

Our Bible

- I. Bible: The Scriptures of the Old and New Testament. II. A collection of books; a library.
- II. Introductory thoughts.
 - A. Imagine a society without a standardized code of law to which all can repair and to which all are accountable: a society where every man does what is right in his own eyes.
 - B. Imagine a society where the code of law is continually subject to change by that society's leaders who discourage the masses from seeing the code and who punish anyone who questions their authority.
 - C. Imagine a professional sport without a rule book, or where the rules are established by a pretended revelatory spirit: "The Lord told me to throw a beanball at your head..."
 - D. Imagine having received an elaborate machine which has the ability to do fantastic things but also is full of bewildering circuitry, intricate physics and potential dangers for anyone who tinkers with it: all directed by a sealed CPU which will not allow the machine to function properly or safely contrary to its code.
 1. Wouldn't it be nice if it came with a manual, maybe even a manual which provides the CPU's code? What if it didn't and a curious ignoramus tried to fiddle with its design or the CPU, only to cause disaster?
 2. Life is such a machine. Without a manual, the user is a guesser about life, its meaning, utility and Source.
 3. The Maker of life, though, has provided a manual about life and Himself, an amazing manual that explains and concurs with all true natural revelation and which resonates with His Spirit in men.
 - E. The Bible is the authoritative encyclopedia about God, man, beginnings, ending, living, the invisible past and certain future, the afterlife, spiritual powers, the soul, sin, death, judgment, right and wrong, hope, the world to come, etc.
 1. It is such a complete masterpiece of knowledge that if a man never had another book, he would have what was necessary for fullness so that a shepherd who studies it is wiser than the genius who ignores it. **2TI 3:16-17; PSA 119:97-100.**
 2. Its insights into human nature and the human condition are so compellingly accurate that sinful man rejects it even as he rejects its Author. **JOH 3:19-20.**
 3. It binds up the defiant wisdom of man in inescapable logic that overcomes all objections to it so that the brightest luminaries are proven lightless against it. **ISA 8:20; 1CO 1:19-20; ROM 1:22.**
 4. It is the greatest source of intelligence about the enemy, Satan, exposing his beginning, ambition, tactics, weakness, defeat, leash and final destruction by Jesus Christ.
 - a. Satan therefore hates the Bible and has no use for it other than to cherry-pick parts of it to wrest them for his own deceptive ambitions. **MAT 4:6-7.**
 - b. He could not corrupt Christ and cannot now corrupt Christ but his efforts at corrupting the Bible which declares Christ have never stopped. **2CO 2:17; 2TH 2:2.**
 - c. Ever the ape of God, as God inspired men to write His word, Satan inspires men to write his counterfeit word (**EPH 2:2 c/w 1TI 4:1-3**) and never forget that the best counterfeit is not obviously so.
 - d. NOTE: Satan seeks to corrupt or counterfeit everything that is a witness to the Person and work of Jesus Christ: Scripture, church, marriage. What God will not allow him to destroy, he will seek to corrupt or he will build a

false substitute to rival it.

III. Here is a simple overview of the Bible.

- A. It consists of 66 books and epistles (letters) in two major divisions: the Old Testament (39 books) and the New Testament (27 books and letters). All of it is inspired. **2TI 3:16.**
1. The O.T. consists of the Pentateuch/Books of Moses (**GEN to DEU**), the historical books (**JOS to EST**), the Writings (**JOB to SON**), and the Prophets (**ISA to MAL**).
 2. The N.T. consists of the four gospels which are the record of the life and ministry of Jesus Christ (**MAT to JOH**), the **Acts of the Apostles** of Jesus Christ, the epistles/letters of the apostles (**ROM to JUDE**) and the **Book of Revelation**.
 3. The O.T. is Christ *veiled*; the N.T. is Christ *revealed*.
 4. The N.T. is the clearer, superior revelation from God; the O.T. must be interpreted according to the explanations given of it in the N.T. **2PE 1:19-21; 1JO 4:6.**
- B. The O.T. was the peculiar blessing of the nation of Israel (**PSA 147:19-20; ROM 3:1-2**) whereas the N.T. marked the going forth of God's word to all nations. **ROM 16:25-26.**
- C. The central Person of the entire Bible is the Lord Jesus Christ.
1. The O.T. anticipated His coming and testified of Him. **ISA 7:14; JOH 5:39.**
 2. The N.T. declares His arrival, saving work and victory in fulfillment of prophecy and that He has been made King and Judge over all. **1CO 15:1-4; ACT 10:39-43.**
- D. The major events of the O.T. are:
1. The record of creation and the entrance of sin. **GEN 1-3.**
 2. The worldwide flood in Noah's day because of great sin. **GEN 6-9.**
 3. The calling out of Abraham whose descendants would end up in Egyptian bondage. **GEN 12 to EXO 1.**
 4. The exodus of Abraham's descendants from Egypt under the leadership of Moses. **EXO 1 to DEU 34.**
 5. The giving of the Law / the Ten Commandments. **EXO 20.**
 6. The Jewish conquest of the land of Canaan and their establishment as a nation there. This is the record of the Book of Joshua.
 7. The establishing of a messianic royal lineage in Israel, beginning with King David. This is the record of the Books of **1SAM, 2SAM; 1CH.**
 8. The overthrow and captivity of Israel because of sin. This is recorded in the historical books of **2KI** and **2CH.**
 9. The return and restoration of Israel to their land to await the coming of Messiah. This is the record of the Books of **Ezra, Nehemiah, Haggai, Zechariah, Malachi.**
- E. The major figures of the O.T. are:
1. Adam, the first man. He was created perfect but sinned and brought sin, death and the curse into the creation (**GEN 1-3**) and serves as a type/picture of the next Perfect Man Who should come and Who would not fail: Jesus Christ. **1CO 15:45; ROM 5:19.**
 2. Noah, the lone righteous man for whose sake his family was spared from a worldwide flood brought on by sin (**GEN 6-9; 2PE 2:5**) and so also forms a picture of Jesus Christ Whose entire spiritual family will be saved because of His righteousness from universal judgment. **1PE 3:18-22 c/w LUK 17:26-27.**
 3. Abraham, whom God suddenly called out of his idolatrous land and family, to whom God made great promises of eternal significance, and with whom God made an everlasting covenant. **GEN 12-25.**
 - a. Abraham was the ancestral father of the Jewish people.
 - b. Abraham was a model of great faith in God's word and his faith was a token

