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Lectureship

*Fifteenth Annual
Oklahoma City School of
Biblical Studies Lectures*

Give Me the Bible

A General Introduction to the Bible

March 19-21, 2004



Foreword

In order for one to know that he has the Will of God there are several questions that one must be able to answer: (1) What books constitute the Word of God? (2) How are the books in the canon inspired? (3) What text of the original is the correct text? (4) How should the correct text be translated? (5) Which translation is best for understanding the Will of God?

Once these five questions have been answered several things are axiomatic. If the Scriptures are inspired in both a verbal and plenary manner, one must have an accurate translation of the Scriptures to understand the Will of God. The Bible must be translated from the correct text of the original in order to be accurate. A translation must be readable for the average person to be able to understand the Scriptures. A translation must be translated from the correct text of the original in order to be accurate. A translation must contain the proper books.

This series of lectures discuss the questions raised in the first paragraph and provide rational answers to these questions. The speakers are all qualified, to address these issues, by virtue of their having prepared both themselves and by their study of these matters. Comparisons have been made among the various translations to give the Christian information to determine which English translation is best. This lectureship entitled "Give me the Bible" provided valuable materials for an informed study of these matters.

Marion R. Fox

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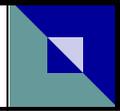
I. Introduction

- A. Literature on inspiration is abundant but incomplete.
 - 1. Uninspired literature leaves one with more unanswered questions than answered.
 - a. This is not intended as a blanket criticism for much good has been accomplished because of what has been written.
 - b. For example, many details on extent of inspiration are discussed.
 - 1) The fullness (plenary) of inspiration written about is excellent.
 - 2) The extension of inspiration to the very words extensively discussed.
 - 2. Much of what has been written has implied superstition and ignorance about the nature and work of the Holy Spirit.
 - a. Some have placed the Spirit in the position of being a glorified messenger boy; running from heaven to earth with a particular word for a prophet or an apostle.
 - b. Others have alleged that inspiration is the placing of the Spirit in man to receive and communicate God's word.
 - c. Many simply stop short and say man can only believe in the fact of inspiration because it is impossible to understand the method.
- B. We do not claim to know all the details of the method, but affirm we can know what the method is.
 - 1. The method has been revealed in the Old Testament.
 - 2. The New Testament constantly affirms in implied ways that the method of the Old Testament is involved in the work of the apostles.
 - 3. 2 Tim. 3:16 affirms the fact.
 - 4. 2 Cor. 4:7 implies the method.
 - 5. Matthew 10:19 expresses a method.
 - 6. The Old Testament explains beforehand this method.

Text

I. The Old Testament Defines Inspiration

- A. In a majority of cases in New Testament words that are not defined by the New Testament, we must look at the Old Testament for a definition.
 - 1. Inspiration in 2 Timothy is just such a case. Inspiration in the Greek simply means God breathed. It is a compound word "Theopneustos"; from Theos=God, and pneo=to breathe.
 - 2. But, is God of physical nature so as to need to breathe in the way man breathes? Or is it a metaphor used to indicate something else, which, if it were man, would involve breath?
 - 3. We are convinced of the latter and trust this is adequately explained in the Old Testament.
 - a. Neshamah (nesh-aw-maw): breath, Gen. 2:7 Breathed breath. Note parallelism: Breathed breath of life into; and man became a living soul. Action, result. Hebrew parallelism. A thing stated twice in different words for sake of emphasis.
 - b. Job 4:9: "By the blast (neshamah) of God they perish, and by the breath (ruwach) of his nostrils are they consumed. Heb. Parallelism.
 - c. Job 33:4: "The Spirit (neshamah) of God made me; breath (neshamah) of the Almighty hath given me life. Spirit (wind); breath." Heb. Parallelism.



- d. Job 34:14-15: gather unto self spirit (ruwach) and breath (neshamah), v. 15: all flesh would perish. Why? All things held together by the power of His word, Heb. 1:3.
- e. Job 34:10: breath (neshamah) of God frost is given; by commandment, laws of universe produce frost. How did laws come into existence? God spoke them into being.
- f. Job 32:8: But there is a spirit (neshamah) in man; and the inspiration (neshamah) of the Almighty giveth them understanding. *context of teaching; parallelism.

B. Psalm 33:6: “By the WORD of the Lord were the heavens made; and all the host of them by the BREATH (ruwach) of His mouth. Word and breath equivalent; each did same thing. Heb. Parallelism.

C. Psalm 33:9: For he SPAKE and it was done; He COMMANDED and it stood still. Spake and commanded equivalent words. Each said to do the same thing. Heb. Parallelism. Vs. 6 and 9 sum up what inspiration is all about. The words WORD, BREATH, SPAKE, COMMANDED are all equivalent words in the context of God using commandment to accomplish something.

II. Applied to the New Testament, 2 Tim. 3:16 We have: “All Scripture is given by commandment of God.”

A. Use of word commandment in OT.

- 1. Exodus 34:32-33:
 - a. It is said that Moses gave them in commandment all the Lord had spoken to him.
 - b. “And till Moses had done speaking with them, he put a veil on his face.”
- 2. Numbers 2:1, 34.
 - a. God spake to Moses saying...
 - b. They did all the Lord commanded Moses...
 - c. Speak (ing, est, spake, etc.) Is equated with commandment.
 - d. The Lord’s word that was spoken is equated with commandment.
 - e. Breath is equated with the Lord’s commandment.

B. Psalm 19:7-11.

- 1. Law, 7.
- 2. Testimony, 7.
- 3. Statutes, 8.
- 4. Commandment, 8.
- 5. Fear, 9.
- 6. Judgments, 9.
- 7. These warn, and give reward, v. 11.

C. The breath of the Lord in the OT may be called:

- 1. Word.
- 2. Spake (in all forms).
- 3. Law.
- 4. Testimony.
- 5. Fear.
- 6. Judgments
- 7. Statutes
- 8. Command (in all forms).

D. The use of commandment in the NT.

- 1. Words, John 17:8, 14.
- 2. John 14:15, 23. If..keep commandments; If...keep my words.

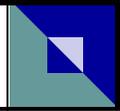
3. John 6:68, words of eternal life: John 12:50, commandment is life.
4. John 12:48-50.
 - a. Words rejected bring judgment, 48.
 - b. Not spoken of self, 48.
 - c. Father gave commandment what should say, 49.
 - d. Commandment is life; I speak even as Father said to me.
 - e. Commandment/said. Speak/said. Commandment/speak.
- E. What were the commandment(s)?
 1. Words Jesus gave the apostles.
 2. What is the medium (gave; are, etc) of eternal life to us?
 - a. Words, John 6:68; 6:63.
 - b. Commandment, John 12:50
 3. Therefore, words, commandments, law, judgments, testimony may all refer to the same thing when God is their source.

