

THE BIBLE: How “The Word” Became “The Book”

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Tape 2

“How the Writings of Men Became The Word of God: The Doctrine of Canonicity”

Opening remarks

- We are in the midst of a widespread frontal attack against the credibility and authority of the Holy Bible, the Word of God
- Jehovah’s Witnesses claim
- Homosexuals claim it’s morality is either outdated, needs to be updated, or has been corrupted by the anti-homosexual bias of it’s homophobic translators.
- Evolutionists find the Bible impossible to believe, an obvious book of myths and fairy tales, fit only for the weak and superstitious...
- Hollywood finds the Bible’s morality outdated and suppressive
- Muslims claim that the Bible’s we currently have in our possessions have been corrupted and cannot be trusted to contain the accurate information contained in the original manuscripts.
 - This is why they claim God found it necessary to restore the Bible’s original revelation (which had been lost or destroyed) by raising up the Prophet Mohammed and relaying to him the truths now written in the Quaran, which they claim to be the full and final revelation of God and that Mohammed was the final prophet, the seal of all the prophets.
 - Therefore, according to Islam, their Koran is inspired , and that they have in their hands an absolutely pure and perfect copy, and therefore it supercedes the Bible. Thus the Koran abolishes the authority of the Bible.
 - One cannot help but wonder at this point how a Muslim can really know the Bible is corrupted in it’s present form, if he does not have in his possession something to compare it to.
 - In fact, how could Mohammed know this to be true if he couldn’t read or write?
 - Mohammed lived in the 6th century AD. Today, we have in our possession entire, intact manuscripts of the whole Bible going back to the 3rd century AD, which, my friends, is 300 years before Mohammed was born!
 - In the next couple of weeks I would like to address this issue in a way that will prove to you that your Bible is quite an amazing, accurate, credible, relevant, trustworthy copy of the original, is worthy of our reverential esteem, wholehearted obedience, and humble subordination. The Bible can be trusted in matters of faith, doctrine, truth and practice.

- Today we will cover how the writings of men were determined to be divinely inspired by God and thus accepted into what we now call the Holy Bible.
- Next week we will talk about how it was transcribed or copied, and the week after, how it was protected from fraud and corruption, and preserved so that it would make it to future generations in the same shape as it was in originally.

I. THE CANON OF THE HOLY BIBLE

A. What does the word *canon* mean?

1. The English word has come from Latin which came from the Greek word *kanon* which meant “*cane*” or “*a rod*” (not any kind of rod but a particular kind – one that was straight or true, such as was used to measure things, and which was called by another name: a rule or standard of measurement)
2. From this usage came our common English understanding of the word, as in “a ruler” or “yardstick”
3. The Greeks came to understand *kanon*, over time, in the sense in which we understand a ruler today. The Greeks used to mark their “rods” or *kanons* in units of length, which influenced a later understanding of *kanon* to mean a series or list of things.
4. The early Christian church used *canon* when talking about “the rule of faith” or “the rule of truth.” This pointed to a summary of Christian teaching or doctrine believed to derive from the apostles teaching. These served as the standard of faith and truth that all systems of Christian doctrine or biblical writings was to be held to and measured by. They served in the same capacity as a crucible or other kind of testing device, proving all other messages or writings to be either true or false.
5. When the limits of what was and what wasn’t to be allowed to be included in the Bible as a Biblical book was judged, This word – *canon* was used, meaning that the Bible was the Christian’s yardstick or rule of faith and practice, and the standard by which all Christian teaching and conduct is regulated.
6. This usage of *kanon* as a list of divinely inspired books which make up the Bible, and which serve as a standard of Biblical faith and practice, is how we use it today when we talk about “the canon of scripture.”
7. The question that is naturally asked at this point is how? How did certain writings and only certain writings, come to be considered *canon*, while other writings were rejected?

8. Who were the ones who decided what was to make up the canon, and where did they get the authority to do so? What was the criteria by which they made their decision as to what writings qualified to be included in the canon, and which weren't?

