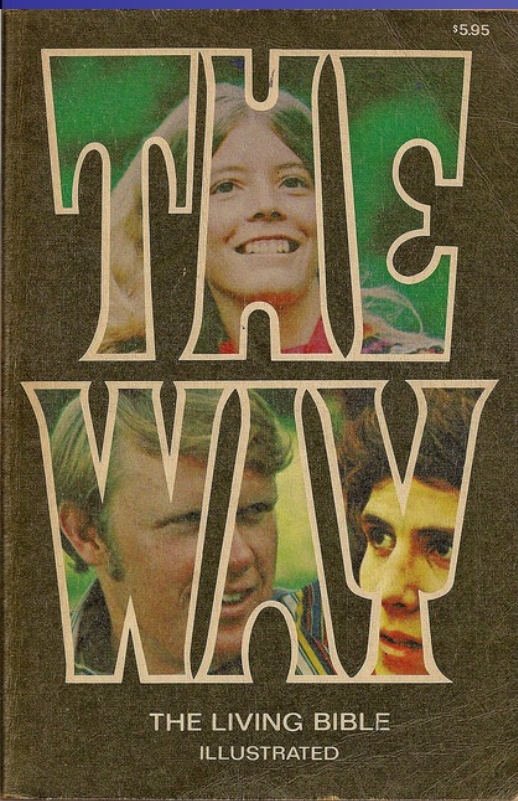


The Modern Age

- Funky little teaching moment—
 - But the *Living Bible* ran into an interesting ripple effect
 - The most unfortunate thing about Taylor's paraphrase intended for children is that it was picked up and embraced by *older* readers, who found it so much easier to understand than all of those *translations* that were out there
 - *Youth for Christ* started handing them out to teens and Billy Graham handed them out at his crusades and soon, a number of *adults* were reading the *Living Bible* in their personal devotions
 - Note the differences in translation:

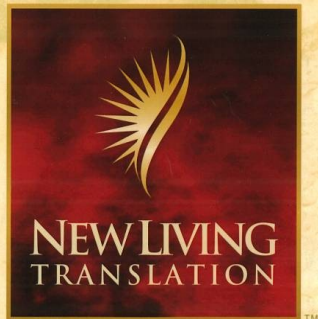
“Ben-hadad sent to him and said, ‘May the gods do so to me and more also, if the dust of Samaria will suffice for handfuls for all the people who follow me.’ Then the king of Israel replied, ‘Tell him, ‘Let not him who girds on his armor boast like him who takes it off.’” (1 Kings 20:10-11, NASB)

“The Syrian king sent this message to Ahab: ‘May the gods do more to me than I am going to do to you if I don’t turn Samaria into handfuls of dust!’ The king of Israel retorted, ‘Don’t count your chickens before they hatch!’” (1 Kings 20:10-11, the *Living Bible*)



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 - In the late 1980s, Taylor asked a number of scholars to help him revise the *Living Bible* to make it a better reflection of the original text
 - In the process, they decided that the best thing that they could do would be to create an actual new translation along the lines of a conservative *Good News Bible*, instead of just a revised paraphrase and the result was the *New Living Translation*—a not entirely horrible translation for modern readers



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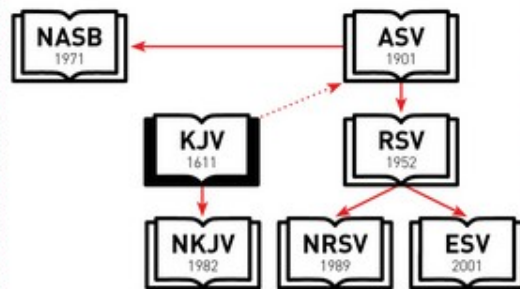
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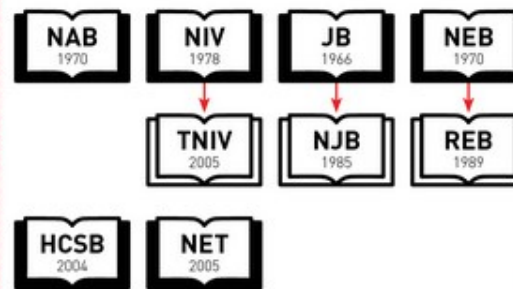
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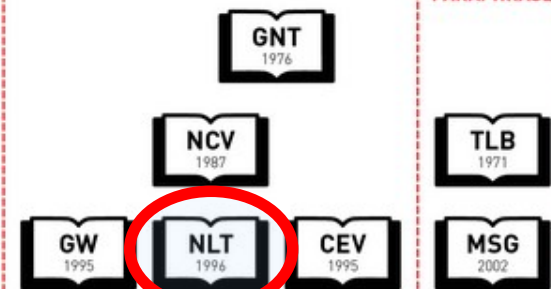
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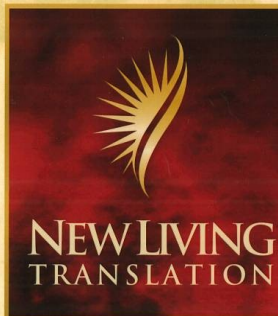
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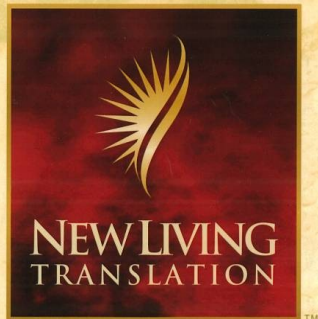


EASY TO UNDERSTAND
RELEVANT FOR TODAY

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 - In the process, they decided that the best thing that they could do would be to create an actual new translation along the lines of a conservative *Good News Bible*, instead of just a revised paraphrase and the result was the *New Living Translation*—a not entirely horrible translation for modern readers
 - Unfortunately, the NLT often sacrifices accuracy to simplicity or gender neutrality, and it's often assumed to simply be another modern paraphrase but compared to a lot of Bibles out there, it's really not that bad...



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The Modern Age

- There's always a pendulum swing in society
 - 1971 *New American Standard Bible* was published
 - The Living Bible* was published
 - Rev. Jerry Falwell founded Liberty University
 - In 1956, at the age of 22, Falwell had founded the Thomas Road Baptist Church in an elementary school, and almost immediately started both a radio and television ministry
 - By 1967, the 2,000-member church had founded Lynchburg Academy
(advertised in the *Lynchburg News* as as “a private school for white students,” designed to get around the new anti-segregation laws)



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 - By 1967, the 2,000-member church had founded Lynchburg Academy, and then in 1971, they founded Lynchburg Baptist College (later known as Liberty Baptist College, and finally Liberty University)