III. Inspiration of God is Best Summed Up by the Phrase Commandment of God.

- A. All God's revelation is commandment.
 1. It is from God; God's word, therefore commandment.
 2. It is authoritative, therefore law, rule, or commandment.
 - a. God's word is God's law, Isa. 2:3
 - b. God's law, or rule, has always been.
 - c. First eternally, then for man, to man beginning with Adam.
- B. All of God's revelation is authoritative, therefore to rule over man.
 1. The primary, or first meaning of kingdom, is royal rule.
Hence, kingdom of God is royal, Divine rule of God first, and after that the church, or called out over which Christ rules, Eph. 1:22-23.
 2. This gives proper meaning to Luke 17:21, Matthew 6:33, Heb. 1:8, and many other passages some use minutes to otherwise explain.
- C. Liberals and Modernists are enraged by this concept.
 1. It, by its nature, destroys their foundation.
 2. Commandment, by its nature, denies the right to pick and choose what we wish to do or not do by way of obedience.

IV. Commandment (INSPIRATION) Extends to the Smallest Word of Scripture.

- A. Matthew 5:17-19.
 1. Not come to destroy Law, or the prophets, 17.
 2. Heaven and earth would pass before the smallest part of a letter, or the smallest letter could be taken from the Law.
 3. Till---adverb of time--all be fulfilled, 18.
 4. Jesus came to fulfill, thus implied all would pass away, 19.
 5. If smallest is inspired, then all the rest MUST be inspired.
- B. Jesus made an irrefutable argument based upon the tense of a word, Matt. 22:31-32.
 1. Sadducees were materialists who denied the resurrection.
 2. If God is, and he said he is, present tense, the God of Abraham, Isaac, and Jacob, they must be alive and God is not the God of the dead.
 3. If men are alive, God obligated himself to give them another body, the nature of which is



discussed in 1 Cor. 15.

- C. Paul makes an argument based upon the number of a noun, plural, in Gal. 3:16. (Not to seeds, plural, but seed, singular--one.)
- D. Relatively obscure prophecy must be fulfilled, John 19:28; Psalm 69:21.

V. Some Instances when Inspiration (COMMANDMENT or EQUIVALENT WORD) is Indicated.

- A. 1 Cor. 2:1, declaring the TESTIMONY of God.
- B. 1 Cor. 2:12, *Things freely given* the apostles by God.
- C. 1 Cor. 2:13, which THINGS we speak; in WORDS taught by Holy Spirit.
- D. 1 Cor. 2:16; mind of Lord is metonymy of the Subject; container is put for what it contains in this instance. Mind of Christ in v. 16 means the instruction (commandment) which came forth from the mind of Christ.

VI. Potential Problems Solved by One View of Method.

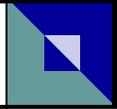
- A. If God supplied the what, the WORDS (and he did), and also the HOW (the manner of arrangement of those words, (and he did), why do we not have Mechanical Dictation?
- B. If God supplied the WHAT, and the HOW, then how does the personality of the apostles and prophets show through the words themselves?
- C. These two problems are solved by one view of Inspiration.
 - 1. The view set forth in part to this point in this lesson.
 - 2. Inspiration simply means God commanded specific words to be spoken in a specific way.
 - 3. But the problems are avoided only if we view the words as spoken in Divine language and the speakers and writers were given power by the Holy Spirit to understand and select from their vocabulary the words which gave the precise meaning of the words spoken by God.
 - a. There is a Divine language. Language of angels, 1 Cor. 13:1
 - b. Certainly a language of Deity. If speak human language, which tongue do they use?
 - 4. Another problem is also avoided which otherwise exists.
 - a. Luke refers to the doctrine of the apostles, Luke 2:42. But the doctrine they taught was the doctrine of Christ, 2 John 9-11.
 - b. Paul speaks of his gospel, Romans 2:16. Yet the gospel he preached is the gospel of Christ, Romans 1:16.
 - c. But, when the apostles became the earthen vessel depository and translated that commanded, it also became their gospel. Though the words were the words of God, given by Christ, when translated into human language that placed their personality in the words (their words which precisely meant what the words of divine language meant) and was their gospel and doctrine.
 - d. Other than Mechanical Dictation theory, this is the only solution for the words (the what) and the manner (how) being given. This offers a plausible alternative to Mechanical Dictation. I totally and without hesitation reject the Mechanical Dictation theory as a valid and true explanation, or representation of Divine Inspiration.





CONCLUSION

- I. ALL SCRIPTURE IS WRITING COMMANDED BY GOD (TO BE WRITTEN).
 - A. Therefore Inspiration is profitable (beneficial):
 1. For doctrine (teaching).
 2. For reproof.
 3. For correction.
 4. For instruction in righteousness.
 - B. The purpose of Commandment:
 1. That the man of God may be outfitted (supplied)
 2. Completely, nothing lacking, unto every good work (obedience to every command, James 2:21, 22, 25).
 3. The end (results of applying) the commandment (word commanded) is charity out of a pure heart, and of a good conscience, and of faith unfeigned, 1 Tim. 1:5.
 - C. Case rested!



Wayne Price

I. The Bible is the Inspired Word of God

- A. Plenary = full and complete, AND verbal = the very words were given to the writers; though the words came from their own vocabularies, they themselves did not choose the words.
1. The “WORDS” of the Bible did not originate in the minds of the apostles (Matt. 16:19)
 2. Paul puts it this way: “...not in words which man’s wisdom teaches, but (WORDS) which the H.S. teaches...” (1 Cor. 2:13)
- B. Inspiration refers to supernatural direction of the writers of the N.T. by the Bible, as they wrote the WORDS in those original languages.
1. Every word in those original mss. came from God (2 Pet. 1:21)
 2. In the above verse, both verbs (“came”) and (“moved”) are from the same Greek word **ferw**, which means “carried along.”

II. All Scripture is Given by Inspiration of God (2 Tim. 3:16).

- A. **qeopneustoj** means “God breathed.” Hence, MOVED by the Spirit, they wrote the very words dictated to them by God!
- B. No other than the Son of God Himself promised the apostles direct guidance in revelation:
1. Matt. 10:19ff. - “Take no thought...for it shall be given you in that same hour what ye shall speak for it is not ye that speak, but the Spirit of your Father Who speaketh in you.”
 2. Mark 13:11 - “It is not ye that speak, but the Holy Spirit”

III. In this way, God’s Word was Transmitted to Mankind, and Ultimately Transferred to Writing, and placed in a Book we call the Bible.



I. The Text of the New Testament.

- A. We merely need to get a Greek text and translate it into English. Right? It may come as a shock to some, but the original autographs of the apostles and prophets of the N.T. are no longer in existence.
- B. We have many COPIES, but no original autographs from inspired men.
- C. Since we have only copies, no autographs, how can we arrive at a Greek text?
1. Suppose President Bush wrote a letter to the eighth grade class, the teacher asked each child to copy the short letter, and the suppose the original letter he penned was destroyed? Do we still have what he wrote?
 2. We gather up all copies made by the students, and compare them with each other.
 3. We immediately notice some spelled “their” as “there”, and others spelled “hymn” as “him,” “born” for “borne,” etc. Other words with similar sounds incorrectly worked their way into various students’ mss.

