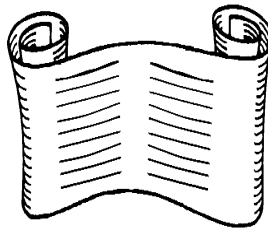




How We Got the Bible



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Table of Contents

How We Got The Bible #1	1
How We Got The Bible #2	4
A Look At Some Of The Translations	8
Do We Still Have God's Word?	12

How We Got The Bible #1

Introduction: Importance of subject.

- A. Discusses God's role in Bible – 1 Pet.1:25.
- B. Bible is under attack – Phil.1:17.
- C. Well-meaning believers often give inadequate defense of truth.

I. Revelation.

- A. To uncover, disclose, unveil, make known. God's written disclosure of His will to man is called the *Bible*.
- B. Heb.1:1, different times, variety of ways.
 - 1. *General* revelation – through nature. Psa.19:1; 8:3,4; Rom.1:20,21; Acts 14:17.
 - 2. *Special* revelation – through Bible. 1 Cor.1:21, excludes senses, reason, and instinct.
 - a. Matt.16:16,17.
 - b. Eph.3:3-5.

II. Inspiration.

- A. 2 Tim.3:16, God-breathed. Matt.10:19,20.
- B. 2 Pet.1:20,21, *moved* by Holy Spirit (cf. Acts 27:15,17). Refers to *origin*, not *reception*.
- C. 1 Cor.2:13; 14:37; Gal.3:16; Matt.22:32; 5:18.

III. The Making Of Ancient Books.

- A. **Materials** –
 - 1. Clay tablets, Ezek.4:1.
 - 2. Stone, Ex.31:18.
 - 3. Wood, Isa.30:8.
 - 4. Leather, 2 Tim.4:13?
 - 5. Papyrus, 2 Jn.12.
 - 6. Parchment, 2 Tim.4:13.
- B. **Forms** –
 - 1. Scrolls, up to 35 feet long, 2-4 inch columns.
 - 2. Codices (books).
- C. **Styles** –
 - 1. *Cursives* - written rapidly; used for non-literary documents (letters, receipts, etc.). Abbreviations were common. *Minuscules* (modified cursives) became popular in ninth century in book form.
 - 2. *Uncials* - written in more carefully executed letters like our capitals. Uncials are oldest MSS.
- D. **Aids** –
 - 1. *Chapter Divisions*.
 - a. Oldest system known to us is found in margins of codex Vaticanus of fourth century.
 - 2. *Chapter Titles*.
 - a. Each chapter division in Alexandrinus and most other later MSS have titles.
 - 3. *Parallel Passages*.
 - a. Eusebius perfected an advanced "Harmony" that is still used in Greek N.T.
 - 4. *Introduction To Books*.
 - a. Prologues supplying readers with information concerning the author, content, and circumstances of composition of the book appear in many ancient MSS.
 - 5. *Superscriptions/Subscriptions*.
 - a. In oldest MSS, titles were simple, but these became longer and more complex in later copies.
 - b. Subscriptions often included information about the place of writing and the secretary.
 - 6. *Punctuation*.
 - a. Earliest MSS have only occasional marks of punctuation; from 6th century, the marks increased.

7. *Glosses* were brief explanations of difficult words or phrases, usually written in the margin of MSS, but sometimes placed between the lines.
 - a. A Greek MS might be glossed with a Latin interlinear, a Latin MS with an Anglo-Saxon interlinear.

IV. Languages.

- A. OT – Hebrew. Arranged from Genesis to 2 Chronicles (cf. Lk. 11:47-51).
- B. NT – Greek. Jn. 19:19,20; Acts 21:37-40. Universal language.
 1. Great difference between classical and koine Greek.
 2. Koine once thought to be "Holy Ghost Greek."
 - a. Adolf Deissmann.
 - b. Moulton-Milligan.
- C. OT/NT – Aramaic – Dan. 2:4 - 7:28; Matt. 27:46; Mk. 5:41; Mk. 7:34; 1 Cor. 16:22.

