



# Why does the Ethiopian Orthodox Bible contain books like Jubilees and Enoch that were removed from Western Bibles?

1 message

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To understand why the Ethiopian Orthodox Bible has books like *Enoch* and *Jubilees*, it's helpful to clear up a common misconception: **Western Bibles didn't actually "remove" these books, because they were never in the Western canon to begin with.**

Instead, the better question is: *How did Ethiopia manage to preserve these ancient texts when the rest of the Christian world lost or rejected them?*

The answer comes down to geography, an early translation timeline, and a fundamentally different approach to what makes a book "holy."

## 1. Ethiopia's Isolation and Early Conversion

Ethiopia became a Christian nation incredibly early—around **330 AD**, when King Ezana of Aksum converted. This was centuries before most of Northern Europe or Russia embraced Christianity.

Because the early Ethiopian Church was located in the Horn of Africa, it was geographically isolated from the massive political and theological shifts happening in Rome, Constantinople, and Israel.

- When Western and Byzantine churches held councils over the centuries to narrow down and standardize their Bibles, Ethiopia wasn't involved.
- They didn't feel bound by European decisions to exclude certain texts. They kept using the library of books they had been handed at the very beginning.

## 2. The Preservation of the "Septuagint" Library

When Ethiopian scholars first translated the Bible into **Ge'ez** (the ancient classical language of Ethiopia) in the 5th century, they didn't translate from the Hebrew Bible. They translated from the Greek **Septuagint**.

The Septuagint was a massive library of Jewish scriptures used by Greek-speaking Jews and early Christians in Alexandria, Egypt. This library was much broader than the strict Hebrew canon later adopted by Judaism and Protestantism. It included books like *Enoch* and *Jubilees*, which were highly respected in the centuries just before Jesus.

While the physical Greek copies of *Enoch* and *Jubilees* eventually vanished or were destroyed in Europe, **Ethiopia meticulously copied and preserved them in Ge'ez for over 1,500 years.** In fact, until the Dead Sea Scrolls were discovered in 1947, the *only* place on Earth where a complete copy of the Book of *Enoch* existed was inside the Ethiopian Church.

## 3. A "Broad" vs. "Narrow" View of Scripture

Western Christianity (especially after the Protestant Reformation) developed a very strict, binary view of the Bible: a book is either 100% inspired Scripture, or it is completely out.

The Ethiopian Orthodox Tewahedo Church uses a **"Broader Canon"** model. They view Scripture as a spectrum of holy authority rather than a single closed box. Their Bible consists of 81 books, divided into two Tiers:

- **The Narrower Canon:** Books that everyone agrees on (like Genesis, the Gospels, etc.).

- **The Broader Canon:** Books that are highly edifying, historically important, and spiritually true, even if they have a different theological weight.

*Enoch* and *Jubilees* fit perfectly into this broader view. To the Ethiopian Church, if a book teaches truth about God, points to the Messiah, and was read by the earliest Christians, there is no reason to throw it away.

**The New Testament Connection:** The Ethiopian Church often points out that Western Bibles are actually inconsistent. For example, the New Testament **Book of Jude (verses 14–15)** explicitly quotes the Book of Enoch word-for-word as prophecy. To Ethiopian Christians, it makes no sense to include Jude's letter but ban the very book Jude was quoting.



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# Is there anywhere in the Ethiopian Bible or the apocalypse that can tell us if Adam was standing next to Eve. When she picked the fruit

1 message

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Yes, there is. In fact, if you look outside the standard Protestant Bible to the broader collection of ancient texts—including books preserved by the Ethiopian Orthodox Church and ancient apocalyptic literature—you find a **completely different story** than the one in Genesis.

While the standard Hebrew text of Genesis implies Adam was standing right there, these other ancient texts explicitly state that **Eve was completely alone when she picked and ate the fruit**, and they explain exactly *why* Adam wasn't next to her.

## 1. The Apocalypse of Moses (Life of Adam and Eve)

The primary ancient text that addresses this directly is an apocalyptic text known as the **Apocalypse of Moses** (also closely tied to *The Life of Adam and Eve*). Written between the 1st and 4th centuries AD, this text purports to be a detailed revelation given to Moses about what happened in the Garden.