D. Similar Problems Are Evident in N.T. manuscripts

1. These were errors due to hearing, but if one student had copied that letter by hand and worked from the autograph itself, errors of the eye might also be observed, such as that caused by *homoioioteleuton*.
2. Thus a whole line was unintentionally omitted due to two lines ending with the same word!
3. Have you ever written the same word twice, only to have your “spell checker” catch it?
4. Now suppose you had no computer, and everything had to be copied BY HAND !

E. Mss. of the N.T. had all these mistakes, and a few more, such as writing explanatory notes in the margin. Should that be copied into the text? Have you ever written notes in the margin?

II. The Field of Textual Criticism

- A. When comparing thousands of mss., it is not difficult to see how an error slipped into one ms., but no problem, because we have thousands of other mss. with which it can be compared.
- B. Trivial variations make up the huge majority, however not all variants are inconsequential: Mark 16, John 7, et al. are more difficult.
- C. Remember the N.T. originals were written in the last half of the 1st century. It would not be surprising if they had been handled carefully, that they might have been 200 to 300 years old before they fell apart.
 1. Even today, in the John Rylands Library in Manchester, England, a piece of papyrus from the year 130 A.D. exists, which has John 18:31-33 and verses 37-38, written on it.
 2. It is very likely that the original NT mss. were still around (and being copied) in 200 A.D. or later.
 - a. The “Chester Beatty Biblical Papyri” contain copies of most of the N.T. writings.
 - b. The “Papyrus Bodmer 2” in the Geneva, Switzerland, library, was copied about 200 A.D., and contains the first 14 chapters of John’s gospel in Greek.
- D. Besides these 5,300+ Greek copies, many of them dating from around 150 A.D., there are 10,000 Latin Vulgate (about 400 A.D.) and 9,300 other early versions.

III. Quotations from the Early Church “Fathers”

- A. It must be remembered that these works were NOT inspired. They tell of the history, practices of the early church, her struggles against false doctrines, etc.
- B. But they also contain thousands of quotations from the N.T.
 1. Since we know when and where they lived, we know these men had those N.T. books. We have a massive amount of such patristic evidence.
 2. Examples:
 - a. Clement of Rome (30-100 AD). His letter to the Corinthians (about 96 A.D. contains his quotation of entire chapters of the O.T. (Psa, 51, and Isa. 53), plus references to Matthew, Luke, Acts, Romans, 1 Corinthians, Ephesians, Thessalonians, Timothy, Titus, Hebrews, James and Peter.

- b. Ignatius (latter part of 1st century) quotes from 13 N.T. epistles, plus 1 Peter. He did much preaching on the virgin birth of Christ.
- c. Polycarp (latter part of 1st century, and 1st 1/2 of 2nd century). Both he and Ignatius were said to have been students of John. He quotes from Matthew, Luke, John, Acts, and 10 of Paul's letters.
- d. Irenaeus, a disciple of Polycarp, has more than 1800 quotations from the N.T. in his writings
- e. Some object that we have never seen the originals. True, but other people have. Tertullian (200 A.D.) said the originals of the N.T. books could still be inspected in churches founded by apostles!

C. John Burgon informs us of the following early writers quoting from the N.T.

Justin Martyr	330 quotations
Irenaeus	1,819 “
Clement Alex.	2,406 “
Origen	17,922 “
Tertullian	7,258 “
Hippolytus	1,378 “
Eusebius	5,176 “
 Grand total:	 36,289 “ from only these 7 writers!

- D. Burgon (*The Revision Revised*) lists 86,489 quotations from a more extensive list of church fathers. Practically all of the N.T. can be reproduced from the writings of the Fathers alone!

IV. Which Greek Text?

- A. Today, we seek the autograph from (1) ancient versions: Latin, Coptic, et al., (2) Citations from early church fathers (over 86,000 in existence), (3) Greek mss. (both uncials, and cursives); (4) Papyri (fragments of mss.), *ostraca* (pottery), and inscriptions on walls and monuments, (5) Lectionaries (Bible passages read in worship; over 2100 are in existence presently).
 - 1. We now have 267 uncials (tend to be of earlier date), 2,764 miniscules (9th to 16th centuries), and 2,143 lectionaries.
 - 2. All such information is catalogued, compared to a well-known printed text, and variant readings noted in footnotes. It is these VARIANT READINGS when compared to well-known text, that exhibit various “families” of mss. that can be lumped together and identified. A mistake, copied and transmitted by one copyist to his new ms., determines what might constitute a “family” or “text.”
- B. The Alexandrian text (basically from Sahidic and Coptic versions); Westcott-Hort text; Western text; the Caesarean Text; the UBS text; Nestle's-Aland Text; or Majority Text (also known by terms as Ecclesiastical Text, Traditional Text, Received Text, Syrian Text; Byzantine Text; or Koine Text), etc. are mentioned.
- C. However, it can be said that there are two camps: (1) One generally follows a small handful (often less than 10) of earlier MSS., which not only disagree with the majority, but also disagree

among themselves. The (2) follows a huge majority of MSS. (about 85-90%) which are in essential agreement among themselves, though of later date (from the 5th century on).

D. Arguments supporting each view:

1. Those following a few MSS. say the “Older is the better, since less time for errors to work their way into the text.”
 - a. A bit of truth to this point, but when Mark 16:9ff. is not found in an older MS., though it is found in 100’s of later texts, AND also in church Fathers which pre-dated this old Greek MS., what does that tell us? Was Mark 16:9ff. an addition by a later copyist, or an omission by an early copyist?
 - b. The disagreement among the older texts themselves is evidence of their corruption.
 - 1) In the Gospels alone, note a comparison between Vaticanus and Sinaiticus:
 - 2) Vaticanus omits at least 2,877 words, adds 536, substitutes 935, transposes 2,098, and modifies 1132 (TOTAL - 7,578 changes).
 - 3) Sinaiticus omits 3,455, adds 839, substitutes 1,114, transposes 2,229, and modifies 1,265 (TOTAL - 8,972).
 - 4) This has caused some to label these two: The Great Omitters!
 - 5) Yet these are the ones referred to in your Bible footnotes when you read the following: “The two oldest Greek manuscripts,” or sometimes “some ancient authorities.”
2. If my Living Bible Paraphrased is never opened while my KJV is used constantly, which do you think will survive longer? I consider LBP to be corrupt and unreliable, so I never use it.
3. Which of these two is more likely to wear out, and need to be replaced? This then is the reason why B, Aleph, C, and D were not copied. They didn’t need replacement because they were known to be defective.
4. On the other hand, the Traditional Text (or Majority Text) was known to be an accurate representation of the autographs, and was in constant need of being copied. Hence, about 90% of MSS. are of this latter group.

E. It is my judgment that the Majority Text (Traditional) is the true text of the original Greek N.T., and rests on solid ground all the way back to the early church Fathers.

1. Notice the following quotation: “In recent years more Greek scholars are coming to recognize the superiority of the Byzantine readings over other texts in certain places. For example in John there are no less than 13 places where the Greek text of the American Bible Society (c. 1866) has changed reading back to that of the traditional text” (Zane Hodges, A Defense of the Majority Text, p. 14).
2. Though later MSS., they represent a family of MSS copied from the autographs themselves.

