

The Attackers: The Advent of Vulgar Latin as the Lingua Franca of the West; Jerome's Latin Vulgate ; Epistles Establish Precedence for Twenty-First Century's Use of Multi-Media to Communicate Doctrine; Basic Requirements for Learning Doctrine: Rebound, Academic Discipline, & Objectivity

16. The importance of Latin in the spread of Christianity is worth noting by this excerpt from the *Encyclopaedia Britannica*:

Vulgar Latin. Later Latin (from the 3rd century AD onward) is often called Vulgar (nonclassical) Latin. When Christianity was officially adopted by the Roman Empire (4th century), Vulgar Latin elements were diffused through certain religious texts.

The Vulgate [a Latin version of the Bible authorized and used by the Roman Catholic Church], St. Jerome's translation of the Bible (AD 385–404), and some of the works of St. Augustine (AD 354–430) are among Christian works written in Vulgar Latin. (p. 630)

The language of religion and culture. With the spread of Christianity, Latin penetrated to new lands, and it was perhaps the cultivation of Latin in a “pure” form in Ireland, whence it was exported to England, that paved the way for an 8th-century reform of the language by Charlemagne. Conscious that current Latin usage was falling short of Classical Latin standards, Charlemagne invited Alcuin \al'-kwen\ of York, a scholar and grammarian, to his court at Aix-la-Chapelle leks-la-sha-pell' [Aachen \ä'-chen]; there Alcuin remained from 782 to 796, inspiring and guiding an intellectual renaissance. It was perhaps as a result of the revival of so-called purer Latin that vernacular texts began to appear, for it now became obvious that the vernacular and Latin were not the same language. Thus, in 813, just before Charlemagne's death, the Council of Tours \tür\ decreed that sermons should be delivered in *rusticam Romanam* (“in the rustic Roman language”) to make them intelligible to the congregation.

As the language of science and scholarship, Latin held sway until the 16th century, when, under the influence of the Reformation, nascent nationalism, and the invention of the printing press, it began to be replaced by modern languages. Nevertheless, in the West, along with the knowledge of Greek, the knowledge of Latin has remained a mark of the educated person throughout the centuries, although in the mid-20th century the teaching of classical languages in schools declined significantly.¹ (pp. 630–31)

17. Today technology allows the global dissemination of Bible doctrine. The methods of doing so are expanding exponentially as technological advances continue apace.
18. Face-to-face teaching is the ideal, but, for those isolated from a local pastor, electronic contrivances provide a secondary way to grow in grace.
19. Just as was the case in the first century by means of Epistles and letters, the believer in the twenty-first century can grow spiritually by utilizing non-face-to-face methods of instruction.
20. Books continue to be a method of teaching doctrine. A pastor's messages can be edited into a condensed presentation that may be studied, reread, and then passed along to others.

¹ Rebecca Posner and Marius Sala, “Languages of the World: Latin and the Development of the Romance Languages: The Post Classical Period,” in *The New Encyclopaedia Britannica: Macropaedia* (Chicago: Encyclopaedia Britannica, 2010), 22:630–31.

21. Rapidly advancing technology has opened the way for live communication of Bible teaching to larger and ultimately remote audiences: first came public address systems, then radio followed by television, telephone hook-ups, and Web sites.
22. Recorded messages have been captured on LPs, audiotape, videotape, CDs, MP3s, Web site streams, and podcasts. Digital media can be downloaded into computers, cell phones, and tablets.
23. From the prototype example of New Testament Epistles this principle emerges: Believers whose geographical location is remote from that of their right pastor, may legitimately utilize available media to receive non-face-to-face teaching.
24. The same principles apply to the remote believer's modus operandi as they do to the believer seated in the local church. He must: (1) be filled with the Holy Spirit through the use of the Rebound technique, (2) adhere to strict academic discipline during the teaching of the Word, and (3) maintain objectivity toward the doctrine that is taught.
25. This system provides a divinely approved method for the spiritual growth of a believer who is geographically separated from his right pastor.
26. The determination of who is a person's right pastor is the exclusive prerogative of the individual believer. Once he makes that choice, God will provide the means for him to grow in grace under that man's ministry.
27. The multiplicity of twenty-first-century media provide anyone with positive volition the means of learning, retaining, and applying the doctrines found in the canon of Scripture.
28. Therefore, there is no excuse in this day and age for a believer to fail to acquire Bible doctrine in the command post of his soul.
29. That command post refers to the stream of consciousness in the *kardía* which is the repository of retained doctrine.
30. The memory center of the stream of consciousness coordinates with the brain to form neural pathways that retain doctrine in long-term memory for recall and application to life and circumstances.
31. The word for this retained doctrine is the passive use of the Greek noun *pístis*: doctrine.
32. This brings us back to our central passage in Ephesians 6 where we are studying the first element of the third military metaphor, the spiritual panoply in:

Ephesians 6:14 - Stand fast therefore, having buckled around your waist the belt of biblical truth in the soul ...