B. The Book and It's People

1. Although there are many belief systems in existence that have what they consider to be their *sacred books*, Jews, Christians and Moslems are the only ones who have ever been designated '**The people of the Book**' in a special sense, and in the Moslem's sacred book, the Quran, it repeatedly calls Christians and Jews **The People of the Book**.
2. To those considered The People of the Book, **conformity to what is written in the Book is a major test of loyalty as to who is genuinely part of the community of faith or not**. (Indeed, one's attitude and adherence to what is written in the Book determines one's status in the household of faith).
3. What Christians refer to as *The Old Testament* the Jews refer to as the *TeNaKh* (a word made up of the three abbreviations for the three kinds of literature which make up the OT (the Law [Torah]; the Prophets [Nevi' im] ; and the Writings [Kituvim) – T N K
4. The Christian Bible consists of the Hebrew Bible, which we call the Old Testament; and the New Testament.

C. The Two Testaments

1. The English word *testament* means "will" (as in someone's last will and testament).
2. In Bible times, the Greek word for will also carried the meaning of **various kinds of settlements or agreements, in which a party superior in power or dignity confers certain privileges on an inferior party, with the inferior party agreeing to undertake certain obligations towards the superior party**. In this case then, the Greek word for will actually meant covenant, with it's most distinctive usage relating to the relationship between God and man.
3. The Bible began as a book of covenants beginning with the first official covenant, God made with Noah and his descendants (Gen. 9:8-17), then the covenant He made with Abraham (Gen. 15:18; 17:1-4).
4. God recalled this covenant with Abraham in the account of the Exodus. Under the leadership of Moses the Jews national constitution took the form of a covenant into

which the God of their fathers entered with them, making Himself known to them by His name Yahweh.

5. The undertakings of this covenant, both on the part of God and on the part of His people, were recorded in a document called 'the book of the covenant.' According to the record of Exodus 24:4-8, we read –

⁴And Moses wrote down all the words of the LORD. He rose early in the morning, and built an altar at the foot of the mountain, and set up twelve pillars, corresponding to the twelve tribes of Israel. ⁵He sent young men of the people of Israel, who offered burnt offerings and sacrificed oxen as offerings of well-being to the LORD. ⁶Moses took half of the blood and put it in basins, and half of the blood he dashed against the altar. ⁷Then he took the book of the covenant, and read it in the hearing of the people; and they said, "All that the LORD has spoken we will do, and we will be obedient." ⁸Moses took the blood and dashed it on the people, and said, "See the blood of the covenant that the LORD has made with you in accordance with all these words."

6. This covenant is summarized in the NT in the book of Hebrews 0:18-20, where it is called 'the first covenant.'
7. This is because the writer of the book of Hebrews sets it in contrast with the 'new covenant' promised 600 years later to the prophet Jeremiah, in Jeremiah 31:31-34. Jeremiah was told by God that in the future He would establish a new covenant with His people that would replace the old one He made with the Exodus generation.
8. The old covenant made with them at Sinai made the divine will of God plain to them, but did not impart the power to carry it out; for lack of that power they failed to carry it out.
9. Under the New Covenant, however, not only the will of God but the power of God would be imparted to His people; His law would be with them, written on the tablets of their hearts.
10. Hebrews 8:13 tells us that in speaking to Jeremiah about a New covenant, He made the old one obsolete.
- 11.** At the last supper, in the NT Gospel records, Jesus own words were in agreement with the language used in Jeremiah and the book of Hebrews, where he spoke of the new covenant ratified in his own blood. Just as the Old

covenant was instituted by the blood of sacrificial animals, so Jesus own words as recalled by Paul said in 1 Corinthians 11:25 - ***“This cup is the new covenant in my blood.”***

12. Now each of these covenants gave impetus to great spiritual movements, and also gave rise to a special body of writings, which came to be known to the ancient Christian church of the first century, as *‘the books of the ancient covenant’ and ‘the books of the new covenant.’*¹
13. The Old Testament came into being over a period of 1500 years or so; the NT collection of books was completed within the very first century from the establishing of the new covenant by our Lord.
14. It was not until the end of the second century that these two books (or collection of books) began to be called The Old and New Testaments.
15. The expression ‘New Testament’ for the collection of books that make up the NT, first used in 192 AD, also carried the meaning of a closed Christian canon, in the sense that the NT writings understood as ‘the NT’ were already being set apart as a document by itself, different from any other.
16. In the same letter in which this phrase was used, the writer who has remained anonymous, seemed worried that his letter might be viewed as an addition to the recognized collection, and so he added to the phrase ‘the word of the New Covenant of the gospel’ the additional phrase “to which nothing can be added...” and “from which nothing can be taken away.”²

D. The Closing of the Canon

1. Both in the OT and in the NT, this kind of language is used in relation to individual books – ie – Deut. 4:2; 12:32 –

“You shall not add to the word which I command you, nor take from it.”