F. Some may wonder, then is the N.T. reliable? Absolutely!

1. It has more support than any other book in antiquity!
2. Notice a few other ancient works and their ms. evidence: Peloponnesian War by Thucydides, Gallic Wars by Caesar, Annals of Rome by Tacitus, and Natural History by Pliny are supported by between 7 and 20 mss. each. That’s all, but do we doubt them, due to such paltry manuscript support? The works of Plato, Josephus, etc., exist in only a few copies, and from a date long after the originals. Not so with the N.T.!
3. Already over 5,358 Greet N.T. mss. and mss. fragments have been documented.



4. Yet doubters continue their harangue that the N.T. is not reliable!

- G. Unbelievers argue: “There are over 200,000 errors in the N.T., so how trustworthy can it be?”
1. Notice: If a single word is misspelled in 3,000 mss., they count that one misspelling as 3,000 errors! Is that legitimate? Fair?
 2. Differences such as “Jesus Christ” or “Christ Jesus.” Serious controversy about legitimacy of words in only some 400 places, i.e., A Greek text, derived from all 5,358 mss. and fragments, is more than 99% “pure.”
 3. No other document can measure up to those credentials. Even the Iliad (Homer’s work) has a 95% purity based on 643 mss. The Quran, and all other documents fall far short of the N.T.



I. The Bible not only Establishes Itself to be the Word of God, It also Affirms Its own Preservation:

- A. “The words of the Lord are pure words...thou shalt preserve them from this generation forever” (Psa. 12:6-7)
- B. “My words shall not pass away” (Matt. 24:35)
- C. “The word of the Lord endureth forever” (1 Pet. 1:23-25).
- D. Sir Fredrick G. Kenyon: “It is reassuring at the end to find that the general result of all these discoveries of the authenticity of the Scriptures, [is] our conviction that we have in our hands, in substantial integrity, the veritable Word of God” (The Story of the Bible, F.G. Kenyon, p. 113).

II. It is our Roadmap from Earth to Heaven - “No one cometh unto the Father but by Me” (John 14:6)

III. It will Judge Us in the Last Day - “The one that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” (John 12:48)



Gary Smith

When I speak of the canon of the Bible, I speak of a collection of 66 individual books that comprise the OT and a collection of 27 individual books that comprise the NT.

It is commonly understood that approximately 40 different men wrote these two volumes, the Old and New Covenants, over a period of about 1,600 years. Christians believe that these men authored the Bible through direct miraculous guidance of the Holy Spirit. Many who are not Christians accept these documents as reasonably accurate accounts of history but reject their inspiration. It thus behooves us to examine the origin, formulation, history, accuracy, and nature of these documents to determine if they are inspired of God and therefore should be accepted as a standard for morals, ethics, and righteous living.

Defining the word

The word canon is derived from the Greek *kanon* and the Hebrew *kaneh*. The Hebrew word referred to a reed or measuring stick. The Greek word *kanon* described a rule or measuring instrument. Both words were frequently used to describe acceptable standards. The word is penned twice in the New Testament and is translated by our English word *rule*.

“But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.” (2 Corinthians 10:13; KJV).

“And as many as walk according to this rule, peace be on them, and mercy.” (Gal.6:16; KJV).

Thus the canon is that collection of writings that possesses the qualities of inspiration that originate in the mind God and are revealed by God to man for the purpose of directing man’s decisions and actions thereby resulting in a heavenly reward. It is the conviction of this writer that the true canon is composed of the 39 books of the Old Covenant and 27 books of the New Covenant and excludes what is well known as the Apocrypha.

Introductory thoughts on the Origin of the canon

In studying the origin of the canon it is necessary to consider both the formulation of the canon and the reestablishing of the canon. The original authors originally formed the canon. On this particular point I shall not hesitate to be both blunt and brief. It is unreasonable to believe that the canon was authored by inspired men and then certified by the uninspired. It is furthermore unreasonable to imagine that the early New Testament Church did not know what was inspired and precisely when inspiration ended and the true canon result in completion. Those things having been said let us consider first the formulation of the canon.

Why Study the canon

THE rule of faith and practice, and the embodiment of doctrine, for the body of Christ is, has been, and always will be the Holy Bible. God inspired various men through the ages, to pen the very words which God desired to reveal. The scripture claims to fully and effectually provide for man the means by which to serve God and his fellow man.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly



furnished unto all good works.” (II Timothy 3:16-17 KJV).

Traditions are not necessary to provide for man what he needs to please God. Both the OT and NT writings were given by God to provide man everything needed to live soberly, godly, and acceptably.

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” (Romans 15:4 KJV)

“Therefore I esteem **all** thy precepts concerning **all** things to be right; and I hate every false way.” (Psalm 119:128 KJV)

We should therefore see the importance of relying solely upon Scripture for doctrine, faith, lifestyle, and worship. If we are to rely wholly upon scripture to determine doctrine, faith, lifestyle and worship then it becomes paramount that we discriminate between what is and what is not scripture. For many the primary area of confusion is that of the Apocrypha. The Apocrypha, sometimes referred to as the deuterocanon, consists of 12 books and portions of books which were produced during the intertestament period in Palestine and in Egypt. These works are: The Wisdom of Solomon, Ecclesiasticus (Sirach), Tobit, Judith, I and II Maccabees, Baruch, the Letter of Jeremiah, additions to Esther, the History of Susanna, Bel and the Dragon, and the Song of the Three Children. Baruch and the Letter of Jeremiah are supposed inspired additions to the prophetic book of Jeremiah, and the last three (Susanna, Bel and the Dragon, and the Three Children) are supposed additions to the prophetic book of Daniel. For the time let it suffice to say that Protestants do not accept these deuterocanonical books. Discerning what is and what is not a part of the canon will be the theme throughout this discourse.

Formulation of the NT canon

Misconceptions concerning the formulation of the canon are many. The first misconception is that the canon was originally formulated centuries after the time of its completion. This indicts the apostles as fraudulent men who did not understand the nature and purpose of their mission. Did the authors of the Bible know when the canon would be completed? Was there adequate means for the early Church to know exactly when the last inspired document was penned? In order to answer and clarify these questions please note the words of Paul. “For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.” (I Cor.13:9,10). The word *when* is an adverb of time. This adverb denotes the time of the end of these miracles. In particular the writer says that *when* that which is perfect is come *then* that which is in part shall be done away. These words are indicators of time and in the context these words tie together the end of prophecy with the completion of the Bible. Would early Christians know when the last inspired document was penned? How could they not know! These Churches were endowed with men and women who had the power to prophesy, to heal, to speak in tongues, to understand and interpret languages never learned. These gifts did not gradually play out. They ceased as suddenly as they came. When God’s revelation was completed in writing and revealed to the world the men who wrote it ceased to work miracles, heal the sick, prophesy or interpret unlearned languages. It is paramount to understand that these Christians had many inspired documents that they knew were the commandments of God. These saints likewise had the power to duplicate all the teachings of the apostles. This being true they would have readily known that when they tried to prophesy and failed this indicated that God’s revelation had been completed. From this point on they would rely upon the completed written revelation

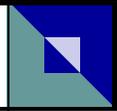
instead of upon their own prophecies. Imagine if you will the many saints in the Church at Corinth who collectively possessed a wide variety of miraculous powers: *“And there are diversities of operations, but it is the same God which worketh all in all .But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:”* (I Cor.12:6-10).