V. Which Books Belong In The Bible?

- A. *Canon* referred to a reed, a tool used for measurement, much like our rulers. Gal. 6:16. Books that comply with the correct standards are accepted as inspired.
- B. **OT**: Written about 1400 BC–400 BC. Lk. 24:44, Law, Prophets, Writings. Standards for inclusion in canon:
 1. Was the book accepted in past Hebrew collections? Talmud (collection of ancient Rabbinical writings) accepts same 39 books that we have, saying the last book to be written was Malachi.
 2. Did Christ refer to the book?
 3. Did the apostles (or other NT writers) refer to the book?
 4. Does the book contain internal evidence of inspiration?
 5. Is the book free of contradictions and absurdities?
- C. **NT**: Written about A.D. 45-96.
 1. Churches collected these writings, viewing them as much a part of God's word as the OT. cf. 1 Tim. 5:18 and Lk. 10:7. 2 Pet. 3:16. 1 Thess. 5:27. Col. 4:16. Lk. 1:1-4.
 2. NT epistles were intended for more than one congregation.
 - a. Gal. 1:2; 2 Col. 1:1; Col. 4:16, province. 1 Pet. 1:1, provinces.
 - b. 1 Cor. 1:2, everywhere.
 3. Standards for inclusion in NT canon:
 - a. **Apostolic approval.**
 - 1) NT books are not authoritative because they made the canon list; they made the list because they are authoritative.
 - b. **Genuineness.**
 - 1) Is it the product of those for whom it is claimed?
 - c. **Authenticity.**
 - 1) Is it a record of actual facts truly stated? 2 Thess. 3:17; Gal. 6:11. Eph. 6:21,22; Col. 4:7-9.
 - d. **Testimony.** What are the contents of the book itself, and what is the testimony of early writers regarding the book? (N.B.: Some claim the canon was not fixed till about A.D. 400, therefore ancient disciples could not use the means of establishing Bible authority at that time. Wrong! Councils were held in 400's, but the canon involved the writing of N.T. books. 1 Cor. 14:37, each letter by itself was authoritative.)
 - 1) Origen (185-254) mentions most books of NT by name, stating that a few were disputed by some.
 - 2) Eusebius (265-340) mentions all as acknowledged except James, Jude, 2 Pet., 2,3 Jn. (he would have liked to reject Revelation because he wrongly thought it taught millenarianism). Cf. Luther.
 - 3) "...though the fringes of the canon remained unsettled for a while, there was actually a high degree of unanimity concerning the greater part of the New Testament within the first two centuries. And this was true among very diverse congregations scattered over a wide area" (Bruce Metzger).

- 4) "It is the simple truth to say that the New Testament books became canonical because no one could stop them doing so" (Wm. Barclay).

VI. Apocryphal Books (Written about 200 – 100 BC).

- A. 1 and 2 Esdras, Tobit, Judith, Additions to Book of Esther, Wisdom of Sol., Ecclesiasticus, Baruch, Letter of Jeremiah, Prayer of Azariah, Susanna, Bel and the Dragon, Prayer of Manasseh, 1-4 Maccabees, Ps.151.
- B. Reasons for omitting these books:
1. Jesus never quoted them. It is doubtful if the apostles ever alluded to them. (This alone would not exclude them from the canon – cf. S.Sol; Acts 17:28; Tit.1:12,13, etc.)
 2. Most early writers regarded them as uninspired.
 3. They did not appear in the ancient Hebrew canon.
 4. They are inferior in quality. Generally, these books contain legendary nonsense and some gross historical errors. (1 Maccabees is an exception.) Even Catholics have rejected some of the Apocryphal books.

VII. Scribes.

- A. Schools of scribes helped to preserve God's word. cf. Ezra 7:6,10. In some cases, when MSS became old, the Jews reverently buried them, using reliable copies in the place. Others were lost during their frequent wars and persecutions. There are several important collections of Hebrew MSS today. Between 1776-1780, Benjamin Kennicott listed 615 MSS of the OT. Between 1784-1788, Giovanni de Rossi listed 731. In 1890s, the Cairo synagogue *geniza* (storehouse) added 200,000 MSS and fragments. The discovery of the DSS increased the number by about 10,000 [including one complete OT book (Isaiah) and thousands of fragments, which together represent every OT book except Esther (Geisler, *Baker Encyclopedia of Christian Apologetics*, 549).
- B. Approximate dates of their activities:
1. *Sopherim* – fifth century to third century BC. (Their name means "scribes.")
 2. *Zugoth* – second to first century BC. (Zugoth, "pairs," refers to pairs of textual scholars.)
 3. *Tanaim* – first century BC to AD 200. (Their name means "repeaters" or "teachers.")
 4. *Talmudists* – AD 100 – 500. (Talmud means "study" or "learning.") They followed minute regulations when copying scripture. E.g., a scribe must sit in full Jewish dress, wash his whole body, not begin to write the name of God with a pen newly dipped in ink, and should a king address him while writing that name he must take no notice of him.
 5. *Masoretes* – AD 500 – 950. (Their name is derived from *massorah*, meaning tradition.) In addition to numbering letters, words, and verses, they numbered the middle letter, word, and verse of the entire book. They noted the number of times a letter was used in each book. With these systems of checks and counterchecks, they were certain of accurate copies. They also invented system of vowel and accent marks, making it possible to preserve pronunciation of ancient Hebrew. N.B.: Concerning the accuracy of the transmission of the Hebrew text –
 - a. Atkinson, under-librarian of the library at Cambridge, says it is "little short of miraculous."
 - b. "...though the two copies of Isaiah discovered in Qumran Cave 1 near the Dead Sea in 1947 were a thousand years earlier than the oldest dated manuscript previously known (A.D.980), they proved to be word for word identical with our standard Hebrew Bible in more than 95 percent of the text. The 5 percent of variation consisted chiefly of obvious slips of the pen and variations in spelling. They do not affect the message of revelation in the slightest" (Archer, *Survey of Old Testament*, 25).

How We Got The Bible #2

Introduction:

- A. Life Magazine: *No autograph copies of NT text. MSS have some 200,000 errors in NT text.*
How do such charges affect our faith? N.B.:
 1. There are more copies of NT than any other ancient book, therefore more variations.
 2. One misspelled word copied 2000 times counts as 2000 errors.
- B. Critics of Bible delight in quoting some statistics, ignoring others. They overlook:
 1. Their inconsistency.
 2. The consequences of their argument.
 3. The foolishness of their argument.