2. An even fuller warning is given in the last NT book – The Apocalypse (Revelation 22:18), from the mouth of apostle John –

“I warn everyone who hears the words of the prophesy of this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away the words of the book of

¹ FF Bruce: The Canon of Scripture; p. 21

² Hist. Eccl. 5. 16. 3.

this prophecy, God will take away his share in the tree of life, and in the holy city, which are described in this book.”

3. This kind of language has been used throughout the early history of Christianity by leaders in the Christian movement, as well as by the Jewish historian Josephus, to denote nothing other than a ‘closed canon’ (OT and NT).

E. Why was the Canon of the Bible Necessary?

1. So long as the living voice of prophets and apostles was to be heard, there was no pressing need of a canon of Scripture. Under the inspiration of God they knew what was inspired, and what was not. But as soon as these men were dead--and with them inspiration ceased--it became necessary that their writings be gathered together to know what were their messages to the churches, and to preserve those writings from corruption.
2. Another reason why a canon was necessary was to protect the Bible from the possibility of additions to the number of inspired works within it. Already numerous writings were extant purporting to be inspired. Hence the question arose, Which of these are really inspired? What is the extent of inspired literature?

F. How was the Canon of the Bible Formed? (The Old Testament)

1. The formation of the Old Testament canon was gradual, and was composed of the writings which spread over many centuries.
2. Moses commanded that the first 5 books of the Old Testament, called the books of the law, be placed in the ark. This--with the addition of the book of **Joshua**--was done, and the sacred books were kept there during the wilderness journey, and also were in the ark during its permanent residence in Jerusalem. (Deuteronomy 31:9,26, cf. 2 Kings 22:8; Joshua 24:26; 1 Samuel 10:25.)
3. Then were gathered and placed in the temple the historical and prophetic books from Joshua to David's time. **On the construction of the temple Solomon deposited in it the earlier books (2 Kings 22:8, Isaiah 34:16), and enriched the collection with inspired writings from his own pen, and also some prophetic**

writings. So we find Daniel (9:2, R.V.) referring to "the books," Isaiah to "the book of the Lord" (29:18, 34:16).

4. After Solomon's day a succession of prophets arose, Jonah, Amos, Isaiah, Hosea, Joel, Micah, Nahum, Zephaniah, Jeremiah, Obadiah, and Habakkuk. **These all flourished before the destruction of the temple, and enlarged the collection of existing sacred books by valuable additions.**
5. After the Babylonian capture, when the temple was rebuilt and worship re-established, then doubtless were added the writings of Haggai and Zechariah.
6. About fifty years after the temple was rebuilt Ezra made a collection of the sacred writings (Neh. 8:2,3,14). To this collection were added the writings of Nehemiah, Malachi, and Ezra. It is a fact of history that Nehemiah gathered the "Acts of the Kings and the Prophets, and those of David," when founding a library for the second temple, 432 B.C.
7. The OT canon was collected in a 3 stage process: first the law was collected and canonized (after the return from the Babylonian captivity); then the Prophets (late in the 3rd century BC); everything else considered scripture was then placed in the third category, the Writings, which remained open until the first century when it was closed at a Jewish council held at Jamnia.
8. There is no doubt but that such a collection of books existed in the time of our Lord and the apostles.
9. Jesus validated the entire OT canon as authoritative and divine: Luke 24:27,44 -

²⁷And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

⁴⁴He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."

⁴⁵Then he opened their minds so they could understand the Scriptures."

10. Luke 11:50-51

⁵⁰Therefore this generation will be held responsible for the blood of all the prophets that has been shed since the beginning of the world, ⁵¹from the blood of Abel to the blood of Zechariah [Genesis to Malachi], who was killed between the altar and the sanctuary. Yes, I tell you, this generation will be held responsible for it all.”