Imagine the joy they embraced when suddenly they opened the mouth to prophesy and no prophesy was forthcoming, or to speak an unknown tongue and the foreign language was not to be found, or to work a miracle but no miracle was accomplished. This they knew was the sure sign that God’s promise of a completed revelation was now a reality. Paul had said: “we know in part and we prophesy in part.”

These gifts enabled these Christians to duplicate any writing sanctioned by the apostle Paul. Notice that one of the gifts given to the members of this Church was the gift of prophecy. Most commentators and students of the Bible have incorrectly assumed that there was a single original document written for each book of the Bible which was later copied and circulated by uninspired men. These men are thought to have hastened to deliver this supposed single original so that all the Churches would have knowledge of that portion of God’s word. Why would such an assumption be made in light of the fact that these Churches had prophets, which could teach with absolute perfection everything that Paul had taught? It was not therefore necessary for these first original documents to be hastened from congregation to congregation. These Churches had the means to create their own perfected original that was identically worded. I have made an effort to abstain from the word copy so as not to leave the impression that these early Christians who were inspired merely copied from an original. They had no need for uninspired men to copy from an original, and inasmuch as the word copy may cause someone to think that it was less inspired or that it was necessary to look upon the first document as being the only original I have chosen to say that every God-breathed document was an original, though not necessarily the first written document of a particular letter. Please keep in mind that the first document of I Corinthians was likely to stay in the hands of the Corinthian Church during the age of miracles. Thus it follows that the Church of Ephesus likely had an original document of the I Corinthian Epistle that did not come from the Church at Corinth. It was original because it was the first I Corinthian letter inspired by God and delivered to the Church at Ephesus. Notice again that I choose to use the word *original* to describe any letter that was the direct consequent of God’s guidance.

The apostles and the canon

Though the early Church had many secondary prophets, workers of miracles, healers, interpreters, and masters of languages it is important that we recognize that the canon of the Bible was formulated under the authority of the apostles. While it is true that there are books of the Bible not initially written by the apostles it was the apostles who determined what records would be retained for the canon to guide the Church for all time. Jesus had said to the apostles *“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”* (Matt.28:19,20). This



promise made by Christ to *be with you always even until the end of the world* (*ainos*, age) referred to the Lord being with the apostles in the sense of miraculous power. The word *ainos*, age, indicates that the Lord would be with them in guiding them into all the truth until the end of the age. The word age indicates a period of time which in this text refers to the age of miracles. This promise to *be with them always* assured them that God's mission of delivering a perfect revelation would be completed during their lifetime. It should be noted that though other Christians had a wide variety of miraculous powers it was the apostles who would be guided into *all truth*, and who would have a responsibility to bring this truth to all the world. This is what I meant when I mentioned *secondary prophets* in the first sentence under this heading. There were other prophets who prophesied in the Church (I Cor.14; Eph.4; I Cor.12, I Cor.13) but these prophets were not guided into *all truth*. Notice that Jesus promised the apostles that the Holy Spirit would guide them into all truth in the following words: "*Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*" (John 16:13). The term *secondary prophets* is a term devised to distinguish between those prophets who were also apostles and those who were not.

Apostles who are prophets

The NT canon was the responsibility of the apostles. God chose them to both reveal by voice and writing the whole revelation of God. The apostles were prophets of a higher class. They were distinguished from the rest of the prophets in that they could lay hands on others to bestow miraculous powers. They were distinguished from the other prophets in that they were the foundation of the Church. What does this mean when it is affirmed that the apostles were the foundation of the Church? Is it not true that Jesus is the foundation of the Church? Jesus himself said, "*and upon this rock I will build my church..*" (Matt.16:18). Was it not Paul who said "*For other foundation can no man lay than that is laid, which is Jesus Christ?*" (I Cor.3:11). No one can deny that Christ laid the foundation for the Church by His death. But in the sense that Christ used the Apostles to both speak and preserve His doctrine these men are the foundation of the Church. But exactly what is the foundation in this figure of speech? Let us now consider the sense in which the apostles are the foundation by observing the following verses.

Eph.2:20 "And are built upon the foundation of **the apostles and prophets**, Jesus Christ himself being the chief corner stone;"

Eph.3:5 "Which in other ages was not made known unto the **sons** of men, as it is now revealed **unto the holy apostles** of him **and prophets** by the Spirit;" (literal translation mine, gs). See notes on preceding verse above.

Paul does not identify two different offices in the expression "the apostles and prophets." The apostles of this verse are the prophets. The definite article precedes the word "apostles" but it does not precede the word "prophets." It could be read or translated into English idiom as "the apostles who are prophets." Both words, apostles and prophets, are genitive masculine plural. Since they have the same case and the first noun "apostles" is preceded by the article "the" and the second noun "prophets" has no article--then the second noun is a further description of the first. The conclusion is that the apostles are the prophets. It should be noted that this verse is not the only verse that describes the apostles as the prophets.

Eph.3:5 "Which in other ages was not made known unto the **sons** of men, as it is now

revealed **unto the holy apostles** of him **and prophets** by the Spirit;" (literal translation mine, gs). See notes on preceding verse above.

Ephesians 4:11 says, :

Eph.4:11 "And he gave some the apostles; and some the prophets; and some the evangelists; and some the, pastors and teachers;"

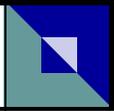
In this verse the word "teachers" is the only word not preceded with the definite article. We have an articulate first noun joined by the conjunction kai with the second noun not having a definite article. Thus the word *teachers* is a description in this verse of the pastors. Pastors, or Elders, must be apt to teach. It is worthy to note that both the words apostles--teachers, have the definite article. Some may contend that this disproves the idea that when the first noun has the article and the second noun does not --that the second noun is a further description of the first. They would point to this verse and claim that the apostles and prophets were two separate functions or offices. This conclusion however cannot be deduced from the information available. In the preceding verses the writer denoted the apostles as the prophets, and such they were. To say that there were apostles who were prophets is not to deny that there are other prophets who were not apostles. The apostles were likewise teachers, and shall we therefore conclude that there were no other teachers? The apostles likewise worked miracles, and shall we deduce that no others worked miracles? The apostles spoke in tongues, and shall we say that no others did the same?