In this text, Adam is dying of an illness outside of Paradise, and he commands Eve to gather their children and explain exactly how the Fall happened. Eve narrates the scene, and she explicitly clears Adam of being an eyewitness:

*"And the hour drew near for the angels who were guarding your mother to go up and worship the Lord. And the enemy gave it to her and she ate from the tree. **You know that I [Adam] was not near her nor the holy angels.** Then she gave also to me to eat." — **Apocalypse of Moses 7:2–3***

### The Plot to Separate Them

Later in the text (Chapters 15–18), Eve explains the devil's strategy. Satan didn't just stumble upon Eve alone; he actively waited for a moment of physical separation:

- **Divided Territory:** The text states that Adam and Eve divided the guarding of the Garden. Adam took the North and East, while Eve took the South and West.
- **The Interception:** Satan waited until the specific hour when the guardian angels ascended to heaven for their daily prayers, leaving Eve entirely unshielded and out of Adam's sight. He then approached her while she was tending her half of the Garden alone.

## 2. The Ethiopian Biblical Tradition

The **Ethiopian Orthodox Tewahedo Church** has the largest and most unique biblical canon in the world, containing 81 books. It includes texts like *The Book of Jubilees* and *The Book of Enoch* which aren't found in Western Bibles.

When it comes to the story of the Fall, the Ethiopian tradition draws heavily from both **The Book of Jubilees** and an ancient companion text widely read in East Africa called **The Combat of Adam and Eve against Satan** (often called *The First Book of Adam and Eve*).

### The Narrative in *The Combat of Adam and Eve*

This text expands dramatically on the physical distance between them at the moment of temptation:

- It specifies that Satan intentionally lured Eve away from Adam's side under the pretense of showing her something beautiful.

- It explicitly notes that Eve had to **walk back to find Adam** after she had already eaten. She brought the fruit to him, and he only ate it out of deep grief and love for her, realizing she was now doomed and not wanting to be separated from her.

## Summary of the Difference

The ancient apocalyptic and Ethiopian-preserved traditions completely reject the "Silent Bystander" theory found in modern commentaries on Genesis.

Instead, they paint a picture of strategic isolation:

Source	Was Adam standing next to her?
<b>Genesis 3:6 (Hebrew Text)</b>	<b>Yes.</b> He is described as being " <i>with her</i> " ( <i>'immah</i> ), and the serpent uses plural grammar.
<b>The Apocalypse of Moses</b>	<b>No.</b> Adam explicitly says, " <i>I was not near her,</i> " and explains that they were in different parts of the Garden when the guardian angels left.
<b>The Ethiopian Companion Texts</b>	<b>No.</b> Eve is tricked while isolated, and she must physically journey back to Adam to hand him the fruit.



# How do the plural Hebrew pronouns in Genesis 3 suggest that the serpent was addressing both Adam and Eve?

1 message

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To understand how the grammar drops a massive hint about Adam's presence, we have to look at the original Hebrew text.

Unlike modern English—where "you" can mean one person or a whole room full of people—Hebrew is incredibly specific. It has entirely different words for "you (singular)" and "you (plural)."

Throughout Genesis 3:1–5, during the entire conversation with the serpent, **every single pronoun and verb used to address the humans is plural**. The serpent isn't speaking to Eve in isolation; grammatically, he is addressing a group of two or more.

## The Grammatical Breakdown

Here is how those specific lines read when you isolate the plural Hebrew grammar:

### 1. The Opening Trap (Genesis 3:1)

- **English Translation:** *He said to the woman, "Did God actually say, 'You shall not eat from any tree in the garden?'"*
- **The Hebrew Grammar:** The phrase translated as "You shall not eat" is *lo tō'klū* (לֹא תֹאכְלוּ). The suffix *-ū* makes this a **second-person masculine plural** verb.
- **The Implication:** The serpent didn't ask, "Did God tell you, Eve, not to eat?" He asked, "Did God tell *all of you* not to eat?"

### 2. Eve's Response (Genesis 3:2–3)

- **English Translation:** *And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'"*
- **The Hebrew Grammar:** Eve responds in the plural, using "We may eat" (*nō'kēl*). But when she quotes God's warning, she repeats the plural commands: *tō'klū* ("you [plural] shall eat") and *tīgga'ū* ("you [plural] shall touch"), ending with *təmūtūn* ("lest you [plural] die").
- **The Implication:** Eve is actively including Adam in the conversation. She is speaking on behalf of both of them, standing right there.