(The New Testament Canon)

1. The early 1st century Christians recognized from the start in the words of Jesus and His apostles and the writings of His apostles after Him, an authority of divine inspiration equaling that of the Old Testament Scriptures. Thus the apostolic record which reported His words and deeds gained credibility over the first century as eyewitnesses could orally verify the truth of what was written.
2. Further, the deaths of the apostles elevated the importance of their writings as Christians saw the need to preserve what the apostles had reported.
3. A further motivation to canonize apostolic writings was the emergence of two kinds of literature: heretical (not in accordance with apostolic teaching), and pseudonymous (not written by an apostle but having an apostle's name attached to it to give it credibility). Out of the increasing concern these developments brought about amongst Christian leaders, the need to identify the authentic works of the apostles reached the point of action.
4. The New Testament books were written in a relatively short period of time after our Lord's ascension. One of the world's foremost Biblical archaeologists who ever lived, the late William Foxwell Albright's research findings takes great issue with the less qualified liberal critics of the Bible in his day. He once said –

“We can...say emphatically that there is no longer any solid basis for dating any book of the NT after...AD 80, two full generations before the date between 130 and 150 given by the more [liberal] scholars of today.”³

5. The famous Biblical language Scholar, Dr. John A.T. Robinson concluded in his relatively new book Redating the New Testament, that the entire NT was completed before the fall of Jerusalem in A.D. 70.⁴

³ McDowell; Evidence that Demands a Verdict, p. 62-63

⁴ Ibid, 63

6. The first and most important work of the apostles was to deliver a *personal testimony* to the chief facts of the Gospel history (Mark 16:15; Acts 1:21,22). Their teaching was at first oral, and it was no part of their intention to create a permanent literature. A cycle of selected representative facts sufficed to form the groundwork of their oral Gospel (1 Cor. 15:1-10).
7. But in the course of time many endeavored to commit to writing this oral Gospel (Luke 1:1-4). So long as the apostles were still living, the necessity for *written* records of the words and actions of our Lord was not so pressing. But when the time came for their removal from this world, it became extremely important the authoritative records should be put forth. Thus the *Gospels* came into existence, two by apostles themselves, and two by friends and close companions of the apostles who had been given apostolic authority to do so.
8. Another kind of NT literature was emerging at this time: the epistle. Founders of churches, often unable to visit them personally, desired to communicate with their converts for purposes of counsel, reproof, and instruction. So they used pastoral *epistles*, which were sent forth from time to time to meet special needs and emergencies within established churches. Some of these were doctrinal; some were conciliatory. All became cyclical, being passed around from one church to another.
9. The persecution of Diocletian (302 A.D.) brought to the front the question of the sacred literature of the church. The persecutors demanded that the Scriptures should be surrendered to the authorities. The Christians refused to do this.
10. But before Christians surrendered to suffering for what Diocletian understood to be Christian scripture, they had to be sure as to which books were apostolic and which were not? No one wanted to suffer persecution for something that was not scripture.
11. The answer lies in our New Testament. There were at that time many false and spurious gospels and epistles. Careful, prayerful, and deliberate examination using intentional criteria, however, proved which were genuine

and which were false. The genuine were received by the church as the inspired writings of the apostles and others whose names the books bear. It took 3 centuries to formalize the New Testament canon, when a council was convened at the Synod of Hippo in 393 AD.

G. Criteria Used to Determine which Books were to be Included in the New Testament Canon

12. The early Christians didn't trouble themselves about such things as criteria and canonicity when reading the OT.
13. They accepted the authority of the OT as they had received them, not only in the tradition of the Jewish culture in which they lived, but also by the teaching and example of Jesus and His apostles. Jesus usage of the OT validated and verified it as the divinely inspired word of God.
14. Early on, when there was no set criteria for NT writings, certain informal temporary tests were applied:
 - a. There were those with the gift of discernment so they could tell who spoke by the Spirit of the Lord or who was speaking by another spirit
 - b. According to John and Paul, the main criteria with which to measure the authenticity of someone's testimony and message centered on whether or not they were doctrinally correct about the person and work of Christ (1 Corinthians 12:3; 1 John 4:2).
 - c. Another simpler criteria was given to his friends – his handwriting style as seen in his signature (1 Cor. 16:21; Galatians 6:11; Col. 4:18; 2 Thess. 3:17; Philem. 19).
15. Later, Apostolic authority became the main criteria for verifying scriptural authority. Since Jesus left nothing in writing, the most authoritative writings available in the church were those that came from his apostles, among whom Paul was the most prolific.
16. It is thus no wonder that the writings of the apostle Paul were among the very first if not the first, of our NT documents to be gathered together and circulated as a collection, or canon.
17. After the apostles died, it became necessary to defend the apostolic authenticity of not only the writings of Paul but of the other apostle as well, and most especially, the gospels, which had already become well established in the Church.
18. Post apostolic fathers (2nd and 3rd generation disciples of the apostles) corroborated and verified what writings came from the apostles, whom they knew on a personal