It can correctly be affirmed that all apostles were prophets but that not all prophets were apostles. Prophets brought forth new revelation as perfectly as did the apostles but the prophets who were not apostles were not designated the foundation of the Church. Thus the primary distinguishing factor here is that the non-apostle prophets who always spoke truth when prophesying were not guided into *all the truth*. The apostles were the foundation upon which all truth resided. They both brought forth the truth and decided what revelation would be preserved for the canon of scripture. Please do not confuse the terminology employed by this writer. By claiming that the non-apostle prophets were not guided into all truth it is not implied that they ever spoke in error. But it must be kept in mind that truth in its completeness and or wholeness was originally delivered by the apostles. Any time a non-apostle prophet spoke or wrote by the miraculous guidance of God he revealed the truth perfectly, but the revelation of God in its completeness originally came from the apostles.

The New Testament Canon

The beginning of the canon

The New Testament canon begins with the first written document of the NT. Which writing this was we couldn't know for sure? However it can be safely maintained that all letters of the NT were written prior to AD 70. Jesus promised the apostles that He would be with them (in miraculous power) until the end of the age.(Matt.28:20). When Jesus said "*And I will pray the Father, and he shall give you another Comforter, that he may abide with you unto the age* (translation mine,gs). The expression *for ever* is derived from *aionos*, literally meaning unto the age. The words for ever in John 16:16 do not designate until the end of their lives but rather until the end of the age - that is the age of miracles. Notice that Jesus had previously chosen the same wording to describe and punctuate the limitations of this promise: "*And I will pray the*



Father, and he shall give you another Comforter, that he may abide with unto the age;” (John 14:16 translation from Berry’s Interlinear). The NT canon then is that collection of inspired documents that begins with the first writing of the first NT book. The apostles whom the Lord inspired knew the purpose of their mission. They recognized that the comforter would be with them in order to reveal all truth unto the end of the age.

The ending of the NT canon

The apostles and the early Christians knew that the canon of scripture was in the making as God revealed his eternal truth part by part. *“For we know in part and we prophesy in part”* were the words of the prolific penman. (I Cor.13:9). Paul assured the Corinthian church that they would come behind in no gift while waiting for the revelation of Jesus Christ: *“So that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ:”* (I Cor.1:7; see Berry’s Interlinear). The translation of the KJV is most unfortunate in this verse. The word *coming* is not in the original text. And in this particular passage the revelation of Jesus Christ should not be understood as though Jesus is the grammatical object of this revelation but rather that He is the grammatical antecedent of this revelation. The expression revelation of Jesus Christ is ablative case thus denoting the revelation from Jesus Christ. This is the primary function of this construction when there is an animate subject. Notice that the Corinthian Church would come behind in no gift (gift-miraculous powers, tongues, prophesying etc) until the revelation of Jesus Christ. Thus the gifts would last until the revelation was completed. The revelation would continue to be revealed until the age ended. (Matt.28:20). If the gifts ended when the revelation ended and the revelation ended when the age ended then the gifts ended when the age ended.

Jesus predicted the end or completion of the NT canon

*“And this gospel of the kingdom shall be preached in all the world **for a witness** unto all nations; and then shall the end come.”* (Matt.24:14). The disciples had inquired of the Lord as to the end of the age: *“And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the age.”?* (translation mine,gs). The word world is derived from the Greek *aion* and not *kosmos*. The end of the *aion* is the end of the age. The preaching of the gospel that reached all the world did not occur as a result of the preaching of the Church members as a whole, neither did this come about as a result of the many upon whom the apostles laid their hands. This amazing achievement resulted from the preaching of the apostles and disciples who walked with the Lord during his ministry on earth. They alone preached in all the world. The reason this must be true is that they alone were witnesses. The gospel could not be preached for a witness by those who were not witnesses!

The Old Testament Canon

The OT is comprised of 39 books that may be divided into:

- The books of the Law
- The books of History
- The books of Poetry
- The Major Prophets
- The Minor Prophets

The Jews divided the books into:

The Law

The Prophets

The Writings

The Law

The books of Law are separated into Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, all authored by Moses. These are the writings that were held sacred by the Jews who considered them authoritative and inspired of God.

The Prophets

This division of scripture contained 21 books.

Major prophets

The Writings

This division contained the five books of poetry (Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon) and Ruth, Esther, Lamentations, Daniel, Ezra, Nehemiah, and I and II Chronicles).

Disputes regarding the OT canon

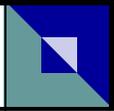
What constitutes the OT canon has been argued for some time. The 39 books listed above comprise what I believe to be the correct canon of the OT. This however does not by any means reflect the views of all concerned. The Catholics include several other books as part of the canon.). The Catholic Bible includes the 39 books previously listed as well as Tobit, Judith, I and 2 Maccabees, Wisdom, Sirach, and Baruch. Besides these seven additional books there are additions to Esther and Daniel (The prayer of Azariah, Susanna, Bel and the Dragon). These books are referred to as Deuterocanonical. These additional books are also known as the Apocrypha.

The Greek OT Canon (Septuagint)

The Septuagint which is frequently abbreviated LXX is the Greek translation of the Hebrew Old Testament. The original work was completed between 250-150 BC by seventy men. Since many Jews had ceased speaking Hebrew and had adopted Greek this became a useful tool for studying the Scripture. Paul Flannagan and Robert Schihl in their book *Historical and Geographical Background For The Development Of The Two Old Testament Canons* explain the differences between the Masoretic and Greek canons:

“In Palestine, with the return of Ezra from exile (458 BC) and Nehemiah (445 BC), and the prophecy of Malachi (433 BC) there is established biblical silence--no further known divine revelation. . . There is no biblical silence in the Greek Septuagint: the Septuagint conveys the original text of some books (Wisdom, 2 Maccabees) and the basic canonical form of others, either in part (Esther, Daniel, Sirach) or as a whole (Tobit, Judith, Baruch, and 1 Maccabees). While the Septuagint was a collection of the books of the Old Testament and an attempt at a canon, it was not a fixed canon in the first century. It was a popular translation of scripture because Greek was the common language of the entire Mediterranean world by the time of the Apostolic Church.”

The Roman Catholic Church however contends that the LXX was the Text most often quoted by the early Christians and should therefore be considered as canonical. It seems that there are



several assumptions being made within this claim. First, it is not certain that the actual contents of the Septuagint can be ascertained at any particular time. Consider the words of Zondervan:

“Little is certainly known about it, for our information is frequently based on ancient traditions of doubtful authenticity, and scholars are divided in their judgments both concerning its origin and its usefulness in textual criticism” (Zondervan’s Bible Dictionary p. 770).

Second, many of the Jews during NT times no longer spoke Hebrew and thus there was a need to speak Greek. This being the case frequent quotations from the Septuagint does not indicate a greater degree of accuracy over the Hebrew Scripture. Furthermore it is possible that New Testament writers paraphrased their references of the Hebrew Scripture and consequently their References often came closer to the Greek Septuagint than to the Hebrew.

Reasons To Reject The Apocrypha

1. The Catholic Encyclopedia admits "The oldest extant copies date from the fourth and fifth centuries of our era, and were therefore made by Christian hands."
2. The Apocrypha testifies to it’s own error: “Since Nicanor's doings ended in this way, with the city remaining in possession of the Hebrews from that time on, I will bring my own story to an end here too. If it is well written and to the point, that is what I wanted; if it is poorly done and mediocre, that is the best I could do. Just as it is harmful to drink wine alone or water alone, whereas mixing wine with water makes a more pleasant drink that increases delight, so a skillfully composed story delights the ears of those who read the work. Let this, then, be the end” (II Maccabees 15:37-39).