- or evidence of righteousness. **ROM 4:1-5.**
- c. Abraham was given the sign of circumcision for himself and all his male descendants *after* he had been declared to be righteous. **ROM 4:9-13.**
 - d. God's promises to Abraham were only to Abraham and Christ. **GAL 3:16.**
4. Isaac, the miraculously produced child of the reproductively dead Abraham and Sarah through whom the true Seed would come. **ROM 4:17-20; 9:7.**
 5. Jacob, whose name was changed to Israel, the progenitor of the twelve sons whose descendants became the twelve tribes of Israel and who serves as a model of God's election of grace and love. **GEN 32:28; ROM 9:11-13.**
 6. Moses, the deliverer who brought God's people out of bondage and gave them God's law (**EXO**), who also forms a picture of Christ Who delivered His people out of the bondage of sin and gave them His law, the N.T. **HEB 3:1-6.**
 7. Joshua, who brought God's people into their *earthly* inheritance and rest, which Moses could not do.
 - a. *Joshua* is spelled *Jesus* in the N.T. **ACT 7:45; HEB 4:8.**
 - b. This all serves as a beautiful picture of the overall message of the Bible: Jesus alone brought God's people into their *heavenly* inheritance and rest, not Moses or his law. **ROM 3:20-22; HEB 9:12.**
 - c. Also, it was Joshua that conquered the Gentiles, not Moses. So, the Gentiles were converted with Jesus' gospel, not with Moses' Law.
 8. David, a prophet and the first king of a royal dynasty in Israel which would culminate in Jesus Christ, David's descendant and the Eternal King. **ACT 13:21-23; LUK 1:30-33.**
- F. The major events of the N.T. are:
1. The conception of Jesus Christ in the virgin Mary's womb which was God becoming a man who was the Son of God. **MAT 1:23; LUK 1:35.**
 2. The ministry of John the Baptist who prepared Israel for Christ's public ministry and who baptized Jesus Christ. **MAR 1:1-11.**
 3. The sinless life and public ministry of Jesus Christ which was rejected by His own people and which culminated in His crucifixion death. **ACT 13:27-29.**
 4. The resurrection of Jesus Christ after being buried for three days and nights. **ACT 13:30; MAT 12:38-40.**
 5. The ascension of Jesus Christ to take the eternal throne. **EPH 1:19-23; REV 3:21.**
 6. The coming of the promised Holy Spirit to indwell and empower the church which Jesus Christ established on earth. **JOH 14:15-17, 26 c/w ACT 2:1-6.**
 7. The building of Christ's church in fulfillment of promises of a Divine Kingdom. **DAN 2:44 c/w MAT 16:18-19.**
 8. The conversion of Saul of Tarsus from being the chief enemy of Christ to become the chief apostle of Jesus Christ with a special ministry to the Gentiles. **ACT 9:1-6, 15.**
 9. The conversion of the first uncircumcised Gentile believer, which was the breaking down of a barrier that had separated Jews and Gentiles. **ACT 10; EPH 2:11-18.**
- G. The major figures of the N.T. are:
1. Jesus Christ, the virgin-born son of God Who fulfilled all of the requirements of God's holy Law for righteousness by living a sinless life, dying for sinners, and rising from the grave in victorious conquest over death and the grave. **ROM 10:4; 4:23-25.**
 2. John the Baptist, who announced Christ's arrival and baptized him. John's ministry marked the sunset of the O.T. economy. **LUK 16:16.**

3. The Twelve Apostles whom Christ called out to be the ministers of His New Testament and foundations of His church. **LUK 22:14, 29-30; EPH 2:20.**
 4. The Apostle Paul, the once sworn enemy of Christ and His church who was called out for a special ministry to the Gentiles. **1CO 15:9-10; 1TI 1:12-15.**
- H. The N.T. is not only a clearer, superior revelation from God, it has *legally replaced* the O.T.
1. testament: A formal declaration, usually in writing, of a person's wishes as to the disposal of his property after his death; a will.
 2. It is always the Last Will and Testament of a deceased person through which heirs receive their inheritance.
 3. Jesus Christ made a New Testament just before He died which abolished the Old Testament. **LUK 22:20; HEB 9:15-17; 2CO 3:13.**
 4. Therefore the heirs of God do not receive their inheritance according to the terms of the O.T. but rather of the N.T. and their inheritance therefore is "...a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (**1PE 1:3-4**).
- I. Another way to describe the two testaments is that the O.T. is the Mosaic Covenant and the N.T. is the Messianic Covenant.
1. The *message* of the Mosaic Covenant is "do and live" righteousness. **ROM 10:5.**
 2. The *message* of the Messianic Covenant is "Christ did, you live." **GAL 2:20-21.**
- J. The foregoing points show a continuity, correspondence and consistency between the two testaments of the Bible.
1. There is also a connectivity established concerning the true canon of O.T. Scripture.
 2. The Hebrew canon of Scripture happens to contain the same books/writings as we have in our AV1611 Bible (with differences of organization), and excludes The Apocrypha.
 3. Jesus Christ upheld the Hebrew canon (which later came to be known as the Masoretic Text) and therefore authenticated our Bible.
 - a. He referred to the historic three-fold division of the Hebrew canon as being the Scriptures which spoke of Him (**JOH 5:39; LUK 24:44-45**). If the Apocrypha was scripture, why did He not reference it as proof of Himself?
 - b. He also limited the line of prophets as being those associated with *that* canon of Scripture (**LUK 11:50-51**), affirming the "dry spell" of prophets that lasted until the coming of John the Baptist (**LUK 7:24-28**): the same period during which the Apocrypha was supposed to be written. And note that John the Baptist is the one "prophet to come" mentioned in the last book of our O.T. **MAL 3:1; 4:5-6 c/w MAT 11:14.**
 4. Thus, our N.T. not only is the superior perfection of the O.T., it authenticates the true O.T. Scriptures.
- K. In summary, the Bible is:
1. the account of Creation, Corruption, Catastrophe, Confusion, Circumcision, Christ, Cross, Conquest, Church, Consummation (the ten C's of history).
 2. the account of God's, plan, power and performance of His will through His Son, the Lord Jesus Christ, Who is God and man.
 3. the account of the victory of God, the Supreme Good over Satan, the supreme evil.
 4. the account of humanity's bondage to Satan, to sin and to death being remedied by the sinless, victorious work of the Lord Jesus Christ.
 5. the record of Jesus Christ's exaltation to the throne of God to reign over all things.
 6. the announcement of His certain return to judge all things. **ACT 17:31.**
- L. The Bible is also the record of the longest unbroken *genealogy* from Adam. It terminates

in Jesus Christ. **MAT 1:1-17; LUK 3:23-38.**

1. Nowhere else is there found such a preserved lineage. After the arrival of Christ, the genealogical records ceased to be of great significance and the keeping of such was frustrated.
 2. One of the Herods actually burned genealogical records kept in the temple in an attempt to distract from his Idumean heritage.
 3. “The [Hebrew] Rabbis affirm that after the [Babylonian] Captivity the Jews were most careful in keeping their pedigrees (Babyl. Gemar. Gloss. fol. xiv, 2). Since, however, the period of their destruction as a nation by the Romans, all their tables of descent seem to be lost, and now they are utterly unable to trace the pedigree of any one who might lay claim to be their promised Messiah”
(*McClintock and Strong Cyclopedia*).
 4. So obvious is this dilemma that some of the noted rabbis have concluded that when their messiah does come, he will restore the needed genealogies by the Holy Spirit, in which case the genealogical record of *that* messiah will be conveniently provided by the messiah who needed the proof.
 5. NOTE: The old Jewish genealogies served their purpose in preserving the lineage of Jesus Christ, the long-awaited Messianic King-Priest.
 - a. Paul commanded Timothy to *not give heed to endless genealogies (1TI 1:4)*, a very relevant order in light of the fact that Messiah had already come and the Jewish genealogies had been and were being compromised.
 - b. Here then is a great contrast: the Messianic priesthood is not after the *powerlessness of endless genealogies*, but “...after the **power of an endless life**” (**HEB 7:16**).
 6. Also, Jesus Christ's fleshly genealogy from Adam *has an end*: He is the last of the line. And He is the only descendant of Adam who never gave in to lust's temptation, that other “genealogy” which *has an end*. **JAM 1:14-15**.
- M. Correspondingly, the Bible is also the best *chronology* on record, giving an intact timeline from Adam to Christ.
1. “We note then at the beginning of our study, that the Bible is absolutely the only available source of information concerning the chronology of the human race prior to the seventh century B.C., when the first vague historical records of existing nations such as Greece, Rome, China, &c., begin. In other words, if we take it that the lifetime of mankind has been something less than six thousand years (and there is no evidence at all for a longer term of human existence) then we have the remarkable fact that for about *three-fifths of the entire period* there is no chronological information whatever *except in the Bible*; whereas, on the other hand, during that same period (wherein other records are, as regards chronology, a perfect blank) *the chronology of the Bible is most definite and complete*.”
(Philip Mauro, *The Wonders of Bible Chronology* (1933), p. 4)
 2. “It is a fact of great significance that the count of the years, so carefully preserved in the Bible, is bound up closely with *one definite subject*, namely, with the line of descent along which the promised Redeemer was to come. The details of this peculiarity of Bible chronology, which we propose to discuss later on, are worthy of our most careful attention; for it invests the subject with special interest. It is as if the Author of the Holy Scriptures would have us take notice of the fact that, in the long process of the unfolding of years and centuries and eras of time, there is *only one line* of succession of persons and events which is of importance in His eyes, and that is the line which was to lead to the coming into the world of the Divine