I. How Errors Occurred.

- A. **Unconscious errors:** Haplography, Dittography, Metathesis, Fusion, Fission, Homophony, Homoeoteleuton, etc.

1. Eye.

- a. Jn.10:16, mi/a poi/mnh, ei(=j poimh/n.
- b. Jn.17:15, *"I do not pray that thou shouldst take them from the [world, but that thou shouldst keep them from the] evil one"* (B).
- c. 1 Cor.12:13, PMA or POMA?
- d. 1 Tim.3:16, OC or QC?
- e. 2 Pet.2:13, AGAPAIC or APATAIC?

2. Ear.

- a. Rev.1:5, lu/santi vs lou/santi.
- b. Rev.4:3, i)/rij vs i(erei=j.
- c. Heb.4:11, a)lhqei/aj vs a)peiqei/aj.
- d. 1 Thess.2:7, e)genh/qhmen nh/pioi vs e)genh/qhmen h)pioi.
- e. Jn.5:39, ai(marturou=sai vs a(marta/nousai).

- 3. **Pen.** Rom.6:5 ALLA or AMA? 2 Pet.2:18, OLIGwC or ONTwC?

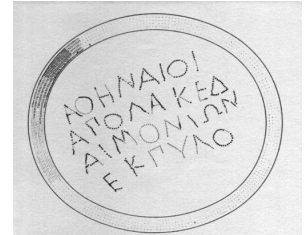
- 4. **Speech.** Rom.5:1, e)/xwmen or e)/xomen?

- 5. **Memory.** Col.1:14 and Eph.1:7.

- 6. **Judgment.** Rom.8:1, scribes used the margin for glosses and corrections; later MSS introduce an explanatory note, perhaps derived from vs.4. Jas.5:12, u(po\ kri/sin may be confused with u(po/krisin).

- B. **Conscious errors.** Mk.9:10, plain language, yet disciples misunderstood.

- 1. **Linguistic.** Heb.1:3, a new scribe restored original reading of the codex, fanerw=n, that another corrector had replaced with fe/rwn, and then scolded, "Fool and knave, can't you leave the old reading alone and not alter it!"
- 2. **Harmonistic.** Some introduced the words of Jn.19:20 into many MSS at Lk.23:38. Some expanded Paul's reference to ten commandments in Rom.13:9, adding, "You shall not bear false witness." Some extend Heb.12:20 by adding the quotation from Ex.19:13, "or thrust through with a dart."
- 3. **Insertions.** Matt.9:13, "to repentance" (from Lk.5:32). Matt.26:3, "the scribes." Gal.6:17, additions to Lord's titles.
- 4. **Historical.** Mk.8:31, "after three days..."
- 5. **Doctrinal.** Lk.1:3 and Acts 15:28. Lk.2:41 and 43, "his parents"; 33 and 48, either substitute or omit Joseph.



II. Methods Of Textual Criticism.

- A. Quality of MS preferable to quantity of MSS.
- B. More difficult reading often preferable to easier one.
- C. Shorter reading usually preferable to longer one.
- D. Genealogy of MS.

- E. Context. Although derivations and word histories are helpful since they shed light on meanings, and although the hardest reading may serve as a general rule in textual criticism, the CONTEXT must be given the greatest weight (Hendriksen).

III. Significance Of Errors In MSS.

- A. Mostly consist of trivialities.
1. Changes in word order. *"Herod the king."*
 2. Substitution of one term for another. *"Lord"* and *"Christ."*
 3. Omission of words. Matt.11:15, "to hear."
 4. Addition of words. *the, and, for,* etc.
 5. Difference in spelling. *Boaz / Booz.*
 6. Insertions from another passage. Matt.12:47 < Lk.8:20.
- B. Some disputed passages: Mk.16:9-20; Jn.7:53-8:11; Acts 8:37; Acts 9:5,6; 1 Jn.5:7,8.
- C. Even in passages considered serious "errors," no change of doctrine.
1. Ezra Abbot (member of American Revision Committee):
"The number of `various readings' frightens some innocent people, and figures largely in the writings of the more ignorant disbelievers in Christianity. `One hundred and fifty thousand various readings!' Must not these render the text of the N.T. wholly uncertain, and thus destroy the foundation of our faith?"
"The true state of the case is something like this. Of the one hundred and fifty thousand various readings, more or less, of the text of the Greek N.T., we may, as Mr. Norton has remarked, dismiss nineteen-twentieths from consideration at once, as being obviously of such a character, or supported by so little authority, that no critic would regard them as having any claim to reception."
"This leaves, we will say, seven thousand five hundred. But of these again, it will appear on examination, that nineteen out of twenty are of no sort of consequence as affecting the sense; they relate to questions of orthography, or grammatical construction, or the order of words, or such other matters as have been mentioned above, in speaking of unimportant variations. They concern only the form of expression, not the essential meaning."
"This reduces the number to perhaps four hundred which involve a difference of meaning, often very slight, or the omission or addition of a few words...while a few exceptional cases among them may relatively be called important. But our critical helps are now so abundant that in a very large majority of these...we are able to determine the true text with a good degree of confidence. In the text of all ancient writings, there are passages in which the text cannot be settled with certainty; and the same is true of the interpretation."
 2. *"We possess so many MSS., and we are aided by so many versions, that we are never left to the need of conjecture as the means of removing errata"* (Philip Schaff).

