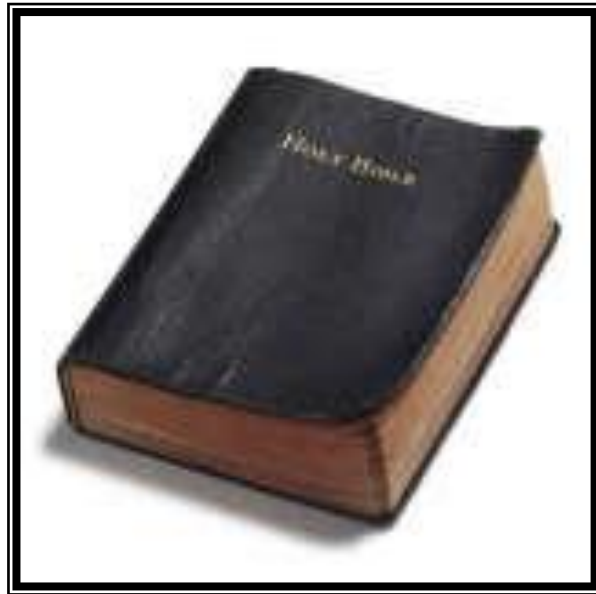


CLASS NOTES - FUNDAMENTALS I - HOW WE GOT THE BIBLE



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FUNDAMENTALS I - HOW WE GOT THE BIBLE

Robert Stapleton

CLASS DESCRIPTION:

1. A study of the process by which the biblical documents have been preserved throughout history.
2. The course will examine translation methodology along with New Testament textual variants.
3. A brief study of a large number of English versions of the Bible will be conducted.

COURSE ASSIGNMENTS:

1. The book How We Got The Bible, by Maxie B. Boren, is to be read and critiqued, with a reading log kept.
2. Instructions concerning reading log.
 - A. Keep a typewritten log of your reading, with dates and chapters read.
 1. Your log should be turned in to instructor no later than the beginning of class day during the finals week – late papers count one grade per day off.
3. Instructions concerning critique.
 - A. Should be a three to five page double-spaced paper, using Times New Romans 12 Font.
 1. Watch your grammar and spelling.
 - B. Critique should be turned in to instructor no later than the beginning of class day during the finals week – late papers count one grade per day off.
 - C. Critique will count for 20% of your total course grade.
4. Tests:
 - A. Two scheduled tests will be administered.
 1. Each will account for 25% of your total score.
 2. Any additional credit will be at the instructor's discretion.
5. Memory Verses:
 - A. The following verses are to be committed to memory:

Psalm 119:105
John 5:39
John 12:48
Galatians 1:6-9
2 Timothy 3:16, 17
2 Peter 1:3

- B. Memory work should be done in the ASV, ESV, KJV, or NKJV unless the instructor grants permission to use another version.
6. A research paper is to be written dealing with one of the “significant” questionable texts of the N.T. as found on pages 20 and 21 of these notes.

- A. Paper should be a minimum of five full size pages, Time New Romans 12 Font, with documentation of all resources cited.
- B. Paper will account for 30% of your total score.
- C. Care should be exercised in the writing of this paper so as to present it in proper form.
- D. Paper should be turned in to instructor no later than the beginning of class day during the finals week – late papers count one grade per day off.

RECOMMENDED READING:

1. As It Is The Truth The Word Of God, Ben F. Vick, Jr.
2. Challenging Dangers of Modern Versions, Robert R. Taylor, Jr.
3. Evidence That Demands A Verdict, Josh McDowell
4. God Wrote Only One Bible, Jasper Ray
5. How The Bible Became A Book, Terry Hall
6. How We Got The Bible, Maxie B. Boren.
7. How We Got The Bible, Neil Lightfoot
8. Perfected Or Perverted? A Shocking Expose of The Modern Versions of The Bible, Norman Ward
9. Selecting A Translation of The Bible, Lewis Foster
10. The “Bible Translation” Controversy, Wayne Jackson
11. The English Bible From KJV to NIV, A History and Evaluation, Jack P. Lewis
12. The Message of The New Testament, F.F. Bruce
13. The New Testament Documents, Are They Reliable?, F.F. Bruce
14. Second Thoughts on the Dead Sea Scrolls, F.F. Bruce
15. You Can Trust Your Bible, Neale Pryor
16. Which Bible?, David Otis Fuller
17. Scientific Evidences of the Bible’s Inspiration, Manuscript by Bert Thompson, Apologetics Press
18. Which Books Belong In The Bible?, Manuscript by F. Furman Kearley, Apologetics Press
19. Shall We Crucify The King James Version of the Holy Scriptures, Leo C. Davis
20. The New Versions, Paul Sain
21. The Great Controversy, James Hertel
22. Inspiration, Canonicity, Texts, Hermeneutics A General Introduction to Sacred Scriptures, William G. Heidt
23. The Dead Sea Scrolls, Millar Burrows
24. Fundamentals I, Dave Miller
25. Bibliology: Authority in Religion, L. Thomas Holdcroft
26. A Review of the New Versions, Foy E. Wallace
27. The Bible, None Like It, 1989 Memphis School of Preaching Lectureship
28. Science, Was the Bible Ahead of Its Time?, Ralph O. Muncaster
29. Can Archaeology Prove the Old Testament, Ralph O. Muncaster
30. The Bible on Trial, Wayne Jackson
31. The Anvil Rings, Answers To Alleged Bible Discrepancies, Vol. 1, 2, Eric Lyons

THE BIBLE, GOD'S WORD FOR MODERN MAN

Robert Stapleton

INTRODUCTION:

1. Over the centuries numerous attacks have been levied against the Bible.
 - A. Some have suggested that it would not be long from the time of their suggestion that the Bible would no longer be in print.
 1. The truth is, those who made such suggestions no longer physically exist, but the Bible continues to be on the top selling list.
2. The whole of the issue needs to be settled – it is either the Word of God or it isn't.

BODY:

1. THE BIBLE, GOD'S WORD FOR MODERN MAN:

- A. Much discussion relative to the Bible and its place in society.
 1. Some believe that it is an antiquated book, which is totally useless today.
 2. Others believe it to be somewhat like the "fairy tales" our children learn.
 3. While others believe it is the inspired Word of God limited only by the limitations placed upon it by God and man's unwillingness to heed to it.
- B. It is clear that all three ideas cannot be correct.
 1. The purpose of this section is not to prove that the Bible is the Word of God.
 - A. Instead, we will examine several things relative to the Bible and seek to draw certain conclusions from these points.
- C. The Origin Of The Bible:
 1. The Bible's claims for itself:
 - A. To be inspired - 2 Timothy 3:16, 17; 2 Peter 1:3.
 1. We will discuss this, and the next two points in more detail later.
 - B. A product of the Holy Spirit - John 14:26; 15:26; 16:13; 1 Corinthians 2:13.
 - C. Given to man through "Holy Men" - 2 Peter 1:20, 21; 2 Samuel 23:1, 2; Luke 1:70.
 2. The unity of the Bible:
 - A. Written by about 40 different authors from varied backgrounds:
 1. Moses - Political leader.
 2. Daniel - Prime Minister.
 3. Amos - Herdsman.
 4. Joshua - Military leader.
 5. Nehemiah - Cupbearer.
 6. Peter - Fisherman.
 7. Luke - Doctor.
 - B. Written at various places:
 1. Moses - Wilderness.
 2. Jeremiah - Dungeon.
 3. Daniel - Hillside.
 4. Paul - Prison.

5. John - Patmos.
- C. Written at different times and during different moods:
 1. War and peace.
 2. Joy and sorrow.
- D. Written on three different continents:
 1. Africa.
 2. Asia.
 3. Europe.
- E. Written in three different languages.
 1. Aramaic (small portions of both the Old and New Testaments).
 2. Greek (language of the New Testament).
 3. Hebrew (language of the Old Testament).
- F. Written over a period of about 1,600 years.
- G. Made up of 66 books, which read as one.
- H. Discusses hundreds of controversial subjects.
 1. Yet no confirmed contradictions appear.
3. The duration of the Word of God:
 - A. Forever - 1 Peter 1:24, 25; Isaiah 40:1-8; Matthew 24:35.
 - B. It is God's standard of judgment for all men - John 12:48; Deuteronomy 18:19.
4. The purpose of the Bible:
 - A. To serve as a guide for man - Psalm 119:105.
 - B. To set man free from sin and death - John 8:32; Psalm 119:45; 2 Corinthians 3:17.
 - C. To make man wise unto salvation - 2 Timothy 3:15.
 - D. To perfect man - 2 Timothy 3:17.
 - E. To make man approved unto God - 2 Timothy 2:15.
 - F. To save man - James 1:21; Romans 1:16.
 - G. To purify man - 1 Peter 1:22.
5. The completeness of the Bible:
 - A. It contains all truth in matters religious - John 14:26; 16:13; 17:17; Matthew 28:20.
 - B. It was once for all delivered - Jude 3.
6. Important basic Biblical principles:
 - A. Man is not to go beyond the teachings of the Bible - 2 John 9-11.
 - B. There is only one gospel - Galatians 1:6-9; Ephesians 4:5; Romans 1:16.
 - C. Man is not to add or take away from the Word of God - Deuteronomy 4:2; 12:32; Proverbs 30:5, 6; Revelation 22:18, 19.
 - D. The Scriptures are the ultimate judge - John 12:48.
 - E. Man is obligated to speak where the Bible speaks - 1 Peter 4:11.
7. Reasons why God insists that man follow His written Word:
 - A. Man's thoughts may be in error - Proverbs 14:12.
 - B. Man's thoughts are often wrong - Isaiah 55:8-13.
 - C. Man's heart is not a dependable guide in religious matters - Proverbs

28:26.

D. Man is unable to direct his spiritual steps - Jeremiah 10:23.

E. God's written Word is the only sure guide - 2 Timothy 3:16.

D. The Value Of The Bible:

1. David spoke of God's Word being "more precious than fine gold" - Psalm 19:10.
 - A. This section will help us see areas of value relative to the Bible.
2. Practical Value:
 - A. Through the Bible we can find direction relative to life - 2 Peter 1:3.
 - B. "The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying." John Flavel, as quoted in The Star, January 1979, p. 2.
3. Personal Value:
 - A. Much information can be gleaned from most of the books that have been printed.
 - B. However, the Bible gives us the means whereby we can be transformed - Psalm 119:105.
4. Educational Value:
 - A. Through study of the Bible man can receive an education - Psalm 119:130.
 - B. Give proper attention to the following article: WHY WE WANT TO BELIEVE THE BIBLE
 1. "A few notable examples will show us what others have thought of the Bible: Dr. William Lyon Phelps, noted educator, "...I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college education is more valuable than a college course without the Bible. " Sir Walter Scott, on his deathbed, "Bring me the Book!" When asked what book he replied, "There is but one Book!" Dr. Schurman, President of Cornell University, "The Bible is the most valuable document in English literature. No man can be called an uneducated man who knows his Bible and no man can be called an educated man who does not know his Bible. " Andrew Jackson, "That Book is the rock on which this republic rests." Thomas Jefferson, "I have always said, and will always say, that the studious perusal of the sacred volume will make better homes, better citizens, better fathers, and better husbands." Abraham Lincoln, "I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance by faith and you will live and die a better man. " John Quincy Adams, "The first and almost the only book deserving of universal distinction is the Bible. I speak as a man of the world to the men of the world and I say to you 'Search the Scriptures.'"

Daniel Webster, "If we abide by the principles taught in the Bible our country will go on prospering, but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury us and our glory in profound obscurity."

Theodore Roosevelt, "Almost every man who has by his life and work added to the sum of human achievements of which the race is proud, almost every such man has based his life work largely upon the teachings of the Bible."

Woodrow Wilson, "A man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the Bible."

Napoleon Bonaparte, Emperor of France, "Behold it upon the table. I never fail to read it, and every day with the same pleasure...Not only is one's mind absorbed, it is controlled and the same can never go astray with this book for its guide."

Lord Roberts, "You will find in this book guidance when you are in health, comfort when you are in sickness and strength when you are in adversity."

Isaac Walton, English author, "Every hour I read you it kills a sin or lets a virtue in to fight it."

Jean Jacques Rousseau, French philosopher and author, "I must confess to you that the majesty of the scriptures astonishes me;...if it had been the invention of man, the invention would have been greater than the greatest heroes."

Charles A. Dana, American journalist, "Of all books the most indispensable and the most useful, the one whose knowledge is the most effective is the Bible. There is no book like the Bible. In every controversy the Bible contains the right answer and pleads for the right policy."

John Ruskin, "Read your Bible. Make it your daily business to obey it in all you understand. To my early knowledge of the Bible I owe the best part of my tests for literature."

Immanuel Kant, German metaphysician, "The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced."

David J. Brewer, U.S. Supreme Court, "This American nation from its first settlement at Jamestown to this hour is based upon and permeated by the principles of the Bible."

Thomas Henry Huxley, English biologist, "The Bible has been the Magna Charta of the poor and oppressed; down to modern times no state has a constitution in which the interests of the people are so largely taken into account; in which the duties so much more than the privileges of the rulers are insisted on...Nowhere is the fundamental truth that the welfare of the state in the long run depends on the welfare of the citizens so strongly laid down."

Isaac Newton, "I count the scriptures of God the most sublime philosophy."

Patrick Henry, "There is a Book worth all other books in the world!"

These quotes are taken from the book WHY WE BELIEVE THE BIBLE by George DeHoff, pp. 13-16.

5. Literary Value:
 1. See the above quotes.
6. Political Value:
 - A. Through study and application of the Bible nations can and will be blest - Psalm 33:12.
 - B. But when God and His Word are rejected those nations are subject to fall - Hosea 4:1-6.
7. Religious Value:
 - A. It is through the Scriptures that men find freedom from sin and condemnation - John 8:32; 17:17.
 - B. From the Scriptures we gain knowledge as to our having eternal life - John 5:39; 6:68; Romans 1:16.
8. Eternal Value:
 - A. As judgment bound people we see in the Bible the fact that we are eternal beings who will be judged by the Word of God - John 12:48; Revelation 20:11,12.
- D. The Inspiration of the Bible:
 - 1 Consider the following information, which deals with why we know the Bible is the Word of God:
 - A. Thirty characteristics of the Bible, anyone of which would mark the Bible as unique, and most of which, by themselves, constitute irrefutable proof of the divine origin of the Scriptures.
 1. UNITY - 66 books; 40 authors; 1600 years - one theme - the rule of God and the redemption of man, consummated in one marvelous person, Jesus Christ, ruler and redeemer of the world.
 2. CLAIMS TO BE THE WORD OF GOD - 2,000 times in the O.T., 500 times in the N.T.
 - A. Either God spoke through Moses, Jesus, the Prophets and Apostles, or these men were liars.
 3. PROPHECY - 27 % of the Bible is predictive (8,532 verses of the Bible's 31,124 verses contain predictive material)...737 separate events predicted, 1,817 predictions on 55 subjects.
 - A. Most fulfilled...remainder is being fulfilled.
 - B. Only God can foreknow the future.
 4. MIRACLES - Stupendous manifestations of divine power.
 - A. God's authentication of His Word...performed before the whole nation of Israel, as He delivered them "with a mighty hand and an outstretched arm...with signs and wonders" - Deuteronomy 26:8.

- B. Jesus' miracles shook the Jewish nation to its foundations, and caused vast multitudes to follow him.
- 5. **SCIENTIFIC FOREKNOWLEDGE** - Positive proof that the Bible could not have been a product of the education and culture of thousands of years ago.
 - A. The Bible contains none of the mythology or superstition of that day or this.
 - B. It is not only in keeping with modern science - it is ahead of it.
- 6. **HISTORICITY** - Three quarters of the Bible is narrative - factual, not legendary.
 - A. The archaeologist's spade has established the reliability of the Scriptures.
 - B. Renowned archaeologist Nelson Glueck wrote, "It can be categorically stated that no archaeological discovery has ever controverted Biblical reference. Scores of archaeological findings have been made which confirm in clear outline or in exact detail historical statements of the Bible." *Rivers In The Desert*, p. 31.
- 7. **REVELATION OF ANOTHER DIMENSION OF REALITY** - The spiritual and supernatural.
 - A. Angelic beings mentioned nearly 300 times.
 - B. One would expect a book having superhuman origin to disclose a realm beyond human knowledge and experience.
 - C. The visible cosmos is only "the tip of the iceberg."
- 8. **THEOCENTRICITY** - Permeated by, centered in, and focused on God from start to finish.
 - A. Everything has meaning, value, and permanence to the exact extent that it is related to God and His purpose or establishing a perfect, eternal, and universal moral and spiritual order.
- 9. **DIVINE PERSPECTIVE** - Sees things as God would see them.
 - A. Looks backwards to the beginning, forward to the end, and beyond.
 - B. Peers deep into the heart of man.
 - C. It's standards, priorities, and ideals are not those of man, and, in fact, are contradictory to man's nature.
- 10. **AUTHORITY** - Says things as God would say them, with absolute authority, finality, certitude, yet with simplicity.
 - A. No extremism or "overkill."
- 11. **JOINS WHAT MAN WOULD SEPARATE** - Religion and morality, Jew and Gentile, all races, cultures, and conditions of men.
 - A. Body and soul for eternity.
- 12. **SEPARATES WHAT MAN WOULD JOIN** - Church and state.
 - A. Religion free from materiality...no "holy" days, seasons, foods, places, or things.