- basis (and their disciples) and which did not (Jude and James, the Lords brothers, were exceptions to this rule).
19. There were predominantly criteria that were applied to inspired writings before they could pass the test of canonicity:
- a. Apostolic: It must be written by an apostle, for an apostle, or with apostolic approval; it therefore had to belong to the apostolic age. Anything written after the death of the apostles was automatically rejected, period.
 - b. Orthodoxy: It must pass the test of orthodoxy (apostolic teaching and doctrine as set forth by the apostles). The teachings of the apostles was the rule of faith and practice for Christianity, especially concerning the person and work of Christ. In fact, the most scrutinizing question asked concerning whether or not a particular writing was orthodox or not, was: *what does it teach about the person and work of Christ? Does it maintain apostolic witness to him as the historical Jesus of Nazareth, crucified under Pilate, raised from the dead the third day, and exalted as Lord over all?* Any writing which preached anything even slightly different than the apostolic teaching about Jesus, was rejected without a second thought.
 - i. Galatians 1:6-9
 - c. Catholicity: It had to be acknowledged by the majority of Christian churches throughout the world as holy scripture and treated as such in all the churches in Christianity, dating back to the early 1st century church. A written work that only enjoyed local recognition was rejected out of hand.
 - i. The classical statement of catholicity or traditional usage in the Church was: *what has been believed everywhere, always, by all.* In other words, what has always been believed and practiced was the most important factor in the canonical criteria.
 - ii. So if any church leader came along in the 3rd or 4th century with a previously unknown book, claiming that it was the lost book of the apostle Thomas, he would have been rejected outright, and rebuked for attempting to add to the already established canon.

- iii. This safeguards the church from any confusion or deception on the part of any so called newly discovered book from Bible times never heard of before.
 - d. Inspiration: this was believed to be synonymous with Apostolicity, in that like the OT prophets, they had been chosen by the Lord to be His authoritative, trustworthy witnesses to the saving events of Jesus Christ.
- 20. So, the official recognition of the NT canon passed these specific criteria to be understood to carry divine inspiration and thus be trustworthy for Christian faith and practice.
- 21. Only those books which carried apostolic authority, together with the OT writings as interpreted in Christ, were to be appealed to by the catholic Christian church in matters of faith and practice, doctrine, reproofs, admonition and for deciding disputes and controversies which exposed heresies.
- 22. It is important to understand that the church did not create the canon or the books we included in it. Instead, what is appropriate to say is that the church recognized those books that were inspired from their inception, and circulated them with the approval of an apostle, disciple of an apostle (who usually became Bishops of churches), and disciples of apostolic apprentices. In other words, they were judged inspired when they were written, and continued to be received as such in the traditions of the church as they grew in their usage among the Christian churches over the centuries.
- 23. In fact, before the first church council even addressed the question in 393 A.D., the canonicity of the NT had long before been established and confessed.
- 24. When the official canon of 27 NT books was finally and formally listed and closed (canonized) at the Synod of Hippo in AD 393, the church council that did so did not confer upon these books any authority they did not already possess, but simply acknowledged and recorded their previously established canonicity.

25. Canonicity is determined and fixed authoritatively by God, and merely discovered by man.⁵
26. To put it bluntly, the NT canon became the other half of the Bible because no one could stop them from doing so. They sort of forced themselves on the church by their intrinsic apostolic authority, as they have continued to do, because our Lord Jesus Christ spoke them into existence, the Spirit of Christ inspired them into existence, and the Spirit and the Blood continue to ensure their existence as a living breathing witness of God's holy word in the hearts of all God's people who listen by faith to His every word.