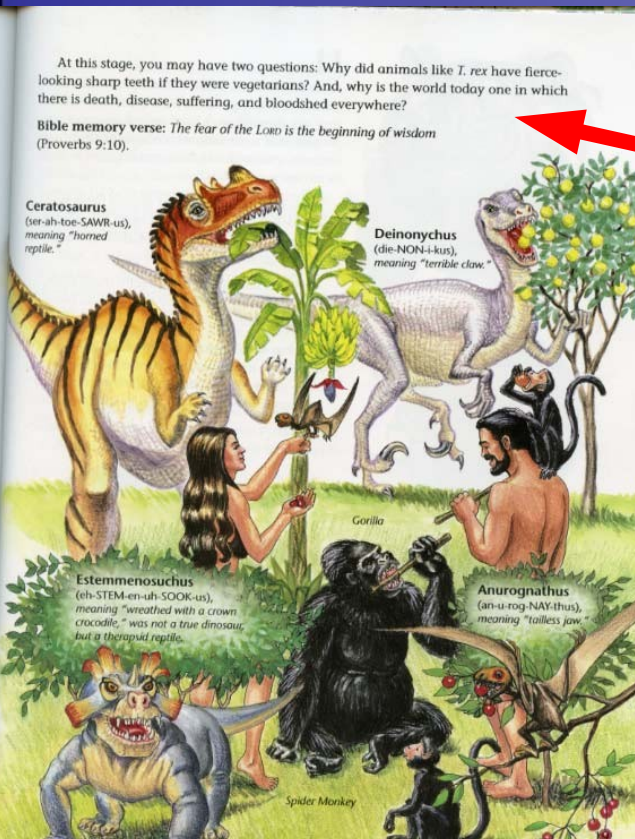
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- Funky little teaching moment—
 - Liberty is renowned for its extremely conservative stances on things—both Biblically and politically
 - For instance, students are required to agree to a code of conduct called “The Liberty Way”
 - In it, they agree to dress appropriately on campus, to use discernment in their entertainment choices, to avoid any use of alcohol, tobacco, or other controlled substances—and to allow the school to perform random drug testing to make sure of that, and agree to live by the belief that sexual relations are only appropriate within the context of “biblically ordained marriage between a natural-born man and a natural-born woman,” etc.
- (actually, none of that is much different than it is at most other Christian colleges—North Park is similar, though it only polices *on-campus* activity, doesn't perform random drug testing, and removes any prohibitions on sexual relations between students)



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 - More pointedly, students are taught young Earth Creationism as a core Biology course
 - A large number of secular scholars—and even several Christian ones—have taken educational offense to this, arguing that Creationism is a *theological* position rather than a *biological* one (NOTE: Note how children's potential logical questions are answered on this page from a children's textbook published by Ken Hamm's *Answers in Genesis* ministry—is this response, at its core, scientific?)



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 - Even more pointedly, the university takes a hard, far-right *socio-political* stance on most issues
 - For instance, at the 2015 convocation address, President Jerry Falwell, Jr., encouraged students to obtain conceal and carry permits after the Muslim terrorist attack in San Bernadino earlier that week saying,
“If some of those people in that community center had what I have in my back pocket right now... I’ve always thought that if more good people had concealed-carry permits, then we could end those Muslims before they walked in and killed them... Let’s teach them a lesson if they ever show up here...”



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 - For that matter, in 2001, after the September 11 attack on the World Trade Center, Jerry Falwell, Sr., had argued,
 - “The abortionists have got to bear some burden for this because God will not be mocked... I really believe that the pagans, the abortionists, the feminists, and the gays and the lesbians who are actively trying to make that an alternative lifestyle, the ACLU, People For the American Way—all of them who have tried to secularize America—I point the finger in their face and say 'you helped this happen'...”



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 - In 1979, Jerry Falwell, Sr., galvanized conservatives in America through the formation of the Moral Majority
 - Falwell weaved political and Biblical conservatives around social issues such as abortion or feminism though the *initial* impetus for the movement was actually President Jimmy Carter's support for the racial desegregation of schools
 - As Moral Majority co-founder Paul Weyrich said, "What Galvanized the Christian community was not abortion, school prayer, or the ERA. I am living witness to that because I was trying to get those people interested in those issues and I utterly failed. What changed their mind was Jimmy Carter's intervention against the Christian schools, trying to deny them tax-exempt status on the basis of so-called *de facto* segregation" (i.e.; schools like Lynchburg Academy that only admitted white students, but claimed a special exemption from Brown v. the Board of Education on the grounds that they were *private, Christian* schools)



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 - Falwell and the Moral Majority raised millions of dollars for Ronald Reagan's successful bid for the Presidency, running against Carter in 1980, gaining a national pulpit for his conservative message
 - In 1979, a Good Housekeeping poll named Falwell the “most admired man in America” (NOTE: By 1983, he'd dropped to *second* in that poll, behind Ronald Reagan)



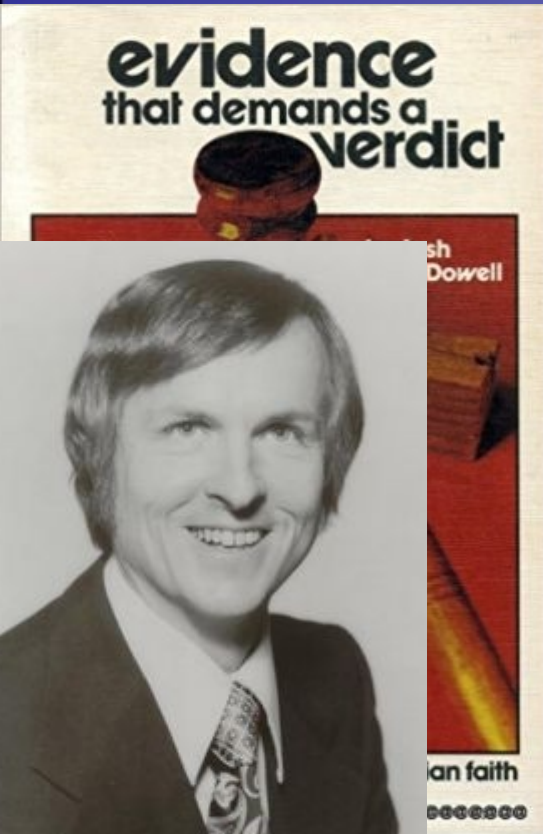
The Modern Age

- **Funky little teaching moment—**
 - Liberty is renowned for its extremely conservative stances on things—both Biblically and politically
 - **In 1979, Jerry Falwell, Sr., galvanized conservatives in America through the formation of the Moral Majority**
 - Falwell weaved political and Biblical conservatives around social issues such as abortion or feminism
 - **Falwell and the Moral Majority raised millions of dollars for Ronald Reagan's successful bid for the Presidency, running against Carter in 1980, gaining a national pulpit for his conservative message**
 - In 1979, a Good Housekeeping poll named Falwell the “most admired man in America”
 - **In 1989, with donations waning after two terms of Reagan's Presidency, Falwell officially announced the disbanding of the Moral Majority organization saying,**
“Our goal has been achieved!” and “I feel that I have performed the task to which I was called in 1979. The religious right is solidly in place and, like the galvanizing of the black church as a political force a generation ago, the religious conservatives in America are now in for the duration...”



