

## 3 Sessions with

Saturday Morning, Oct 24<sup>th</sup>, 10:00 am,  
**Emmanuel Baptist Church:**

### **1 – Seeing the New Testament as Christian Talmud:**

**Exploring Avenues for Understanding the Nature of Christian Scripture**

The only Bible the early Christians had was the Old Testament. Yet they produced their own Scriptures that are, in many ways, very different from that old canon. What is the nature of *Christian* Scripture and what is its relationship to the Hebrew texts?

To a people of faith there may come crisis events so great that every theological foundation is shaken, confused and finally transformed. For the Jews, such an event was exile and then domination by a foreign power in their own divinely promised homeland. For the first Christians it was the death and resurrection of the Son of God.

In both cases, a people of faith were forced to find new foundations and reinterpret their identity in light of the new.

Dr Peter Enns, Biblical scholar and author of *Inspiration and Incarnation*, takes a close look at how the New Testament authors themselves actually handled the Old Testament. Rather than seeing the New Testament as merely a further canonical addition to the Old, Enns shows it to be a creative new kind of literature - a Christian 'Talmud,' if you will. This presentation will revitalize your concepts of Biblical interpretation and reveal surprising aspects of how the Apostles read their own Holy Scriptures.

**Saturday, October 24<sup>th</sup>  
10:00 am – 12 noon  
Emmanuel Baptist Church  
In the STEVENSON room  
2121 Cedar Hill Cross Rd  
at the Henderson St. entrance to UVIC**

Saturday Evening, 7 – 8:30 pm,  
**University of  
Victoria**

David Strong Bldg, C 103

### **2 – It Was a Rough Century:**

**Challenges to Conventional Notions of the Bible from the 1800s until Today**

The nineteenth century was a difficult one for conservative Biblical scholarship. Three issues came to light with which traditional Christian doctrine has made, at best, an uneasy peace.

(1) The developmental nature of the Bible, i.e., the Bible we know is the product of generations of developing reflection. The best-known example of this is the scholarly consensus concerning the relatively “late” authorship of biblical books based on earlier traditions (e.g., the Pentateuch.)

(2) Comparative religions, i.e., the growing realization that Israel’s religion bears significant similarities to other Ancient Near Eastern religions, and as such has necessitated a reconsideration of the nature of Israel’s faith. The best-known examples are the parallels to the creation and flood stories.

(3) Science, particularly geology and biology, i.e., since the 18<sup>th</sup> century, both of these sciences have cast serious doubt on the factual nature of some central issues concerning the OT. The best-known examples are, again, the creation and the flood accounts.

In light of these issues, where does traditional Biblical scholarship stand today?

**Saturday Night 7:00 – 8:30 pm, Oct. 24<sup>th</sup>**

UVIC, David Strong Building, Room C103

Sunday, Oct. 25<sup>th</sup>, 7–9:30 pm at Emmanuel

### **3 – An Incarnational Model of Scripture & Inerrancy:**

Dr Enns’s University Campus Lecture is hosted through the University of Victoria Interfaith Chaplaincy.

Emmanuel Baptist Church is located at 2121 Cedar Hill Cross Rd, Victoria, B.C.