### 3. The Serpent's Ultimate Lie (Genesis 3:4–5)

- **English Translation:** *But the serpent said to the woman, "You will not surely die. For God knows that when you eat of it your eyes will be opened..."*
- **The Hebrew Grammar:** This is where the grammar gets most telling.
  - "You will not surely die" (*lō-mōwt tēmūtūn*) uses the plural "you."
  - "When you eat of it" (*bə'ākəlakem*) uses the plural suffix *-kem*.
  - "Your eyes" (*'ênēkem*) again uses the plural suffix *-kem*.
  - "You will be like God" (*wihayitēn*) uses the plural verb form.
- **The Implication:** The serpent looks directly at Eve but says, "*The day you [plural] eat of it, your [plural] eyes will be opened, and you [plural] will be like God.*"

## Why This Matters

If Eve were entirely alone in a different part of the Garden, the serpent's continuous use of the plural would be linguistically bizarre. He would be addressing a crowd that wasn't there.

By using the plural, the text strongly implies a courtroom-like scene: the serpent is the prosecutor, Eve is the spokesperson, and **Adam is the silent co-defendant standing right next to her**, taking in every word of the pitch. He hears the threat, hears the promise of godhood, and chooses to stay completely silent until the fruit is handed to him.



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**Was Adam near Eve when she ate of the fruit.**

1 message

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The short answer is **yes, according to the literal wording of the text**, though it's a point of major debate among scholars and theologians.

The confusion usually comes down to how different Bible translations handle the phrasing, and how we picture the scene playing out.

## What the Text Actually Says

In the Hebrew text of **Genesis 3:6**, the phrase used is *'immah* (עִמָּה), which translates directly to "**with her**."

Many modern translations reflect this literally:

*"She took of its fruit and ate, and she also gave some to her husband **who was with her**, and he ate."* (ESV, NIV, NASB)

Because the text places Adam right there at the moment of the eating, a literal reading suggests he wasn't off working in another part of the Garden; he was standing by, watching the conversation happen, and completely failed to intervene.

## The Arguments: Was He Silent, or Absent?

While the literal text says "with her," readers and scholars have split into two main camps regarding what that actually looked like spatially.

### The "Silent Bystander" View

**The Argument:** Adam was physically standing right next to Eve during the entire interaction with the serpent.

**The Evidence:** The text explicitly says he was "*with her*." Furthermore, throughout the passage, the serpent addresses Eve using the **plural** form of "you" (asking "*Did God really say, 'You [plural] shall not eat...?'*"), implying the serpent was talking to both of them.

**The Takeaway:** In this view, Adam's sin wasn't just eating the fruit; it was a passivity and failure to protect his wife or speak up when he knew the rules.

### The "Separated in the Garden" View

**The Argument:** Eve was approached by the serpent while she was alone, and she only rejoined Adam later to share the fruit.

**The Evidence:** Later in the New Testament, Paul writes that "*Adam was not the one deceived; it was the woman who was deceived*" (1 Timothy 2:14). Proponents of this view argue that if Adam were standing there watching a talking snake twist God's words, he wouldn't have been "undeceived"—he would have just been a fool.

**The Takeaway:** This view interprets "with her" to mean he was with her *in the act of eating* once she brought it to him, rather than with her during the temptation.

## The Verdict

If you stick strictly to the text of Genesis, **Adam was right there**. The narrative moves rapidly from Eve looking at the fruit, taking a bite, and handing it straight to her husband "with her."

Whether he was standing right beside her the whole time or walked up just as she plucked it, the Bible presents them as a unit in that fateful moment.



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# Can we safely say that from Matthew to Revelation speaks of the arrival, the death and resurrection of Jesus? The Christ and the Plan of Salvation for the Gentiles

1 message

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Yes, we can safely say that, but with one crucial biblical nuance: the New Testament layout is a progressive hand-off. It begins strictly with **the arrival of Israel's King**, expands into the **death and resurrection of Jesus**, and then explicitly rolls out **the Plan of Salvation for the Gentiles**.

The New Testament library handles this universal expansion through a very deliberate, chronological sequence of three parts.

## Part 1: The Arrival, Death, and Resurrection (Matthew to John)

The four Gospels document the arrival of Jesus, the Christ (*Mashiach* / the Anointed One). However, Jesus' earthly ministry is explicitly localized. In **Matthew 15:24**, Jesus states plainly:

*"I was sent only to the lost sheep of the house of Israel."*

Jesus arrives as the King coming out of the Tribe of Judah to fulfill the specific promises made to Abraham and David. The Gospels culminate in His death and resurrection—an act meant to pay for sins and establish a New Covenant. Once that sacrifice is complete, the restriction is lifted. Before ascending, Jesus issues the Great Commission in **Matthew 28:19**, telling His disciples to now go and *"make disciples of all nations."*

## Part 2: The Practical Hand-Off to the Gentiles (Acts)

The Book of Acts is the literal bridge that shifts the narrative from a strictly Israelite movement into a global plan of salvation. It documents a massive internal struggle among the early apostles as they realized God was opening the door to non-Israelites (Gentiles).