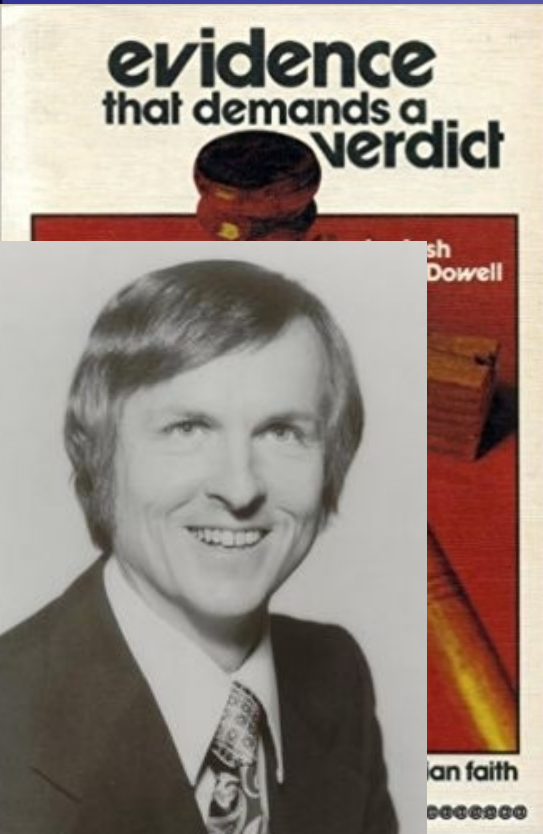
The Modern Age

- There's always a pendulum swing in society
 - 1971 *New American Standard Bible* was published
 - The Living Bible* was published
 - Rev. Jerry Falwell founded Liberty University
 - 1972 *Evidence That Demands a Verdict* published
 - Josh McDowell was an angry young man
(NOTE: His father was the town drunk, and was verbally and physically abusive to him as a boy and the family's farmhand, Wayne, sexually abused him for years, whenever his parents left—but when young Josh told his mother, she didn't believe it and laughed it off)



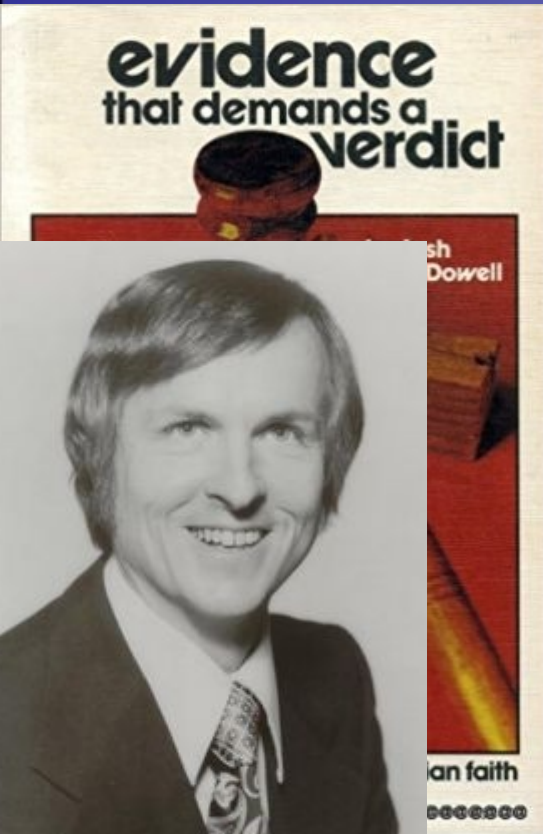
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 - As he researched the topic, he found more and more evidence *in support* of the reliability of Christianity, and ended up essentially converting himself to the faith
 - But it wasn't just an intellectual conversion—as McDowell wrote,
“God's love took that hatred, turned it upside down, and emptied it out. I looked my father in the eyes and said, ‘Dad, I love you,’ and I really meant it.”
 - His father was confused about *how* he could love a father like him, so Josh used that as an opportunity to share the Gospel with him
 - His father became a Christian and never drank again...



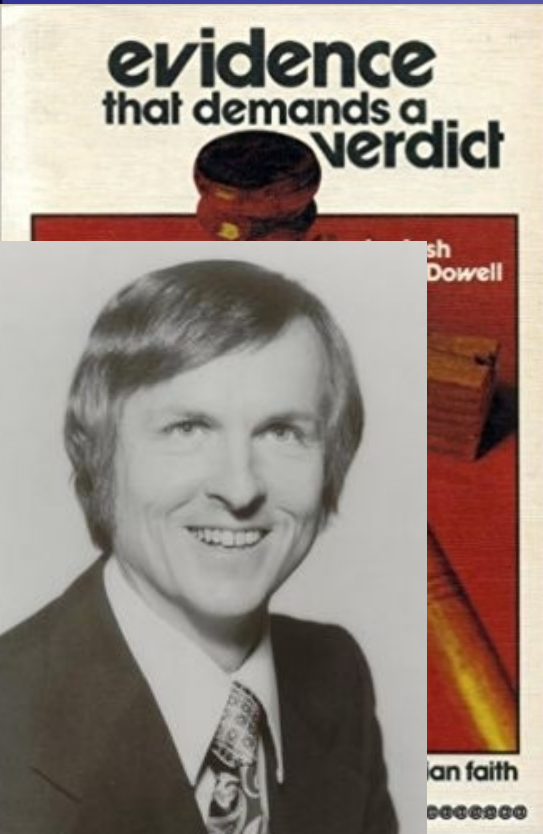
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 - But it wasn't just an intellectual conversion
 - Years later, McDowell's pastor told him that he *also* needed to be willing to forgive *Wayne*
 - But McDowell confessed to his pastor, "I hate the man! I want him to burn in hell!" but he couldn't get past what he *knew* God commands us to do in Scripture
 - So he sought Wayne out and—with no warmth or emotional reconciliation—made the decision to genuinely forgive him for his abuse



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 - McDowell transferred to Wheaton College, then later earned an M.Div. at Talbot Theological Seminary



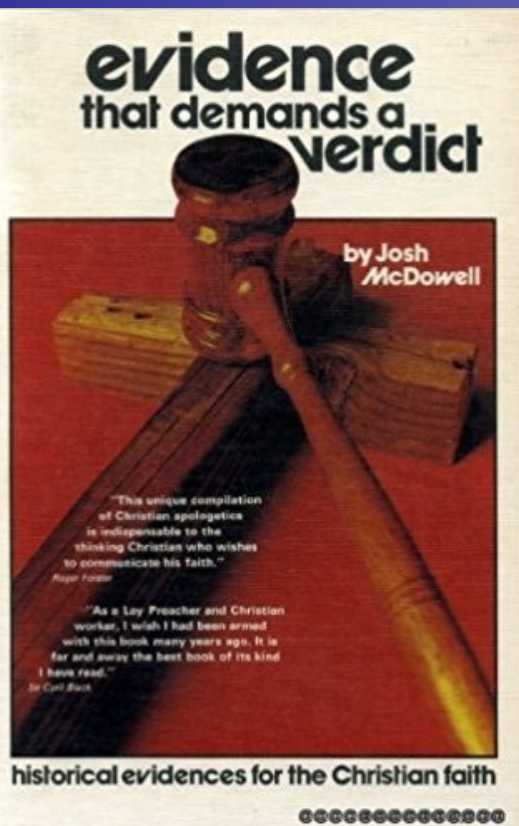
The Modern Age

- Funky little teaching moment—
 - Over the decades, McDowell's ministry has focused on two main areas:
 - 1) Sexual purity
 - McDowell has regularly travelled to colleges and schools across the country, speaking about the importance of sexual health *within* marriage and sexual abstinence *before* marriage (making two particularly cogent arguments that both stuck with me as a young college student:
 - “People say that you can't expect kids to abstain when they want to have sex—their drive is too strong. But then those same people *expect* you to abstain if one partner says they don't want to have sex right then. If you can curb your drive and abstain *once*, then you can curb your drive and abstain.”
 - “If you can't keep yourself from having sex with someone you're not married to *before* you get married, why should you believe that you'll be able to keep from doing that *after* you get married?”)