IV. The Septuagint (Translation of Hebrew OT into Greek; abbreviated LXX).

- A. Translation was made more than 200 years before Christ to meet needs of Jews in Egypt who spoke Greek but not Hebrew. The first five books were translated about 285 B.C. The oldest tradition says that six men from each tribe of Israel translated the Pentateuch in 72 days. The quality of their work is excellent. Various men translated the other books. Their work ranges from excellent to appalling.
- B. Until the discovery of the Dead Sea Scrolls, the oldest extant copies of the OT were the LXX. The English titles of our OT books and their order come from the LXX.
- C. Why the LXX is so important:
1. It was the first attempt to reproduce the Scriptures in another language. Its style is Koine.
 2. Before the discovery of the Dead Sea Scrolls (1947), LXX was 1000 years older than the earliest Hebrew MS.
 3. Majority of the N.T. writers quote the LXX, not the Hebrew original. The NT quotes it more than 300 times. (We thus have approved examples of quoting from a translation to establish God's will.) Cf. 1 Pet.2:7 (LXX), 8 (MT). Acts 2:11.

4. The NT, both in content and in vocabulary, reflects the LXX influence. Gal.3:13 quotes LXX of Deut.21:23 which uses perfect tense; Paul uses aorist (perfect would imply Christ remained accursed!).
5. It was used extensively in evangelism. Alexander had spread the Greek language around the world. The LXX helped to prepare people for the coming of Christ. (No wonder the Jews rejected the LXX about A.D. 100.) Acts 8:32,33, word for word in LXX, Isa.53:7,8.
6. The significance of many NT words is often made clear by the LXX. E.g., "church" does not occur in OT, but the same Greek word so common to the NT occurs about 100 times in the LXX.
7. It has contributed to the understanding of many OT passages. E.g.–
 - a. Gen.3:15, seed of woman who would defeat Satan is translated "he," not "it."
 - b. Isa.7:14, LXX uses the term (parthenos) that undoubtedly means virgin. [Kenneth Barker, Gen. Ed., NIV Study Bible, said Hebrew of Isa.7:14 (alma) can mean virgin in any occurrence; this definition works in every instance. There is no OT reference where alma means a young woman who is not a virgin. The NIV was greatly influenced by the LXX to help them decide on "virgin."]
 - c. Deut.32:43, quoted in Heb.1:6, "let all the angels of God worship Him."

V. Why Do We Need Translations?

- A. "Why can't we have the Bible just as God gave it?"
- B. Chapter headings, center-references, footnotes, chapters, verse divisions, and even word order are the work of translators.

VI. Brief History Of Versions.

- A. First Bible from movable type was in 1455, Gutenberg, in Latin. Since that time there have been more than 500 versions of NT (over 160 English trans. since 1900!) and translations into more than 1000 dialects.
- B. 1 Thess.2:13; 1 Pet.1:25, does not promise that every version is reliable in every place. The failure to discern between good and bad translations can be dangerous.
- C. Definitions:
 1. *Translation* – rendering from one language into another, either written or spoken. E.g. – What would this word mean to the ordinary Greek-speaking-man-on-the-street at the time the statement was written?
 2. *Version* – a particular translation. E.g., KJV, ASV...
- D. English translators and versions:
 1. Wycliffe, 1382. First English Bible circulated. Surest way to defeat Rome.
 2. Tyndale, 1526. First to translate from Heb. and Gk. 92% of KJV is from Tyndale.
 3. Coverdale, 1535. First complete printed Bible in English.
 4. Matthew's Bible, 1537. John Rogers.
 5. Great Bible, 1539. Named for size (15" by 9+").
 6. Geneva Bible, 1560. Pilgrims, Shakespeare.
 7. Bishops' Bible, 1568. Revision of Geneva.
 8. Douay, 1609. R. Catholic attempt to counteract influence of other versions.
 9. King James, 1611. "Authorized Version." James Stuart of Scotland. 47 scholars.
 10. English Revised Version, 1881-1885.
 11. American Revised Version, 1901.
 12. Revised Standard Version, 1946-1952.
 13. New English Bible, 1961.
 14. New American Standard Bible, 1963, 1971.
 15. New International Version, 1973.
 16. New King James Version, 1982.
 17. English Standard Version, 2001.