These are not the words of an inspired man.

3. No New Testament writer quotes from the Apocrypha

The reasons listed above may not end the issue to the minds given to greater detail so we shall continue by considering the Ancients concept of the OT Canon.

Ancients Concept of the Old Testament Canon

Did the ancients view any collection of writings as sacred and of divine origin? In order to understand what writings are inspired today we must have some historical correlation between the writings themselves and the people who recognized these writings as such. Next, we may ask “How did the ancients distinguish the inspired writings from the uninspired?” First we must recognize that the Scriptures themselves often claim inspiration:

“And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.” (Deut.31:24-26).

Notice that this sacred writing was identified as “this book of the Law.” It is not herein identified as “law, words or writing,” but rather; was one document among many to follow. It should be understood by the expression “book of the Law” that the word Law comprises the whole whereas the expression “*book of the Law*” identifies a part of that whole. Just as surely as revelation had preceded this *book* revelation would follow.

That the OT saints recognized and endorsed a known corpus of scripture is understood by the fact that they often used such phrases as “according to the scripture” as says the prophet “as it is written-it is written.” Writers of the inter-testament and New Testament periods make reference to nearly all of the books of the Old Testament which ways heavily that they considered these books canonical. Beckwith makes the following observation:

-- “with the exception of the three short books of Ruth, Song of Songs and Esther, the canonicity of every book of the Hebrew Bible is attested, most of them several times over. . . it is very striking that, over a period ranging from the second century BC (at latest) to the first century AD, so many writers, of so many classes (Semitic, Hellenistic, Pharisaic, Essene, Christian), show such agreement about the canon.” (Beckwith, p71,76).

Church Historians relied heavily upon the testimony of Christ and New Testament writers when considering what constitutes the canon. The quotations of the Old Testament by Christ and His disciples of the Old are plentiful enough to demand that they recognized a certain collection of writings as inspired.

Matt.4:10 “Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” (quotation of Deut.6:13).

Matt.1:22,23 “Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, ²³Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” (quotation of Isaiah 7:14)

Matt.2:14,15 “When he arose, he took the young child and his mother by night, and departed into Egypt: ¹⁵And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.”

Matt.2:17,18 “Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.”

Protestant or Catholic Canon?

The fact that the new Testament writers recognized an official collection of writings is not enough to resolve the issue. The real issue is: What books constitute the canon and at what point did the Old Testament Canon end? The Roman Catholic Church says the Canon ends with seven books written after the last book of the protestant OT which is Zechariah. Most scholars concede that the books known as the apocrypha are accurate documents that reveal important historical information. Historical accuracy however does not constitute divine origin. The protestants claim to have the most accurate collection of writings which include the 27 books of the New Testament and 39 of the OT. The Catholics claim that in addition to these 27 books that the canon includes Tobit, Sirach, Judith, Baruch, Wisdom, and I and 2 Maccabees as well as additions to Daniel and Esther (The Prayer of Azariah, Susanna, Bel and the Dragon).

The foundation of the extended Catholic Canon

The foundation of the extended Catholic Canon resides within the period of time that the Protestants deem the period of silence. Thus the question may be asked, “Was this really a period of silence.” If the books of Tobit, Sirach, Judith, Baruch, I and 2 Maccabees, and Wisdom are canonical then revelation did not end with Malachi. Furthermore prophecy and the sacred volumes describing Jewish custom and lifestyle must have continued beyond the



composition of The Chronicles if the canon comprises the apocrypha. The words of Greene are relevant to this point:

“The book of 2 Esdras shows that Ezra republished the 24 books of the inspired law. “How could such an assertion be made if five of the 24 books were known to have been added to the canon about AD 90, only ten years or so earlier?” (Green, p138).

We need to keep in mind that the Jewish canon ended with the book of Chronicles which book is now divided in protestant Bibles into 1st and 2nd Chronicles. The Jews recognized the canon as comprised of The Law, The Prophets, The Writings (Hagiographa). This being true the issue becomes a critical problem to the extended Catholic canon. Jesus when condemning the religious leaders for their hypocrisy pronounces God’s judgment upon them by referring to the blood of the prophets from *Abel to Zechariah*.

“That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.” (Luke 11:51,52; KJV).

Notice that Jesus says “that the blood of all the prophets shed from the foundation of the world, may be required of this generation” - Since Genesis is the first book and Chronicles the last it seems that Jesus understood the original canon to be comprised between these two time periods. The blood of all the prophets would be the blood revealed from Genesis to Chronicles. If there were any blood shed after the time period in which these documents were revealed then that blood would not be the blood of a prophets since their blood is revealed in that particular frame of time. The account of slaying Zechariah the prophet is recorded in II Chronicles 24:21, and it should be noted that this is not the same Zechariah that precedes Malachi which is listed last among the OT books.

The Catholic canon’s foundation is weak in that no New Testament writer quotes it in a manner that recognizes its authority. Its foundation relies on the period of silence as being a period of continued communication. That this simply could not be the case should be evidenced by the fact that the prophets were no longer the spiritual counselors during the years prior to and including the Lord’s ministry.

The age of Patriarchy and the age of Moses embraced the period of time in which God spoke “unto the fathers by the prophets.” (Heb.1:1). Where are these prophets in the years preceding the birth of Christ? Where are these prophets in the early years of the Lord’s infancy? Where are these prophets during the Lord’s ministry. We do not read of the counseling of the prophets during this time for they had long ceased. The Jewish people were now under the counseling of the Pharisees, Sadducees, chief Priests, and scribes. Why is nothing said of the prophets? The prophets had ceased to be. If there were any prophets other than John then why weren’t they preparing the way for the Messiah? There had been some four hundred years of silence which silence was broken by John’s ministry. Joel had prophesied that in the last days “I will pour out of my spirit upon all flesh.” This prophecy pointed to the time wherein the silence would be broken. The expression “last days” spoke not of the end of the world for these last days embraced the days wherein the daughters and sons would prophesy. The last days spoke not of the destruction of Jerusalem, a single event that demonstrated that God had rejected the Jews as was foretold by Jesus on the cross. The “last days” are the days of Prophecy wherein God gives His last will. Listen carefully to the Hebrew author:

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, ²Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;” (Heb.1:1-3).

The last days are the days wherein God continues to Speak By His Son and confirms His testimony through miracles. “How shall we escape, if we neglect so great salvation; which at the **first began to be spoken by the Lord**, and was confirmed unto us by them that heard *him*; ⁴God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?”

The last days are the last days of God revealing His will by His last prophets, the apostles. This last will was revealed in its completeness and the canon of scripture completed before the death of the last apostles who were in charge of the making and keeping of the canon.