Redeemer. Let it be realized that, starting with Adam, and following the ever widening circles, from generation to generation, of his rapidly multiplying offspring, there were countless *millions of directions* which any selected chronological and genealogical line might have taken. It is, therefore, to be reckoned among the clearest evidences of Divine superintendence in the writing of the Scriptures that the *one line*, to which alone dates are unfailingly attached, is that which led finally “unto the Messiah, the Prince” (Dan. 9:25).

“It is well worth while to dwell further upon this immensely significant fact, because of the proof it affords of the inspiration of the Bible. Let it be observed then that the chronological table of Genesis 5 goes no further than the flood; and that the table of Genesis 11 stops abruptly at Abraham; and that neither in Genesis, nor in any Book of Moses, nor indeed in any of the Old Testament, is there any indication of God's reason for counting the years *along this particular line only*; nor was any indication given that the line of dated events was to be continued any further; nor was there any indication as to where that line was to lead. The purpose of God in all this comes not into view *until the Bible is completed by the addition of the New Testament Scriptures*, in the light of which (particularly of the genealogical tables of Matthew 1 and Luke 3) that purpose may be clearly seen. Here then is proof of the most convincing sort that He Who alone sees the end from the beginning is the Author of the Books of Moses, and of all the later Books of the Old Testament, through which runs this marvellous chronological line. For the Old Testament concerns itself, from beginning to end, with but *one subject*, namely, the coming of the Redeemer. All other matters of an historical nature which are found recorded in it are seen to be in some way connected with the main subject. *That is never lost sight of.*” (Ibid, pp. 8-9)

3. The facts of a uniquely preserved *genealogy* of One Man and a uniquely intact *chronology* from Creation to Christ played into the credibility of the Messiah in His appearance to Israel. Jesus Christ's enemies could have discredited Him by demonstrating that His genealogy was incorrect and/or that He did not appear on the scene at the proper time as declared in the Scriptures. But they could not do so: everything about Him was in perfect order: bloodline, birth date, birthplace.
 - a. This is another form of “...They hated me without a cause” (**JOH 15:25**).
 - b. Further, whereas the written genealogies of other Jews disappeared in the years after Christ's resurrection, God preserved the *chronological* timeline of Messiah's arrival in the O.T. and His *genealogy* in the N.T. so that unbelieving Israel will ever only come to the truth about Messiah through the Scriptures He authored and preserved in the writings of godly Jewish believers (or those like Luke who was authenticated by Jewish apostles).
 - c. The Scriptures are the only written thing guaranteed to be preserved.
ISA 30:8; PSA 12:6-7; MAT 24:35.

N. The Bible is a very special Book of books.

IV. Consider the nature of Scripture.

- A. It was given by inspiration of God. **2TI 3:16; 2PE 1:21.**
 1. This inspiration was direct Divine guidance of the person to whom it was given. **2SAM 23:2; ISA 8:1; JER 36:1-2, 4.**
 2. This inspiration extends beyond mere general concepts to words, grammar and even diacritics. **GAL 3:16, 29; MAT 5:18; 22:31-32.**

3. This Divine power could imply passivity on the part of the instrument. **NUM 22:28-30; JOH 11:49-52; LUK 19:40.**
 - a. **LUK 19:40** may be proverbial but consider **MAT 3:9.**
 - b. It is a folly of human nature that it will mock rocks speaking while also speaking to rocks as if they could listen and respond. **REV 6:16.**
 - c. Do we not serve the living God Who suddenly made a living man out of dust and made him able to speak? **GEN 2:7.**
- B. It is pure. **PSA 12:6; PRO 8:8; 30:5.**
 1. It cannot be broken. **JOH 10:35.**
 - a. It cannot be broken in the sense of being overruled. The word of God is what does the breaking. **JER 23:29.**
 - b. It cannot be broken in the sense of being disjointed, disconnected or discordant, as a flawed and useless *broken net* (**JOH 21:11**).
 2. This means that “bibles” which do the following cannot be God's (ref. NIV):
 - a. Attribute **MAR 1:2** to Isaiah when it is a quote from **MAL 3:1.**
 - b. Change the slayer of Goliath from David to Elhanan in **2SAM 21:19.**
 - c. Reverse the chronology of Israel's history in **ACT 13:18-22.**
- C. It is as if God Himself were speaking. **ROM 9:17, 24-25; GAL 3:8.**
- D. It is highly exalted. **PSA 138:2.**
- E. It declares and glorifies Jesus Christ. **JOH 5:39; 16:13-14.**
- F. It can be searched. **ACT 17:11.**
- G. It can be known and memorized. **2TI 3:15; PSA 119:11.**
- H. It is profitable. **2TI 3:16.**
 1. It is only profitable if received as God's word and applied. **1TH 2:13; JAM 1:22-24.**
 2. The words of man do not profit. **JER 23:32.**
- I. It can be wrested. **2PE 3:16.**
- J. It can be corrupted (**2CO 2:17**) but not eliminated.
- K. It can be temporarily lost or hidden from the eyes of sinners. **2KI 22:8.**
- L. It is not bound by fools' enmity to it. **PRO 19:21; 2TI 2:9.**
- M. It is a closed system. **DEU 4:2; PRO 30:6; REV 22:18-19.**
- N. It can be copied and retain its divine authority. **DEU 17:18-19; JOS 8:30-35; PRO 25:1; 2TI 3:15.**
- O. It can be translated and retain its divine authority. Consider how much of the Hebrew O.T. is quoted by the apostles in the Greek language of their N.T. writings. eg. **MAT 1:22-23.**
- P. It is the bedrock and final authority of God.
 1. Even religious systems like Catholicism which hold that the teaching authority of the church is the final authority assume that their system is derived from the Scripture: they say that what they believe about *Magisterium* is concluded from the scriptures.
 2. They even affirm that Magisterium is subordinate to Scripture:
 - a. “This teaching office is not above the Word of God, but serves it.” (Dei Verbum 2.10, Second Vatican Council)
 - b. “Yet, this Magisterium is not superior to the word of God, but its servant.” (Catechism of the Catholic Church, 86, San Francisco: Ignatius, 1994)
 3. Consider that the Law of Moses (esp. the Ten Commandments) was given by God in written form which was to be diligently copied by His own order and the copy deemed authoritative. **DEU 17:18-19.**
 - a. The authoritative word of God to Israel was written. God did not simply tell