VII. How To Know Which Version To Use?

- A. Scholarship - Individual or group?
- B. Translation or paraphrase? Two basic approaches:
 1. *Formal Equivalence* - attempts to translate the words and nuances of the original as literally as possible, provided that no actual violence is done to English usage. Weigle of Yale and Bruce of Manchester, though promoters of modern versions, conceded that the ERV/ASV were the most meticulously accurate versions in English.
 2. *Dynamic Equivalence* - attempts to convey the meaning of the text in free and idiomatic English with less regard for the exact wording of the original. Many passages thus become commentaries. D.A. Carson, a defender of this method, admitted that it can lead to freedoms in translation, and can increase the chances for subjective bias.
- C. Theological bias? "LIMITS OF SYNTAX. After all is done, instances remain where syntax cannot say the last word, where theological bias will inevitably determine how one interprets the Greek idiom . . . So in Acts 2:38 ei)j does not of itself express design (see Matt.10:41), but it may be so used. When the grammarian has finished, the theologian steps in, and sometimes before the grammarian is through" (A. T. Robertson, *A Grammar Of The Greek New Testament...*, 389).
E.g. –
 1. *A Manual Grammar Of The Greek New Testament*, Dana and Mantey, under ei)j, 103f.:
"Remote meanings: . . . (7) *Because of.*" Mantey personifies Robertson's remark, working hard to justify the causal use of ei)j by appealing to parallels in classical literature. Ralph Marcus exposed him in *Journal of Biblical Literature*, 1951/1952.
 2. GNFMM, Rom.1:17; 3:28.
 3. J. H. Thayer obtained permission from Professor Grimm to make changes in his work that might better adapt it to the needs of English speaking students, placing these additions in brackets ([]). Consider this addition to Grimm's Wilke's *Clavis Novi Testamenti* in *Thayer's Greek Lexicon of the NT* under the entry ba/ptisma, pp.94,95:
3. of Christian baptism; this, according to the view of the apostles, is a rite of sacred immersion, commanded by Christ, by which men confessing their sins and professing their faith in Christ are born again by the Holy Spirit unto a new life, come into the fellowship of Christ and the church (1 Cor. xii. 13), and are made partakers of eternal salvation; [but see art. "Baptism" in BB.DD., McC. and S., Schaff-Herzog]: Eph. iv. 5; Col. ii. 12 . . .
 4. A-G, 899; BDAG, 1096.
- D. How does it differ from ASV/NKJV?
- E. Does it teach doctrinal error?

A Look at Some of the Translations

Introduction:

- A. Reasons for the recent multiplication of versions:
 - 1. Money.
 - 2. To promote doctrines not taught in Bible.
- B. Two reasons to include a study of poorer versions:
 - 1. In order to teach people we must be aware of versions they use.
 - 2. Some pose a threat to unsuspecting brethren.
- C. A brief review of some "popular" versions.

I. King James Version.

- A. Translators were noted for their (1) scholarship, and (2) for their attitude toward the Bible. (*The Men Behind The King James Version*, by Gustavus S. Paine is worthwhile reading.) While KJV translators could benefit from modern advances in textual criticism, many modern translators could benefit from their attitude toward the Bible.
- B. Some words have changed meanings since 1611.
 - 1. Matt.3:15, "suffer" = allow.
 - 2. Mk.6:25, "charger" = platter.
 - 3. Lk.15:8, "candle" = lamp.
 - 4. Lk.17:7, "by and by" = immediately.
 - 5. Acts 17:3, "allege" = prove.
 - 6. Acts 21:15, "carriages" = baggage.
 - 7. Acts 28:13, "fetched a compass" = sailed around.
 - 8. Rom.1:13, "let" = hinder.
 - 9. 1 Cor.13:1ff., "charity" = love.
 - 10. 2 Cor.8:1, "do you to wit" = make known to you.
 - 11. Gal.6:6, "communicate" = share with.
 - 12. Phil.1:27, "conversation" = conduct.
 - 13. 1 Thess.4:15, "prevent" = precede.
 - 14. Psa.4:2, "leasing" = lying.
- C. Some mistranslated passages.
 - 1. Acts 2:27,31, hell. In KJV, "hell" represents three Gk. words:
 - a. Acts 2:27,31; Matt.16:18, Hades. Cf. Lk.16.
 - b. Matt.10:28, Gehenna.
 - c. 2 Pet.2:4, Tartaroo.
 - 2. Acts 12:4, Easter. Geneva Bible had "passover." Of 29 occurrences in NT, KJV renders each "passover" except Acts 12:4. Cf. Jn.18:39; 1 Cor.5:7. KJV followed the Bishops' Bible in Acts 12:4.
 - 3. Heb.6:6, no "if" in original. Influenced by Theodore Beza. Cf. ASV.
 - 4. Heb.10:38, "any man" not in original. Cf. ASV.
 - 5. Deut.24:1-4. First three verses are conditional clauses, v.4 the conclusion clause. (ASV also missed it.)

II. New King James Version.

- A. NKJV maintains use of italics that KJV popularized. Verse numbers in bold type indicate paragraph beginnings. Oblique type indicates OT quotation (cf. Matt.2:6). Explanatory notes discuss alternate translations, cross-references, and NT citations of OT passages are found in footnotes.
- B. Comparison with KJV.
 - 1. Mk.1:30, and *anon* they tell him of her
and they told Him about her *at once*
 - 2. Acts 9:27, he *assayed* to join himself to the disciples
he *tried* to join the disciples

3. Matt.26:73, thy speech *bewrayeth* thee
your speech *betrays* you
4. Heb.10:29, hath *done despite* unto the Spirit of grace
insulted the Spirit of grace
5. 1 Pet.3:11, let him *eschew* evil...seek peace, and *ensue* it
let him *turn away* from evil...seek peace, and *pursue* it
6. Acts 19:38, Let them *implead* one another
Let them *bring charges against* one another
7. 2 Cor.7:8, I do not *repent*, though I did *repent*
I do not *regret it*, though I did *regret it*
8. Cf.2 Cor.3:13; Ezek.41:7; Ex.3:22; Lk.15:8; Gen.1:28; 4:23; 10:11; 12:6; 15:2; Ex.32:25; 1 Kings 20:38; Num.11:25; Jn.12:6; 1 Pet.1:7, et. al.