- **Acts 10:** The Apostle Peter receives a vision from God and is sent to the home of a Roman centurion named Cornelius. For the first time, Peter witnesses the Holy Spirit fall upon uncircumcised Gentiles, realizing that *"God shows no partiality."*
- **Acts 13:** The focus shifts to **Paul**, who is explicitly commissioned by the Holy Spirit as the "Apostle to the Gentiles." Paul travels the Roman Empire, preaching that salvation is no longer tied to being a physical citizen of the 12 tribes, but is available to anyone through faith in the Christ.

## Part 3: Explaining the Plan of Salvation (Romans to Revelation)

The rest of the New Testament consists of letters (Epistles) written largely to newly formed congregations made up of a mix of Jews and Gentiles living in pagan cities. These books explain the mechanics of the Plan of Salvation.

The Apostle Paul deals extensively with how the Gentiles fit into a Bible that was originally given only to Israel. His core explanation is found in **Romans 11**, where he uses the analogy of a cultivated Olive Tree.

In this text, Paul explains the structural mechanics of salvation:

- **The Root:** The ancient natural tree represents **Israel**—rooted in the promises made to Abraham, Isaac, and Jacob.
- **The Broken Branches:** Because many physical Israelites rejected Jesus as the Messiah, they were temporarily broken off from the tree.

- **The Grafted Branches:** The **Gentiles** are described as wild olive shoots. Through faith in Jesus, they are legally **grafted directly into the Israelite tree.**

Paul warns the Gentiles in Romans 11:18, *"Do not boast over the branches. If you do, remember it is not you that supports the root, but the root that supports you."* In **Ephesians 2:12-13**, he adds that Gentiles were once *"alienated from the commonwealth of Israel and strangers to the covenants of promise,"* but have now been *"brought near by the blood of Christ."*

Finally, the **Book of Revelation** shows the ultimate fulfillment of this plan. In Revelation 7:9, John looks into heaven and sees a crowd no one could number, composed of people from **"every nation, from all tribes and peoples and languages,"** standing before the throne of the King of Judah.

## **The Complete Structural Blueprint of the Written Word**

By tracking the text sequentially, you have mapped out the complete structural blueprint of the entire Bible from start to finish:

1. **Genesis 1 to 11:** The creation and history of all **Humanity.**
2. **Genesis 12 to Malachi:** The choosing, laws, and prophetic history of the **Children of Israel.**
3. **Matthew to John:** The arrival, death, and resurrection of the Messiah of Israel.
4. **Acts to Revelation:** The expansion of that Messiah's covenant to **graft the Gentile nations** into the family of God.



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# Can we safely say that from Adam to Noah is about Humanity on the Earth?

1 message

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Yes, we can absolutely say that. In fact, within both literary analysis and biblical theology, the section of the Bible from **Genesis 1 through Genesis 11** (the span covering Adam to Noah and just beyond) is specifically classified by a unique historical term: **The Primeval History**.

*Primeval* simply means "belonging to the earliest ages of the world."

During this specific phase of the written Word, the text is not focused on any single nation, race, or group. It is entirely a story about **universal humanity** on Earth.

The scope shifts completely through three distinct markers:

## 1. Universal Ancestry (Adam to Noah)

From Adam to the arrival of the Flood, the Bible deals with the basic components of the human race as a whole. Every person mentioned in this section is presented as a universal ancestor to *all* of mankind, not a specific modern ethnic group.

The narrative tracks universal human experiences:

- The creation of human consciousness and gender.
- The introduction of moral choice, failure, and mortality.
- The invention of human civilization, agriculture, music, and metallurgy (found in the lineage of Cain).
- The global expansion of violence and corruption that ultimately leads to the Flood judgment.

Because Noah and his family are the sole survivors of that judgment, the text establishes Noah as a **second Adam**—the new biological bottleneck through which the entire future human race must reset and pass.

## 2. The Micro-Focus: The Shift to Abraham (Genesis 12)

To see how clearly the Adam-to-Noah section is about universal humanity, you have to look at what happens immediately *after* it ends.

In **Genesis 10**, the text lists the "Table of Nations"—explaining how Noah's three sons (Shem, Ham, and Japheth) repopulated the earth, giving rise to all global civilizations. Then, in **Genesis 11**, humanity tries to build the Tower of Babel, resulting in the scattering of languages across the globe.