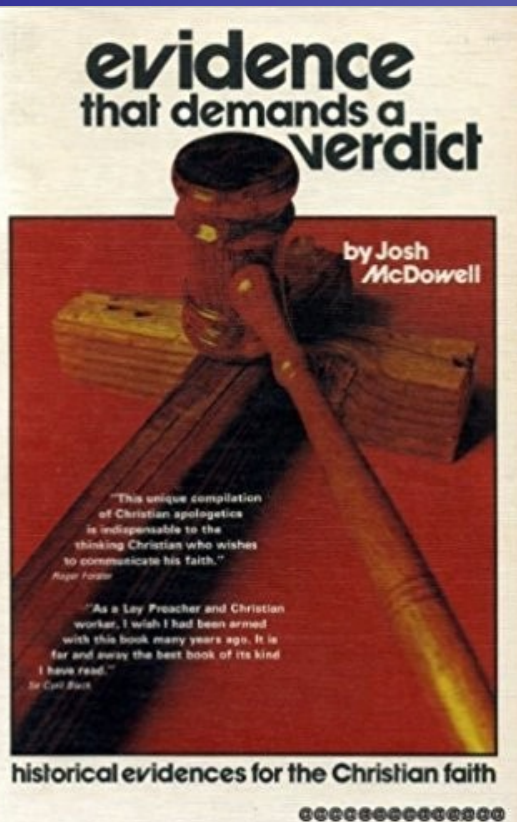
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 - Over the decades, McDowell's ministry has focused on two main areas:
 - 1) Sexual purity
 - 2) Apologetics
 - For centuries, apologetics had predominantly been the purview of people who thought like philosophers but McDowell also made it into the purview of people who think like *lawyers*
 - For instance, he wrote *Evidence That Demands a Verdict* (and he chose that title carefully, because he's arguing that there is actually a ton of evidence out there about the historical reliability of the Bible, the life and ministry of Jesus, etc., and it has to be actually *dealt* with and *decided* upon by anyone who wants to see themselves as logical and reasonable—you can't simply just flippantly dismiss that much evidence about an historical figure who just might actually be the Saviour of the world that He said that He was)



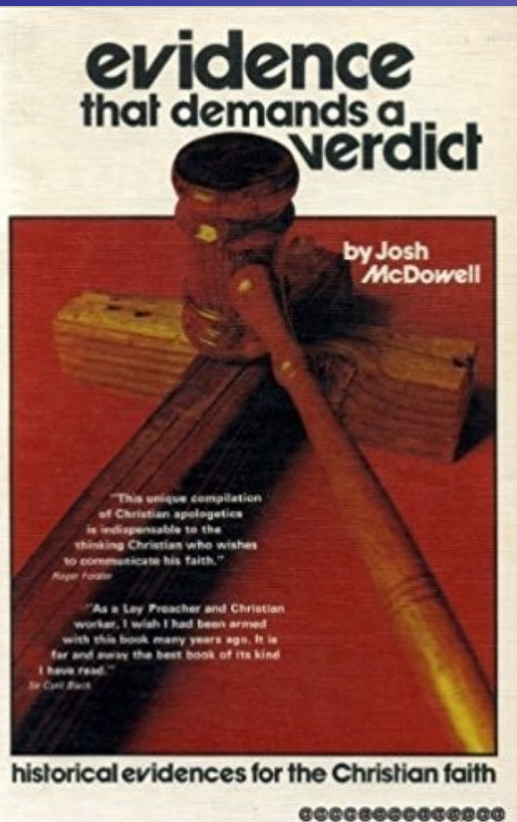
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 - For instance, he wrote *Evidence That Demands a Verdict*, designed along legal argument lines (NOTE: Legal argumentation takes two basic forms—
 - In criminal cases, lawyers must prove beyond a *reasonable doubt* that the defendant is guilty of the crime
 - In civil cases, lawyers must prove their cases by using a *preponderance* of evidence—i.e.; the lawyer with the most evidence on their side wins
 - *This is the form of argumentation that McDowell uses in his book*)



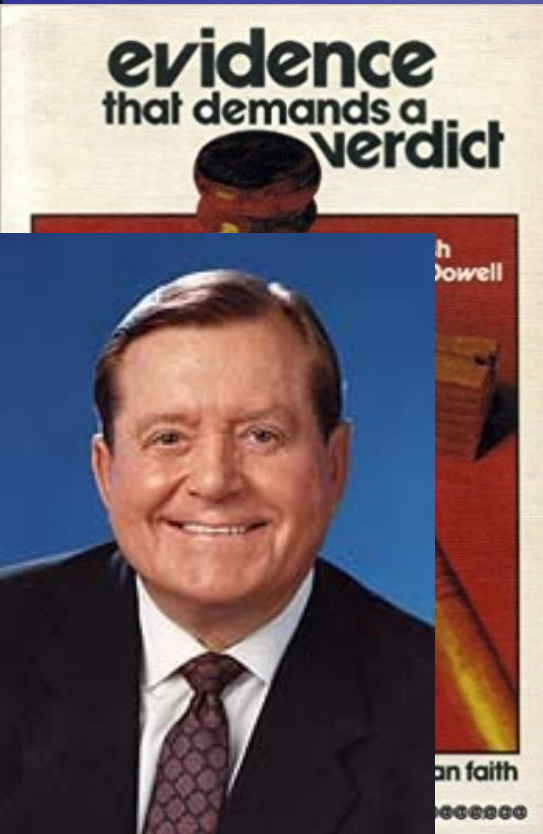
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 - For instance, he wrote *Evidence That Demands a Verdict*, designed along legal argument lines
 - Thus, like a good lawyer, McDowell throws data point after data point at the reader, showing how many early manuscripts we have of New Testament documents, non-Biblical sources for the historicity of Jesus Christ, the logical and internal consistencies of the Bible and the life and ministry of Christ, etc.
 - The ultimate conclusion is that all of this works so well and so consistently together that you'd have to have *more* faith *not* to believe in Christ than you would to believe what the Bible says



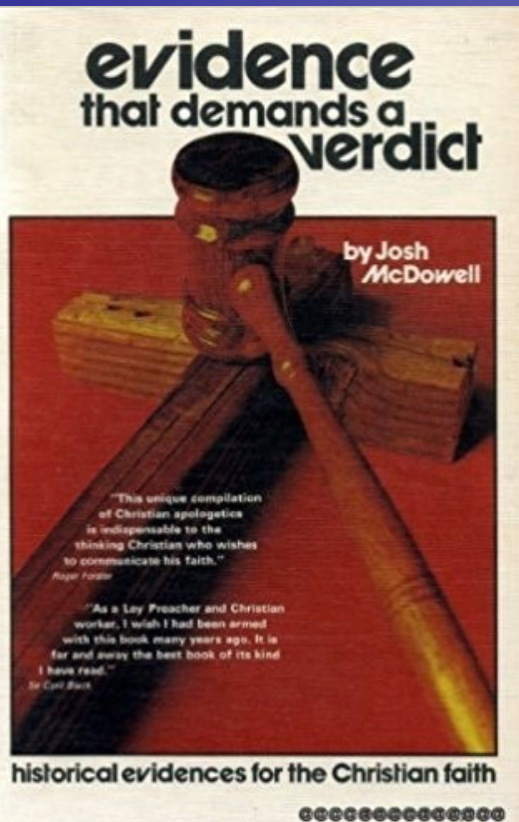
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 - Thus, like a good lawyer, McDowell throws data point after data point at the reader
 - The problem is that preponderance of evidence doesn't really prove truth at all—just *plausibility*
 - Even McDowell said, “The proper motivation behind the use of these lecture notes is to glorify and magnify Christ—not to win an argument. Apologetics is not for proving the Word of God but simply for providing a *basis* for faith.”
 - Bill Bright clarified, “It is the *Christian* who will derive the greatest benefit from reading *Evidence That Demands a Verdict*.”