III. American Standard Version.

- A. Most exact translation in use.
- B. Some mistranslated passages.
 1. Jn.9:38 ftnt. The word may be used of creatures (Matt.18:26; Rev.3:9), but NOT in Jn.9:38. Context must determine its use.
 2. Matt.28:1, "late on the sabbath" should say "after the sabbath." Cf. Mk.16:1,2. Cf. NKJV.
 3. Eph.3:15, "every family" is misleading. KJV is better.

IV. New American Standard Bible.

- A. Revision of ASV. Several excellent features are explained in Preface.
- B. Some errors:
 1. Matt.5:17, not to abolish the law; Eph.2:15, He did abolish the law. Cf.ASV. There is a difference in destroying (overthrowing) the law and abolishing (abrogating) the law.
 2. Rom.4:9, "as righteousness" should be "for righteousness." Cf. v.3.
 3. 2 Pet.1:7, "Christian" was added to the text by translators.
 4. 1 Cor.5:1,9-11; 6:12-20, "immorality" should be more specific.
 5. Phil.2:6, "existed" should be present participle "existing."
- C. Matt.16:19, older printings used future perfect part. translation, "...shall have been bound in heaven...shall have been loosed in heaven." (Of my four copies, two have this; two have dropped it.) Also found in NIV ftnt.; Williams. The future perfect rendering is endorsed by A.T.Robertson, Lenski, Reinecker, et.al. but opposed by Hendriksen because this reading yields a very difficult and unnatural sense.

V. Revised Standard Version.

- A. Omission of italics; unable to determine which words were added by translators.
- B. Translators were opposed to deity of Christ.
 1. "Thou" and "thee" address God; "you" addresses Jesus. Cf.Jn.17;11.
 2. Isa.7:14, "young woman" not same as "virgin"; Lk.1:34, "I have no husband" not same as "I know not a man."
- C. Gen.2:24, implies marriage is mere earthly occurrence rather than a divine ordinance.
- D. Col.2:8, "elemental spirits of the universe." Personal beings are foreign to context.

VI. New International Version.

- A. 100 scholars worked in 20 teams of 5 men each, then presented their work to sub-committees; each signed statement of faith that Bible is word of God.
- B. Errors:
 1. Gen.1:1,2 ftnt. -gap theory implied (God created perfect world, possibly billions of yrs. ago; Satan fell; earth was destroyed, became waste and void; re-creation. Cf. Scofield Bible!)
 - a. Contrast standard versions.
 - b. Gen.2:3, "all" created within 6 days of chap.1. Cf.Ex.20:11; Mk.10:6; Rom.1:20; 5:12, etc.

2. Ex.10:19ftnt., "Hebrew Yam Suph; that is, Sea of Reeds." Ibn Ezra, a Spanish Jewish commentator of 12th C. suggested it was called Reed Sea because reeds grew around it; Luther et.al. so translated it. B.A.R. Vol.X, No.4:
 - a. 1 Kings 9:26, etc. cannot refer to anything except Red Sea.
 - b. There are NO reeds in Red Sea; papyrus (reeds) does not grow in salty waters.
 - c. The supposed connection between yam suph and its Egyptian derivation will not stand under scrutiny; really refers to the sea at the end of the world.
 - d. Heb.11:29, "Red Sea."
3. Psa.51:1, "Surely I have been a sinner from birth, sinful from the time my mother conceived me."
 - a. Contrast (N)KJV; (N)ASV. Does not say, "iniquity was shapen in ME," or, "my mother conceived sin in me." Cf. Ezek.18:4-20; 1 Jn.3:4.
 - b. Gal.4:4, Jesus a sinner from birth?
 - c. What of babies who die in infancy?
 - d. Even if he had said, "I was born in sin," this would not necessarily mean he was born sinning. Cf. Isa.7:15,16; Jonah 4:11, infants are not accountable because they lack the capacity to know right from wrong. Job 31:18, Job had guided [the widow] *from his mother's womb*.
4. Matt.24:34,ftnt., "race" reflects premillennial bias. Genea = sum total of those born at the same time; expanded to include all those living at a given time, generation, contemporaries. Cf.23:36; 12:41,42. (See same bias in Eph.1:9,10, "to be" is not in Gk. and not in italics.)
5. Lk.12:19,20, Gk. uses soul (psuche) three times in these two verses. It is often permissible to translate this "life." But in the second occurrence, NIV changes, "Soul, you have..." to, "You have plenty of good things..."
6. Acts 2:27, "hades" is translated "grave." Matt.11:23, "the depths."
7. Rom.1:17, "a righteousness that is by faith from first to last." Cf.Gal.2:16. Preaching righteousness *by faith* leads to (*unto*) faith.
8. Rom.4:3, "credited to him as righteousness." Truth: Abraham's faith was counted to him "unto" (in order to) righteousness, not "like" righteousness.
 - a. See Vine III, 299, after commenting on vv.6,11, then referring to vv.3,5,9,22, "....in these places eis does not mean 'instead of,' but 'with a view to.'"
9. Rom.5:14, "did not sin by breaking a command...." False. Would mean that no patriarch disobeyed a command of God.
10. Rom.7:18 (and many others), "flesh" is translated "sinful nature. 2 Pet.2:18, "sinful human nature." Sarx occurs 151 times in NT.
 - a. KJV: 147 *flesh*; 2 *carnal*; 1 *carnally* (of the flesh); 1 *fleshly*. Similar results in ASV; NASB. RSV = flesh 106 times.
 - b. NIV: *flesh* 37 times; uses 22 different English forms for other occurrences. *Sinful nature* 27 times. Translators should translate!
11. Rom.10:10, "believe *and are* justified...confess *and are* saved."
12. 1 Cor.2:14, "the man without the Spirit" instead of "natural man."
13. 1 Cor.13:10, "but when *perfection* comes..."
14. Eph.1:13, "you were included in Christ when you heard the word of truth..."
15. Eph.4:8, "he led captives in his *train*..."
16. Jam.5:4, changes "Lord of Sabaoth" (Lord of armies in heaven and on earth) to "Lord Almighty."
17. Rev.3:20, "Here I am! I stand at the door and knock."
18. Jonah 3:3, 1978 edition of NIV conveys idea that it took three days to walk through all the streets of Nineveh. The 1984 edition refers to three days' time being required in arriving, visiting, and then departing.