13. PARADOXES AND TENSIONS - Christ to be lion and lamb, suffering servant and conquering King; Salvation by grace, yet not without obedience; Justice and Mercy; Freedom and Determinism harmonized.
14. TRUTHFULNESS - Tells many things man would not tell at all - Noah's drunkenness; Abraham's lie; Jacob cheated; Patriarchs sold Joseph into slavery; Moses killed a man...barred from the Promised Land; David's sin; Solomon's compromise with idolatry; Peter's denial; Jesus' family did not believe Him; Jesus revealed Himself to Samaritan woman; Paul's persecution of the early church.
15. OMISSIONS - Omitted things man would not omit.
 - A. No description of how anyone looked or dressed.
 - B. No value given to sex, money, power, organization, art, intellectual brilliance, physical strength, adornment.
 - C. No details about the first thirty years of Christ's life, or what happened to the Apostles and their families, and to Mary.
 - D. Complete unconcern about the things that concern men.
16. LITERARY EXCELLENCE - It would have been impossible for uneducated fishermen, herdsmen, small tradesmen, and a carpenter to produce such a literary masterpiece, which far surpassed the world's greatest literary geniuses.
 - A. What other book becomes more interesting, the more often it is read?
 - B. What other book has become the source of inspiration for the world's greatest music, poetry, art, drama and hymnology?
17. ANSWERS AND SOLUTIONS - The Bible gives the only plausible answers to the vast profound questions confronting man; e.g. - what is man's true origin, identity, and destiny?
 - A. Who is God, and what does He want?
 - B. Addresses itself to the basic cause of such problems as war and slavery, recognizing them as effects of man's sinful condition.
18. PORTRAYAL OF GOD AND MAN - It is not a portrayal such as man would make.
 - A. "God is love"...knows and cares infinitely about each one of us; has become one of us, humiliating Himself before us and dying for us, has invited us to become a part of Himself.
 - B. Man is portrayed for what he is - a tragic creature, hopelessly enmeshed in sin, a prisoner of death and despair...yet had the spark of divinity within him and can be saved.
19. MORALITY AND SPIRITUALITY - Motivation is as important as the deed.
 - A. Turn the other cheek; return good for evil; love your enemy; forgive 70 x 7.
 - B. Hatred is a kind of murder; lustful glances a kind of adultery.

- C. Perfection demanded.
- D. These standards did not emanate from man.
- 20. COVENANTAL STRUCTURE - All the action in the Scriptures revolves around a series of contractual agreements, initiated by God through Noah, Abraham, Moses, David, and Christ.
 - A. By these covenants, God has limited His own freedom, yet He gives man the liberty to accept or reject the covenant relationship.
- 21. POWER - Transforms men and nations.
 - A. It has a divine life of its own which it is able to impart; power to make men holy, happy, and free; power to save, and power to destroy.
 - B. It is the living Word of the living God.
 - C. No other book possesses this mysterious power!
- 22. UNIVERSAL RELEVANCE AND APPEAL - The Bible is the only book for every race, nation, age, culture, and condition of man.
 - A. It has been translated into thousands of languages and dialects.
 - B. Billions of Bibles, Testaments, and books of the Bible have been distributed.
- 23. INDESTRUCTIBILITY AND DURABILITY - The Bible is not a fossil, but a mighty force.
 - A. Its influence grows with every passing century, and it remains far ahead of the column of human progress.
 - B. Consider the enemies that have arrayed themselves against it.
 - 1. "Heaven and earth shall pass away, but my word shall never pass away." - Mark 13:31.
- 24. FRUITS - Countless numbers of people have been lifted out of the filth of sin by the Gospel.
 - A. The closer any people come to the ideals set forth in the Bible, the more humanized, the sweeter, the purer, more moral, the happier, and the freer they become.
 - B. The Bible is indeed the "Tree of Life."
- 25. THE FLAWLESS PLAN OF REDEMPTION - The certain penalty for violating God's moral law is spiritual death, just as the penalty for violating the laws by which physical life is sustained is physical death.
 - A. The Bible tells us "God so loved the world that he gave his only begotten son," for us - John 3:16.
 - B. Christ paid the penalty for our sins, if we will but accept that payment.
- 26. THE HOLINESS AND HUMILITY OF THE WRITERS - The Biblical writers humbly confessed themselves unworthy of their sacred task of delivering God's message.
 - A. They did so with no regard to the consequences to themselves.
 - B. In no case did they receive any material reward, while in many cases; it cost them everything, including their lives.

- C. The vessels God chose to deliver His precious Word are the holy vessels we would expect Him to choose.
- 27. THE INTENSITY OF ITS PASSION - is seen in its love expressed for man, and the hatred expressed for sin.
 - A. The goodness of God is boundless, but His wrath is equally infinite.
 - 1. "Our God is a consuming fire" - Hebrews 12:29.
- 28. ITS SUBLIME HOPE - Biblical hope is a heavenly hope, an eternal and flawless existence with God and the redeemed of all the ages!
 - A. Only God could offer such a hope.
- 29. SELF-AUTHENTICATION - "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." - John 7:17.
 - A. The primary difficulties, which stand in the way of acceptance of the Bible, are moral and not intellectual.
 - B. The real battleground between faith and unbelief is the heart, and not the head (i.e. intellect).
 - C. The spiritual truths of the Bible are spiritually apprehended – 1 Corinthians 2:14.
- 30. JESUS CHRIST - The matchless person of the Bible - subject and the embodiment of its theme, the fulfillment of its prophecies, the manifestation of its glory – the condescension of divinity and the exaltation of humanity.
 - A. "In him was life; and the life was the light of men."
 - B. It is impossible to invent Jesus.
 - C. We know little to nothing of him, apart from the Bible.
 - 1. To accept him is to accept the Bible.
 - 2. To reject the Bible is to reject Him.
- 2. The Bible affirms itself to be inspired - 2 Timothy 3:16, 17.
 - A. As a matter of fact, there are over 1,300 places within the Bible where such phrases as "thus saith the Lord," "God spake," "the Lord testified, saying," and "the Lord has spoken it" are found.
 - B. The concept of the inspiration of the Bible is seen in the Greek word "theopneustos," which means "God breathed."
- 3. The nature of inspiration.
 - A. God "spoke" through certain individuals:
 - 1. Holy men - 2 Peter 1:21.
 - 2. David - 2 Samuel 23:2.
 - 3. The prophets - Hebrews 1:1.
 - 4. Jesus - Hebrews 1:2.
- E. Claims of inspiration summarized.
 - 1. The Holy Spirit "spoke" through the above mentioned people - Matthew 10:19, 20.
 - 2. The Holy Spirit guided the apostles in what to say - John 14:26; 16:13.

3. The Holy Spirit guided the memory of the speaker - John 14:26.
 4. The Holy Spirit guided them into all truth - John 16:13.
 5. The Holy Spirit guided the apostles to speak languages not previously learned - Acts 2:1-4.
- F. Inspiration did not eliminate the personal nature or peculiar style of the messengers.
1. For example: Jeremiah is the only prophet known of as the "weeping prophet."
 - A. Thus, God did not make clones out of all who spoke by inspiration.
 2. Actually, full expression was exercised - 2 Corinthians 2:4; 7:9; Philippians 4:10.

2. THE DEPENDABILITY OF THE BIBLE:

- A. Truth is always truth, and truth is always dependable!
1. The Bible is dependable because it is truth - Psalm 119:160; John 17:17.
- B. The Bible continues to be rooted in the confidence of men.
1. Why?
 - A. Because it is truth!
 2. Throughout its passages its character corresponds to the claim of being truth.
 - A. It gives the only sensible explanation to man's origin, mission, and destiny.
 - B. It, through various principles, guides man relative to his duty to God - Ecclesiastes 12:13.
 - C. Likewise, it guides man to his eternal destiny - Psalm 119:105.
 - D. Its statements are accurate.
 - E. Its biographies are impartial.
 1. That is, it airs its "dirty laundry" by showing the weaknesses of men of the Bible.
 - F. Its precepts are binding.
 - G. Its doctrine is holy.
 - H. Its laws are immutable.
 - I. Its truth endures forever.
 - J. Its judgments are unalterable.
 - K. Its warnings are awesome.
 - L. Its promises are sure.
 - M. Its message is complete.
- C. Its spiritual benefit suggests dependability.
1. There is rest for the weary - Matthew 11:28-30.
 2. There is forgiveness for sinners - Acts 2:38.
 3. There is peace and comfort for those in need - Psalm 46:1; Romans 15:4; 1 Thessalonians 4:16-18.
 4. There is encouragement for the faint-hearted - Revelation 2:10.
 5. There is guidance for those walking in spiritual darkness - Psalm 73:24.
 6. There is reproof, correction, and instruction for the Christian in error - 2 Timothy 3:16.

3. THE INDESTRUCTIBILITY OF THE BIBLE:

- A. Not speaking of an inability to destroy the printed page.
 - 1. Throughout time many Bibles have been burned, along with the destruction of the original manuscripts.
- B. Instead, speaking of the inability to destroy the Word of God relative to its eternal nature.
 - 1. Jesus claimed his word would not pass away - Mark 13:31.
 - 2. This can be illustrated in various ways:
 - A. There is literally thousands of hand written manuscript copies existent today (See Appendix # 1).
 - B. There are better than 5,300 N. T. manuscripts, in whole or part, cataloged.
 - 1. Plus, there are thousands more in Latin, Syriac, the Egyptian dialects, Armenian, and Persian languages.
 - 2. Many of these were written very closely to the time in which Jesus and his apostles lived.
- 3. Recent discoveries:
 - A. In the last century various manuscripts were found which assist us in knowing the Bible is true.
 - 1. These include the Dead Sea Scrolls, which is a collection of about 600 Hebrew and Aramaic manuscripts discovered in a group of caves near Khirbat Qumrān in Jordan, at the northwestern end of the Dead Sea.
 - 2. Also included are:
 - A. John Rylands Papyrus (P52) – obtained in 1920.
 - 1. Contains John 18:31-33 and 37-38.
 - 2. Was found in Egypt, and has been dated at about 125 A.D.
 - 3. Currently resides at the John Rylands Library in Manchester, England.
 - B. Bodmer Papyrus (P66, P72-75).
 - 1. A collection of approximately fifty Greek and Coptic manuscripts purchased by M. Martin Bodmer of Switzerland in 1955-56, and has been dated at around 200 A.D.
 - 2. Includes Old and New Testament texts and writings of the early churches.
 - C. The Chester Beatty Papyrus (P45).
 - 1. Dated 200-250 A.D.
 - 2. Made public in 1931.
 - 3. Contains the Gospel Accounts, Acts, Paul's Epistles, and Revelation.
 - B. The point, then, is that over the centuries, since the books of the Bible were written, they have survived the attacks of persecution, bitterness, and scorn.

4. RIGHTLY DIVIDING THE WORD OF GOD:

- A. In order to properly understand God's message to man, the Bible must be properly understood.
 - 1. In order to do this we must seek to rightly divide the word of truth –

2 Timothy 2:15.

- B. Many errors have crept into religious organizations because of their failure to do this.
 - 1. We cannot expect to "pervert the gospel" and still end up pleasing to Him - Galatians 1:6-9.
 - 2. When the doctrines of men overshadow the teachings of God it results in one's worship being useless - Matthew 15:9.
- C. Unity of the Bible.
 - 1. Actually, the Bible is a library of 66 books, written by some 40 different authors, over a period of about 1,600 years.
 - 2. Each book should be read and studied for its own unique message.
 - A. However, it must not be overlooked that there is an interrelation of the individual books of the Bible to each other.
 - 1. If we were to illustrate the Bible with a pie, we would see that each individual piece is separate, yet they are of the whole.
 - A. You cannot have the whole pie without all of the pieces.
 - B. Likewise, you cannot have the Bible without all of the pieces fitted properly together.
- D. Within the Bible are the words of both inspired and uninspired men.
 - 1. For example, the words of Satan in Genesis 3:4, 5 would not be treated as would the words of God or an inspired prophet or apostle.
 - 2. In relation to Genesis 3:4, 5, inspiration's connection was to see that a true record of what was said by Satan was recorded.
 - 3. Therefore, in order to properly understand what the message is, we must ask ourselves some important questions:
 - A. Who is doing the speaking in the text that we are reading?
 - B. To whom was this text written?
 - C. Under what circumstances was it written?
 - D. Why was it written?
 - E. What is the historical setting?
 - F. What is the intention of the writer?
 - G. How does this text relate to the overall concept of the book from which this text came?
 - H. How does this text relate to the overall message of the Bible?
 - I. Does our conclusion of the meaning of the text disagree with conclusions drawn from other texts?
 - 1. If so, then our conclusion is incorrect in regard to one or both texts.
- E. The Bible is written in various literary styles.
 - 1. For example, Genesis and Joshua are considered historical in nature.
 - A. Keep in mind here that certain books may fall into more than one category as we seek to catalog them.
 - 1. For example, Genesis would fit into both the historical and law categories.
 - 2. Psalms and Proverbs are poetical in nature.

- A. They, therefore, include much figurative language.
 - 1. For example, see Psalm 22:14.
 - 2. No one would believe that David's heart was literally wax.
- B. Keep in mind that it is best to follow this rule of interpretation - All words of Scripture are to be understood in the normal, literal sense unless the context (i.e. the setting in which they are found) suggests otherwise.
 - 1. This rule is extremely important as we study such books as Ezekiel, Daniel, and Revelation.
- 3. Certain books are prophetic in nature.
 - A. Actually, 17 of the 39 O.T. books fall into this category, along with one in the N.T.
 - 1. The O.T. books are Isaiah thru Malachi.
 - 2. The N.T. book is Revelation.
- F. The Bible consists of two major divisions, the Old and New Testaments.
 - 1. These are sometimes referred to as the Old and New Covenants - Hebrews 8:7.
 - A. The first covenant was the O.T. law given to the Hebrew nation after God had brought them out of Egyptian bondage - Hebrews 8:9.
 - B. The second covenant was made by Jesus, and was given to all nations - Hebrews 8:6-8; Matthew 28:18, 19; John 12:48.
 - 2. The first covenant is now viewed as being old, and no longer binding upon men - Hebrews 8:13.
 - A. We, therefore, are not compelled to offer sacrifices as the Hebrews were - Leviticus 1:10.
 - 3. Never-the-less, we are obligated to obey Jesus and all that the new covenant teaches - Luke 6:46; Hebrews 5:9.
 - 4. When one confuses the value of the two covenants, believing they are of equal value, problems arise.
 - A. Many believe we are to still keep the Ten Commandments - Exodus 20:1-17.
 - 1. Yet, the law of commandments was nailed to the cross - Colossians 2:14.
 - 2. The early church met on the first day of the week - Acts 20:7; 1 Corinthians 16:1, 2.
 - B. Others look to the O.T. for support for the use of mechanical instrumental music - Psalm 150:3.
 - 1. However, under the new covenant we are to sing - Ephesians 5:19; Colossians 3:16.
 - C. Others look to the O.T. for the means of being saved today.
 - 1. Many argue that since the thief on the cross wasn't baptized, then we do not need to be either.
 - A. However, it is overlooked that the thief died under the Old Covenant, which lasted until Christ died - Hebrews 9:16,17; Colossians 2:14-16.

- B. Under the new covenant, one must believe and be baptized in order to be saved – Mark 16:15, 16; Acts 10:48.

5. THE BIBLE'S MESSAGE OF SALVATION:

- A. The Bible is God's message to mankind.
 - 1. Through the Bible God's will is revealed unto us.
 - A. Phrases such as "thus saith the Lord" appear hundreds of times within the Bible.
- B. To whom does the Bible speak?
 - 1. To all men of all nations - Matthew 28:18-20; Mark 16:15,16; Acts 1:8.
 - A. Therefore, men and women from varied backgrounds and nationalities are attracted to its message.
- C. Its primary message is the salvation of mankind.
 - 1. There is one "golden thread" running throughout the pages of the Bible.
 - A. That "thread" reveals God's desire for mankind to be saved eternally.
 - 2. This desire is manifest in the sacrifice of Jesus, the Son of God, on the cross – John 3:16; Romans 5:8.
 - 3. This resulted from the promise made unto Adam and Eve in the garden following their fall - Genesis 3:15.
 - A. Prophets foretold of this great event in vivid detail- Isaiah 52:13-53:12.
 - B. Poets sang of that glorious day to come - Psalm 2:1-12.
 - C. The N.T. relates the fulfillment of each of the ancient promises made concerning Jesus, his birth, life and death.
- D. Important points relative to the message of eternal salvation:
 - 1. Salvation is in Jesus Christ - John 14:6; 2 Timothy 2:10.
 - A. It is in none other that man can have a hope of eternal life - Acts 4:12.
 - 2. Salvation has been made possible because Christ died in our place – 1 Corinthians 15:3.
 - A. Since all accountable people, except Jesus, have or will sin (Romans 3:10, 23), the "payment" for such is due them/us.
 - 1. That "payment" is spiritual death - Romans 6:23.
 - B. However, God allowed Jesus to take our place and be "wounded for our transgressions" - Isaiah 53:5.
 - 1. After God saw "the travail of his soul" (Isaiah 53:11) on Calvary, justice was satisfied, and we could be pardoned.
 - C. Since there could be no "remission of sin" without the shedding of blood (Hebrews 9:22), it required the death of Jesus to "pay" the ransom price - Matthew 20:28; 1 Timothy 2:6.
 - 3. Salvation is a free gift of God's grace - Romans 6:23.
 - A. Grace is an unmerited favor.
 - 1. It is due to the grace of God, and not our individual efforts, that we are saved - Ephesians 2:8, 9.
 - B. Man is unable to affect forgiveness based upon his merits.
 - 1. Money is of no value - 1 Peter 1:18, 19.
 - 2. Good works, apart from grace avails nothing - Titus 3:5.