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 - Thus, like a good lawyer, McDowell throws data point after data point at the reader
 - The problem is that preponderance of evidence doesn't really prove truth at all—just *plausibility*—but too many Christians see the book as an unassailable proof of everything they believe instead of seeing it as an excellent and exhaustive matrix of documents and data points that all demonstrate that it's not *unreasonable* for them to believe
 - It won't tend to convert unbelievers—but if understood correctly, it *should* make them be forced to stop and think about why they *don't* believe



The Modern Age

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 - For centuries, apologetics had predominantly been the purview of people who thought like philosophers but McDowell also made it into the purview of people who think like *lawyers*
 - It's important to understand McDowell's books (such as the 1977 follow-up, *More Than a Carpenter*) not as a *reactionary* conservatism like Falwell's that tries to pull people back to a *former* way of thinking but rather as a *modern* conservatism—a pendulum swing *back* from the *original* pendulum swing that had reacted *against* people like Falwell to *begin* with
 - McDowell's Christianity was very much a product of the 1970s—very relational, very personal, relatively simple—trying to consciously reach disillusioned young people *not* by telling them that they are *wrong* to question, but rather by showing them that their *rigorous* questions will logically lead them to Jesus Christ—reaching a generation where it was *actually at*, speaking *their* language

evidence
that demands a
verdict

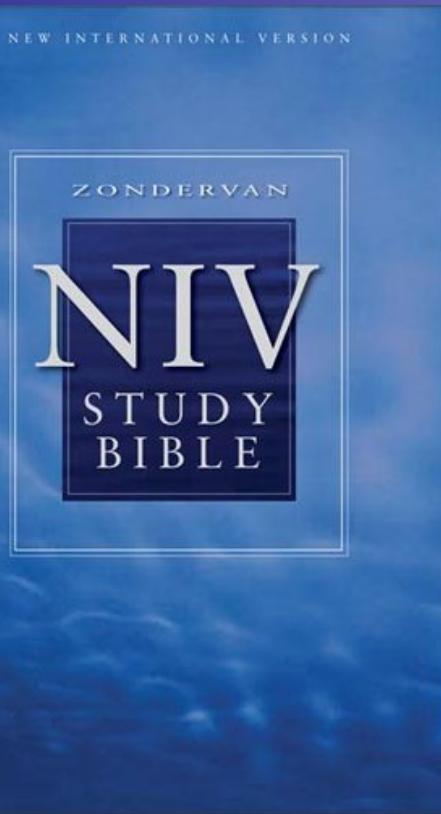
"Christianity is not a religion.
Religion is humans trying to work
their way to God through good works.
Christianity is God coming to men and
women through Jesus Christ."
Josh McDowell



20th
CENTURY

The Modern Age

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 - 1971 *New American Standard Bible* was published
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 - 1973 ***The New International Version* was published**
 - Technically, the preparation for this version of the Bible started back in the mid-1950s, when a number of Evangelical leaders recognized the need for a new, readable, modern translation
 - **In 1965—the year before the GNT came out—the project was started by a committee of scholars** (including New Testament scholar Robert Mounce, Trinity professor and academic dean—and future editor of *Christianity Today*—Kenneth Kantzer, and Dallas Seminary professor Charles Ryrie ... who ended up using the NIV as the basis of his own Study Bible in 1978)



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The Modern Age

- Funky little teaching moment—
 - Remember what we said about *styles* of translation?

COMPARISON OF ENGLISH BIBLE TRANSLATIONS

FORMAL EQUIVALENCE WORD FOR WORD

- theory:** 'literal' or *word-for-word*
- aim:** to retain the *form*, i.e. the words and structure, of the original text as much as possible
- result:** an English translation that is primarily accurate, yet also comprehensible

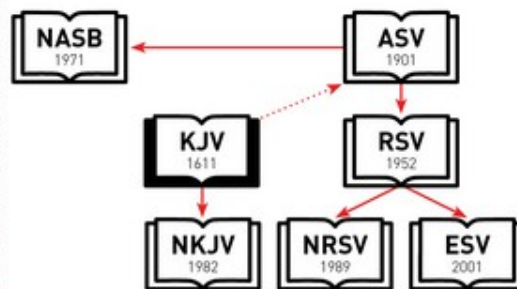
DYNAMIC EQUIVALENCE MEANING FOR MEANING

- theory:** mediating between 'literal' and 'idiomatic'
- aim:** to retain the *form* of the original text where possible, without compromising its *function*, i.e. to convey meaning
- result:** an English translation that is both accurate and clear.

FUNCTIONAL EQUIVALENCE RE-WORDING FOR MEANING

- theory:** 'idiomatic' or *meaning-for-meaning*
- aim:** to retain the *function* of the original text, i.e. to convey meaning, as much as possible
- result:** to produce an English translation that is primarily natural and easy to understand

Paraphrase = re-wording a text in the *same* language, rather than translating it from one language to *another*.



ASV = American Standard Version

ESV = English Standard Version

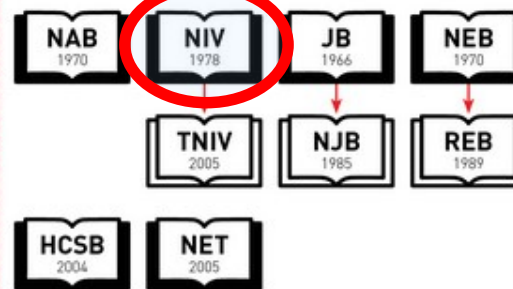
KJV = King James Version

NASB = New American Standard Bible

NKJV = New King James Version

NRSV = New Revised Standard Version

RSV = Revised Standard Version



HCSB = Holman Christian Standard Bible

JB = Jerusalem Bible (Roman Catholic)

NAB = New American Bible (Roman Catholic)

NEB = New English Bible

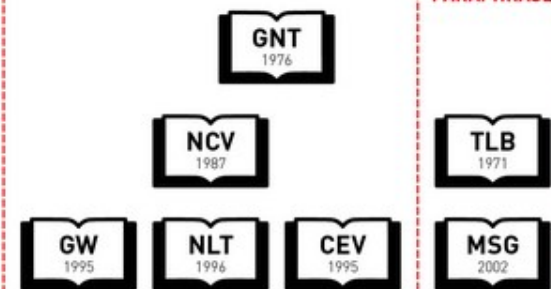
NET = New English Translation (online translation)

NIV = New International Version

NJB = New Jerusalem Bible (Roman Catholic)

TNIV = Today's New International Version

REB = Revised English Bible



CEV = Contemporary English Version

GNT = Good News Translation (Good News Bible)