- Moses the truth orally and leave it up to him to tell others orally.
- b. Moses and those who would sit in Moses' seat (**MAT 23:2**) had to answer to written preserved Scripture, and this was the very matter that Christ pressed the tradition-oriented Scribes and Pharisees on invariably. **MAT 12:3, 5.**
 - c. Moses' error in **NUM 20:7-12** was a matter of him assuming authority over God which was essentially a breach of the very first written commandment. **EXO 20:3.**
- Q. None of the above observations about Scripture make sense unless there is in fact a preserved Scripture. It has become very popular, though, to:
1. deny the preservation of the Scripture *in toto*: "Only the original autographs which we don't have are inspired scriptures."
 2. deny that preservation of the Scripture involves copying and translating.
 3. declare that one's religion is according to the Scripture while also not believing one has it.
 4. pretend that some of our Bible is inspired but not all and that "we" know which is which.
 5. pretend that "things that are different are the same" when considering versions.
- R. Always remember that casting doubt on God's word remains a principal means of Satan's deception. **GEN 3:1 c/w 2CO 11:3.**
1. Satan can't eliminate Scripture but he can con you into doubting that it is what God actually said and what He actually meant.
 2. His power of deception is such that the actual preserved Scripture will not produce its designed effect in the heart and mind of the person who doesn't believe it is the real thing.
 - a. As ignorant men might walk over *graves which appear not* (**LUK 11:44**), not realizing they are in danger, so will the hungry soul of the deceived walk over the word of God, not realizing its salvations.
 - b. These principles may be part of the great Satanic season of deception noted in **REV 20:1-3, 7-8** where the nations/Gentiles are returned to their pre-Christ blindness for lack of the truth of Scripture, per **PSA 147:19-20.**
 - c. The proliferation of modern bibles may well be the cause of more doubt than faith through the confusion they create. And God is not the author of confusion (**1CO 14:33**) or counterfeit bibles.
- V. Here are some "bullet-points" of review and for further investigation concerning the giving and preserving of the written scriptures.
- A. God writes. **EXO 31:18; HEB 8:10.**
 - B. God intends differing languages. **GEN 11:6-9.**
 - C. God intends translation. **ACT 2:1-11.**
 - D. God intends copies. **DEU 17:18-20.**
 - E. God inspires originals, copies and translations. **2TI 3:15-16.**
 - F. God inspires flawed men to deliver His words: prophets, apostles, scribes, even translators.
 1. Revelatory inspiration was needed for the *giving* of the words.
 2. Scripture speaks of secondary inspiration (**JOB 32:7-8**) that would have been helpful in *transmitting* the words.
 - a. There is a *spirit of wisdom and understanding* which God gives. **ISA 11:2; 1KI 3:12; DAN 1:17.**
 - b. Godly scribes/copyists and translators would not be creating revelation yet divine superintendence of their efforts would bless the existing revelation to

- be transmitted. Trances or visions, etc. would not be necessary but wisdom, understanding and humility would be necessary. **1CO 4:6-7; JAM 4:5-6.**
- G. God may even use civil authority for the transmission and preservation of His written words.
1. In Israel, the king himself was to make an apograph (exact copy) of the law "...in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life..." (**DEU 17:18-19**).
 - a. This copy was what "...is written in the law of Moses" (**1KI 2:3**), showing the transmission of original authority to the copy.
 - b. The king would have been therefore enjoined to regularly read the law of Moses as rendered in the copy without having to return to the priests who were the caretakers of the original autograph. **DEU 31:9, 26.**
 - c. This official copy (bearing original authority) would have of itself served as "the word of God" if the original writings stored in the side of the ark of the covenant were to disappear.
 - d. Even though each new king may well have had an authentic copy (or copies) handed down to him as part of his royal inheritance, he would have also been expected to fulfil **DEU 17:18**. Thus, over time, numerous royal authentic copies of the word of God could have accumulated.
 2. The line of English Bibles that began with Wycliffe included the Great Bible authorized by King Henry VIII, the Bishop's Bible authorized by Queen Elizabeth I and the King James Version which he authorized although he was not a supporter of the Puritans who desired a new English version of the Bible.
 3. James "...did not like the English Puritans, and they're the ones who asked for a new English translation of the Bible that resulted in what's known as the King James Bible. The Puritan movement arose among the faculty and student body at Cambridge University in the 16th century, and while they did not want to break away from the Church of England, they did want to reform it from what they believed were unbiblical practices. They thought that they might have a friend on the throne when James I succeeded Queen Elizabeth, but they soon learned otherwise. King James was anything but a Puritan.
- "He did agree to meet with Puritan leaders at what became known as the Hampton Court Conference in 1604. They asked for numerous reforms to the Church, and he rejected all of them. However, he did agree with their request for a new English translation of the Bible, but for his own reasons. Out of that came the King James Bible which, of course, would become the most beloved English language Bible in history. It could have become known as the Puritan Bible (it was their idea after all), but since James I authorized it, it became famous as the King James Bible." (Rod Gragg, author of THE WORD, The History of The Bible and How It Came To Us, in an interview)
- G. God will preserve His words. **ISA 30:8; PSA 12:6-7.**
- H. God seals His law among His disciples. **ISA 8:16; 1TI 3:15.**
- I. Sinners may corrupt God's words but not eliminate them. **2CO 2:17; MAT 24:35.**
- J. God intends the Scriptures to be the universal highest authority, the gold standard. Even the invisible powers of heaven are subject to them. **DAN 10:21; GAL 1:8; 1PE 1:12.**
- K. Records even in heaven are kept in books. **REV 5:1; 20:12.**

- VI. The case of Jeremiah v. Jehoiakim is a textbook case of God giving His words, commanding them to be written, and of His overruling and overcoming the rejection and attempted elimination of inspired scripture. **JER 36.**
- A. **vs. 1-4.** Here is the pattern of Scripture's delivery:
1. God told the prophet His words.
 2. Jeremiah spoke them under Divine direction. c/w **2PE 1:21.**
 3. A scribe wrote down ALL that Jeremiah said and it became Scripture.
- B. **vs. 20-26.** Here, the Textual Review Committee goes to work.
1. Jehudi and/or Jehoiakim typify what men do with God's word when they don't like what it says: mutilate it to justify their error and unrepentance.
 2. In these footsteps follow the likes of:
 - a. Adamantius Origen, textual critic of the 3rd century A.D., who didn't believe in the Deity of Christ, but did believe in an eternally-begotten god. He simply amended text to suit his presuppositions.
 - b. The Catholic Catechism, which curiously cut out the second of the Ten Commandments which forbids religious images and then makes two commandments out of #10.
 - c. Westcott and Hort, 19th C. revisers. They had sympathies towards Catholicism and occult spiritism and relied upon the gnostic works of Origen and Catholic Rome to make a new bible for a "new age."
 - d. Modern Bible revisers like the heavily aspersionist-infected NIV translating committee, who when faced with verses that taught belief as a requirement for baptism, conveniently assigned a "Yea, hath God said...?" footnote to them or cut them out. See **MAR 16:9-20** and **ACT 8:37.**
 - e. Virginia Mollenkott, language stylist on the NIV committee, a confessed lesbian. Curiously, the NIV reflects her contention that effeminacy, homosexuality and lesbianism are not wrong. Rather she/it contends that it is only *abuses* of these "alternative lifestyles" that are sinful. Consider these five textual changes from the KJV to the NIV:
 - (1) **DEU 23:17.** "sodomite" changed to "temple prostitute."
 - (2) **1KI 15:12.** "sodomite" changed to "male shrine prostitute."
 - (3) **1KI 22:46.** "sodomites" changed to "male shrine prostitutes."
 - (4) **2KI 23:7.** "sodomites" changed to "male shrine prostitutes."
 - (5) **1CO 6:9.** "effeminate" changed to "male prostitutes" and "abusers of themselves with mankind" changed to "homosexual offenders."
 - (6) NOTE: The only permissible form of human sexual intercourse is of properly married men and women. ALL other forms are forbidden, regardless of whether or not they are done in idolatrous service or irreligious indulgence of lust.
- C. **vs. 27-32.** The "original autograph" had been destroyed, but God overruled that by giving it again and adding to it.
1. NOTE: This is a pattern of our carnal hearts' folly. When we reject some of God's words because we don't like their implications, the judgment we despised will not be erased and more judgments will be added against us. **2TH 2:10-12.**
 2. God's words can survive the loss of original autographs. **JER 51:59-63.**
 3. The Law of Moses (Ten Commandments) which we have is not from the originals either. **EXO 34:1.**
 - a. Mind that Moses' original writing would have included the words of the Ten Commandments in stone which were ensconced within the ark. His inspired