3. Righteous conduct cannot make amends for past sins - Isaiah 64:6.
4. Mortification of the body is valueless apart from grace - Colossians 2:20-23.
4. Salvation is available to all who believe in Jesus - John 3:16.
 - A. Faith is an absolute requirement - Hebrews 11:6.
 - B. Justification is based upon faith - Romans 6:1.
 - C. God is not willing for any to be lost - 2 Peter 3:9.
 1. However, one cannot be saved apart from faith - John 8:24.
 - D. Salvation is not the result of faith only - James 2:17-26.
5. Salvation is given to those who have obedient faith - Hebrews 5:9.
 - A. The Roman Christians had "obedience of faith" (Romans 1:5), yet they "obeyed from the heart that form of doctrine" - Romans 6:17.
 - B. Obedience is simply "faith working through love" - Galatians 5:6.
6. Specific conditions attached to salvation:
 - A. Having believed one must repent - Acts 17:30.
 1. Repentance is a change of heart and life - Matthew 21:28, 29.
 2. Unless one is willing to repent of their sin they will be lost - Luke 13:3.
 - B. Confession - Romans 10:9, 10.
 1. If we refuse to confess Jesus, he will refuse to confess us – Matthew 10:32, 33.
 - C. Baptism - Mark 16:16.
 1. All accountable people are commanded to be baptized - Matthew 28:18, 19.
 2. Biblical baptism is an immersion in water - Romans 6:3-5.
 3. Biblical baptism is for (or in order to) the remission of sin - Acts 2:38; 10:48.
 4. It is by the act of baptism that the blood of Jesus washes away man's sins – Acts 22:16.
 5. It is through baptism that one receives salvation - 1 Peter 3:21.

HOW WE GOT THE BIBLE

Robert Stapleton

INTRODUCTION:

1. THE BIBLE AS OUR SOURCE OF AUTHORITY:

- A. "Jesus loves me, this I know. For the Bible tells me so!"
- B. Contained within this children's song is a very profound concept.
 - 1. How do we know that God loves us?
 - A. The Bible tells us so.
 - 2. How do we know that God exists?
 - A. The Bible tells us so.
 - 3. How do we know that Jesus died for us?
 - A. The Bible tells us so.
 - 4. How do we know that there is a heaven to be gained and a hell to be shunned?
 - A. The Bible tells us so.
 - 5. Actually, the basis for believing any doctrine of Christianity, for claiming any promise of God (including salvation), for proclaiming any hope of a hereafter finds its basis within the scriptures.
- C. As Christians, our source of authority in all matters of faith, doctrine and practice is the Bible.
 - 1. Our faith is not built upon fables, philosophy or feelings.
 - 2. Instead, it is based upon the written word of God.
 - A. As a matter of fact, without the word of God we would have no source of faith - Romans 10:17.
- D. It is important to understand that the Bible is not an accessory to our Christianity.
 - 1. Instead, it is the source of truth, wisdom, doctrine, assurance, faith and hope.
 - 2. It is the "power of God" - Romans 1:16.
 - 3. It is not man's concept of God but, rather, God's revelation of Himself to man.
- E. Due to the nature of the Bible as our source of authority, it is crucial that the Scriptures have absolute authenticity.
 - 1. If the Scriptures are regarded as the Word of God, then they must be that.
 - A. If they are something less than the precise and exact Word of God, then they do not carry authority from God.
 - 2. It is important to understand that it is not enough to say that the Bible contains the Word of God.
 - A. We can find the Word of God contained in a newspaper or pornographic novel.
 - B. The Bible must be the Word of God.
- F. Thus, mixing the Word of God with the words of men results in a work that leaves the believer not knowing exactly what to believe.
 - 1. How would we know which words are God's and which ones are man's?
 - A. Doctrine would be suspect.
 - B. Hope would be unsettled.

- C. Assurance would vanish.
- D. Revelation would be uncertain.
- E. And faith would be without ground.

BODY:

1. It is evident that we do not possess the original documents of the books of the Bible, which are commonly called “autographs.”
 - A. All we have are copies that we call “apographs,” which are copies of transcripts of originals.
 - B. Due to the fact that copies are liable to incorporate errors, there are some variations in the copies that have come down to us.
 1. This, then, causes us to take care to use the text that reflects the original inspired writings.
 2. For this to be done, one must verify that the text is accurate.
2. **PRESERVATION OF THE HEBREW SCRIPTURES:**
 - A. Transcriptional errors in the O. T. are extremely rare in comparison to those of the N.T.
 1. The scribes were very meticulous in making copies of what they believed were the holy words of God.
 2. Hebrew scribes took this task very seriously.
 - A. There were very precise steps taken by them in preparing the parchment upon which they wrote, along with preparing themselves in order to copy God's Word.
 1. According to the Hebrew Talmud (collection of doctrines and laws compiled and written before the 8th Century, A.D., by ancient Jewish teachers. The Talmud, which often cites the Old Testament, is the basic book of Jewish law.), the rules of the scribe consisted of the following:
 - A. The skins of the parchments had to be prepared in a special way and dedicated to God so that they would be clean in order to have God's Word written on them.
 - B. The ink that was used was black and made in accordance to a special recipe and was to be used only for writing scripture.
 - C. The words written could not be duplicated by memory.
 1. Each word was reproduced from an authentic copy that the scribe had before him.
 2. The scribe had to say each word aloud when he wrote it.
 - D. Each time the scribe came across the Hebrew word for God, he had to wipe his pen clean.
 1. When he came across the name of God, Jehovah (YHWH), he had to wash his whole body before he could write it.
 - E. If a sheet of parchment had one mistake on it, the sheet was destroyed.

1. If there were three mistakes found on any page, the whole manuscript was destroyed.
 2. Each scroll had to be checked within thirty days of its writing.
 - A. If not, it was considered unholy and destroyed.
 - F. Every letter and word was counted.
 1. If a letter or word was found to have been omitted, the manuscript was destroyed.
 - G. There were explicit rules as to how many letters and words were allowed on any given parchment.
 1. A column must have at least 48 lines and no more than 60.
 2. Letters and words had to be spaced at a certain distance and no word could touch another.
 3. Josephus (37-95 AD) comments on the preciseness of the Jewish scribes and their faithfulness in copying the Old Testament scriptures. "...for during so many ages as have already passed, no one has been so bold as either to add anything to 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 to die for them." (Flavius Josephus Against Apion 1:8).
- B. The majority of present day suggested "necessary corrections" to the Hebrew text made by critics is conjectural, and should be disregarded.
1. None of them are based on real variations found in actual copies.
 - A. The fact is, the majority of copyist errors are due to simple spelling variations, thus, they are not even errors as claimed by some.
 1. Spelling was not as universally standardized as it presently is, therefore words were often spelled differently by scribes.
 2. When the existent copies of the books of Scripture are compared, along with consideration of historic testimony, there is an amazing lack of doubt that what we have is the same as the autographs.
- 3. PRESERVATION OF THE GREEK SCRIPTURES:**
- A. Transcriptural "errors" are more evident within the N.T., but, as we will see, the vast majority are nothing more than spelling variants.
1. Because of this, most variations are trivial.
 - A. The majority of deviations involve only single texts or groups of texts that are easily corrected when compared with the other copies.
 2. Listed below are the commonly accepted "significant" questionable texts:
 - A. Mark 16:9-20 - is the longer ending of the Gospel of Mark.
 1. This portion is missing from two old Alexandrian texts ("The Alexandrian text-type (also called Neutral or Egyptian) is a group of early manuscripts of the New Testament in the original Greek. The oldest near-complete manuscripts of the New Testament belong to this text-type, and are known as Codex Vaticanus in the Vatican library and Codex Sinaiticus in the British Museum." Wikipedia Encyclopedia) and is not mentioned in some early writings.

- A. However, it is included in the largest majority of texts while a shorter version appears in a few others.
 - 2. Some have rejected this section because of its content.
 - A. Some due to confusion on the length of the miraculous age.
 - B. Others due to its teachings concerning baptism.
 - B. John 7:53 - 8:11 – deals with the woman taken in adultery.
 - 1. Several ancient manuscripts differ on this text.
 - A. Some omit this section entirely.
 - B. While those that include it are diverse in worldwide distribution.
 - 1. Those that do not include it are mostly from Alexandria.
 - 2. Its rejection by some does no harm to any teaching of Scripture in so far as doctrine is concerned.
 - C. Acts 8:37 – record of Philip and the Ethiopian's confession.
 - 1. Supported by a seventh century uncial (UN-see-el), some good miniscules, and the Old Latin version, but all other manuscripts and versions stand against it.
 - D. 1 John 5:7-8 - contains a portion that has no sound Greek manuscript support.
 - 1. Note that this context does not affect in any way any biblical doctrine.
 - 2. Neither does it present any necessary detail necessary for the establishing of the doctrine of the Godhead.
- B. On what biblical foundation can we say that the copies we have can be called the Word of God?
- 1. The primary New Testament texts that deal with the value of the inspired Scriptures quote from and refer to copies of the text available at that time, not to the originals autographs which had been lost long before then.
 - A. 2 Timothy 3:15 - the only text of the Scriptures available to Timothy as he grew up were copies.
 - 1. But they were the ones considered authoritative for correction and instruction.
 - B. 2 Peter 1:19 - uses the expression "a more sure word."
 - 1. As used it was not limited to the original autographs, but extended to copies available.
 - C. John 10:35 - Jesus quoted from the Hebrew Scriptures.
 - 1. He called it "your Law".
 - A. Only copies were available when he made that statement.
- 4. THE NEED FOR PRESERVATION THROUGH MANUSCRIPT EVIDENCE:**
- A. Biblical preservation refers to the Biblical doctrine of providence and the historical process by which God has kept His Word pure after initially giving it to man via inspiration.
 - 1. Manuscript evidence refers to the evidence for Bible preservation as found most specifically in the existing manuscripts.
 - A. The four kinds of manuscript evidence are available and are:
 - 1. Doctrinal – 2 Timothy 3:16.

2. Textual - Nehemiah 8:8.
 3. Historical – Ecclesiastes 3:14.
 4. Spiritual - Romans 8:16.
2. For the most part, there are four levels of belief in biblical or manuscript preservation:
 - A. Disbelief, as is manifested in the theory that not only do the copies have mistakes, but, also, the originals had mistakes in them.
 - B. Belief in perfect originals but a denial that a perfect existing text is available today.
 - C. Belief in perfect preservation of the Greek text, but not in a perfect translation.
 - D. Belief in a perfect translation exists - usually in reference to the King James Bible of 1611.
 - A. See Books – God Wrote Only One Bible, Our Authorized Bible Vindicated, Which Bible? – all argue along this way.
 3. There are two truths that basically set the battle on this issue.
 - A. God has promised to preserve His word for the benefit of mankind – Psalm 12:6, 7; Matthew 5:18; Luke 16:17; John 10:35.
 - B. Man will always corrupt God's word to his detriment - 2 Corinthians 2:17; 4:2.
- B. The matter of biblical corruption.
1. Corruption of God's Word began in the Garden of Eden – Genesis 2:16-17; 3:1-5.
 2. Corruption of the New Testament Scriptures began very early after the origin of the church - 2 Corinthians 2:17; Galatians 1:6-9.
 3. Various causes that resulted in the corruption of the Scriptures:
 - A. Corruption of biblical doctrine - 2 Corinthians 11:1-4; Galatians 1:6-9.
 - B. The traditions of men that were elevated to equal or superior status with the Scriptures - Matthew 15:6-9; Mark 7:13.
 1. By A.D. 10, some 1,000 traditions had been accepted on an equal basis with scripture.
 - C. Human philosophy – Colossians 2:8.
 - D. So-called science - 1 Timothy 6:20, 21.
 - E. So-called scholarship - 2 Timothy 3:7.
 4. The design of those who corrupted the word was to “correct” it - 2 Corinthians 4:2; Jeremiah 48:10; 2 Peter 3:16; Romans 1:22, 25.
 - A. However, in view of Matthew 5:17-20; 2 Timothy 3:16, 17; and 2 Peter 1:3, we see there was no need for such “correction.”
 1. How do you correct that which is perfect or complete?
 2. Consider the equation – $1 + 1 = 2$.
 - A. How would you go about correcting that?
 5. Various forms that the corruptions of the Word take:
 - A. Subtracting from the word – Deuteronomy 4:2; 12:32; Revelation 22:19.

1. Keep in mind Revelation 22:18, 19 speak specifically to the book of Revelation.
- B. Adding to the word – Deuteronomy 4:2; Proverbs 30:6; Revelation 22:18, 19.
- C. Changing the words of God – Deuteronomy 4:2; Romans 1:25.
 1. This includes both subtracting and adding
 2. This is the end result of combining Alexandrian scholarship with Roman tradition.
- C. Early corruptions of the Scriptures:
 1. Corruption appeared before the completion of the New Testament.
 - A. Although there are a variety of dates as to when the New Testament was completed, the majority of conservative scholarship agrees that it was completed near the end of the first century.
 1. This places the last book of the N.T. having been written in the mid to late 90's.
 - B. In view of this, the following areas of corruption appeared prior to that time:
 1. Corruption of the Word - 2 Corinthians 2:17.
 2. Deceitful handling of the Word - 2 Corinthians 4:2.
 3. Counterfeiting of Paul's Letters to the churches - 2 Thessalonians 2:1, 2.
 4. Wresting the Scriptures - 2 Peter 3:15, 16.
 5. Departing from sound doctrine - Galatians 5:7-9.
 6. Resisting the Truth - 2 Timothy 3:7, 8.
 7. Denial of sound doctrine - Titus 1:9-11.
 8. Deceiving with crafty doctrine - Ephesians 4:14.
 9. Preaching "another gospel" (i.e. a perverted "gospel") – Galatians 1:6-9.
 10. Turning unto fables – 2 Timothy 4:4.
 2. Corruption appeared immediately after completion of the New Testament.
 - A. "It is no less true to fact than paradoxical in sound, that the worse corruptions to which the New Testament has ever been subjected, originated within a hundred years after it was composed; that Irenaeus and the African Fathers and the whole Western, with a portion of the Syriac church used far inferior manuscripts to those employed by Stunica, or Erasmus, or Stephen, thirteen centuries after, when molding the Textus Receptus..." *Introduction to the New Testament* by F.H.A. Scrivener who worked on the committee of the Revised Version of 1881.
 - B. Origen:
 1. Origen – the Man – AD 185-254.
 - A. Head of the school in Alexandria, Egypt
 - B. Considered one of the two most brilliant theologians of early "Christianity," with the other being Augustine.
 - C. An extreme ascetic who had only one coat, no shoes, slept on the

floor and castrated himself in supposed obedience to Matthew 19:12.

- D. Adapted the allegorical method of interpretation of the N.T.
- E. Was greatly influenced by Neo-Platonism and Gnosticism.
 - 1. “Neo-Platonism is a modern term used to designate the period of Platonic philosophy beginning with the work of Plotinus and ending with the closing of the Platonic Academy by the Emperor Justinian in 529 CE. This brand of Platonism, which is often described as 'mystical' or religious in nature, developed outside the mainstream of Academic Platonism. The origins of Neo-Platonism can be traced back to the era of Hellenistic syncretism which spawned such movements and schools of thought as Gnosticism and the Hermetic tradition. A major factor in this syncretism, and one which had an immense influence on the development of Platonic thought, was the introduction of the Jewish Scriptures into Greek intellectual circles via the translation known as the *Septuagint*. The encounter between the creation narrative of Genesis and the cosmology of Plato's *Timaeus* set in motion a long tradition of cosmological theorizing that finally culminated in the grand schema of Plotinus' *Enneads*. Plotinus' two major successors, Porphyry and Iamblichus, each developed, in their own way, certain isolated aspects of Plotinus' thought, but neither of them developed a rigorous philosophy to match that of their master. It was Proclus who, shortly before the closing of the Academy, bequeathed a systematic Platonic philosophy upon the world that in certain ways approached the sophistication of Plotinus. Finally, in the work of the so-called Pseudo-Dionysius, we find a grand synthesis of Platonic philosophy and Christian theology that was to exercise an immense influence on mediaeval mysticism and Renaissance Humanism.” The Internet Encyclopedia of Philosophy.
- F. Origen was referred to as the first Bible “critic.”
 - 1. He removed “Thou shalt love thy neighbor as thyself” from Matthew 19:19 because he did not agree with it.
 - A. He claimed that some tasteless scribe without any evidence whatsoever had added it.
 - 2. Origen’s doctrinal beliefs:
 - A. Christ was created by the Father.
 - 1. Therefore he was eternally inferior to and subject to Him.
 - B. The Holy Spirit was the first being created by Jesus.
 - C. All beings, including the devil, would eventually be saved.
 - D. Unbaptized infants would go to hell.
 - 1. A possible conflict with letter C above.