GW = God's Word

MSG = The Message

NCV = New Century Version

NLT = New Living Translation

TLB = The Living Bible

NEW INTERNATIONAL VERSION

ZONDERVAN
NIV
STUDY
BIBLE

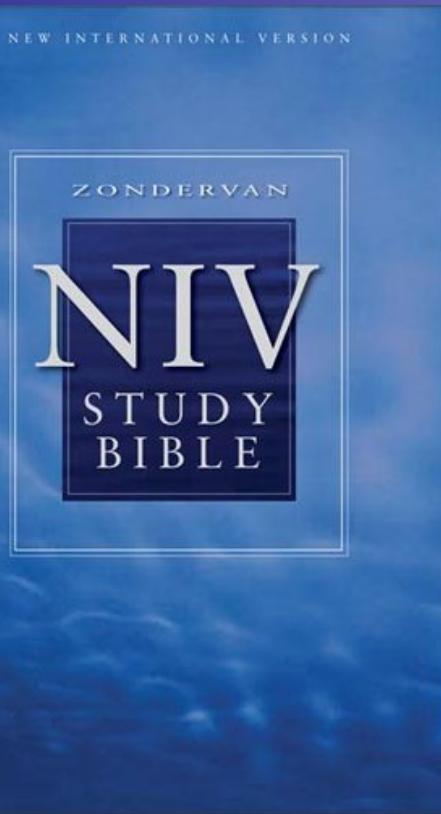
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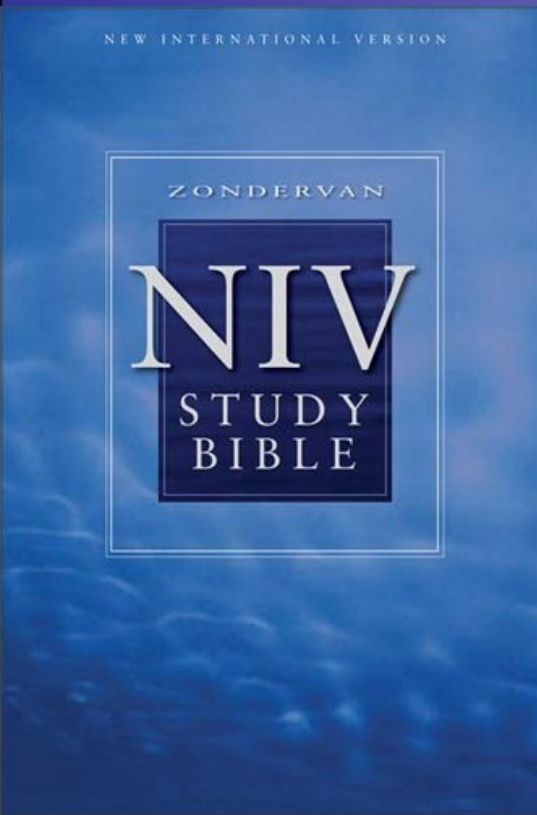
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 - **But the NIV—like the NASB—consciously made sure that they had a large and diverse set of translators (to avoid getting lost in a single person's interpretations), all of whom came at the text from a decidedly conservative perspective (to avoid falling into the GNT's often fairly liberal revisioning of verses)**



The Modern Age

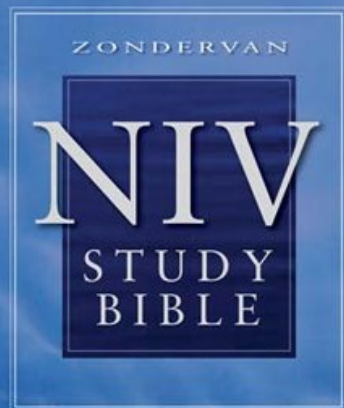
- Funky little teaching moment—
 - The result was a unique, fairly unprecedented Bible (i.e.; one that attempted to genuinely stay true to the original *wording* of the texts, while remaining flexible enough in translating the original *ideas* of the texts to be easily understood within a modern context)



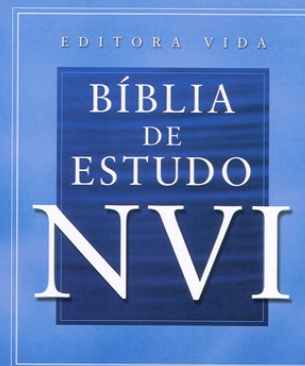
The Modern Age

- Funky little teaching moment—
 - The result was a unique, fairly unprecedented Bible
 - The NIV was revised slightly in 1984, and then ultimately followed by the Nueva Versión Internacional, which followed the same translation paradigm for Spanish-speaking readers
 - The NIV quickly became the standard for most Evangelical churches, just as the Revised Standard Version had become for mainline churches, and the GNT had become for the Jesus movement

NEW INTERNATIONAL VERSION

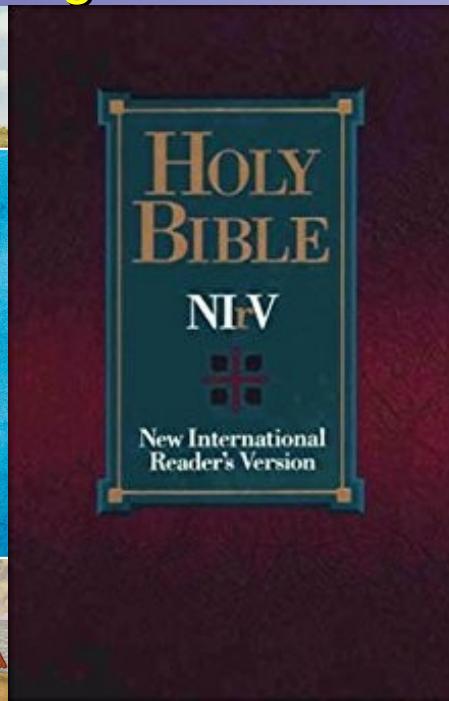
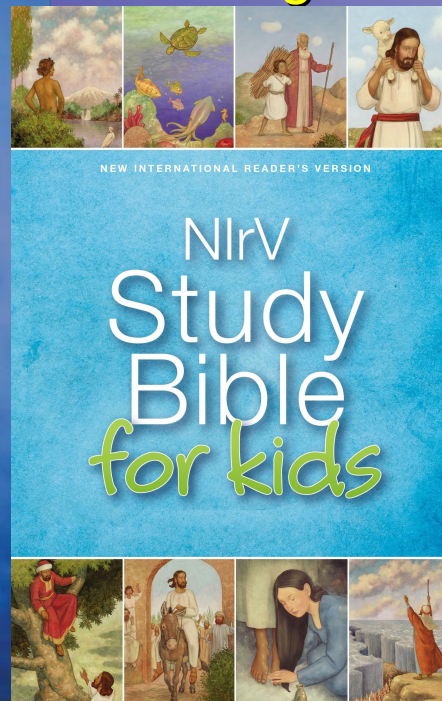
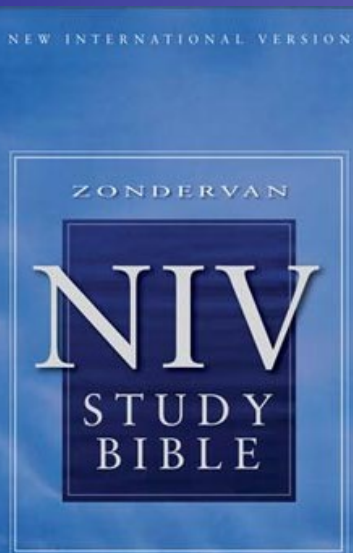