original autograph would have consisted (in part) of an inspired copy of what was written in the stone tablets by God.

- b. The king, therefore, when writing his copy in obedience to **DEU 17:18** would have been perpetuating an inspired copy of an inspired copy.
4. Whereas the Davidic throne and the temple did not survive the Babylonian conquest, the law of the Lord did, and a “ready scribe” of “the **words** of the commandments of the LORD” proclaimed it from a *written book*.
EZR 7:6, 10-11; NEH 8:1, 5, 8.

VII. It has become fashionable in modern Christianity to assume that a bonafide translation is impossible and the truth of God (Scripture) is confined to “original” languages. Consider:

A. When someone is desperate to cling to an error which is refuted in the KJV, there is a tendency to appeal to the “original” Greek as found in an ancient manuscript.

1. Which Greek? There are two lines of Greek texts.
 - a. One comes from apostolic sources through Syria and genuine N.T. churches, becoming the basis for the KJV (commonly known as Textus Receptus).
 - b. The other is a corrupt one reflecting gnostic and platonic philosophy which comes from Alexandria, Egypt through the Roman Catholic Church.
 - (1) This latter is the basis for virtually every modern English bible translation.
 - (2) The predominant Greek manuscripts in this line of texts were written in *classical* Greek, not the *common* (koine) Greek of Christ and the apostles.
 - (3) Thus, when someone appeals to this Greek text, he is not appealing to the original language.
 - c. The KJV, as stated in its preface, can truly say that it was translated from the original tongues.
2. It is commonly said that the Greek underlying modern versions is closer to the original autographs.
 - a. How can this be known? We do not have the original autographs.
 - b. There is something suspiciously eerie about false appeals to authority that are manifestly impossible. See **EZE 13:6**.
 - c. Further, when someone is trying to evade the obvious English of the KJV by going to Greek, if he is going to the Greek text underlying the KJV, it will also prove him wrong.

B. When someone tries the Greek gambit to avoid the implications of the plain English, ask him if he believes whether his Greek text is the infallible Scripture or not.

1. If it is not, then what is the point? He may very well be citing a Greek error.
2. If he concedes that his Greek source is the infallible Scripture, then he also concedes that Scripture can be preserved in copies (since we have not the original autographs).
3. If it can be accepted by faith that God has preserved His word in a copy, then why not also in a translation? To deny that God could or would do so is to deny His omnipotence and deny also the internal evidence in Scripture where God specifically orders copies and translations of His words.

C. God has ordained that saints should prove their teachers’ words with Scripture.
ACT 17:11; 1TH 5:21.

1. This demands a level playing field where both parties have a common referent and

- language.
2. Preachers that Greekify non-Greek speaking congregations are borderline barbarians. **1CO 14:11.**
 3. When an English-speaking preacher (or anyone else) “goes to the Greek” because he disagrees with the KJV, he must provide for his English listeners the English equivalent to his Greek resource.
 - a. If he doesn’t even believe that the Greek he runs to is preserved inspired Scripture, he is deceitful and wasting his time.
 - b. He must translate the Greek to English for the benefit of English-speakers. He therefore affirms translation as part of the transmission process of Scripture (if he even believes his Greek resource was Scripture). But this work has already been done by the KJV translators.
 - c. He obviously assumes himself to be a better translator than the KJV translators (and they were top-notch).
 3. Disregard of these facts is an open door to a separate, enlightened priest-class of adepts whom the masses must trust to explain the secret mysteries.
 4. The spirit of Pharisaism does not die easily. **LUK 11:52; EZE 34:2, 18-19.**

VIII. A major factor in the “Which Bible?” problem is the distinction between two lines of texts, one of which largely springs from Egypt and became the basis for the Roman Catholic bibles.

- A. Virtually every modern English bible since 1871 has been based (partially or entirely) upon Egyptian / Roman Catholic texts.
- B. Around 306 B.C., Ptolemy Soter, ruler of Egypt, established a school in Alexandria, Egypt. For the next 300 years, until Alexandria was subjugated by the Romans in 30 B.C., the intellectual activity centered around scientific and literary pursuits.
 1. The second period of intellectual activity was from 30 B.C. to 642 A.D. when the Arabs destroyed Alexandria. The predominant movement of this period was of a “...character largely determined by Oriental gnosticism and containing Jewish and later, Christian elements. The second Alexandrian school resulted in the speculative philosophy of the Neoplatonists and the religious philosophy of the Gnostics and early church fathers.”
(Encyclopedia Britannica, 14th Ed. Vol.1, p. 581)
 2. Gnosticism is a system of philosophy that incorporates the basic tenets of pagan, mystery religions which boast a mystic revelation and secret knowledge.
 - a. Gnostics believe that one must be equipped with sacred formulas and symbols in order to secure heaven.
 - b. They profess the doctrine of *emanations*, to wit, the supreme being emanated a lesser being which in turn emanated a lesser being and so on.
- C. In Scripture, Egypt is seen as a place that opposes the interests of God. It was a highly sophisticated cultural and academic empire which wedded its idolatrous religion with its political structure, creating what was deemed a perfectly ordered society. It was the first viable world empire since the demise of Nimrod’s Babylon.
 1. Egypt was renowned for its earthly wisdom. **ACT 7:22; 1KI 4:30.**
 2. Egypt oppressed the O.T. church as well as resisting God, His word and His ministers. **EXO 5:1-2; 2TI 3:8.**
 3. God called His church out of Egypt. **HOS 11:1.**
 4. God commanded His church to not return to Egypt. **DEU 17:16.**
 5. God commanded His church to not appeal to Egypt for help. **ISA 30:1-3; 31:1.**
 6. Identifying with cursed Egypt is a questionable thing at best. c/w **JOS 6:26.**

D. Alexandria, Egypt was the source of major corruption of some scripture manuscripts. “Looking down into this poisoned well of the past reveals: 1.) the reservoir of ‘ideas’ spawning much of the ‘New’ Age and 2.) the course of contamination found in the ‘New’ versions. The well fed by Egypt, Greece, and Rome is today ‘dished out’ to New Agers and New Christians alike. The ‘New’ versions agree in many particulars with the ‘New’ Age because they flow from the same source. We will examine the philosophies of six men: Saccas, Philo, Plato, Clement, Origen and Eusebius – to see *why* new versions have New Age leaven. We will trace the origin of the handful of ancient papyrus and uncial New Testament manuscripts which were altered to agree with the esoteric philosophies of these men. These manuscripts (Aleph, B, D, P75, etc.) were resurrected by Westcott and Hort to ‘correct’ the Traditional Greek text [ed. the Received Text]. New versions are based on this corrupted Greek text.” (New Age Bible Versions, G.A. Riplinger, p. 516)