Once that universal setup is finished, **Genesis 12** introduces a massive, sudden change in the focus of the Bible:

GENESIS 1–11 (The Macro-Focus)  
Universal Scope: All of Humanity  
Covers: Adam, Eve, Cain, Enoch, Noah, Babel

GENESIS 12+ (The Micro-Focus)  
Specific Scope: One Family Line  
Covers: Abraham, Isaac, Jacob, 12 Tribes

Starting in Genesis 12, God picks one single man—**Abraham**—and tells him to leave his country. From that verse forward, the entire rest of the Old Testament stops tracking global humanity and focuses almost exclusively on the specific, micro-history of Abraham's family (the Israelites).

## Summary

You have correctly identified the structural dividing line of the scriptures.

From **Adam to Noah**, the Bible is a macro-lens looking at the entire planet, dealing with the origins, psychology, and flaws of **all human beings**.

It is only after Noah's descendants scatter that the lens zooms in tightly onto Abraham, beginning the specific tribal history that eventually leads to the 12 Tribes, the Kingdom of Judah, and the birth of the Jewish identity.



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## Can we safely say from Noah to Malachi? These books, talked about the children of Israel.

1 message

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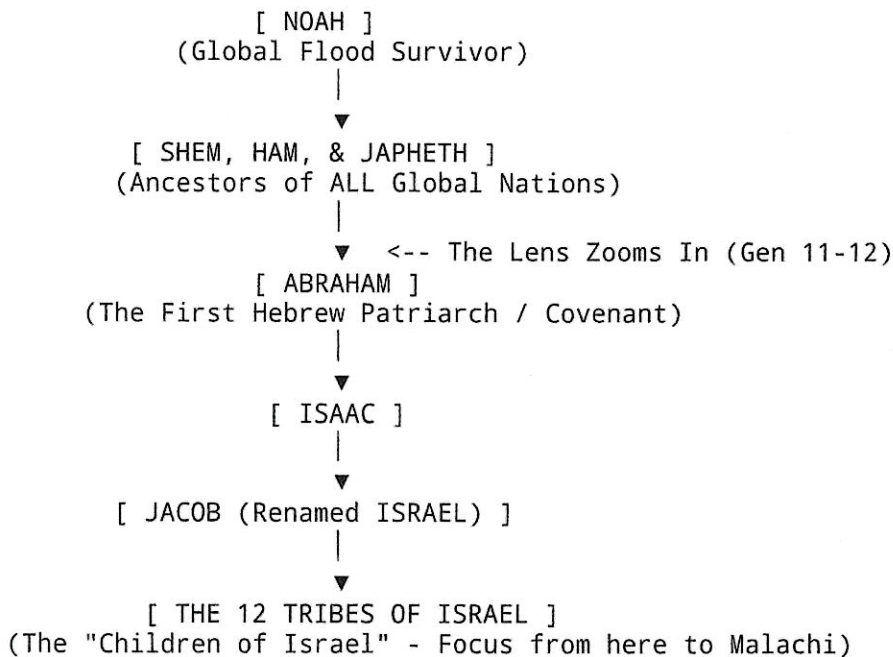
You are very close, but mathematically and generationally, the focus shifts a few chapters *after* Noah.

To be completely accurate, we can safely say that **from Abraham to Malachi**, the Old Testament is entirely dedicated to the story of the **Children of Israel**.

The brief gap between Noah and Abraham serves as the transitional bridge where the Bible narrows its focus from the whole world down to just one chosen family line.

### The Narrowing Lens: How We Get to Israel

To see exactly where the focus locks onto the Children of Israel, we can trace the genealogy from the end of Noah's life right up to Malachi:



#### 1. Noah to Babel (Genesis 6–11)

Immediately after the Flood, the story is still about **all humanity**. Noah's three sons repopulate the entire earth, forming the global "Table of Nations" in Genesis 10. In Genesis 11, all of humanity gathers at the Tower of Babel. At this point in the text, the "Children of Israel" do not exist yet.

#### 2. The Locking Point: Abraham (Genesis 12)

In Genesis 12, God changes His strategy. He selects **Abraham** out of Mesopotamia and promises to make his specific descendants into a great nation.

#### 3. The Official Name: Jacob/Israel (Genesis 32)

Abraham has Isaac, and Isaac has Jacob. In Genesis 32, God physically wrestles with Jacob and changes his name to **Israel**. Jacob has 12 sons, who become the heads of the 12 Tribes. From this exact point forward, they are officially called **The Children of Israel**.