- E. The Genesis account of creation and Adam and Eve was not literally true.
- 3. Origen's Hexapla:
 - A. Hexapla is Greek for "six fold books."
 - 1. These were six versions of the O.T. placed in six vertical columns completed about A.D. 245.
 - A. They took 20 years to complete and consisted of about 7,000 pages.
 - 1. Only small portions of the work survive to the present.
 - 2. The first column was the Hebrew text.
 - 3. The second column was a transliteration of the Greek text.
 - 4. The third, fourth and sixth columns were Greek translations by Aquila, Symmachus and Theodotion translated in the second century.
 - A. They never took the place of the Septuagint.
 - 5. The fifth column was identified as the Septuagint but was probably Origen's own translation.
 - A. It contained the Apocrypha as part of the O. T. and was later incorporated into Constantine's ecumenical Bible.
 - B. His textual work had tremendous effect on early corruptions of the Bible.
- C. Constantine's Bible:
 - 1. Following the Edict of Diocletian in 303, which led to the destruction of all existent Bibles, Constantine, who became Roman Emperor in 305, directed Eusebius to have prepared for the churches in Constantinople fifty copies "of the sacred scriptures which you know to be especially necessary for the restoration and use in the instruction of the church."
 - 2. Eusebius of Caesarea – A.D. 260-340.
 - A. Eusebius was a student of Origen's teachings who was building a library centered on Origen's works in Caesarea.
 - B. Known as the first church historian because of his book, Ecclesiastical History, written ca. 311 – ca. 325.
 - C. Combined literal and allegorical interpretation of the Bible.
 - D. Supported the Arian doctrine, which denied the deity of Christ, at the Council of Nicea (325) but later accepted the compromised teaching.
 - E. Closely associated with Emperor Constantine for a number of years.
 - 3. Constantine the Great - ca. A.D. 274-337.
 - A. A very strong ruler who reunited the Roman Empire when it seemed to be splintering rapidly.
 - B. The first emperor to claim to be a Christian
 - 1. His "conversion" involved seeing a cross with the inscription,

- “In this sign conquer”, before a crucial battle for the city of Rome—which he won in A.D. 312.
- C. He established “Christianity” as the state religion giving money to its churches and privileges to its members and “clergy.”
 - D. He used the Roman army to persecute the Donatists in North Africa in 317 because they would not accept the doctrines and authority of the “catholic” church.
 - 1. The Donatist schism in Africa began in 311 and flourished for one hundred years, until the conference at Carthage in 411, after which its importance waned.
 - E. In 325, Constantine called together the council of Nicea in order to settle a theological dispute concerning the deity of Christ.
 - 1. He presided over this council, which exiled Arius and several others for heresy.
 - A. Arius - A heresiarch, born about A.D. 250 and died A.D. 336.
 - B. He is said to have been a Libyan by descent.
 - F. In A.D. 331, he gave orders for Eusebius to prepare 50 copies of an edited Bible for use in the churches.
- D. Vaticannus and Sinaiticus:
- 1. These two Greek manuscripts are the major basis for the changes, which have been made in recent translations of the N. T.
 - A. Several authorities believe that these two manuscripts are the only existing copies of the 50 made by Eusebius for Constantine.
 - B. They are usually dated by scholars as being copied between the years A.D. 325 and 350.
 - C. They are both written on expensive vellum with uncial (capital) letters
 - 2. The Vatican Manuscript:
 - A. Referred to as Vaticannus or B manuscript.
 - B. Discovered in the Vatican Library in Rome in 1481.
 - C. A large portion of Hebrews, all the so-called Pastoral Epistles, and all of Revelation are missing.
 - D. “Universally esteemed to be the oldest and best MS of the Gr. NT” - International Standard Bible Encyclopedia, (p.2952).
 - E. The manuscript given the greatest weight for the Westcott and Hort Greek Text, which was the basis for the English Revised Version of 1881.
 - 1. The Revised Version, in turn, became the basis for almost all succeeding English translations.
 - F. Its readings were available to the King James translators in 1611 and had been consulted by Erasmus in 1515.
 - 1. However, these men rejected the readings because of their obvious spurious nature.

3. The Sinaitic Manuscript:
 - A. Called the Sinaiticus or Aleph manuscript.
 - B. The only uncial containing the entire N. T.
 1. Uncial – Greek script used when translating scripture.
 - A. Most uncials are rather small.
 - B. Rarely more than a centimeter tall, and often much less.
 - C. It also contained the Epistle of Barnabas and the Shepherd of Hermas, both of which are early writings of the so-called church fathers.
 1. The Epistle of Barnabas was written c. 100-150, and may have been written in response to a Jewish resurgence.
 2. The early “Christian” document Hermas, or Shepherd of Hermas, was written by the brother of Pius, Bishop of Rome, about 140-154.
 - D. It was discovered in 1844 by Constantine Tischendorf at the Greek Orthodox St. Catherine’s Monastery at the base of the traditional Mt. Sinai in a stack of papers laid aside for burning.
 - E. It uses section numbers attributed to Eusebius.
 - F. It was used by Westcott and Hort in the places where the Vaticanus did not have the text.
4. Jerome’s Latin Vulgate:
 - A. Jerome (347-420).
 1. Educated in Rome.
 2. Lived as a hermit for several years.
 3. Became secretary to Pope Damasus (382-385).
 4. Was spiritual advisor to a number of Roman ladies, including “St. Paula,” who financed a monastery for him in Bethlehem.
 5. A great admirer and student of Origen.
 6. Defended the perpetual virginity of Mary, clerical celibacy and monasticism.
 7. Spent the last 34 years of his life in Bethlehem.
 - B. Pope Damasus (c.304-384).
 1. Became bishop of Rome after the bloody election riots of 366
 2. Convinced Emperor Gratian to give him the title of Pontifex Maximus, the ancient pagan title of chief priesthood, which Julius Caesar had taken for himself and had been passed from emperor to emperor until it was given to Damasus and became a papal title.
 3. Commissioned Jerome to prepare an “authoritative” Latin translation of the Bible in 382.
 - C. Jerome’s Translation
 1. Jerome used Origen’s Hexapla for his O. T. translation and “corrected” the existing Latin translations to come up with his Latin Vulgate.

2. Jerome's Latin Vulgate was declared the official Bible of the Roman Catholic Church in 1546 at the Council of Trent
 3. The Rheims-Douay Bible is the Roman Catholic English translation of Jerome's Latin Vulgate.
 4. Jerome's Latin Vulgate generally agrees with the Westcott and Hort Text.
 - A. Where it disagrees with that text, and is correct, are places where Jerome stayed with the ancient readings of the Old Latin Vulgate.
 3. Thus by the year 400, the ancient perversions of scripture were already established and only waited to be rediscovered in modern times.
- 5. MANUSCRIPT INFORMATION - GREEK MANUSCRIPTS:**
- A. The Papyrus Manuscripts:
 1. Written on paper made from the papyrus plant.
 - A. A sedge (*Cyperus papyrus*), now almost extinct in Egypt.
 1. Sedge - a family of grass like and rush like herbs found in all parts of the world.
 2. Written on scrolls.
 3. Very old - usually before 300 A.D.
 4. Only around 100 or so exist.
 5. All come from Egypt where the dry climate makes survival possible.
 6. The texts are very short, surviving in tiny fragments.
 7. Initially said to support the Alexandrian Text.
 - A. However, as more copies have been found, more and more readings of the Received Text have been found.
 - B. These are often readings that the scholars thought were invented 200-300 years after the age of the papyrus manuscripts themselves.
 - B. Uncial Manuscripts:
 1. Written in rounded, capital letters, which were in use from 300-900 A.D.
 2. Written on vellum—an expensive and durable parchment made of animal skin.
 3. Bound in codex (i.e., book) form.
 4. Around 200 uncial manuscripts of the N.T. have been discovered.
 5. Most agree with the Received Text.
 6. The most famous uncials (Sinaiticus and Vaticanus) are used as the basis for the Alexandrian Texts.
 - C. Minuscule (minu`skyool) Manuscripts:
 1. Written in lower case, cursive style letters.
 2. Used from about 700 A.D.
 3. Minuscule manuscripts are written both on vellum and paper.
 4. Around 3,000 minuscule manuscripts have been discovered
 5. Almost all of the minuscules agree with the Received Text.
- 6. EARLY VERSIONS:**
- A. Old Latin Vulgate

1. The Italic Version
 - A. One of the oldest versions of the N. T.
 - B. Translated in 157A.D.
 - C. Used in Northern Italy by the early Waldenses.
 1. A heretical sect, who appeared in the second half of the twelfth century and, in a considerably modified form, has survived to the present day in the form of Independent Baptists.
 2. Old Latin Versions followed two forms:
 - A. The Traditional or Received Text.
 - B. The corrupted texts.
 3. The Old Latin Versions were revised and standardized by Jerome in 382 when he translated what became the official Catholic N.T., which became known as Jerome's Latin Vulgate.
- B. The Syriac Bible
1. Translated into the Syrian language about 150 A.D.
 2. Called the "Queen of Versions"
 3. Major version called the Peshitta, which means "simple."
 4. Very important because Syria and adjoining Asia Minor was the location of the majority of the N.T. autographs.
 5. Although corruptions entered the text around the middle of the third century, most of the Syrian manuscripts agree with the Received Text.
- C. Gallic Bible
1. The early French translation.
 2. Agrees with the Received Text.
- D. Coptic Bible
1. An Egyptian translation.
 2. Usually agrees with the Alexandrian Text.
- E. Gothic Bible
1. Translated about 330A.D. by Ulfilas, a missionary to the Goths.
 - A. Ulfilas - apostle of the Goths, missionary, translator of the Bible, and inventor of an alphabet, born probably in 311; died at Constantinople in 380 or 381.
 2. Agrees with the Received Text.
- 7. WESTCOTT & HORT - THE MEN BEHIND THE MODERN VERSIONS:**
- A. Modern translations that exist "owe" their existence to several people, as had already been noted.
1. Two men, perhaps, have contributed to the modern day controversy over translations.
 - A. We want to look at them and their beliefs, which brought about their translation.
- B. The men:
1. Brook Foss Westcott (January 12, 1825 - July 27, 1901).
 - A. Educated at Trinity College, Cambridge.
 - B. Ordained a deacon and priest in the Catholic Church 1851.

- C. Held various offices in the university and the church including honorary chaplain to the queen, select preacher at Oxford, professor of divinity, “bishop” of Durham.
 - D. Best remembered for his work with Hort for the production of The New Testament in the Original Greek (2 vols.1881), and for his work on the Revised Version translation committee.
- 2. Fenton John Anthony Hort (April 23, 1828 - November 30, 1892).
 - A. Entered Cambridge in 1846 and won a fellowship in 1852.
 - B. Ordained Anglican (Church of England – modern day Episcopal Church) priest in 1856.
 - C. Became vicar (local “pastor”) in 1857.
 - D. Described as being “sensitive and shy.”
 - E. Taught intermittently at Cambridge.
 - F. Lectured in theology there from 1872 – 1878.
 - G. Chiefly remembered for his work as member of the Revised Version translation committee.
- C. Their beliefs:
 - 1. Inspiration – Interpretation:
 - A. Denied infallibility of the Scriptures.
 - B. Denied a literal interpretation of Genesis 1-3.
 - C. Denied Paul’s vision of 2 Corinthians 12.
 - D. Denied revelation through Christ.
 - E. Failed to divide between Israel and the Church
 - 2. Believed that man possessed divinity.
 - 3. Believed in the general theory of evolution.
 - A. Believed that Darwin’s Origin of the Species was “unanswerable.”
 - 4. Misunderstood the nature of the soul believing it as life, and saving a soul was simply the opposite of killing.
 - 5. Believed that heaven was a state rather than a place.
 - A. Eternal life was believed to be in the present rather than the future.
 - 6. Believed that the second coming of Christ a process ending in a climax.
 - 7. Believed that Christ was not divinely omniscient and that his knowledge was not supernatural.
 - 8. Denied that Christ was equal in nature with the Father.
 - 9. Believed that Jesus was a created being.
 - 10. Believed in Mariolatry (i.e. the worship of Mary).
 - 11. Believed in infant baptism and that it made an infant a member of the church.
- D. Westcott – Hort Greek Text:
 - 1. Development:
 - A. Preparation began in the year 1853.
 - B. Each man worked independently, and then compared their work.
 - C. The work is “recognized as the most important contribution to the scientific criticism of the New Testament text which [has] yet been made.”
 - 2. Introduction to the Greek Text:

- A. Written chiefly by Hort.
 - B. Presented their new textual theory that the N.T. was to be treated as any other book.
- E. Wescott – Hort involvement with the Revised Version:
 - 1. At 1870 Convocation of Canterbury, Anglican bishop Samuel Wilberforce made a motion to revise the Authorized Version.
 - 2. Thirty-seven scholars were chosen to work on the O.T., while twenty-nine worked on the N.T.
 - 3. A specially revised edition of the Westcott and Hort text was used for the translation.
 - A. The result was compared with the 1611 edition of the Authorized Version (K.J.V.).
 - 4. Following that the N.T. was published in England in May 1881 and in the US the same month.
 - 5. The O.T. came out four years later in May 1885.
 - 6. Three million copies of the N.T. sold within the first year after publication.
 - 7. Reception of the new translation was at first not good, but eventually began to win more people over time.
 - 8. The American edition using the same Greek text came out as the 1901 ASV.
- 8. DETERMINING THE CANON OF SCRIPTURE:**
 - A. If we claim that the Bible is the inspired, inerrant, infallible Word of God we should be able to distinguish between those books which lay claim to be part of the Bible, but should not be accepted, and those, which actually belong within it.
 - 1. This has been somewhat of a problem for people over the years.
 - 2. The rise of Textual Criticism brought about as much confusion on which books belonged in the Bible as it cleared things up.
 - 3. There is little doubt that there are principles that have been laid out that assist us in determining which books should be included in the Canon of Scripture and which should not.
 - B. The question is not, is there additional books existing today, which may have been written contemporary with the books that are considered biblical, but should these books be accepted as part of the canon of scripture?
 - 1. Actually, the Bible itself mentions a number of books that no longer exist which were never accepted by Jewish or so-called Christian scholars as canonical books.
 - A. They are:
 - 1. The Book of the Wars of the Lord - Numbers 21:14, 15.
 - 2. The Book of Jasher - Joshua 10:13; 2 Samuel 1:18.
 - 3. The Book of the Acts of Solomon - 1 Kings 11:41.
 - 4. The Chronicles of Nathan the Prophet - 1 Chronicles 29:29; 2 Chronicles 9:29.
 - 5. The Chronicles of Gad the Seer - 1 Chronicles 29:29.
 - 6. The Records of Iddo the Seer - 2 Chronicles 12:15.
 - 7. The Annals of Jehu the Son of Hanani - 2 Chronicles 20:34.

8. The Book of Records - Ezra 4:15.
9. The Book of the Chronicles-of the Kings of Media and Persia - Esther 2:23, 6:1, 10:2.
10. The Prophecy of Ahijah the Silonite - 2 Chronicles 9:29.
11. The Visions of Iddo the Seer - 2 Chronicles 9:29.
12. The Chronicles of Samuel the Seer - 1 Chronicles 29:29.
13. The Records of Shemaiah the Prophet - 2 Chronicles 12:15.
14. The Records of the Hozai - 2 Chronicles 33:19.
15. The Writings of David, King of Israel - 2 Chronicles 35:4.
16. The Writing of Solomon - 2 Chronicles 35:4.
17. The Proverbs, Songs and Biology of Solomon - 1 Kings 4:32, 33.
18. Jeremiah's Scroll - Jeremiah 36.
19. Various unnamed books - Exodus 17:14; Joshua 18:9; 1 Samuel 10:25; Esther 9:32.
20. Paul's Other Corinthian Epistles - 1 Corinthians 5:9, 11.
21. Letters from the Corinthians to Paul – 1 Corinthians 7:1.
22. The Epistle of the Laodiceans - Colossians 4:16.
23. Pseudo-Pauline Epistles - 2 Thessalonians 2:2.
24. Other Written Gospels - Luke 1:1-4.
 - A. Some “scholars” think Luke meant Matthew and Mark while others say it was the so-called "Q" document.
 - B. “Q,” supposedly, is a record of the very early "sayings" gospel, which included many of the statements of Jesus, but little detail about his life.
 1. “Q” supposedly was divided into three parts:
 - A. “Q1” is the first and largest part of the gospel.
 1. Allegedly describes Jesus as a Philosopher - Teacher.
 2. Was written circa 50.
 - B. “Q2” described Jesus as an apocalyptic prophet.
 1. Purported to have been written circa 60 during the time leading up to the Jewish uprising in Palestine against the occupying Roman army.
 - C. “Q3” allegedly describes Jesus as a deity, who converses directly with God and Satan.
 1. It advocates retreating from the violence and civic unrest of society.
 2. Allegedly added in the mid-60s.
25. The Tradition of the Elders - Matthew 15:2, 3, 6.
 - A. This latter was written down and called the Mishnah, which is a collection of oral Jewish Law.
26. The Books and the Parchments - 2 Timothy 4:13.
- B. There is no reason to be concerned about these books as to whether they are “lost” or not in view of what Jesus stated, “For verily I say unto you,

Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” – Matthew 5:18.

2. In addition to these, there exists a long list of non-existent books that were not mentioned in the Bible that are under question.

A. They are:

1. “J” – I.e. the “Yahwist” or “Jehovist” document which was allegedly used by an editor of the 5 Books of Moses.
2. “E” - The 2nd document, which used the Hebrew word “Elohim” for God and is thus named the “Elohism Document.”
3. “D” - The 3rd document, this one makes up the bulk of Deuteronomy and thus has been called the “Deuteronomist Document.”
4. “P” - The 4th document, mainly composed of sacrificial material for the priests, and thus has been named the “Priestly Document.”
5. “Q” – an alleged source document from which the writers of Matthew – John had access and from which they drew heavily upon.
6. “Ur-Marcus” - a first draft of the Gospel of Mark, by Mark or someone pretending to be him.
7. “Proto-Luke” - a first draft of Luke’s Gospel by Luke or someone pretending to be him.
8. “Proto-Acts” - a first draft of the Acts of the Apostles, by Luke or someone pretending to be him.
9. “Mary’s Infancy Notes” - alleged notes that Mary kept of the events surrounding Christ’s birth and later passed on to Luke.
10. “Luke’s Travel Log” - an alleged log that Luke kept of his travels with Paul, and used as a basis for the book of Acts.
11. “The Aramaic Gospel of Matthew” – allegedly the book of Matthew was first written in Aramaic or Hebrew and then translated into Greek.

B. This list appears, at least to me, to be a “Christmas list” of “wanna-be documents”, which do not exist, which calls into question their authenticity.