1. *Philo*. He was a Jew educated at Alexandria. He attempted to synthesize the O.T. with Greek philosophy. He allegorized the O.T. and believed God to be without quality. He thought God could not have contact with finite things without violating his purity and loftiness. God therefore generated the logos or supreme idea through whom the world is created and who is the mediator between God and man. This is gnosticism.
2. *Clement of Alexandria*. This man played a founding role in a catechetical school at Alexandria, around 200 A.D.
 - a. He embraced the heresies of Tatian, who had already imbibed the gnostic position as witnessed in his work, “Christianity.” (The Diatessaron of Tatian, J. Hamlyn Hill, p. 9)
 - b. Clement expressly intended to mix Christian teachings with pagan philosophies, which he did. (The Revision Revised, Dean Burgon, p. 336)
3. *Origen*. A student of Clement, educated at Alexandria.
 - a. Origen was for some time the head of the philosophical school at Alexandria. He is the prime culprit of corruption of the few Old and New Testament manuscripts which were in Egypt. He did most of his corrupting work in the early third century. From p. 526 of *New Age Bible Versions* by Gail Riplinger we read the following, “*The History of Heresy* calls Origen a ‘Christian Gnostic’ who was pronounced a ‘heretic’ by a series of general synods.”
 - b. “Blavatsky summons Origen dozens of times in her *Isis Unveiled* to pander her occult doctrines. Her *Theosophical Glossary* places him where he belongs, as a “disciple” of neo-platonism at the Alexandria School of Ammonius Saccas. She sees Clement and Origen as apologists for her occult world view: ‘It is maintained on purely historical grounds that Origen...and even Clement had themselves been initiated into the Mysteries, before adding to the Neo-Platonism of the Alexandrian school that of the Gnostics, under a Christian veil.’” (Ibid)
 - c. There are many more details, but for sake of brevity he was a pagan gnostic who was declared a heretic because he held the following beliefs, all of which are contrary to the clear teaching of the Bible. These points are from p. 529 of *New Age Bible Versions*.
 - (1) The Logos is subordinate to the Father and has some characteristics similar to the Logos of the Gnostics.
 - (2) The soul is pre-existent; Jesus took on a pre-existent human soul.

- (3) There was no physical resurrection of Christ nor will there be a second coming. Man will not have a physical resurrection.
 - (4) Hell is non-existent. Purgatory, of which Paul and Peter must partake, does exist.
 - (5) All, including the devil, will be reconciled to God.
 - (6) The sun, moon and stars are living creatures.
 - (7) Castration affords superior spirituality. Origen castrated himself.
- d. He maintained a three-fold sense of Scripture: grammatico-historical, moral, and the pneumatic or allegorical sense, which he believed was the highest.
- (1) He stated that: “The Scriptures are of little use to those who understand them as they were written.”
(Origen, McClintock and Strong Cyclopedia)
 - (2) On p. 528 of *New Age Bible Versions*, further information is given from Corrine Heline, author of *New Age Bible Interpretation*: “Cites Origen and his belief that ‘The entire bible is written so that it has one meaning for the masses of the people and another for occult students.’”
- e. Origen is said to have compiled the Hexapla, which was evidently a multi-version O.T. in six columns (a Hebrew plus five in Greek letters), the fifth column (now called LXX or Septuagint) being essentially his own.
- (1) He added the Apocrypha, which was never recognized in the Jewish canon of Scripture, nor by the Lord Jesus Christ.
 - (2) He also added a translation of the N.T. with deletions and alterations.
 - (3) He admitted to willful alterations of texts which did not conform to his reasonings. (Berlin, Origenes Werke, Vol. 10, pp. 385-388)
- f. Some time needs to be here devoted to the subject of the Septuagint (LXX), a supposed Greek translation of the O.T. made prior to the incarnation of Christ. The LXX is one of the most important articles in the modern Bible-reviser's armament. This is one of the so-called “best and most ancient” manuscripts that have been used to undermine the A.V. 1611. Notice this interesting admission concerning it: “The LXX translators made some palpable mistakes; their knowledge of Hebrew was often inadequate; they occasionally interpreted as well as translated, and they sometimes introduced local colour.”
(Encyclopedia Britannica, 14th edition, vol. 20, p. 336)
- (1) It is claimed that the LXX was translated by 70 or 72 Jews sent to Alexandria at the request of Ptolemy II Philadelphus (288-247 B.C.), and that it was done over a period of about 100-150 years.
 - (2) Evidence for the LXX prior to Christ is based largely on the “Letter to Aristeas” a spurious record which purports that Ptolemy asked the translators philosophical questions to test their proficiency.
Remember **1CO 1:19-21**; **COL 2:8**.
 - (3) Here is where we find some imaginative wizardry employed by modern scholars. The fifth column of Origen's Hexapla is deemed to be a revision of LXX while at the same time, in the absence of proof, is quoted as being LXX itself. Furthermore, whenever scholars resort to the fabled LXX, they virtually always quote from Codex Vaticanus, which is supposedly a copy or version of Origen's

fifth column made 100 years after Origen! With quantum leaps in reasoning like this, is it any wonder that confusion abounds?

- (4) Scholars often maintain that Christ frequently quoted LXX during His life on earth. Problem: The O.T. which Christ used and would fulfil had *jots and tittles*, characteristic of Hebrew (**MAT 5:18**). The LXX is in Greek, which has no jots or tittles and Christ furthermore did not rely upon a “scripture” characterized by “palpable mistakes” (per Ency. Brit., above). He relied upon and quoted an unbroken Scripture which could be searched. **JOH 10:34-35; 5:39**.
 - (5) The purported LXX was written in *classical* Greek, not *koine* or common Greek. Christ and the apostles' ministries were aimed at and received by the common people.
MAT 11:25; MAR 12:37; JAM 2:5.
- g. Origen, probably more than any other man, poisoned the pen of the scribes who should have adhered to the existing apostolic Received Text.
4. *Eusebius*. He was an admirer of Origen and a student of his philosophy. He was ordered by Constantine to publish fifty copies of the Bible to be used in the churches of the empire. He chose Origen's translations for the task.
 5. *Jerome*. About 380 A.D., he produced a Latin version of the Bible known as the Vulgate. It was based on the corrupted texts as well, containing the Apocrypha. Jerome admitted that the Apocrypha was not Scripture, but the Pope endorsed them.
 6. *The Jesuits* eventually produced a Bible in English based on the Vulgate to counteract the Waldensian-influenced English Bibles which were gaining great acceptance. The N.T. appeared in Rheims, France around 1582; the O.T. from Douay being compiled in 1609-1610. The Douay has been continually up-dated to keep pace with the King James Version. Catholic Cardinal Wiseman acknowledged this. (“Douay Bible,” [The Catholic Encyclopedia](#))
 7. The Codex Vaticanus (B) turned up in 1481 A.D. In 1859, Tischendorf discovered Codex Sinaiticus (Aleph) in a wastebasket in a convent (he should have left it there). They are thought to be two surviving copies of Eusebius' fifty.
 - a. Believing B and Aleph to be the purest texts, Westcott & Hort prepared a Greek N.T. They dominated the Revision Committee of 1871 which produced the Revised Version of 1881. Their Greek N.T. altered the Traditional or Received Texts in more than 5700 places.
 - b. Westcott and Hort were admitted evolutionists, aeonists, and Mariolaters, which would account for their tenacious clinging to the two Catholic texts when they had 3000 manuscripts available.
 - c. Furthermore, Westcott and Hort were spiritualists who had strong leanings towards occult philosophies. They founded at least two societies which were steeped in “new-age” pursuits: the Hermes Club and the Ghostly Guild (Hermes is acknowledged among occultists as another name for Satan).
 - (1) The manuscripts which they preferred, interestingly enough, were from the pens of corrupted individuals like Origen and Marcion, who were principals of the Gnostic theology which sought to synthesize occult, pagan religion with Christianity.
 - (2) It is also interesting that Madame Helen Blavatsky, one of the most important occultists of all time, derived much of her Luciferian doctrine from Philo's Alexandrian school. She has nothing but praise

for the efforts of Westcott and Hort, believing them to have done great service for the cause of Lucifer by revising the bible to reflect the “secret doctrine.”