NOVA VERSÃO INTERNACIONAL



The Modern Age

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 - The NIV was revised slightly in 1984, and then ultimately followed by the Nueva Versión Internacional
 - In 1996, the translation committee put out the New International Reader's Version, geared toward a third grade reading level
 - Amazingly, much like with the Living Bible (also originally intended for children), many *adult* readers found themselves drawn to the easier translation, and soon began using it in their own personal studies



The Modern Age

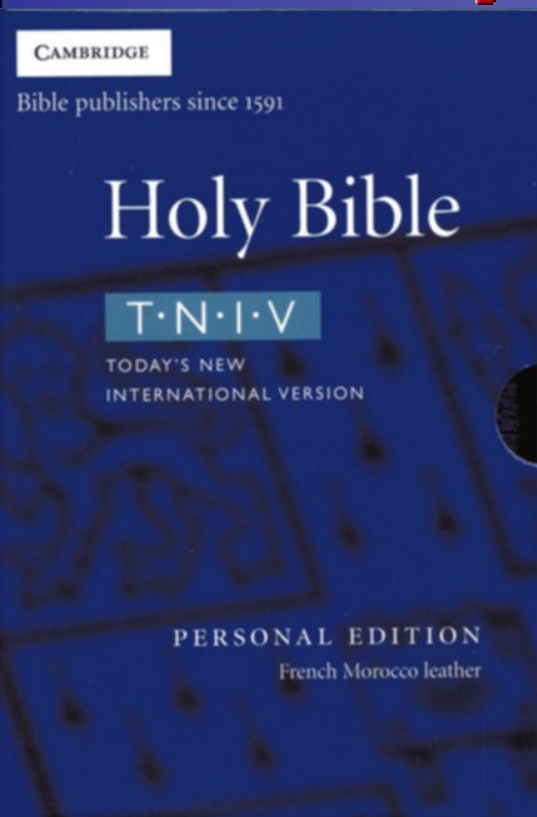
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- **In 1997, the committee began work on a new, gender-neutral version of the NIV... and shenanigans ensued**
- **The resultant 2002 Today's New International Version was seen by many as a bastardization that surrendered Biblical accuracy to political correctness**

"Blessed is the man who does not walk in the counsel of the wicked, or stand in the way of sinners, or sit in the seat of mockers." (Psalm 1:1 NIV)

"Blessed are those who do not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers." (Psalm 1:1, TNIV)

(NOTE: The TNIV clarifies the potentially ambiguous "stand in the way of," but generalizes the concrete individual of verse 1—the specific person whose "delight is in the law of the LORD, and on his law he meditates day and night" in verse 2)



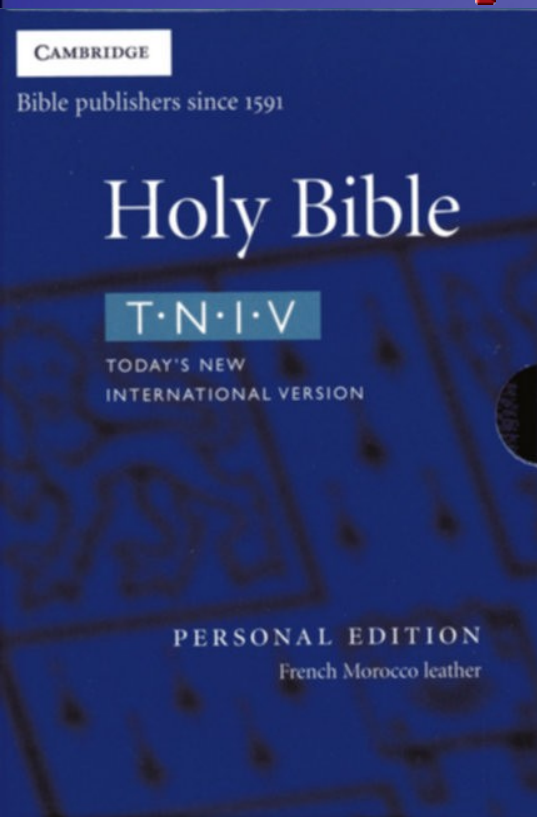
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“Since death came through a man, the resurrection of the dead comes also through a man.” (1 Corinthians 15:1, NIV)

“Since death came through a human being, the resurrection of the dead comes also through a human being.” (1 Corinthians 15:1, TNIV)

(NOTE: The TNIV generalizes once again by simply changing the word “man” to “human being,” but since the context is speaking of specific *men*—Adam and Jesus—then the change at best seems a bit hyper-sensitive, and at worst removes Paul's point from the immediate context of Adam's personal sin)



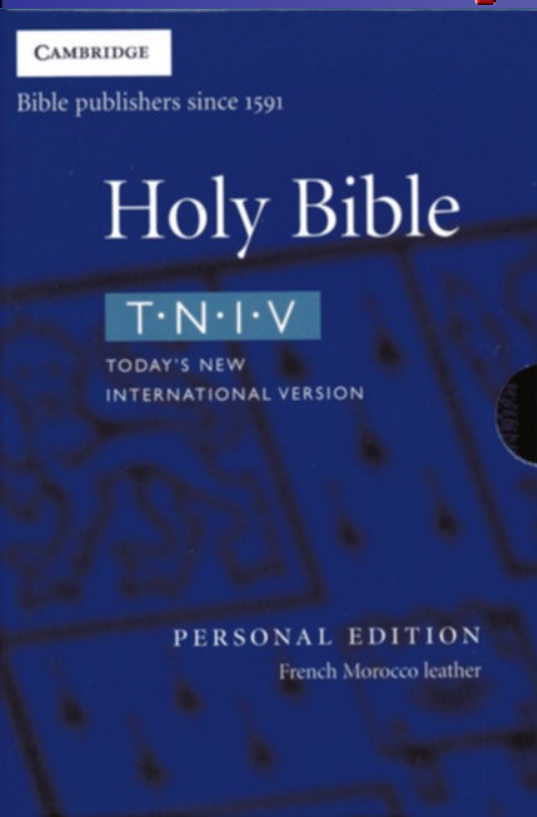
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“What is man that you are mindful of him, the son of man that you care for him?” (Psalm 8:4, NIV)

“What are mere mortals that you are mindful of them, human beings that you care for them?” (Psalm 8:4, TNIV)

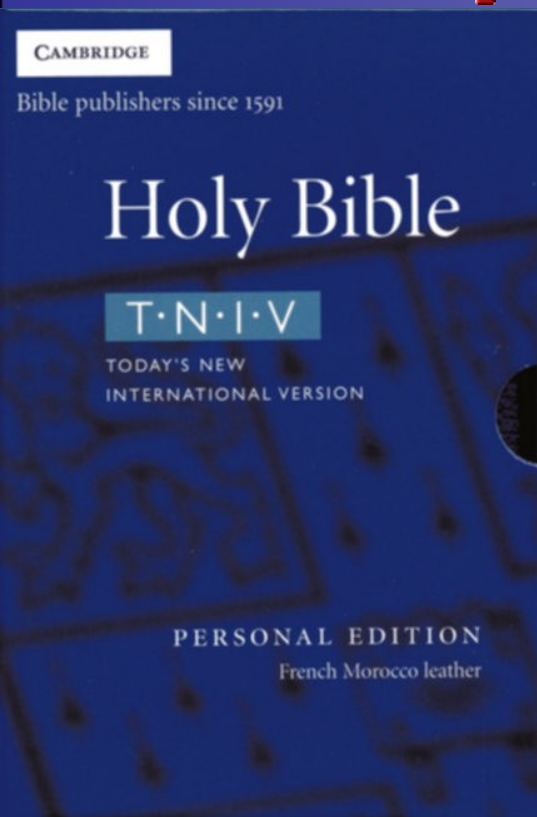
(NOTE: The TNIV generalizes once again by pluralizing humanity when the Hebrew speaks in the singular, and in the process removes the crucial Hebrew title “son of man”—which it also messes up in when this verse is quoted later in Hebrews 2....)