3. Besides these, there are numerous books listed among the so-called “Lost Books of the Bible” and the “Forgotten Books of Eden.”

A. “Lost Books”:

1. The Gospel of the Birth of Mary.
2. Protevangelion.
3. I. Infancy.
4. II. Infancy.
5. Christ and Abgarus.
6. Nicodemus.
7. The Apostles' Creed.
8. Laodiceans.
9. Paul and Seneca.
10. Paul and Thecla.
11. I Clement.

12. II. Clement.
13. Barnabus.
14. Ephesians.
15. Magnesians.
16. Trallians.
17. Romans.
18. Philadelphians.
19. Smyrneans.
20. Polycarp.
21. Philippians.
22. I Hermas – Visions.
23. II. Hermas – Commands.
24. III Hermas – Similitudes.
24. Letter of Herod and Pilate.
25. The Last Gospel of Peter.
- B. “Forgotten Books of Eden”:
 1. The First Book of Adam and Eve.
 2. The Second Book of Adam and Eve.
 3. The Secrets of Enoch.
 4. The Psalms of Solomon.
 5. The Odes of Solomon.
 6. The Letter of Aristeas.
 7. The Fourth Book of Maccabees.
 8. The Story of Ahikar.
 9. The Testament of Reuban.
 10. Simeon.
 11. Levi.
 12. Judah.
 13. Issachar.
 14. Zebulun.
 15. Dan.
 16. Naphtali.
 17. Gad.
 18. Asher.
 19. Joseph.
 20. Benjamin.
4. Then there are the Apocryphal Books found in Catholic versions of the Bible.
 - A. They are:
 1. The First Book of Esdras.
 2. The Second Book of Esdras.
 3. Tobit.
 4. Judith.
 5. The Rest of the Chapters of the Book of Esther.
 6. The Wisdom of Solomon.

7. Ecclesiasticus or the Wisdom of Jesus Son of Sirach.
 8. Baruch.
 9. A Letter of Jeremiah.
 10. The Song of the Three.
 11. Daniel and Susanna.
 12. Daniel, Bel, and the Snake.
 13. The Prayer of Manasseh.
 14. The First Book of the Maccabees.
 15. The Second Book of the Maccabees.
- B. As to whether these books should be included in the canon or not rests fairly much upon a handful of arguments, such as the Apocrypha is in the Greek Septuagint indicating it was the Bible of the early church, and they were accepted by the early Church Fathers, as well as by Jesus and the Apostles.
1. Although it is agreed that the Apocrypha appears in the Septuagint, that really proves nothing.
 - A. The Septuagint was not the “officially accepted” version of the Sanhedrin.
 - B. Also, numerous other contemporary translations rejected the Apocrypha.
 1. Even the Alexandrian Jews refused to accept it, putting it in only as a study aid, much like we would commentary/comparative notes.
 2. So far as the “Church Fathers” were concerned, there was no unanimity in acceptance of the Apocrypha.
 - A. It was rejected by such as Jerome.
 - B. Augustine accepted it, but wavered considerably on it.
 3. As to it being accepted by Jesus and the Apostles, this is simply not true.
 - A. Jesus made mention of “the Law, the Prophets, and the Psalms” - Luke 24:44.
 1. He made no mention of the Apocrypha.
- C. It is best to realize that Inspiration determines what should and should not be accepted in the canon.
1. The test of canonicity – 1 Thessalonians 5:21; 1 John 4:1.
 - A. The Bible provides various guidelines for determining authenticity:
 1. If a person is a prophet of God, what he or she foretells will come true.
 - A. If it doesn't, the person was lying and was not from God - Deuteronomy 18:20-22.
 - B. If a person makes a prophecy that does come true, listen to what he teaches.
 1. On the other hand, if he teaches something contrary to the delivered commands of the Lord, do not follow him.

- C. God does not change or contradict Himself - Malachi 3:5-7; James 1:16-18.
 - 1. Therefore, we should compare the "new" revelation/teaching with those previously received.
 - A. If the new does not conform to previous revelation it should be rejected - Acts 17:11; 1 Kings 13:11-24.
- D. For inclusion in the New Testament, we should ask, "Does the work bear the marks of Apostolic origin; or is it from a known close associate of the Lord and His Apostles?" – 2 Thessalonians 2:1-2; 3:17; Luke 1:1-4; Colossians 4:14; 2 Timothy 4:11; Acts 16:8-15, 40-17:1.
- E. Lastly, does the work bear the marks of inspiration?
 - 1. In other words, does it claim inspiration?
 - 2. Does it carry with it a "Thus says the Lord"?
 - 3. Is the work historically, geographically, and scientifically accurate when touching on an area those fields can test?
 - A. Numerous so-called "extra-biblical" books fail miserably when it comes to such things.
 - 4. If it makes a prophecy, did the prophecy come true?
 - 5. Does it harmonize with what has been written before?
 - A. We immediately recognize the fact that books written which contradict what recognized canonical books teach should be disallowed.
 - 6. Do its teachings provoke us to a high order of morality?
- 2. Please note Appendix # 2 and the article by Wayne Jackson that sums up the whole of the matter fairly well.

8. THE MATTER OF TEXTUAL VARIANTS:

- A. Given the matter of the translation of the Scriptures from one language to another variants are to be expected.
 - 1. If not, as Lightfoot has said, "A failure to recognize this would make it necessary for God to perform a miracle every time a scribe picked up pen and ink." – How We Got The Bible, p. 53.
- B. According to "scholarship" there are between 200,000 and 300,000 textual variants among New Testament manuscripts within some 10,000 places in the text.
 - 1. It is said that the Majority Text (I.e. the Byzantine text-type is so named because of its association with the Byzantine Empire – 395 -1453 - also called the Eastern Roman Empire. Referred to as the Majority Text because the majority of the surviving manuscripts are of this type.), differs from the Textus Receptus (Textus Receptus, or "Received Text," [abbreviated TR] is the name we use for the first published Greek text of the New Testament. The TR was the first Greek text of the New Testament that was printed with movable type. The TR was the Greek text compiled by Erasmus -1469-1536 – with additional improvement in the following century) in almost 2,000

places.

A. Yet this is in agreement better than 99 percent.

2. The Majority Text differs from the modern critical text in only about 6,500 places.

A. This means that the two texts agree almost 98 percent of the time.

3. When speaking of variants, it should be understood that if a word is misspelled and copied 1,000 times then this is counted as 1,000 variants.

A. Actually, spelling variants account for the vast majority of the variants.

4. The real question that has to be considered is how significant are the variants that occur in the New Testament text?

A. The short answer to this question is not nearly as significant as those busy with textual criticism would have us to believe.

1. Westcott and Hort estimated that only about 12.5% of the variants have any weight involving anything more than spelling or style variants - The New Testament in the Original Greek.

A. They concluded that only about 1.7% of the variants are more than trivial variants.

1. According to them, this means that we have a text that is 98.3% pure.

2. In his book, Companion to the Greek Testament and the English Version, Phillip Schaff indicated that of the approximate 150,000 variations known at that time, around 400, had any major affect and of these only around 50 were of real significance.

A. He went on to say that not one affected "an article of faith or a precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture teaching."

3. Hall stated, "Computer analysis of all the known New Testament manuscripts reveals only 0.1 percent variance. That means that 99.9 percent of the manuscripts' contents are in perfect agreement. Most of the small percentage of actual differences are in spelling (such as the English 'honour' verses 'honor), word order ('Paul the apostle' verses 'the apostle Paul), and grammar ('Father *who* art in heaven' verses 'Father *which* art in heaven.) And *none* of the variations affects any basic doctrine." How The Bible Became A Book, p. 135, emphasis his.

C. Why variants exist:

1. Unintentional Copying Errors:

A. Due to errors of the eye due to a wrong division of words.

1. When one considers the Greek uncials they see that the letters ran together.

2. Type out a sentence in English, with no spaces, and you will see the

difficulty.

- A. Example – In the beginning God created the heavens and the earth.
- B. Due to the leaving out of letters or words (See Appendix # 3)
- C. Due to the leaving out of entire lines of the text.
- D. Due to a repetition of words in the text.
- E. Due to the problem of the reversal of the order of words in the text.
 - 1. Sometimes this causes problems, while at other times it does not.
 - 2. For example, one manuscript may say Jesus Christ while another says Christ Jesus.
 - 3. Note 2 Chronicles 3:4 where the transposing of two Hebrew letters makes the width of the porch 120 cubits instead of 20 cubits.
 - A. Verse three indicates that the porch does not correspond to the width of the house if the porch was 120 cubits long.
- F. Due to the confusion of spelling and or abbreviation.
 - 1. Note the matter of 1 Kings 4:26 when compared to 2 Chronicles 9:25.
- G. Due to problems of the ear as often times the manuscripts were copied by several scribes while one read.
 - 1. This could result in problems if words sounded similar.
- H. Due to problems associated with memory.
 - 1. Although the scribes were not to write from memory, it may be the case that they did.
- I. Possible variants due to errors of judgment.
 - 1. Another scribes' notes could be incorporated into the text.
- 2. Intentional errors:
 - A. Changes made in order to make the text more readable.
 - 1. A scribe might have attempted to make things easier to understand by changing the wording in order to "clear" things up.
 - B. Changes may have been made in order to "harmonize" passages.
 - 1. Changes may have been made in order to make similar passages appears the same.
 - C. Some scribes made changes in order to "correct" the text in areas where they thought there were errors.

9. METHODS OF BIBLE TRANSLATION:

- A. In order for any written article, book, song or other such thing to be translated from one language to another a specific method of translation must be used.
 - 1. When we speak of translation, what we refer to is the bringing of information from one language into another as accurately as possible.
 - A. To do this the translator must pay attention not only to the translation of the words themselves but also to their setting, or context.
 - 2. When we speak of Bible translation we would refer to that which brings the work of the original writers into a modern form that is both readable and intelligible.
 - 3. Each form of Bible translation seeks to determine the value of the translation for a given use.

- A. Of course, each has its own advantages and drawbacks.
- B. Essentially, there are three major schools of thought, which address the manner in which the original languages should be rendered into English.
 - 1. Complete, Formal or Static Equivalence – Using this form the translation is done in such a way as to make the text most closely follow the literary structure of the original languages.
 - A. The translators of the King James Version, the New King James, the American Standard Version and the Revised Standard Version, among others, used this method.
 - B. Although these versions are considered highly accurate and are praised for their literary beauty, they are frequently difficult to read.
 - 1. This is due to the thought processes of the minds of those who used Hebrew, Aramaic, and Greek.
 - 2. Their thoughts are often very difficult to accurately convey into the English language since it follows a word-for-word translation method.
 - C. This method does not always attempt to follow the grammatical structure of the original language texts.
 - 1. Nor does it concern itself, at times, with the readability of the translation.
 - D. However, all in all, this method will result in a more accurate translation, which is what we are looking for.
 - 1. Where is the value of having a readable translation that does not accurately convey what the original stated?
 - 2. Dynamic Equivalence - In this category you find the New English Bible, the New International Version, Today's English Version, and several other modern translations.
 - A. This method follows a thought-for-thought process and seeks to translate the text so that it has the same impact upon the reader today as the original did.
 - 1. This results in many of the idioms, figures of speech, locations, and weights and measures being updated to their modern counterparts.
 - B. The danger of this style of translation is that the translated text undergoes a level of interpretation that may further remove the reader from the truest meaning of a text being translated.
 - 1. At times, all one ends up with is what the translators believe the text means rather than what it means.
 - 2. This also allows room for the translators to interweave into the text their "pet" doctrines.
 - 3. Paraphrase – This method results in the most readable of all "translations".
 - A. However, the paraphrase method is the least accurate and often fails to hide the bias of the translator.
 - 1. Some popular paraphrases of today are The Living Bible, The Phillips Bible, and The Message.

- B. While literal and dynamic equivalence translations are usually done by a group of scholars, paraphrases are typically the work of a single translator.
 - 1. Due to this the “translations” are less likely to contain a balanced treatment of the scriptures.
 - 2. Often times the “translation” does not accurately reflect the thoughts of the writers of the Bible.
- C. Needless to say, for those who seek as accurate as possible translation the versions that result from this form of “translation” should be avoided.
 - 1. Essentially, this method results in nothing more than a commentary, reflecting the thoughts of the “translator.”

A STUDY OF THE ENGLISH VERSIONS OF THE BIBLE

Robert Stapleton

INTRODUCTION:

1. The problem with the multiplicity of versions and so-called versions in existence today.
 - A. Did you know that presently there are somewhere around 350 published English versions of the Bible?
 1. Not all are complete, only about fifty, but, nevertheless, approximately 350 English versions of the Scriptures.
 - A. Are they all inspired of God?
 - B. Do they all carry the same weight of authority as, lets say, the K.J.V. does?
 1. This is the purpose of this study.
 2. To examine certain versions of the Bible to see how they compare and hold up to recognized authoritative ones.

BODY:

1. WHICH BIBLE?

- A. We hold aloft our Bible and proclaim, "This is the word of God. It is without error. It is without contradiction. It is God's perfect revelation to man."
 1. Yet, the N.I.V. we hold differs from the N.A.S.V., the R.S.V., the K.J.V., etc.
 2. The same can be said of numerous other versions.
- B. Are they all the word of God?
 1. Or, are only some of them?
- C. If they are all the word of God, then what of the conflicting teachings found in comparing one version to another?
 1. How can we claim that the Bible is without contradiction in face of the many versions on the market today?
- D. The most important question to be asked in all of this is, "Is the version that I carry the Word of God?"
 1. You see, just because one claims to have a recognized version of the Bible today that holds very little water.
 - A. Let me illustrate my point:
 1. Psalm 51:5 - N.I.V.
 2. 1 Samuel 20:30 - The Living Bible
 3. John 9:34 - The Living New Testament
 4. John 8:1-11 - The Cotton Patch Version
 5. Acts 20:7 - The New English Bible
 6. Acts 8:20 - Today's English Version
 7. Romans 5:1, 2 - The Jerusalem Bible
- E. Many people decide upon which version to use based upon the co-called readability of that version.

1. Others choose a particular version based upon how much "scholarship" was involved in the translating of that version.
 2. While others choose a particular version based upon its recommendation by popular religious leaders.
 - A. All of this often done without ever stopping and asking, "Is this the word of God?"
- F. The market is flooded with dozens of versions of the Bible.
1. With each claiming to be the word of God.
 2. Yet, there are vast and significant differences between them.
 - A. For example, the Revised Version of 1952 differs from the King James Version in 36,191 places.
 - B. The modern versions significantly differ on matters such as the Virgin Birth of Jesus, The Deity of Jesus, Miracles, Premillennialism, and Calvinism, just to name a few areas.
 - C. Besides this many of the modern versions omit significant portions of the Bible.
- G. As we think of all of this it is paramount to a proper understanding to see the modern versions are just that - modern versions.
1. They are not revisions of a timeworn Bible.
 2. Neither are they the product of "inspired men" of God.
 - A. Instead, many of them are clearly designed to indoctrinate the world on matters pertaining to certain denominational teachings.
- 2. WHO IS THE AUTHOR?**
- A. The Author of the Bible is God:
1. Modern critics have difficulty believing that.
 - A. However, Christians should not - Hebrews 1:1, 2; 2 Timothy 3:16; 2 Peter 1:20, 21.
- B. The Inspiration of the Bible:
1. Various views of inspiration considered:
 - A. Liberal views: the Bible contains the Word of God.
 1. Right wing - Illumination View: Revelation is found within the Bible from place to place. God granted certain pious men deep religious insight into His truth. Thus, God's Word is contained within the Bible in the sense that men were illuminated to understand His will.
 2. Left wing - Intuition View: Biblical writers were inspired only in the sense that from time to time their religious insight was deepened to enable them to discover "divine truths" for their own day.
 - B. Neo-orthodox Views: the Bible becomes the Word of God.
 1. Right wing - Existential View: The Bible becomes the Word of God when God chooses to use this imperfect channel to confront man with His perfect word. The Bible reveals God to man by means of a personal encounter. An experience occurs and at this "moment of meaning" the Bible becomes the Word of God to the individual.
 - C. Conservative View - the Bible is the Word of God.

1. Right wing - Verbal Dictation: The writer serves as a secretary for God - Exodus 24:4; 34:27.
 - A. No serious conservative student accepts this view as it robs the Bible of its claim of inspiration.
2. Left wing - Inspired concept: It is not the words but the thoughts and ideas that God inspired.
3. The Biblical View - the Verbal Plenary Inspiration View: "pasa graphē theopneustos," - 2 Timothy 3:16.
 - A. Words defined:
 1. Verbal: Literally, God spoke "word- by-word" through the Holy Spirit.
 2. Plenary: full or complete.
 3. Inspiration: Literally, "God breathed."
 - B. Passages which confirm that it was the words that were inspired:
 1. Genesis 2:16, 17; 3:1-3
 - A. Three things done by Eve in the first revision of God's Word:
 1. She added to the Word of God - "neither touch it" v. 2.
 2. She subtracted from it - "freely" - v. 3.
 3. She changed it - "lest ye die" v. 3.
 - B. Consider Eve's actions in light of Deuteronomy 4:2; Proverbs 30:6; John 3:34; 5:46, 47; 6:63; 12:48; 14:23.
2. God's Word Preserved:
 - A. Often people ask, "You don't believe that we have the actual words today, do you?"
 1. To which we must answer depending upon what they mean.
 - A. Yes, we do have God's Word as passages have been properly translated into the English language.
 - B. No, we do not have the original autographs of the Biblical writers.
 - B. God promised to preserve His Word – Isaiah 40:8; Psalm 12:6, 7; 119:89; Matthew 5:18; 24:35.
 - C. We must accept the fact that if God inspired the Bible, He also preserved it.
 1. Inspiration without preservation is useless.
 - D. Timothy serves as proof of this point.
 1. Consider 2 Timothy 3:15.
 - A. Did Paul infer that Timothy had access to the actual autograph manuscripts of Moses, Isaiah, and Ezekiel?
 1. Of course not!
 - B. Paul did, though, consider the copies that Timothy had access to as being the inspired Word of God.
 - E. The Bereans also serve as proof of this point.
 1. They "searched the scriptures daily" - Acts 17:11.
 - A. Were these the original autographs of the O.T. writers?