- d. *Hort*--On the coming Revision: “The errors and prejudices, which we agree in wishing to remove, can surely be more wholesomely and also more effectively reached by individual efforts of an indirect kind than by combined open assault. At present, very many orthodox but rational men are being unawares acted on by influences which will assuredly bear good fruit in due time, if the process is allowed to go on quietly; but I cannot help fearing that a premature crisis would frighten back many into the merest traditionalism.” (Life and Letters, Vol. 1, p. 400)
 - (1) Later Hort would write, “I am in favor of indirect dealing.”
 - (2) Contrast this with **JOH 18:20; 2CO 4:2; 8:21.**
 - e. *Hort*--On the textual changes: “I do not think the significance of their existence is generally understood. It is quite possible to judge the value of what appears to be trifling alterations merely by reading them one after another. Taken together, they have often important bearings which few would think of at first....It is, one can hardly doubt, the beginning of a new period in Church history.” (Life of Hort, Vol. 2, p. 102)
 - e. *Westcott*--On the Revision: “The value of the Revision is most clearly seen when the student considers together a considerable group of passages, which bear upon some article of faith. The accumulation of small details then produces its full effect.” (The Four Gospels, Streeter, p. 30)
8. Westcott and Hort's Greek Text, based upon the corrupt Roman Catholic (Vaticanus, Sinaiticus, etc.) texts which are based upon the corrupt texts of Origen, are essentially the rootstock of modern bibles.
- a. This includes the NASB and the NIV.
 - b. The NKJV is a hybrid which purports to be in the same family of texts as the KJV, but has numerous readings from the Catholic manuscripts.

IX. Consider the path of the true Old Testament scriptures.

- A. Recall that Jesus Christ authenticated the true O.T. as consisting of the Law, the Prophets and the Psalms written in Hebrew, excluding the books of the Apocrypha.
MAT 5:18; LUK 24:44.
- B. apocrypha: A writing or statement of doubtful authorship or authenticity; *spec.* those books included in the Septuagint and Vulgate versions of the Old Testament, which were not originally written in Hebrew and not counted genuine by the Jews...
 - 1. Though the Pope endorsed the Apocrypha, Jerome (producer of the Latin Vulgate) maintained:
 - a. “This prologue to the Scriptures may suit as a helmed preface to all the books which we have rendered from Hebrew into Latin, that we may know that whatever book is beyond these must be reckoned among the Apocrypha.” (*Prologus Galeatus*)
 - b. “As the Church reads the books of Judith and Tobit and Maccabees but does not receive them among the canonical Scriptures, so also it reads Wisdom and Ecclesiasticus for the edification of the people, not for the authoritative confirmation of doctrine.” (Jerome, *Pref. ad Libros Sol*)
 - 2. The Apocrypha is also disqualified as the word of God because it disagrees with the Scripture.

- a. 2 Maccabees 12:41-46 teaches the offering of money and prayers for the forgiveness of the dead (a foundation of the doctrine of purgatory).
ct/w **DEU 26:12-14.**
 - (1) Any purported prophetic revelation had to agree with what had already been given by God. **DEU 13:1-5.**
 - (2) Therefore 2 Maccabees is invalidated as scripture.
 - (3) This principle of agreement with previous divine revelation is borne out by the N.T. declarations of Jesus Christ and the apostles that what they advanced was indeed in complete agreement with previous divine revelation.
MAT 5:17; LUK 24:44; ACT 3:22-24; 13:27; 26:22-23.
 - b. Ecclesiasticus 3:30 teaches forgiveness of sins through almsgiving.
ct/w **PSA 49:6-8; 1PE 1:18-19; EPH 1:7; ROM 11:6.**
 - c. Wisdom 7:25 presents wisdom as an emanation from God.
 - (1) This is the pagan/gnostic doctrine of emanations: deities emanating or emitting from God as offshoots from a sea of energy.
 - (2) Jesus Christ is the wisdom of God. **1CO 1:24, 30.**
 - (3) Jesus Christ is not an emanation of God; He is God. **JOH 1:1-3, 14.**
 3. If the writings of certain Hebrew prophets did not make it into the Hebrew Canon (**2CH 9:29**), how much less the non-Hebrew works of the Apocrypha?
 4. A very common flaw in many English bibles produced since 1871 is that they are translated from manuscripts which contain the Apocrypha as if it was inspired Scripture.
- C. The Hebrew Masoretes were families of Hebrew scholars who safeguarded the Hebrew Old Testament text and were especially active from about 500 to 1000 A.D.
1. They held to very strict rules regarding the copying of the Hebrew Old Testament. Two such rules are presented here as examples. The following excerpt is taken from *Defending the King James Bible* by Dr. D.A. Waite who is citing from *General Biblical Introduction* by H.S. Miller.
 - a. “The revision of a roll must be made within 30 days after the work was finished; otherwise it was worthless. One mistake on a sheet condemned the sheet; if three mistakes were found on any page, the entire manuscript was condemned.”
 - b. “Every word and every letter was counted, and if a letter were omitted, an extra letter inserted, or if one letter touched another, the manuscript was condemned and destroyed at once.”
 2. The Masoretes must have held that they were copying from authentic Scripture preserved in the copies they used as the basis for their work.
 3. In 1525 Daniel Bomberg published his second edition of the Hebrew Old Testament text, edited by Abraham Ben Chayyim. This is the Ben Chayyim Masoretic text, the standard Masoretic Hebrew O.T. text for the next 400 years. It is the text on which the King James Version is based in its Old Testament.
 - a. Over against this Hebrew text is *The Biblica Hebraica Stuttgartensia*, produced by Nazi theologian Rudolph Kittel.
 - b. Kittel's text differs in 30,000+ places from the Masoretic Text, yet it is sometimes referred to by its supporters as a Masoretic text.
 - c. Kittel's text is the basis for virtually all modern English O.T. bibles.
- X. Consider the path of the true New Testament text, commonly called the Received Text (Textus

Receptus), or the Byzantine Text or the Syrian Text.