VII. Living Bible.

- A. Paraphrase by Kenneth Taylor. 1971.
- B. Some perversions:
 - 1. Slang, Acts 23:3, "God will slap you, you white-washed pigpen."
 - 2. Curse words, Jn.9:34; 1 Sam.20:30.
 - 3. Calvinism, Psa.51:5; Eph.2:3.
 - 4. Direct operation of H.S., Rom.8:16, "for His Holy Spirit speaks to us deep in our hearts, and tells us that..." (Cf.Gal.5:16; 1 Cor.2:14.)
 - 5. Faith alone, Rom.4:12; Eph.2:8, "even trusting is not of yourselves; it too is a gift from God."
 - 6. Baptism, Rom.6:3, "we became Christians and were baptized."
 - 7. Spiritual gifts, 1 Cor.13:10, "when we have been made perfect."
 - 8. Premillennialism, 2 Tim.4:1, "will set up his kingdom."
- C. *The Book* is joint effort of Pat Robertson and Kenneth Taylor.

VIII. New World Translation.

- A. First published around 1950. "Witnesses" wanted Bible that taught their doctrines.
- B. Some perversions:
 - 1. Jn.1:1, "a god." (Christ = created being.) Cf.v.6,12,13,18!
 - 2. Col.1:16,17, insert "other" four times!
 - 3. 2 Pet.3:10, "discovered" instead of "burned up." (Rejuvenated earth.)
 - a. Cf. (N)KJV; (N)ASV; Alford, Vine, Lenski, et.al. Thayer: "the strange but improbable reading of codd. aleph, B, and other auth."
 - b. Even if "discovered" were correct, what would it mean in this context? Cf. v.7-12, the earth will be destroyed.
 - c. This conclusion agrees with every other passage on the subject; cf.Heb.1:10-12 (perish = apollumi, as in Matt.10:28 which JW's believe is annihilation!) Heb.12:26-28; Matt.24:35; Rom.20:11; 21:1,2.

Conclusion: Read, study, meditate upon, and obey the Bible.

Do We Still Have God's Word?

Introduction:

- A. Many freely admit the existence of God, the historicity of Jesus, even His miracles; some may admit that He caused others to write a book that we might call "Bible." They emphatically *deny* that the Bible is that book. Why? They believe it was corrupted over many years of copying, leaving us with the work of prejudiced copyists.

I. Jesus Endorsed OT Events and Record.

- A. Since Jesus is the Son of God, His endorsement justifies our belief in the accuracy of the OT.
 1. Matt.5:18, letters.
 2. Matt.11:20-24, cities.
 3. Matt.12:38-42, Jonah, Nineveh, Queen of Sheba.
 4. Matt.15:...7, Isaiah.
 5. Matt.19:4,5, creation.
 6. Matt.22:23ff., authorship; genuineness; relevancy; inspiration; accuracy; authenticity.
 7. Matt.22:43-45, preservation.
 8. Matt.24:37-39, flood.
 9. Matt.26:24, as written... If OT is laden with error, how to believe in Jesus? Cf. Jn.5:39.
 10. Lk.4:24-27, Elijah's famine; Naaman's cure...
 11. Jn.3:14-16, snakes.
- B. Since many NT quotations derive from Septuagint, Jesus endorsed the use of translations.