- F. Jesus and the apostles often referred people to the Scriptures.
 - 1. Yet the original autographs were long gone.
 - 2. Thus we see that correct copies of the Scriptures were considered as being the Scriptures.

3. A BRIEF HISTORY OF THE ENGLISH VERSIONS:

A. The Wycliffe Bible:

- 1. John Wycliffe.
 - A. Born in Yorkshire, England, about 1320.
 - B. Educated at Oxford.
 - C. Opposed papal authority and many Roman Catholic doctrines.
 - D. Died from natural causes in 1384.
- 2. Translation.
 - A. New Testament completed in 1380.
 - B. Entire Bible completed in 1382.
 - C. Supposedly made translation from the Latin Vulgate.
 - 1. Some have argued in recent years that his translation was made from the Old Latin Vulgate and was very close to the Received Text.
 - D. Translated into the Middle English of Chaucer and cannot be understood by modern readers without language study.
- 3. Circulation.
 - A. Printing was not invented in Europe until about 1450 by Gutenberg.
 - B. Wycliffe's translation had to be circulated in hand-written copies that took about 10 months to complete and were very expensive.
 - C. Some, who could not buy it, would pay to be able to read it for one hour a day.
 - D. Wycliffe's Bible had a great influence on the Lollard movement in England during the late 14th and early 15th centuries.
 - 1. This movement denied papal authority and transubstantiation (among other things) was brutally stamped out by the Roman Catholic authorities.
 - E. About 170 copies of Wycliffe's translation exist today.
- 4. Following his death
 - A. Forty years after his death, the Catholics dug up his bones, burned them and scattered the ashes in the River Swift.
 - B. The Convocation at Oxford in 1408 condemned him and forbade "upon pain of the greater excommunication the unauthorized translation of any text of the Scriptures into English or any other tongue by way of a book, pamphlet, treatise or the reading of such."

B. The Tyndale Version:

- 1. William Tyndale.
 - A. Studied Greek at Cambridge under Erasmus.
 - B. Major life goal was to put an English translation, not of the Vulgate but of the original Greek and Hebrew Scriptures, into the hands of his countrymen.

- C. He said, “If God spare my life, ere many years I will cause a boy that driveth a plough to know more of the Scriptures than the Pope.”
 - D. Left England in 1524 and joined the Reformers on the European Continent.
 - E. After being betrayed he was put in prison for a year and a half, and finally strangled and then burned at the stake in 1536.
 - F. His last words were, “Lord, open the King of England’s eyes!”
- 2. Translation.
 - A. English New Testament was printed in 1526.
 - B. At least 15,000 copies were printed and secretly imported into England in bales of cotton, sacks of flour, etc.
 - C. Was the first N.T. printed in the English language.
 - D. Very few copies remain because of the opposition.
 - E. He also translated the Pentateuch and Jonah into English but did not finish the O.T.
 - F. The N.T. of the King James Bible has been said to be essentially Tyndale’s.
- C. The Coverdale Edition:
 - 1. Translated entirely by Miles Coverdale.
 - 2. Printed in 1535.
 - 3. Was the first entire Bible printed in the English language.
 - 4. The first English Bible to make a separation between the OT books and the Apocrypha.
- D. Matthew's Bible:
 - 1. Translated by John Rogers (also called Thomas Matthew) who was burned at the stake at the order of Queen “Bloody” Mary.
 - 2. Printed in 1537 and dedicated to the king.
 - 3. Relied heavily upon Tyndale’s work.
 - 4. Became the basis for later translations.
- E. The Great Bible (edited by Coverdale)
 - 1. Printing.
 - A. Official translation during the reign of Henry VIII.
 - B. Printed in 1539.
 - C. A copy was ordered to be printed for every church, the cost to be paid half by the preacher and half by the members.
 - D. Called the “Great Bible” because it measured 15 inches long and 9 inches wide.
 - 2. Other names by which it was referred:
 - A. “Chained Bible” – because it was chained to the desks of churches for safekeeping.
 - B. “Treacle Bible” – because Jeremiah 8:22 was translated “Is there no treacle in Gilead?”
 - C. “Bug Bible” – because the 1549 edition translated Psalm 91:5 “Thou shall not nede to be afrayed for eny bugges by night”

3. In 1542 at the Convocation of the Church of England an attempt to Latinize the English Version, making it a Roman Catholic Version failed.
- F. The Geneva Bible
1. Translation:
 - A. Printed in its entirety in Geneva in 1560.
 - B. Was the most popular Bible of the century.
 - C. Was the first Bible to print each verse as a paragraph and to put words in Italics which were not found in the manuscripts.
 - D. Often referred to as the "Breeches Bible" due to its translation of Genesis 3:7 where it stated that Adam and Eve "sewed figge leaves together, and made themselves breeches."
 - E. Its commentary presented the views of John Calvin and other reformers.
 2. Interesting facts:
 - A. Became the most popular Bible for almost three-quarters of a century.
 - B. First translation to divide chapters into verses.
 - C. First Bible to use italics to indicate words not in the original languages.
 - D. First English translation to omit the apocryphal books.
 - E. Last edition appeared in 1644.
- G. The Bishops Bible
1. Due to the teachings of Calvin being intertwined within the Geneva Bible another version came out.
 2. The Bishop's Bible was a revision of the Great Bible.
 - A. It was completed in 1568.
 3. It was prepared under the direction of the Archbishop of Canterbury and was translated by numerous Bishops of the Catholic Church.
 - A. Due to this it was very expensive and poorly translated.
- H. The Authorized Bible.
1. Better known as the King James Bible.
 2. Was the result of King James' request in 1604 for another translation.
 3. "Translation" actually began in 1607.
 - A. Actually, the K.J.V. is not a translation, per se, but, rather, a revision of the 1602 edition of the Bishop's Bible.
 4. Forty-seven or forty-eight Greek and Hebrew scholars were selected and divided into six working groups.
 - A. Two at Westminster.
 - B. Two at Oxford.
 - C. Two at Cambridge.
 5. The work of revision lasted for two years and nine months.
 - A. It was finally completed in 1611.
 6. The 1611 edition of the K.J.V. has passed through numerous editions over the years.
 - A. The 1613 edition, for example, contained over 400 variations.
- I. The American Standard Version.
1. Based upon the Greek text.

- A. This has caused some to refer to the A.S.V. as the best translation on the market.
 - B. Others, of course, disagree.
 - 2. It was completed in 1901.
 - 3. Translation committee was made up of scholars from nine denominations.
 - A. The N.T. committee of 19 saw only 15 actually work on the translation.
 - J. The Revised Standard Version
 - 1. Work began in 1929 even though the complete R.S.V. did not appear until 9-30-52.
 - 2. Thirty-two people served on the committee of the R.S.V.
 - K. The New American Standard Version.
 - 1. Fifty-eight scholars worked on the N.T., which was completed in 1963.
 - 2. The complete Bible was issued July 31, 1970.
 - L. The New International Version.
 - 1. The entire version was completed in 1978.
 - 2. Over 110 people participated in the work of translating the N.I.V.
 - M. The New King James Version.
 - 1. The N.T. was finished in 1979, while the entire Bible was completed in 1982.
 - 2. One hundred and nineteen scholars worked on the translation of the N.K.J.V.
 - N. The English Standard Version.
- 4. A CONSIDERATION OF SOME OF THE PROBLEMS OF THE TRANSLATIONS:**
- A. First, there is no such thing as an errorless translation.
 - 1. To argue that there is really does not serve the cause of Truth well.
 - 2. Any astute student of the Scriptures can easily point out some of the more evident translation problems.
 - B. Secondly, some translations are better than others.
 - 1. Some are hardly worth the paper that they are printed on.
 - 2. While others are clearly written with the design to give support to certain doctrines held to by the translators.
 - C. THE KING JAMES VERSION:
 - 1. The K.J.V. of the Bible is held to be one of the greatest versions available.
 - 2. It is recognized as one of the better versions by many.
 - A. It is often referred to as the "Authorized Version," leaving some to believe it was authorized by God.
 - 1. This, of course, is not true.
 - B. It was authorized by James, King of England.
 - 3. It is not without certain translation problems.
 - A. The use of the words "unicorn" and "satyr" in Numbers 23:22 and Isaiah 13:21.
 - 1. In mythology, the "unicorn" was a single horned animal while, according to Greek and Roman mythology, the "satyr" was a half-man, half-beast god.
 - A. Actually, the animal referred to as a "unicorn," in Numbers 23:22,

was a species of the wild ox while the animal mentioned in Isaiah 13:21 was a wild goat.

- B. Calvinism is found in certain passages of the N.T.
 - 1. Acts 2:47 implies that there are those who "should be saved," as opposed to those who "should" not be.
 - A. E. H. Plumptre, Professor of Exegesis at King's College in London, stated, "The verse takes its place among few passages in which the translators have, perhaps, been influenced by Calvinistic bias."
 - 2. Acts 3:19's use of the phrase "be converted" is sometimes used to support a passivity of man relative to salvation.
 - A. The verb is active, suggesting that which must be done by the one seeking to become a Christian.
 - 3. Galatians 5:17's use of the phrase "ye cannot do the things that ye would" contributes to the idea of the necessity of supernatural influence upon one's life.
 - A. It is better seen as "ye may not do the things that ye would" as per the A.S.V.
 - 4. Hebrews 6:6's use of the word "if" implies "once saved, always saved."
 - A. It must be understood that there is no contingency in the Greek language.
 - 5. The use of the word "hell" in Acts 2:27 and 31 has caused some to believe that Jesus actually went to "hell" during the period between his death and his resurrection.
 - 6. The use of the word "Easter" in Acts 12:4 has caused some to argue for the validity of the celebration of such.
 - A. The passage speaks of the passover.
- 4. The K.J.V. also uses many words that are foreign to our present English language.
 - A. "Ouches of gold" - Exodus 28:11 (Filigree, ornamental work of intertwined gold).
 - B. "Meteyard" - Leviticus 19:35 (a yard measure).
 - C. "Rereward" - Joshua 6:9, 13 (rear guard).
 - D. "Callops of fat" - Job 15:27 (heavy with fat).
 - E. "Wimples" - Isaiah 3:22 (capes).
- 5. Further, there are many uses of words and phrases which convey a totally different idea today than when written.
 - A. "Mean man" - Proverbs 22:29 - literally meant a common man instead of a cruel man.
 - B. The word "meat" meant food instead of flesh.
 - 1. The "meat offering" of Leviticus 14:10, for example, was actually a grain offering.
 - C. The word "peculiar," as found in Titus 2:14, has caused many people to draw an incorrect picture of the Christian.

1. In 1611 it meant that which belongs to one person.
- D. What about the "target of brass" that Goliath carried - 1 Samuel 17:6?
 1. It actually referred to a javelin.
- E. The word "conversation," as used in Galatians 1:13; Ephesians 2:3, etc., meant manner of life instead of speech.
- F. "Suffer," as used in Genesis 20:6, etc., referred to something being allowed.
6. Although these are not necessarily what we would call doctrinal problems they could well lead to them.
 - A. From this I think that we can see that any claim made that the K.J.V. is without certain problems would be incorrect.
 - B. On the other hand, as I have already affirmed, the K.J.V. still holds a position of being one of the most correct English translations, if not the most.

D. THE NEW INTERNATIONAL VERSION:

1. The N.I.V. holds the dubious honor of holding the distinction of being the most controversial version of late.
 - A. We will see that the translators of the N.I.V. are indeed guilty of incorporating into it many of the modern doctrines of the denominations.
2. Contrary to the claims of many, the N.I.V. is not based upon the best Greek texts or manuscripts.
 - A. It was translated using a type of text advocated by Westcott and Hort, which deleted numerous words, phrases, and verses found in other versions.
 1. The two texts used was the United Bible Societies Greek New Testament and or the Nestle Greek New Testament.
 - A. The U.B.S.G.N.T. omits 17 entire verses and 185 parts of verses.
 - B. The N.G.N.T. omits 31 verses and 191 portions of verses.
 - C. All of this without any concrete reason for doing so.
 - B. The Trinitarian Bible Society, of London, England, which is composed of conservative Bible scholars, stated the following relative to the N.I.V., "The text underlying the N.I.V. is not the best documented text, for in many passages it has the support of only a small minority of the manuscripts. The translation is not the most accurate, for many passages are paraphrased rather than translated. The version is not in the best style for communication, for in many instances the simple vocabulary of the K.J.V. has been replaced by more difficult words, and there are other literary deficiencies."
3. The N.I.V. clearly teaches the Calvinist doctrine of total depravity:
 - A. Psalm 51:5.
 - B. Romans 7:5, 18, 25.
 - C. Romans 8:3, 4, 5, 8, 9, 12, 13.
 - D. Galatians 5:13, 16-24.
 - E. Galatians 6:7, 8.

- F. Ephesians 2:3.
- G. Since our study is a review of the versions, I am not going to spend a lot of time refuting the errors found within the various versions.
 - 1. Lets just note a couple of passages that teach contrary to the total depravity theory - 1 John 3:4; Ezekiel 18:20; Isaiah 53:6; Romans 3:12; 7:9.
 - A. Even the N.I.V. teaches the truth on this in these passages.
- 4. The N.I.V. teaches salvation by faith only.
 - A. Acts 10:43.
 - B. Romans 1:17; 10:9.
 - C. John 3:16.
- 5. The N.I.V. flatly contradicts itself on Matthew 5:17 with its translation of Ephesians 2:15.
 - A. It cannot be both ways!
- 6. The N.I.V. is not strong enough in its translation of the Greek word "porneia" in Matthew 5:32 and 19:9.
 - A. "Marital unfaithfulness" is not the same as fornication or unchastity.
 - 1. One could be "unfaithful " to the vow of honor without ever being sexually unfaithful.
- 7. The N.I.V. lends itself to millennialism in its translation of the Greek word "thlipsis" as "great distress" in Matthew 24:21, but changes the meaning to "the great tribulation" in Revelation 7:14.
 - A. The Greek word "hora." in John 5:28, refers to a specific time, while the N.I.V. uses the more general word "time."
 - 1. This lends itself to the millennial theory relative to numerous comings of Christ.
- 8. As the K.J.V. misses the point on "hades" in Acts 2:27 and 31, likewise so does the N.I.V. as it translates the word "grave."
 - A. In Revelation 20:13 they get it right.
- 9. Ephesians 5:19 is poorly translated in the use of the phrase "make music."
 - A. Music is defined as the science of combining vocal or instrumental sounds or tones in varying melody.
 - 1. This clearly is not what Paul had in mind in this verse.
- 10. The N.I.V. contributes to the Catholic doctrine of the church being built upon Peter in Matthew 16:18.
- 11. The N.I.V. runs into certain problems in Mark 1:1-3.
 - A. The gospel is the gospel of Jesus Christ, not the gospel about Jesus Christ.
 - B. The N.I.V. attributes the quotes of verse 2 and 3 to Isaiah alone while actually the quotes in verse two is from Malachi 3:1 (see footnote).
- 12. Another blatant contradiction is found in comparing Hebrews 11:17 to Galatians 4:22.
 - A. The question must be asked, "Which is it?"
- 13. Along the same lines the N.I.V. refers to Jesus as the "one and only son" John 1:14; 3:16.

- A. Compare this to 1 John 3:2 in the K.J.V.
- B. Even compare it to the N.I.V.
- 14. The N.I.V. lends itself to a denial or downplaying of the deity of Jesus.
 - A. Matthew 1:25 - omits "her firstborn."
 - 1. This, of course, lends itself to the Catholic doctrine of the perpetual virginity of Mary.
 - B. Luke 2:33, 43 - note the changing to speak of Jesus' father and parents.
 - C. 2 Timothy 3:16 - notice how the word "God" has been replaced with the word "he."
 - 1. See the footnote.
 - 2. Much evidence that the word "God" was the word used by inspiration.
 - D. Much of the problem here is traced to G. Vance Smith who served on the translation committee of the English Revision - 1870 -1881.
 - 1. As a Unitarian Smith denied the deity of Jesus.
 - 2. His work, along with that of Brooke F. Westcott and Fenton J. Hort, resulted in a weak text from which the N.I.V. was translated.
 - 3. On this the Trinitarian Bible Society stated, "...the most disappointing feature of this translation is that it shows in hundreds of places the extent to which Biblical scholars today are still held in bondage to the misguided textual theories of Westcott and Hort and their successors."
 - 4. To understand why Westcott and Hort sought to deny the deity of Jesus one needs to be aware of their belief in the worship of Mary.
 - A. On October 17, 1865 Hort wrote the following, "I have been persuaded for many years that Mary-worship and Jesus-worship have very much in common in their causes and their results." Life of Hort, Vol. II, p. 50.
- 15. Much more could be cited to show the great degree of care that needs to be given in using the N.I.V.
 - A. This translation is one of those, which fits into the area of not being one of the better translations.
 - 1. It doesn't deserve the rank of being the worst, but it is indeed a long way from being what many believe to be.