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“What is man that you are mindful of him, the son of man that you care for him? You made him a little lower than the angels; you crowned him with glory and honor and put everything under his feet. In putting everything under him, God left nothing that is not subject to him. Yet at present we do not see everything subject to him. But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.” (Hebrews 2:6-9, NIV)



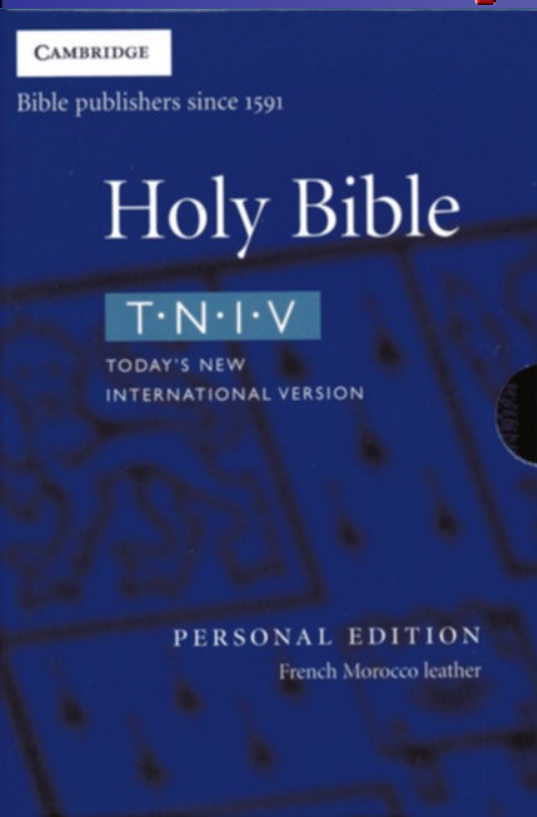
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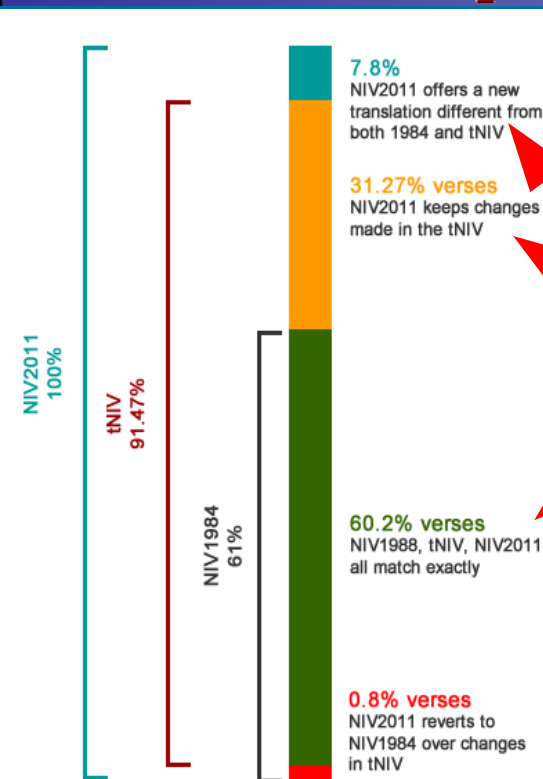
(NOTE: That changes a *bunch* of the original intent...)



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After the resultant firestorm coming out of the NIV's Evangelical base, the TNIV was soon discontinued and both the TNIV and the 1984 NIV were officially replaced by the 2011 NIV translation (which kept 61% of the verses of the earlier NIV and 31% of the TNIV's translations of verses while completely retranslating 8% of the verses—thus updating the text while mostly avoiding the most egregiously politically correct revisions in an effort to remain more or less palatable for everyone)



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 - 1972 *Evidence That Demands a Verdict* published
 - 1973 *The New International Version* was published
 - The Yom Kippur War**
- Israel's neighbors had been seething since 1967's Six-Day War
 - So they invaded on October 6 (which was Yom Kippur—the “Day of Atonement,” Judaism's holiest day of the year)
(NOTE: That would be like an enemy bombing us on, say, Christmas Day...)

YOM KIPPUR WAR



The Modern Age

- There's always a pendulum swing in society

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The Yom Kippur War

Israel's neighbors had been seething since 1967's Six-Day War

- So they invaded on October 6, attacking Israeli-held territories in the formerly Syrian Golan Heights and the formerly Egyptian Sinai
 - The United States actively supported Israel with arms, ammunition, and money
 - The Soviet Union supported Arab forces the same way (in fact, Soviet ships even exchanged fire with Israeli ones off the Syrian coast so things got fairly tense—and we were *still* trying to pull out of the *Vietnam War*)



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- So they invaded on October 6
- Adding to the horrors of the war, Egypt executed more than 200 unarmed Israeli POWs
- But Syria became infamous for *torturing* their Israeli prisoners, and refusing to return them to Israel even after the end of hostilities
(for example, one Syrian soldier earned the Syrian Medal of the Republic for killing 28 Israeli prisoners with an axe, decapitating three of them, and then eating the flesh of one of his victims)



The Modern Age

- Funky little teaching moment—
 - Finally, by the end of October, Bavarian-born U.S. Secretary of State Henry Kissinger was able to broker a cease-fire agreement before things got entirely out of hand and literally escalated into World War III
 - The map stayed essentially the same, though Israel actually took a little *more* of Syria's land and Egypt took back control of the Suez Canal
 - But more crucial to history, the sheer ferocity of the war—and the escalating interventions by the United States and Soviet Union—frightened the world—leading to Carter's 1978 peace talks at Camp David between Israeli Prime Minister Menachem Begin and Egyptian President Anwar Sadat
 - The unprecedented 1979 Egypt–Israel Peace Treaty finally brought real peace to the unstable region ... and ultimately led to Sadat's 1981 assassination by a militant Egyptian soldier, who saw his leader as betraying Islam by seeking peace with Israel...

**YOM KIPPUR
WAR**
1973 Arab-Israeli War



The Modern Age

- **Funky little teaching moment—**
 - Finally, by the end of October, Bavarian-born U.S. Secretary of State Henry Kissinger was able to broker a cease-fire agreement before things got entirely out of hand and literally escalated into World War III
 - **The Yom Kippur War was also instrumental in ending our involvement with the Vietnam War**
 - After clearly seeing the brinksmanship that the US and USSR were capable of, the world feared World War III
 - Add to that the growing number and intensity of protests against the Vietnam War in America by the countercultural movement *and* the sudden spike in fuel costs for military as well as civilian vehicles thanks to the Yom Kippur War, and it just didn't seem cost-effective to maintain a presence in a Far Eastern theater of war where it looked like we were losing anyway
 - President Richard Nixon was already pulling US forces out of Vietnam by the time he resigned in 1974...



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