H. Application

1. The Bible is the most valuable possession around the world to those who properly understand it's divine inspiration and supernatural qualities. Many have died rather than deny that the Bible is the very word of God.
2. This was true long before councils discovered the canon.
3. The Jewish Historian – Josephus, writing at the end of the first century wrote:

“...how firmly we give credit to those books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them or take anything from them, or to make any change in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willingly die for them. For it is no new thing for our captives, many of them in number, and frequently in time, to be seen to endure racks and death of all kinds upon the theatres, that they may not be obliged to say one word against our laws, and the records that contain them...”⁶

4. Much of the information that survived the centuries about the early Christians concerns the sufferings they willingly endured to keep faith in Christ and in the Bible that bore witness of him. The rulers and governors who ruled in those periods were often willing to use the most inhumane and cruel methods known to man in their efforts to extinguish Christianity.
5. Thousands upon thousands of early Christians sealed their faith with their blood. They were beheaded, tortured, burned at the stake, thrown to wild beasts to be

⁵ The Best of Josh McDowell: A Ready Defense. Compiled by Bill Wilson. P. 38

⁶ McDowell, Evidence, p. 31

torn and devoured. They were cast into boiling oil. Their bodies were mutilated and tortured in as many different ways as men hostile to Christian faith and the Bible could imagine and invent. Yet their faith and experience of Christ's presence was such that it was often said by those who watched them suffer, that their faces shone and sparkled like precious jewels and stones as they faced their persecutors and torturers. Some of the most courageous and noble words ever spoken in the history of mankind were spoken by Christians in the hour of their martyrdom, and have echoed down the long corridors of time.

6. "The blood of the martyrs is the seed of the church" cried Tertullian. That is, the Bible that has made it possible for you and I to hear the good news of Christ and gave us access to the forgiving, saving, life transforming grace of God has flowed year by year, decade by decade, century by century, down the time tunnel of 3 millennia, upon a river of blood which has flowed from the tortured, persecuted veins of men women and children who believed that the Bible was the word of God and that what it said was true and held ultimate sovereign authority over their lives.
7. It is recorded that, centuries later from the persecutions of the Herods, and Neros and Trajans and Caesars, certain visitors to Rome were shown the dreaded Coliseum. Their guide told them of the deaths of vast numbers of Christians within the coliseum. The visitors asked the guide whether it was possible for them to obtain any relics of those former days. Turning to them, the guide said somberly: *'Gather yourself handfuls of sand from the coliseum floor; for it is all the martyrs.'*⁷
8. Richard and Sarah, missionaries to Russian and Poland tell the story of a young woman, the night before her marriage, who was offered by a visiting American whatever she wanted to help her in her new marriage. She paused to consider the offer, for she was very poor, with only one suit of clothes, one pair of undergarments, one pair of shoes. Without hesitation, she took the hand of the American, and pleadingly asked: *"If I may ask you for anything, kind sir, I would ask for one page, any page, from anywhere in the Bible."*

⁷ S.M. Houghton. Sketches from Church History. P. 21

9. The rejection of the Bible and therefore of the Biblical account of Jesus Christ, is often not so much of the mind, but of the will; not so much “I can’t” as “I won’t.”⁸
10. “Many people may have intellectual excuses, but few have intellectual problems.”⁹ That is, they fool everyone into thinking their problem is that they are too educated, and by reason of their education, they cannot reconcile the claims of the Bible with the facts of science, when the real issue is that they are unwilling to repent of their immoral lifestyle. Their intellectual excuse was only a surface detour to keep people from zoning in on the real issue.
11. If you asked some people this question: that if you could demonstrate beyond any reasonable doubt that the Bible is one of the most reliable pieces of literature ever written, would they then believe, they would still say, “No.” Because their problem is not with their mind, but with their will.
12. It is probably true that most people reject the Bible and refuse to consider its claims seriously, and as a result, refuse to surrender their hearts to Jesus, because of one or more of the following reasons:
 - a. Ignorance (often self-imposed)
 - b. Pride (bitter)
 - c. Sin

⁸ Evidence, p. 10

⁹ Ibid