E. THE REVISED STANDARD VERSION:

- 1. Perhaps the R.S.V. holds the "honor" of being the second most controversial English version of the past century.
 - A. The N.I.V. being the first.
- 2. As mentioned in our study of the N.I.V. the very controversial Westcott-Hort type of Greek text was used extensively in the work of the translation of the R.S.V.
 - A. Although only 32 people actually served on the translation committee, there were some 95 people connected with its production.
 - 1. Of the 32 translators, only one claimed to be conservative.
 - 2. All the rest were avowed modernists, which is reflected in numerous passages.

- B. Even though it is denied with vigor, claims have been made that 30 of the 95 men involved in the production of the R.S.V. were affiliated with the Communists in one-way or the other.
- C. Due to the religious preferences of the translators, certain theological bias comes through.
- 3. Westcott and Hort had one primary objective in their putting together their text.
 - A. That was "To Rid The Church Of That Vile Text" referring to the "Textus Receptus" from which the K.J.V. came.
 - B. To do so their work was based upon two assumptions:
 - 1. That some time around the fourth century the true text of the Scriptures was lost.
 - A. This, of course, overlooks Matthew 24:35.
 - 2. That they could recover this text by applying man-made theory to the Word of God.
 - C. In order to accomplish this the Codex Vaticanus, written in uncials or capital letters, was elevated to a position of preeminence.
 - 1. The Codex Vaticanus was discovered in 1481 in the library of the Pope in the Vatican in Rome.
 - A. It omits Genesis 1:1 - 46:28; Psalms 106 - 138; and the Book of Revelation, along with a long list of smaller portions of Scripture.
 - B. It actually omits 2,877 words, adds 535, substitutes 935, transposes 2,098 and modifies 1,132 words from the Textus Receptus.
 - D. Further, the Codex Sinaiticus (Aleph) was also held in great regard by Westcott and Hort.
 - 1. It was discovered in a trash basket at the monastery of St. Catherine on Mt. Sinai in 1859.
 - A. It, likewise, omits numerous portions of Scripture.
 - B. It omits 3,455 words, adds 839, substitutes 1,114, transposes 2,299, and modifies 1,265 words from the Textus Receptus.
 - E. In comparing the two to each other it is interesting to note over 3,000 differences in just the books of Matthew, Mark, Luke, and John.
 - 1. Matthew – 656.
 - 2. Mark – 567.
 - 3. Luke – 791.
 - 4. John – 1,022.
 - 5. Total of 3,036 changes, Which Bible, pp. 7, 8, 126, 127, 155, 156.
 - F. On the other hand, and to be fair with these two Codex, they are viewed as being of utmost importance in relation to translation.
- 4. It appears that there was a certain amount of scholarship problem in all of this.
 - A. Having elevated the Codex Vaticanus to its position of preeminence Westcott and Hort chose to accept it when it suited their purpose.

1. For example, in 1 Corinthians 5:4 the Codex Vaticanus omitted the first "Christ" in the beginning of the passage.
 - A. However, at the conclusion the Codex Vaticanus agreed with the Textus Receptus so Westcott and Hort rejected their authority and chose yet another Codex - the Codex Alexandrius.
2. What is interesting is that Westcott and Hort were willing to utilize any text so long as it disagreed with the Textus Receptus.
 - A. This resulted in a major problem when all manuscript evidence agreed with the reading found in the K.J.V.
 - B. Luke 24:12 is one such passage.
 1. Here they simply chose to omit it without any textual evidence for doing so.
3. On other occasions when they could find no manuscript evidence to contradict the Textus Receptus, they simply invented their own reading.
 - A. The changing of the word "faults" to "sins" in James 5:16 is just such an occasion.
 1. This gives support to the Catholic doctrine of Confession.
 - B. Matthew 6:7's translation of the phrase "use not vain repetitions" to say "heap up empty phrases" leaves plenty of room for a few "Hail Mary's."
 - C. And Luke 2:33's translation of the phrase "and Joseph and his mother" to say "his father and his mother" deals a blow to the virgin birth of Jesus.
5. Modernism and Contradictions as seen in the R.S.V.
 - A. Isaiah 7:14.
 1. The Hebrew word "Almah" can be translated "damsel, maid, virgin, or even young woman" as seen in the R.S.V.
 - A. But in any act of translation, consistency is extremely important and we see a lack of such on this verse.
 2. The R.S.V. translators kind of meet their selves coming and going on this.
 - A. When Matthew, in Matthew 1:22, 23, made reference to the Messianic prophecy concerning the birth of Jesus, he used, by inspiration, the Greek word "parthenos" which refers specifically to a virgin.
 - B. When one recalls the fact that the R.S.V. translators translated Isaiah after Matthew, they begin to see the problem.
 1. They admit that Matthew understood the prophet to speak of a "virgin" and not just "a young maid."
 - A. Yet they disregarded this fact.
 3. It is also important to note that the Septuagint Version of the O.T. translates the Hebrew word "almah" into the Greek word "parthenos."

- A. The Septuagint is a Greek translation of the O.T. Hebrew, translated around 285 - 247 B.C.
- 4. Further, there is seen in the writings of conservative scholars a common view that "almah" should be seen as referring to a virgin and not just to a young maid.
- B. Genesis 22:18; 28:14.
 - 1. Here the translators of the R.S.V. put Paul in the position of basing a vital doctrinal argument on nothing as you compare Genesis 22:18 and Genesis 28:14 to Galatians 3:16, and the changing of the word "seed" to "descendants."
 - 2. Even the R.S.V. clearly indicates that it was in the "offspring," i.e. Christ, and not "offsprings" that all would be blessed - Galatians 3:16.
- C. Zechariah 11:13.
 - 1. Here we find a flat out contradiction with Matthew 27:5-7.
- D. It further seems that the translators of the R.S.V. sought to dethrone Jesus as far as His deity was concerned.
 - 1. The R.S.V. constantly retained the pronouns "thee," "thou," and "thine" when Deity was addressed.
 - A. But almost without exception it uses the pronoun "you" when Christ is spoken to be consistent with the use of the pronoun "you" when humanity was addressed.
 - 2. The translation committee took upon themselves the responsibility of deciding when the disciples referred to His Deity as opposed to His humanity.
 - A. Here are just a few examples of this:
 - 1. Psalm 2:7.
 - 2. Psalm 110:1, 4.
 - 3. Matthew 16:18.
 - 4. Acts 1:6.
 - B. Actually, by those who were eyewitnesses of Jesus while on earth, the pronoun "thou" is not used except in Revelation 5:9, 10.
 - C. There are places where "thee" and "thou" are used but not by those who were eyewitnesses except as a part of a quote - Hebrews 1:5-13; 5:5, 6; 7:17, 21.
 - 3. Perhaps the treatment of Jesus' Deity is not too difficult to understand when we are reminded of the fact that there was, on the translation committee, a Jew who did not even believe in Jesus as the Christ.
- E. Philippians 2:6.
 - 1. Notice how this passage places Jesus' possession of the "form of God" in the past tense relative to his incarnation.
 - 2. It is imperative to understand that while Jesus was upon earth He was none-the-less Deity.
- F. Mark 16:9-20.
 - 1. The initial edition of the R.S.V. omitted this text except as a footnote.

- A. It was not until the later editions that it was restored to the text, and, even then, it was questioned.
- G. Romans 11:20.
 - 1. Here the addition of the word "only" to the word "faith" clearly teaches the doctrine of salvation by faith only.
- H. Acts 10:43.
 - 1. This passage further adds to the confusion on faith only.
- I. Acts 10:35.
 - 1. Doing "what is right," morally or ethically, does not guarantee salvation - Acts 10:1, 2.
- J. Genesis 9:20 contradicts Genesis 4:2.
- K. The use of the word "immorality" in 1 Corinthians 5:1; 6:13, 18; 7:2; 2 Corinthians 12:21; Galatians 5:19; Ephesians 5:3 as a synonym for fornication is unfortunate.
 - 1. There are many acts of "immorality" other than fornication.
- 6. I think this should be enough to help us see some of the problems of the R.S.V.

F. THE AMERICAN STANDARD VERSION:

- 1. The A.S.V. resulted from work being done in England, which produced the English Revised Version.
 - A. The E.R.V. involved work over the years 1870 -1885.
 - B. On July 7, 1870 American scholars were invited to participate in this work along with British scholars to produce a Revised Version.
 - 1. On the American side nine different denominations were represented: Baptist, Congregationalist, Dutch Reformed, Friends, Methodist, Episcopal, Presbyterian, Protestant Episcopal, and Unitarian.
 - 2. Work began at the Bible House in New York on Oct. 4, 1872.
 - C. Of the original 19 members of the revision committee, only 15 actually took part in the work.
 - 1. Of the some \$50,000 donated to this work none was used to compensate the translators except in the form of travel and incidental expenses.
 - D. The work of translation took 29 years to complete (1872-1901).
 - E. The A.S.V. actually was the result of differences of opinions on numerous verse between the Americans and the British.
 - 1. These differences were to appear in an appendix in the E.R.V.
 - 2. When some appeared, under a different heading "List of Readings and Renderings Preferred by the American Committee Recorded at their desire," along with the use of British phraseology, it was decided to continue the work that would result in the A.S.V.
 - 3. The last meeting of the committee was on April 19, 1900 with the book being placed on sale August 26, 1901.
 - F. No member of the American Committee personally endorsed the Westcott-Hort theory of textual criticism.

1. However it was used in comparison with other texts.
- G. The A.S.V. has been seen by many as being "the finest of all English Versions of the New Testament in popular use today." Guy N Woods
 1. For many years it was unattainable.
 - A. But in the last few years that has changed.
 2. But even with this in mind it does have certain problems.
2. Problems of the A.S.V.:
 - A. The translators sought to do two things:
 1. Have a better translation from the Greek language based upon the added manuscripts that were now available.
 2. To clear up the archaisms of the K.J.V.
 - B. They accomplished their first objective.
 1. As a matter of fact, the original preface of the R.S.V. raised the objection that the A.S.V. and the E.R.V. were "...mechanically exact, literal, word-for-word translations, which follow the order of the Greek words, so far as this is possible..."
 - A. Later versions omit this statement.
 - C. However, they failed in their second.
 1. Charles H. Spurgeon, the noted Baptist preacher, said that the A.S.V. was "strong in Greek, weak in English."
 - A. To this statement many agreed.
 2. This, of course, resulted due to the desire to keep the A.S.V. as "mechanically exact" as possible.
 3. You end up with smoothness of speech being sacrificed for accuracy.
 - A. It is interesting that many complained about this!
 - D. The A.S.V. did clear up some of the archaisms and areas of confusion.
 1. The "I wot not" of Acts 23:5 was changed to "I knew not."
 2. "Conversation" of Philippians 1:27 was correctly changed to "manner of life."
 3. In 1611 the word "prevent" meant to go before, but not now.
 - A. Therefore, the changing of 1 Thessalonians 4:15 to say precede better gives the actual meaning of what Paul said in modern English.
 4. The English word "charity" has changed greatly over the years.
 - A. Therefore, the change of it to the English word "love" in 1 Corinthians 13 better conveys what is under consideration.
 5. "Easter," in Acts 12:4, has been changed to "Passover."
 6. And the neuter pronoun "it," referring to the Holy Spirit, has been changed to "he" and or "him" in John 14:16, 17; Romans 8:16; etc.
 7. The distinction between the Greek word "aion" (age) and "kosmos" (world) has been correctly made.
 - A. Many of the corrections are found only in the footnotes: Matthew 12:32; 13:22; 28:20; Mark 10:30; Luke 16:8, etc.
 - B. While others have actually been made in the text: Ephesians 3:9; 2

Timothy 1:9; Hebrews 6:5.

8. The Greek word "hades" has been correctly translated in Acts 2:27, 31, etc. showing the proper distinction between "hades" and "gehenna."
- E. On the other hand, though, new archaisms were created to give the A.S.V. a "Biblical" flavor.
 1. Such words and phrases as "aforetime," "would fain," "howbeit," "lest haply," "us-ward" and "you-ward" are found often in the A.S.V.
- F. Besides this, there are several places where we find incorrect translation.
 1. Luke 11:49 isn't very clear at all.
 - A. It is better as per the N.I.V.
 2. Matthew 28:1 implies that the resurrection of Jesus was on Saturday instead of Sunday, the first day of the week.
 - A. The Greek word "opse" means "after" and, therefore, means "after the Sabbath."
 3. John 1:18's loose translation of the Greek leaves some question concerning the deity of Jesus.
 - A. Even the A.S.V. points out in its footnotes that "many very ancient authorities read God only begotten."
 - B. By the way, the K.J.V., the R.S.V., the N.I.V. and the N.K.J.V. are all weak here.
 - C. The only version that I could find that correctly translates this passage is the N.A.S.V. even though almost all versions footnote the correct translation.
 4. The footnote on John 9:38 relegates Jesus to the place of being a created being.
 - A. This seems to have resulted from the influence of certain liberal scholars on the committee.
 - B. Jesus is seen as Creator, not the created, in the N.T. - Colossians 1:15-17.
 5. 1 Corinthians 15:19 isn't the least bit clear.
 - A. Better as per the K.J.V.
 6. 2 Timothy 3:16's use of the word "every" can leave the impression that there are scriptures that are not inspired.
 - A. Better as per the K.J.V.
- G. I would agree that the A.S.V. would indeed rank at the very top of the list of versions that we should consider owning and studying.
 1. It does not contain within it the degree of error that we have seen, for example, in the N.I.V. and the R.S.V.

G. THE NEW AMERICAN STANDARD VERSION:

1. The N.T. of the N.A.S.V. was prepared by 58 anonymous scholars under the sponsorship of the Lockman Foundation of La Habra, California.
 - A. It first appeared in 1963.
 - B. The complete Bible followed being issued on July 31, 1970.
 1. The translators were representatives from the Presbyterians,

Methodists, Southern Baptists, churches of Christ, Nazarenes, American Baptists, Fundamentalists, Conservative Baptists, Free Methodists, Congregationalists, Disciples of Christ, Evangelical Free, Independent Baptists, Independent Mennonites, Assemblies of God, North American Baptists, and others.

- C. The stated goals of the Lockman Foundation were:
 - 1. That their publications be true to the original languages.
 - 2. That they be grammatically correct.
 - 3. And that they be understandable to the masses.
- D. The N.A.S.V. was advertised with extravagant claims:
 - 1. It was said to be "the literary masterpiece of this generation."
 - 2. It was further claimed to be "the major contribution of our generation to Biblical literature."
 - 3. It was also said to be "destined to surpass all other translations of Holy Scriptures."
 - A. Let me assure you in the very beginning of our consideration on this version that they did not reach their goals.
- E. The N.A.S.V. should not be assumed to simply be an update of the A.S.V.
 - 1. It is not.
 - A. Instead it is a totally different translation of the Bible involving thousands of changes.
 - 2. These changes fall into three major categories:
 - A. The typographical makeup of the two translations differs greatly.
 - 1. This involves change in the printing of the text.
 - B. The addition of quotations marks.
 - 1. There was a lack of consistency in the use of such.
 - C. Old Testament poetic material was placed in poetic form.
 - 1. More material was recognized as poetical in the N.A.S.V than the A.S.V.
- F. The translators of the N.A.S.V. used the basic text of the A.S.V.
- G. There is also seen what many feel to be a conservative theological stance.
 - 1. All pronouns referring to Deity are capitalized in the first and second person.
 - A. Thus what appears to be a concerted effort to move away from the position of the R.S.V. which seemed to seek to dethrone Jesus as Deity.
 - B. Third-person pronouns referring to Jesus usually, but not always, are capitalized.
 - 2. The rendering of the Greek "monogenes" as "only begotten" when referring to Jesus (John 1:14; 3:16, etc.) clearly suggests such.
 - 3. As does the rendering of the Hebrew "Almah" as "virgin" in Isaiah 7:14.
- 2. Problems of the N.A.S.V.
 - A. Matthew 5:17 contradicts Ephesians 2:15.

1. Actually two different Greek words are used here and should not be confused as they are.
 - A. Destroy – “katgluo” – loosen down, undo.
 - B. Abolish “katargeo,” make null and void.
- B. The footnote on Luke 24:52, in conjunction with the leaving out of a portion of the passage, causes some problem.
 1. It is interesting to note that 14 major and over 20 minor manuscripts include the phrase "and they worshipped him."
 - A. Thus leaving more which include it than those, which do not.
 2. This is an important omission as it testifies to the fact that Jesus received "worship," something which belongs to Deity only.
- C. The N.A.S.V. clearly reflects a premillennial bias.
 1. The heading for Revelation 20 says, "Satan Bound. The Millennium, Satan Loosed. The Great White Throne."
 2. It is further reflected in numerous places.
 - A. Isaiah 2:2 - footnote - "on" which is incorrect.
 - B. Micah 4:1 - footnote - "on" which is incorrect.
 - C. Matthew 24:33; Mark 13:29 - changes the "it" to "He" implying a coming of Jesus instead of a coming of judgment, which turns the thought of the passage to the second coming.
 - D. Matthew 24:34; Mark 13:30; Luke 21:32 - footnote says "race," which completely changes the time frame of these texts.
 1. A "generation" is commonly accepted to involve a period of approximately 40 years.
 2. Therefore, moving the events described in these texts out of the time frame of a yet futuristic event.
 - E. Revelation 5:10 - changes the present tense of the Greek into the future tense in the English.
 - F. Revelation 20:4 - the more literal translation should be "they lived" as per the A.S.V. and the K.J.V.
 1. The "they came to life" moves this into the arena of the premillennialist.
 - G. Revelation 20:5 - does the same thing in adding the future tense concept.
 1. It too is better as per the A.S.V. and the K.J.V.
- D. The N.A.S.V. includes Mk. 16:9-20, but in brackets.
 1. The marginal note suggests agreement that the longer version is not genuine.
 2. It also carries the so-called "shorter ending of Mark."
 3. Many consider this strange due to the claims of the translators and their "conservative stance."
- E. Matthew 3:16 leaves the impression that it was John who saw the Holy Spirit descending upon Jesus.
 1. Note the footnote though.