II. But How May We Determine The Authenticity And Genuineness Of NT Documents?

- A. Contrast Book of Mormon and NT. Three tests –
 1. **Bibliographical test.** Examines textual tradition by which the document reaches us. How reliable are the copies? A comparison –

Book	Date	Earliest Copy	Number of Copies
Herodotus			
Xenophon's Anabasis			
New Testament			

- a. No classical scholar doubts the authenticity of Herodotus because of a shortage of MSS or the long period of time between composition and the earliest copy available to us.
 - b. To be skeptical of the NT text is to allow all of classical antiquity to slip into obscurity.
 - c. "In my opinion, every book of the NT was written by a baptized Jew between the forties and the eighties of the first century AD (very probably sometime between about AD 50 and 75)" (*W. F. Albright*).
 - d. "The interval then between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the *authenticity* and the *general integrity* of the books of the New Testament may be regarded as finally established" (Frederic Kenyon).
2. **Internal test.** Aristotle's dictum: benefit of doubt to be given to document itself, not arrogated by critic to himself. Do not assume fraud unless author disqualifies himself by contradictions or known factual inaccuracies.
 - a. Lk.1:1-4.
 - b. Jn.19:35; 21:20-24. Cf. 13:23 [Mk.14:17]; 19:26; 20:2ff.
 - c. Acts 22.
 - d. Acts 26:26.

3. **External test.** Does other historical material confirm or deny the internal testimony?
 - a. Papias of Hierapolis, AD 130.
 - b. Polycarp, letter to Philipppians, AD 115.
 - c. Josephus, AD 37-100.
 - d. Tacitus, AD 55?-117
- B. Baur's pre-archaeological error.
- C. Chauncey Sanders' three tests to determine genuineness and authenticity of ancient documents.
 1. **Bibliographical.** Examines textual tradition by which the document reaches us. How reliable are the copies? What is the time interval between the original and the earliest extant copy?
 2. **Internal.** Aristotle's dictum: benefit of doubt to be given to document itself, not arrogated by critic to himself. Do not assume fraud unless author disqualifies himself by contradictions or known factual inaccuracies.
 - a. Lk.1:1-4.
 - b. Jn.19:35; 21:20...24 (13:23 [cf. Mk.14:17]; 19:26; 20:2ff).
 - c. Acts 2:22.
 3. **External.** Does other historical material confirm or deny the internal testimony?
 - a. Papias, "bishop of Hierapolis," AD 130.
 - b. Polycarp, AD 115.
 - c. Josephus, AD 37-100.
 - d. Tacitus, AD 55? -117.

III. Sources Of Evidence For The N.T. Text.

- A. **Papyrus fragments of Greek NT.** About 99.
 1. P45 – C. Beatty, first half of third century.
 2. P46 – C. Beatty, A.D. 200. Eighty-six leaves, eleven by six and one-half inches.
 3. P52 – John Rylands fragment, Jn.18:31-33,37,38, first half of 2d century; found in Egypt though composed at Ephesus.
 4. P66 – Bodmer, A.D. 200, six by five and one-half inches, 104 pages.
- B. **Greek MSS.** (*Uncials*: 306; *Minuscules*: 2,856.)
 1. Codex Sinaiticus (?). Tischendorf, 1844, 1853, 1859. Both ? and B are dated in first half of fourth century (A.D.300-350).
 2. Codex Vaticanus (B). NT lacks Heb.9:14–Rev.
 3. Codex Alexandrinus (A). First half of fifth century.
 4. Codex Ephraemi (C). First half of fifth century. Palimpsest.
 5. Codex Washingtonensis (W). Late fourth or fifth century.
- C. **Ancient versions.**
 1. Peshito (simple) Syriac, made within one generation of close of apostolic age.
 2. Old Latin, referred to by Tertullian (A.D. 150 - 220).
 3. Latin Vulgate, Jerome, A.D. 385. Used ancient Gk. MSS we do not have. (8000-10,000 L. Vulgate MSS.)
 4. Many others. *"It is considered by many as providential that the Bible was early translated into different tongues, so that its corruption to any large extent became almost if not altogether an impossibility, since the versions of necessity belonged to parts of the church widely removed from one another and with very diverse doctrinal and institutional tendencies..... Such extreme literalness frequently prevails that the vernacular idiom is entirely set aside and the order and construction of words in the original sources are slavishly followed and even transliterated, so that their bearing on many questions at issue is direct and convincing."* (Sitterly)
- D. **Quotations.** Christians et al. who lived near the end of the first century quoted heavily from MSS older than those we have today.
 1. Origen (185-254), 17,922 quotations.
 2. Clement of Alexandria (150-212), teacher of Origen, 2,406 quotations.

3. Irenaeus (135-202), 1,819 quotes from every book of NT except Phile., 3 Jn.
 4. Justin Martyr (110-165), spoke with men who lived in apostolic age; martyred in Rome. 330 quotes.
 5. Papias ("bishop of Hierapolis," A.D. 130), conversed with daughters of Philip, et al., companion of Polycarp, quoted by Eusebius. His writings perished.
 6. Polycarp, martyred in 155, having served Lord 86 yrs.; instructed by apostles, knew what writings were in use in very beginning.
 7. Clement of Rome (30-100), alive during writings of apostolic period; refers to several NT writings in his "Epistle to the Corinthians," between A.D. 68-100.
- E. **Lectionaries** (2,403). Church reading books containing select portions of scripture to be used on set days.