- A. As of 1981, the Greek manuscripts found and collated numbered 5366. Of these, 99% go along with the Received Text and only 1% go along with the corrupt text underlying the modern bibles.
1. The majority of quotes of Scripture by early Church Fathers (pre-400 A.D. pastors, etc.) favor the Received Text.
 2. This would probably be most apparent in writings of Church Fathers that pre-date the influence of Origen of Alexandria, the Nicene Council (325 A.D.) and the influence of Emperor Constantine.
 3. The Eastern Orthodox Church has virtually always used the Received Text and rejected the corrupt Greek texts from Rome which opposed it.
- B. Remember that God had intended to preserve His word through His churches, or disciples.
ISA 8:16 c/w ACT 11:26.
1. We should expect that the path of the true text of the N.T. would coincide with the perpetuity of the true N.T. churches of Jesus Christ.
 2. We should also expect that Satan, as he has ever done, would establish a counterfeit of this order.
 3. We should also expect that the spiritual battle lines would be drawn at these intersections. **REV 12:17.**
 4. An overview of spiritual history from Christ's first advent and forward is one of God preserving His true text through His true churches which are opposed by a rival "Christian" system with its own text that it deems to be superior (and which it would be willing to spill blood for in order to make it preeminent). **REV 18:24.**
 3. Observe this quote from the preface of the Jesuit Rheims Bible of 1582, explaining why the Vulgate had been translated into Italian in 1300 and into French in 1400: "the sooner to shake out of the deceived people's hands, the false heretical translations of a sect called the Waldenses."
 4. "The Vulgate was born about 380 A.D. Nine hundred years later brings us to about 1280 A.D. This accords well with the fact that at the famous Council of Toulouse, 1229 A.D., the Pope gave orders for the most terrible crusade to be waged against the simple Christians of southern France and northern Italy who would not bow to his power. Cruel, relentless, devastating, this war was waged, destroying the BIBLES, BOOKS, AND EVERY VESTIGE OF DOCUMENTS telling the story of the Waldenses and Albigenses." (Which Bible, by D.O. Fuller, p. 201, caps mine)
- C. Of special mention is the fact that the Gentiles were evangelized mainly through the ministry of the Apostle Paul, who was commissioned from Antioch of Syria.
ACT 11:19-26; 13:1-2; 14:26-28.
1. Syria became the capital of N.T. evangelism.
 2. A translation of the Bible into Syrian based upon the apostolic text appeared at about 150 A.D. This is known as the Peshitto.
 3. About the same time (157 A.D.), a Latin translation of the Bible appeared, known as the Itala.
 - a. Its superiority over even the acclaimed Latin Vulgate of Jerome was admitted to by Augustine, the Catholic bishop and philosopher, in 400 A.D.: "Now among translations themselves the Italian (Itala) is to be preferred to the others, for it keeps closer to the words without prejudice to clearness of expression."
(Nicene and Post-Nicene Fathers, Christian Lit. Ed., Vol. II, p.542)
 - b. This version derived its name from the *Italic* district, the regions of the

Vaudois, or the Waldenses.

- D. Italy, France and Great Britain were evangelized by Christians from Asia Minor.
1. Their Old Latin script Bibles were the Bibles of the Montanists, Donatists, and later the Albigenses and Waldenses who withstood Rome.
 2. When the Pope sent Augustine to convert England in 596 A.D., he found Christians there with Latin Bibles that they had had since the days of imperial Roman power.
 - a. Augustine's mission became one of not only evangelizing heathen England but also to subjugate the churches he found there to papal authority.
 - b. A great area of controversy was the issue of which Bible should be used by English Christians: the one they had been using before Papal Rome's arrival or the Latin Vulgate.
 3. There is some evidence that Asiatic Christianity and its Bible had already reached Ireland well before Roman Catholicism did.
 - a. **“Before they came together** - The woman was espoused at her own, or her father’s house; and, generally, some time elapsed before she was taken home to the house of her husband: Deu_20:7; Jdg_14:7, Jdg_14:8. This custom has been immemorially observed among the inhabitants of Ireland, who have not only this, but many Asiatic customs, which, added to various authentic historic proofs, are collateral evidences that they received the Christian religion, not from the popes of Rome, but through the means of Asiatic missionaries.” (Adam Clarke Commentary, on Matthew 1:18)
 - b. “The old Latin versions were used longest by the western Christians who would not bow to the authority of Rome--- e.g., the Donatists; the Irish in Ireland, Britain, and the Continent; the Albigenses, etc.”
(Catholic and Protestant Bibles Compared, Jacobus, p. 200)
- D. For about 1000 years, Europe went into a period of time known as the dark ages. Roman Catholicism was the dominant spiritual-political power during this time, but she still had to contend with masses of dissenters who were scattered in small churches throughout Europe.
1. In 1453, Constantinople, the capital of the eastern part of the Holy Roman Empire fell to the Turks. In the ensuing flight, its citizens, many of whom were Christians and Greek scholars, dispersed widely into western Europe, carrying with them scores of Greek copies of the Scriptures.
 2. As a result of this sudden release of suppressed information the next 100 years saw a great awakening from the sleep of the dark ages. Now we see the Greek N.T.'s of Erasmus (1516, 1522), Stunica (1522), Stephens (1546, 1550, 1551, 1559), Beza (five editions from 1559-1598), and Elzevir (1624).
- E. The Waldensians had a tremendous influence on the Protestant reformers. The Waldensians were independent churches that can be traced far back into pre-Reformation history and they had a record of standing against the Roman Catholic church and its text.
1. In the preface to the 1st French Bible, the translators say of the Valdenses: “They have always had the full enjoyment of the heavenly truth contained in the Scriptures, ever since they were enriched with the same by the apostles; having in fair manuscripts preserved the entire Bible in their native tongue, from generation to generation.” (Concise History of Baptists, G. H. Orchard, p. 257)
 2. Olivetan, a Waldensian, translated his Bible into French, which became known as the Olivetan Bible (1535). This in turn, became the basis for the Geneva Bible, the dominant English version up until 1611.
 3. Luther used the Tepl Bible, considered to be a pre-Reformation German translation

- of a Waldensian Bible. This spurred him to use the Greek text of Erasmus to translate the Luther Bible.
4. An Italian version of a Waldensian Bible was translated, called the Diodati (1607).
 5. The AV 1611 translators had four Waldensian influenced Bibles and six Waldensian Bibles to access.
- F. A Spanish Version (1569) and a Czech Version (1602) were based upon the Received Text.
- G. A number of English Bibles leading up to the King James Bible used the Received Text: Tyndale's Bible (1525), the Coverdale Bible (1535), the Rogers Bible (1537), the Matthews Bible (1537), the Taverner Bible (1539), the Great Bible (1539-41), the Geneva Bible (1557-60), and the Bishops' Bible (1568).
- H. "Erasmus' Latin/Greek New Testament editions and annotations were a major influence for the original German Luther Bible and the translations of the New Testament into English by William Tyndale. Subsequent Textus Receptus editions constituted the main Greek translation-base for the King James Version, the Spanish Reina-Valera translation, the Czech Bible of Kralice, the Portuguese Almeida Recebida, the Dutch Statenvertaling, the Russian Synodal Bible and many other Reformation-era New Testament translations throughout Western, Northern and Central Europe. Despite being viewed as an inferior form of the text of the New Testament by many modern textual critics, some Conservative Christians still view it as the most authentic text of the New Testament. **This view is generally based upon a theological doctrine of the supernatural providential preservation of scripture.**" (Textus Receptus, Wikipedia, boldface mine)
- I. The King James Bible (AV 1611) was produced from the Masoretic Text and Received Text.
1. It quickly outpaced and displaced all previous English versions and became the dominant spiritual and moral force for the next 350+ years.
 2. Concurrently, English Christianity with the KJV became the dominant evangelistic force in the world while England itself became an imperial power that spread around the earth.
 3. "England has two books, the Bible and Shakespeare. England made Shakespeare, but the Bible made England." (Victor Hugo)