

Introduction

- Papias was a disciple of John, friend to Polycarp, and a bishop in Hierapolis (Turkey).
- He wrote five books called *Expositions of the Sayings of the Lord*.
- We only have fragments of his work quoted in later authors.
- It is the one lost book I most wish we could find.
- Church leaders in later centuries disliked him because of his eschatology.
- His work is significant because of his connection to the apostles.

Living Voice

- It is possible that he wrote the gospel of John while John dictated.
- This was a common practice Paul used (2 Thess 3:16 and Romans 16:22).
- His books were records of all the stories he gathered from the apostles and eye witnesses of Christ.
- He wanted to learn from the living voice more than books or teachers.
- We would have the exact same attitude if we were living at that time.
- His words have weight because they are not his ideas, but come from the apostles.

Extra-Biblical Teaching

- Papias gives us some extra traditional teachings not found in the biblical account.
- He tells us John was later killed by Jews after his exile to the island.
- The apostle Philip lived in Hierapolis and knew Papias.
- Philip's daughters told him about Philip raising someone from the dead.
- Justus, an almost apostle (Acts 1:23), drank deadly poison and survived.
- He tells us Judas died not from the hanging but from the fall afterwards.
- He tells us Mark wrote his gospel based on Peter's teaching.
- He tells us Matthew was originally written in Hebrew.
- Later authors allege he is the source of the story of the adulterous woman in John 8.
- There does not seem to be a reason to doubt any of these stories.

Eschatology

- He firmly believed in a literal 1,000 year reign of Christ after the resurrection.
- This interpretation of Revelation 20 fell out of favor by the 4th century and he was mocked for it.
- This is historical evidence of premillennialism.
- He would have got this interpretation from the apostles or at least witnesses of the apostles.
- They accused him of misunderstanding and misinterpreting the apostles.
- Who is more likely to be right about what John meant in Revelation 20: Papias or a theologian today?

Scripture and Tradition

- Protestants affirm Sola Scriptura, meaning Scripture is the highest and only inerrant authority for faith. Catholics affirm Scripture and tradition are inerrant.
- There is a distinction between Sola Scriptura and Solo Scriptura or Nuda Scriptura.
- The Bible is our authority because it accurately contains the teachings of Jesus Christ through the apostles.
- Tradition is AN authority but it is not the only authority and is not infallible.
- However, tradition does help create a fence around valid Biblical interpretations.
- The early church defended the faith from heretics by appealing to the traditions of the apostles.

How was the Bible Formed

- Defining the canon was not necessary until heretics tried to exclude and include certain texts. They did not write down lists because it was not disputed.
- The earliest Christian writings showed that they believed the apostles were truly the authors of the Bible, not later authors.
- The church immediately accepted the Bible as Scripture and holy writings.
- New writings were not elevated or revered in the same way Scripture was.
- The process of officially making the list of definitive books was a longer and messier process, which was not completely finalized until the Reformation.

Preservation of the Bible

- The fact that the Bible was preserved for us accurately is miraculous.
- The early church investigated the claims of the apostles and affirmed that the Scriptures were written by them and were the true teachings of Christ.
- Every single time a name is mentioned in the New Testament it is an invitation to go investigate whether or not this was true.
- It outlasted possible counterfeit gospels and oral traditions of what Jesus may have said and done.
- Books were recognized as Scripture because of their connection to the apostles.