- F. Acts 10:43 teaches salvation at the point of belief.
 - 1. Better as per the A.S.V. and the K.J.V. which say, "shall receive" which removes the idea of salvation coming at the point of faith and places it as something yet in the future.
- G. John 1:17's use of the word "realized," instead of the word "came," leaves the wrong impression.
 - 1. They came by Christ, but not absolutely as the term "realized" implies.
 - A. The point overlooked is if truth came in its totality through Jesus' personal life and ministry, then there would be no room for additional truth.
 - 1. But what of Romans thru Jude, are they not additional truth?
- H. Marginal notes often lend themselves to error.
 - 1. It is incorrect to translate "baptisontai" as "cleanse" (Mark 7:4) with a marginal reading of "or, sprinkle" and then translate the noun form of the same root in the same verse as "washing" with the marginal reading of "Lit., baptizing."
 - 2. Ephesians 2:8's footnote is way off base as it attempts to teach salvation through faith only.
 - 3. John 20:23's footnote leaves the wrong impression.
- 3. This, I believe, helps us to see some of the problems of the N.A.S.V.
 - A. It does not, in my opinion, rank at the top of the list of the best translations.
 - 1. But neither does it rank at the bottom of the list.
 - B. I would suggest it be used as a comparison Bible.

H. THE NEW KING JAMES VERSION:

- 1. The N.K.J.V. was produced by Thomas Nelson Inc., Publishers, of Nashville.
 - A. The N.T. was published in 1979 with the complete Bible being published in 1982.
 - B. 119 scholars, editors, and religious leaders, representing numerous religious groups, were involved in the production of the N.K.J.V.
 - 1. 50 persons composed the translation committee.
 - A. They were from the United States, Canada, England, Scotland, New Zealand, and Austria.
 - 2. An "Overview Committee" consisting of 65 persons screened the work of the translators.
 - 3. An "Executive Review Committee" of six (two of whom were among the 50 translators) checked the suggestions and comments received from numerous sources.
 - 4. All 119 signed a statement affirming their belief in the plenary, verbal inspiration of the original autographs of the Bible.
 - C. The N.K.J.V. was based upon the Received Text.
 - 1. The Received Text is also referred to as the "Textus Receptus" from which the K.J.V. was translated (see Preface, p. vii, par. 1).
 - 2. The translators of the N.K.J.V. further took aim at the Westcott-Hort

- Greek text pointing out that numerous present-day scholars doubt its "faithfulness to the autographs" (see Preface, p. vii, par. 2).
3. They also seek to defend the K.J.V. along with the Received Text from which it came (see Preface, p. iii, par. 3,4; p. iv, par. 5; p. vii, par. 1,4).
 2. The translators had two basic goals in mind:
 - A. First, they sought to remove the archaic idioms and no-longer-used vocabulary of the K.J.V.
 1. They sought to combine three ingredients to accomplish this:
 - A. The best possible knowledge of the N.T. Greek.
 - B. Knowledge of the 17th century English.
 - C. Knowledge of 20th century English.
 - B. Secondly, they sought to retain as much of the rhythm, beauty, and poetry of the K.J.V. as possible.
 - C. To a great degree this was accomplished.
 1. But it was only to a great degree, not in its entirety.
 3. Problems of the N.K.J.V.
 - A. One of the basic problems of the N.K.J.V. is its approach.
 1. In the introduction to the first edition of the N.K.J.V.N.T. it declared to seek "to produce a revised English edition which will unlock the spiritual treasures found uniquely in the King James Version of the Holy Scriptures."
 2. This raises the question relative to exactly which "spiritual treasures" are locked up in the K.J.V.?
 - A. It also raises the question of where are these so-called "spiritual treasures" unlocked in the N.K.J.V.?
 - B. In other words, what new teaching or doctrine is revealed within the pages of the N.K.J.V.?
 1. To which, of course, we see that there are none present.
 3. By the way, the later editions have done little to correct this impression (see Preface, p. iii, par. 1).
 - B. Another problem deals with the tenses.
 1. Numerous verb endings with "eth" in the K.J.V. and the A.S.V. clearly indicate continuous action in the Greek tense.
 2. However, the N.K.J.V. leaves the "eth" off contributing to a possible understanding of the aorist tense which is point action in the Greek.
 - A. Matthew 19:9 - K.J.V. - "committeth" - continuous action.
 1. N.K.J.V. - "commits" - possible point action.
 - B. 1 John 1:7 - K.J.V. - "cleanseth" - continuous action.
 1. N.K.J.V. - "cleanses" - possible point action.
 - C. John 3:16 - K.J.V. - "believeth" - continuous action.
 1. N.K.J.V. - "believes" - possible point action.
 - D. If you have a N.K.J.V. compare it to the K.J.V. or the A.S.V. checking such words as these and notice how the dropping of the

"eth" could lead to some problems in understanding which action is under consideration.

- C. Although not necessarily a major problem, the addition of italicized quotes, along with italicized added words for clarification, could be a problem.
 - 1. Besides this, the use of quotation marks is, on occasion an arbitrary matter.
 - A. None were used in the Greek, therefore, we cannot always know exactly where the quotation marks should begin and end.
 - 2. Also, a N.T. writer may allude to an O.T. reference and yet not quote it verbatim.
- D. Acts 2:40.
 - 1. The K.J.V. leaves the impression of one doing something to save themselves.
 - A. While the N.K.J.V. leaves the impression that the one who is saved is not so due to any act of their own.
 - 2. In this passage we get into a discussion of two of the "voices" found in the Greek language, the active and the passive.
 - A. The Active, in the Greek, as with the English speaks of what one does.
 - B. The Passive relates to what one has done to them by another without any action or effort on their own behalf.
 - C. We can illustrate these two voices with the word love.
 - 1. Active - to love.
 - 2. Passive - to be loved.
 - 3. Middle – to love one self.
 - 3. In looking at Acts 2:40 we do find that the vast majority of Bible translations treat it as if it is active.
 - A. Active - K.J.V.; A.S.V.; R.S.V.; Living N.T.; N.I.V.; N.E.B.; Moffatts; New American Catholic Bible; Phillips; The Living Oracles; An Expanded Translation.
 - B. Passive - N.K.J.V.; The Simple English; N.W.T.; N.A.S.V. (yet footnote indicates active - escape).
 - 4. Likewise, a large number of commentaries see this as an active statement as do certain Greek reference books.
 - 5. It seems, at least to me, that it would have been best to simply have left it as per the K.J.V. and, therefore, avoid adding to the confusion.
- E. The N.K.J.V. is inconsistent in its translation of the Greek word "porneia."
 - 1. At times it uses the phrase "sexual immorality" (Matthew 5:32; 19:9; Acts 15:20; 15:29; Romans 1:29; 1 Corinthians 6:18; 7:2, and Jude 7), while at other times it uses the term "fornication" - 2 Corinthians 12:21; Galatians 5:19; Ephesians 5:3.
 - 2. The problem here is that some might think that there is a distinction

made between the two concepts.

- F. The N.K.J.V. changes the stronger word "err" to the milder "mistaken" in Matthew 22:29.
 - 1. Actually, the Greek word "planaomai" is found to be translated at least four different ways in the N.K.J.V.
 - A. "Mistaken" - Matthew 22:29; Mark 12:24, 27.
 - B. "Go astray" - Hebrews 3:10 (correctly so).
 - C. "Deceived" - James 1:16.
 - D. "Wanders" - James 5:19 (correctly so).
 - 2. Thayer's Greek-English Lexicon does not list "mistaken" as one of the possible ways in which "planaomai" can be translated.
- G. Revelation 2:10.
 - 1. The K.J.V. and the A.S.V. have the word "unto" while the N.K.J.V. gives word "until."
 - A. Granted this is not an earth-shattering problem but, never-the-less, the point can be missed as to what Jesus had in mind here.
 - 2. "Unto death" and "until death" speak of different concepts.
 - A. "Unto" relates to the point of death, i.e. even to the point of.
 - B. While "until" relates to the time of death.
- 4. Strong points of the N.K.J.V.
 - A. The N.K.J.V. avoids many of the problems seen in so many of the newer versions.
 - 1. It avoids the contradiction between Matthew 5:17 and Ephesians 2:15.
 - 2. It does not omit Mark 16:9-20.
 - 3. It does not translate "almah" as "maiden" in Isaiah 7:14.
 - 4. Neither does it tamper with the Greek word "monogenes" in John 1:14,18; 3:16, 18.
 - 5. "Faith only" is not injected into the N.K.J.V. in Romans 1:17; 3:28; 11:20; Galatians 2:16.
 - 6. It doesn't change Acts 20:7 to say that the early Christians took the Lord's Supper on Saturday night.
 - 7. Neither do we find it supportive of premillennialism in Matthew 24, 25; or Revelation 20.
 - B. Therefore, I recommend the N.K.J.V. as one of the better new translations available today.

I. THE LIVING BIBLE:

- 1. History of the Living Bible:
 - A. Outcome of sixteen years of work that began in 1954.
 - B. Written by Kenneth Taylor.
 - C. Actually a combination of several smaller portions written over a period of eight years.
 - 1. The Living Letters - 1962.
 - 2. Living Prophets - 1964.
 - 3. The Living Gospels - 1966.

4. The Living N. T. - 1967.
5. Living Psalms and Proverbs - 1967.
6. Living Lessons of Life and Love - 1968.
7. Living Books of Moses - 1969.
8. Living History of Israel - 1970.
9. With the "The Living Bible" being published in 1971 by Tyndale House of Wheaton, ILL. and the Coverdale House of London.
 - A. The completed version appeared in different forms:
 1. The N. T. was called the "Reach Out Version."
 2. The complete Bible was called "The Living Bible, Paraphrase."
 - A. A 1972 printing was called "The Way."
 - B. A printing for Catholics was called "The Way - Catholic Edition"
 - C. A printing for blacks was called "Soul Food."
 - D. The alleged purpose behind this paraphrase was an attempt to prepare a Bible that could be easily read and understood by the children of Taylor.
 - E. At first, sales of Taylor's works were slow.
 1. However, in 1963 he received an endorsement from Billy Graham, which caused sales to soar.
 2. In 1972 the Living Bible was the best-selling book in the U.S.
 - A. Royalties amounted to four million dollars.
 - B. By 1974 the Living Bible accounted for 46% of the sales of Bibles in the U.S. with royalties in excess of 20 million dollars.
2. Paraphrase instead of translation:
 - A. The Living Bible is not a translation from the original languages into the English language.
 - B. Instead, it is a paraphrase of what Kenneth Taylor thought the Bible was saying.
 1. Actually, it is no better than a commentary, and a poor one at that.
 - C. The preface of the Living Bible has some important things to say about paraphrases.
 1. See The English Bible From KJV to NIV, p. 239.
 - D. It also issues a clear warning concerning paraphrases.
 1. Ibid., p. 240.
 - E. Taylor claims to have chosen the A.S.V. to paraphrase.
 1. He further claims that the work was reviewed by both Greek and Hebrew scholars, and that their advice was usually followed.
 - A. He doesn't, by the way, name these scholars.
 2. Likewise, he does not even come close to following the A.S.V. in respect to textual question.
 - A. There are numerous omissions where textual problems did not exist.
 1. In Numbers 27:1, names are omitted.

2. The list of musical instruments in Daniel 3:5, 10 is dropped in favor of "when the band strikes up."
 3. Zechariah 9:9 omits the words "and having salvation."
- B. There are also many additions to the text where no manuscript or version support is found.
 1. For example, Jeremiah 9:25 adds the word "Arabs."
3. Problems of the Living Bible:
 - A. Clearly, if one carefully studies the Living Bible they will find that on almost every page they will find either additions or omissions to the text.
 1. Not only is this so, but numerous false doctrines are taught.
 - B. False doctrines:
 1. Original sin - Psalm 51:5; Ephesians 2:3; Romans 6:3, 4.
 2. Dispensational premillennialism - Revelation 7:14; 2 Timothy 4:1; Isaiah 2:2-4.
 3. Incorrect teachings relative to salvation - Romans 4:12; 4:9; 1 Peter 3:21; John 3:5 footnote.
 4. Direct operation of the Holy Spirit - Romans 8:16; Galatians 5:16.
 5. Teaches that the church was built upon Peter - Matthew 16:18.
 6. Incorrectly translates Romans 16:16.
 7. Removes the truth from John 4:24.
 - C. Use of crude or vulgar language:
 1. 1 Kings 18:27.
 2. 1 Samuel 20:30.
 3. 1 Samuel 25:17.
 4. John 9:34.
 - D. Use of ridiculous statements:
 1. 1 Kings 20:11.
 2. Acts 4:36.
 3. Hosea 4:11.
 4. 2 Corinthians 8:11.
 5. 2 Corinthians 12:16.
4. In conclusion, I believe you can see the magnitude of the problem of which I speak relative to the Living Bible.
 - A. I close with this interesting and unusual footnote from Time, July 24, 1972, "Mysteriously, halfway through the paraphrase, Taylor lost his voice, and still speaks only in a hoarse whisper. A psychiatrist who examined him suggested that the voice failure was Taylor's psychological self-punishment for tampering with what he believed to be the word of God. "

J. THE ENGLISH STANDARD VERSION:

1. History of the English Standard Version:
 - A. It has been said that the E.S.V. is an evangelical revision of the R.S.V., which seeks to correct non-Christian interpretations found within.

1. It also was designed to improve the accuracy with a more literal rendering of the original languages.
 - A. Many of the more recent translations have followed the Dynamic Equivalence approach, which, basically, is concerned with a representation of the ideas found in the original documents rather than a replication of them.
 1. In essence, as we have already noted, they are nothing more than commentaries.
 - B. Part of the design of the E.S.V. was to produce a translation, which was more literal than the N.I.V.
 1. “The English Standard Version (ESV), announced in February by Crossway Books, had its roots in discussions that took place before the May 1997 meeting called by James Dobson at Focus on the Family headquarters to resolve the inclusive NIV issue. The night prior to the meeting, critics of regendered language gathered in a Colorado Springs hotel room to discuss the next day’s strategy. During the course of the evening it became clear their concerns with the NIV extended beyond gender issues. The group discussed the merits of the Revised Standard Version, first published in 1952 by the National Council of Churches and recently replaced by the New Revised Standard Version, a regendered update.” World Magazine, June 5, 1999.
 - B. The Preface of the E.S.V. states, “The ESV publishing team includes more than a hundred people. The fourteen-member Translation Oversight Committee has benefited from the work of fifty biblical experts serving as Translation Review Scholars and from the comments of the more than fifty members of the Advisory Council, all of which has been carried out under the auspices of the Good News Publishers Board of Directors.” pp. IX, X.
 - C. The Masoretic Text for the Old Testament, along with Biblia Hebraica Stuttgartensia, 1983 – Second edition, were used for the Old Testament translation and The Greek New Testament, 1993 4th edition, and Novum Testamentum Graece, Nestle/Aland 27th edition were used for the New Testament.
2. Strengths of the E.S.V.:
 - A. Translated from the latest Hebrew and Greek documents, rather than simply being a commentary.
 - B. Translated by men who seemed determined to seek a translation, which would bring into it the meaning of the original words.
 - C. Translated in such a way to remove some of the lack of clarity and accuracy found in many of the other newer translations.
 1. Genesis 1:6 – “firmament” K.J.V. – “expanse” E.S.V.
 2. Genesis 1:24 – “cattle” K.J.V. – “livestock” E.S.V.
 3. Genesis 22:1 – “tempt” K.J.V. – “tested” E.S.V.

4. 1 Corinthians 7:15 – “is not bound” N.I.V. – “not enslaved” E.S.V.
5. 1 Corinthians 16:1 – “first day of the week” K.J.V. – “first day of every week” – E.S.V.
- D. The E.S.V. has contributed much good to the debate of Isaiah 7:14, where it translates the passage as “the virgin.”
3. Weakness of the E.S.V.
 - A. The E.S.V. is not consistent in its translation of the Greek word “hades” in Matthew 16:18 (“hell”) and Acts 2:27 (“hades”).
 - B. The E.S.V. remains weak on Matthew 19:9, where it translates the Greek word “porneia” as “sexual immorality.”
 1. This leaves room for sexual matters not directly connected with fornication, such as lust, pornography, etc.
 - C. The E.S.V. is incorrect in its translation of the Greek words “aner” as husband, and “gune” as wife in 1 Corinthians 11:3-16.
 1. Compare their translation of other texts – 1 Corinthians 14:34, 35; 1 Timothy 2:8-15.
 - D. The E.S.V. follows numerous other translations in its rendering of Ephesians 2:3, and the phrase “by nature” which contributes to Calvinism.
 - E. The E.S.V. is weak on its translation of Philippians 2:6, where it states, “was in the form of God”
 1. The impression from the word “was” can be that Jesus was not deity while in the flesh.

“The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are bold, its precepts are binding its histories are true, and its decisions are immutable. It contains light to direct, food to support, and comfort to cheer. It is the travelers map, the pilgrim’s staff, the pilot’s compass, the soldier’s sword, and the Christian’s charter. Christ is its grand subject, our good is its design, and the glory of God its end. It should fill the memory, rule the heart, guide the feet. It is a mine of wealth, a paradise of glory, a river of pleasure. It involves the highest responsibilities, rewards the greatest labor, and condemns all who trifle with its sacred contents.”

“This popular tribute to the Bible is frequently cited, but by the twenty-first century its author seems to be forgotten.”

Holdcroft, L. Thomas, *Bibliology: Authority in Religion*, p. 10