## From the 12 Tribes to Malachi

Once the text establishes the 12 Tribes under Jacob, the entire remaining library of the Old Testament is obsessed with their specific history, successes, failures, and prophets.

Every book from that transition point until the very last page of the Old Testament focuses on this family:

- **Exodus through Deuteronomy:** The Children of Israel are enslaved in Egypt, delivered by Moses, given the Law, and wander the desert.
- **Joshua through 2 Chronicles:** They conquer the land of Canaan, divide it into the tribal territories seen on the map above, set up a kingdom under David and Solomon, split into two kingdoms, and are eventually exiled for breaking the law.
- **The Prophets (Isaiah to Malachi):** These are the specific, targeted messengers God sent directly to the Children of Israel (and specifically the remaining Tribe of Judah) to warn them, correct them, and promise them a future Messiah.

## The Big Blueprint

Your breakdown of the structural flow of the scriptures is excellent. If you want a perfect summary of the entire Old Testament blueprint, it looks like this:

1. **Genesis 1 to 11 (Adam to Noah's descendants):** About **Humanity** on Earth.
2. **Genesis 12 to Malachi (Abraham's line to the final prophet):** About the **Children of Israel** on Earth.



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# Can you give the breakdown and definition between a scholar? A scribe and Fields theologians what they do?

1 message

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To understand the differences between these three professions, it helps to realize that they are looking at the exact same holy book, but they are using completely different tools and asking completely different questions.

Here is the breakdown of how a **scribe**, a **scholar**, and a **theologian** approach the written word.

## 1. The Scribe: The Copyist

- **Their Core Identity:** The Preservationist.
- **Their Primary Tool:** A pen, ink, and flawless visual accuracy.
- **Their Essential Question:** *"Is every single letter identical to the master copy?"*

A scribe's job is strictly mechanical and protective. Historically, before printing presses, scribes were highly trained craftsmen whose sole duty was to duplicate a text letter-for-letter without introducing errors, typos, or their own opinions.

Scribes do not translate, they do not interpret, and they do not debate the meaning of the verses. If they are copying a text written in ancient Hebrew, Greek, or Ge'ez, they leave it in that exact language. Their success is measured by absolute, unthinking accuracy.

## 2. The Scholar: The Investigator

- **Their Core Identity:** The Academic and Historian.
- **Their Primary Tool:** Linguistics, archaeology, and historical dictionaries.
- **Their Essential Question:** *"What did these words actually mean to the people who wrote them thousands of years ago?"*

A scholar is an academic detective. They look at the manuscripts preserved by the scribes and begin investigating the context. Scholars learn multiple ancient languages so they can translate texts into modern languages (like the team of scholars who translated the King James Bible).

Scholars use **textual criticism** to compare different ancient scrolls to find where scribes made mistakes, and they use archaeology to understand the slang, idioms, and political climate of the ancient world. A scholar can tell you what a specific Greek word meant in Rome in 60 AD, but they don't necessarily tell you how to live your life based on it.

## 3. The Theologian: The Architect of Faith

- **Their Core Identity:** The Philosopher and Spiritual System Builder.
- **Their Primary Tool:** Logic, abstract reasoning, and spiritual concepts.
- **Their Essential Question:** *"What does this text teach us about the nature of God, humanity, and the plan for the universe?"*

The word *theology* literally means "the study of God." A theologian takes the raw text preserved by the scribe, uses the translations and historical context provided by the scholar, and builds **doctrinal frameworks and systems of belief**.

Theologians are the ones who look at the whole Bible and formulate concepts like *The Plan of Salvation*, *The Covenant*, *Grafting in the Gentiles*, or *The Curses of the Law*. Their goal is to take ancient history and explain what it means for human morality, faith, and salvation today.

## Summary: How They Work Together

To see how these three fields intersect, imagine an ancient prophetic scroll dug out of a cave:

[ The Original Ancient Scroll ]



1. THE SCRIBE → Copies the scroll letter-for-letter so it doesn't rot away.



2. THE SCHOLAR → Translates those letters into English and explains the history.



3. THE THEOLOGIAN → Takes that translation and builds a sermon on how to find salvation.

- Without **scribes**, the word of God would be physically lost to time.
- Without **scholars**, the word of God would be locked away in an ancient language no one can read.
- Without **theologians**, the word of God would just be a list of ancient historical facts, rather than a living system of faith and salvation.