Re-establishing of the Canon

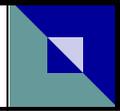
What many suppose to be the formation or certification of the complete canon may rightfully and more accurately be described as an attempt at re-establishing of the canon. It is supposed and claimed by some that the canon of scripture was identified and determined by a council of men in the years (1545-47, 1551-52, 1562-63). This council, named after the Town of Trent in Northern Italy, met during these three separate periods under the leadership of three different popes (Paul III, Julius III, Pius IV). All of the council’s decrees were formally sanctioned by Pope Pius IV in 1564. It is a matter of fact that the Catholics claim to have given to man the true canon of the Bible. It is likewise a matter of fact that the Catholics claim the apocrypha to be a part of that canon. It is a matter of fact that the Catholic canon and the Jewish canon differ in that the Jewish canon does not include the apocrypha. The Catholics may rightly ask “why believe the Jews?” The Jews crucified Christ. The next section of this treatise will answer this question. Please keep in mind that the Catholics do not differ in the NT canon. They claim to follow the teachings of the NT. This being true if the NT writers recognize the Jews as having rightly maintained and preserved the correct canon then the Catholic canon is admittedly incorrect in embracing the Apocrypha.

I. The Canon of the Jews

The Bible testifies that Jesus came unto the Jews and the Jews received him not. “He came unto his own, and his own received him not.” (John 1:11). If the Jews rejected Christ does this imply that the Jews were unfaithful guardians over the oracles of God? We must first search the scripture for the answer, and in so seeking we shall find, and in asking we shall receive, and by knocking on the door of knowledge the treasures of understanding shall open “What advantage then hath the Jew? or what profit is there in circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.” (Romans 3:1-2). Though the Jews rejected Christ they were nevertheless faithful in preserving God’s revelation. Therefore we must look to the general consensus of the Jews which consensus was developed and maintained before the time of Christ to ascertain the correct Canon of scripture. The books of the apocrypha were not included in the Hebrew Canon. The Hebrew Canon had stabilized by the intertestamental period. During this period of silence the Hebrew Canon had solidified into the three divisions as follows:

The Law (Torah) - Genesis, Exodus, Leviticus, Numbers, and Deuteronomy

The Prophets (Neviim) - Joshua, Judges, I and II Samuel, I and II Kings, Isaiah, Jeremiah, Ezekiel, the twelve "Minor" Prophets



The Writings (Kethubim) - Psalms, Proverbs, Job, Ruth, Song of Solomon, Ecclesiastes, Lamentations, Esther, Daniel, Ezra and Nehemiah and I and II Chronicles

II. Testimony of Historians

The apocryphal books did not appear in these divisions. The Jews during the intertestamental period recognized that prophecy had ceased as is evidenced by Josephus (AD37-95 AD) in the following words:

"For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes, king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time..." -Flavius Josephus, Against Apion, 1.8).

From this statement of Josephus it may be discerned that the canon was closed, the prophetic disposition had ceased, the books prior to Artaxerxes were inspired, and the books after had not the same authority.

The Jewish philosopher Philo Judaeus of Alexandria (20 BC-40 AD) quotes from and uses all 39 of the canonical Old Testament books ascribing divine inspiration to them, and clearly recognizes the identical three-fold division indicated both by Josephus and by the early church. Never once does he quote from or allude to an apocryphal work.

Bishop Melito of Sardis --The oldest catalogue of the books of the old Testament now in existence is the list of Bishop Melito of Sardis, written A.D. 170. He omitted only Esther.

Origen -- 3rd century A.D. Origen (died in 254) catalogued twenty-two books of the Old Testament which was preserved Eusebius' *Ecclesiastical History* (6:25).

Tertullian (AD 160-250) -- close contemporary with Origen (A.D. 160-250), earliest of the Latin Fathers whose books are still extant. He states the number of canonical books as twenty-four.

III. Conclusion

But after all is said and done the critical blow to the Catholic theory of the Canon is that God entrusted detail and accuracy to the Jews. If the Jewish Canon of scripture is accurate then the correct canon is composed of the 39 books embraced by Protestants and Christians. The Canon of the scripture originated with God and was revealed by God to man in a manner that man knew that God had spoken. The true canon of the Bible begins with Moses, the writer of the Pentateuch and ends with the last letter of the New Testament. The prophetic gifts of the OT end with all being revealed some 400 years before Christ. The silence is broken by John the predecessor of Christ, who begins his ministry in the last days of prophecy. The last days of prophecy end with the completion and full dissemination of the gospel which was preached (I Cor.3:1-8).



Johnny Hinton

Introduction:

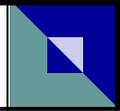
- A. I have been asked to address the topic of Translation Theory.
 1. The dictionary defines translate as follows:
 - a. To express in another language; change into another language.
 - b. To explain in other words; interpret. (1)
 2. The dictionary's definition of theory which fits our usage here is:
 - a. An integrated group of the fundamental principles underlying a science or its practical applications. (2)
 - B. There are two general theories or methods of Bible translation. (3)
 1. Formal Equivalence
 2. Functional Equivalence
-

I. Formal Equivalence

- A. This approach to translation has many names.
 - literal, verbal, word-for-word, concordant, complete
- B. According to this theory, the translator attempts to render each word of the original language into the receptor language and seeks to preserve the original word order and sentence structure as much as possible. (4)
- C. This method of translation respects the meaning and the form of the original words. (5)
 1. nouns stay nouns
 2. verbs stay verbs
 3. prepositions stay prepositions
- D. An extreme example of this would be an interlinear.
- E. An actual translation that woodenly follows this is Young's.
- F. The American Standard Version (1901) is the more familiar example of a fairly strict application of this approach.
- G. Other versions which are considered to fit within this category are: King James Version, New American Standard Version, Revised Standard Version, and the English Standard Version]

II. Functional Equivalence

- A. This method of translation also goes by several names.
 - dynamic equivalence, thought-for-thought, scientific paraphrase, idiomatic
- B. The goal in this approach is to produce in the receptor language the closest natural equivalent of the message expressed by the original-language text -- both in meaning and in style. Such a translation attempts to have the same impact on modern readers as the original had on its own audience. (6)
- C. The extreme of this would be a paraphrase such as these: Living Bible, Message.
- D. Translations that are extremely close to being paraphrases though some argue they are not: Contemporary English Bible, Today's English Version, Easy to Read Version.
- E. A few examples of translations that use functional equivalence are: the New International Version, the New Living Translation, God's Word.



F. Their justifications:

1. To translate the thought of the original language requires that the text be INTERPRETED accurately and then be rendered in understandable idiom (7) [emphasis added – JDH]
2. A thought-for-thought translation prepared by a group of capable scholars has the POTENTIAL to represent the intended meaning of the original text even more accurately than a word-for-word translation. (8) [emphasis added – JDH]

NOTE: Consider two versions of 1 Timothy 2:8 to see how the theories differ in respect to the grammar.

- KJV – I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.
- NIV – I want men everywhere to lift up holy hands in prayer, without anger or disputing.

III. The Real Problem

- A. The biggest problem is when the controlling organization, its editorial team, and its translators all come with a systemic bias.
 1. This bias is most notably... Calvinism.
 2. Calvinism is a systematic theology that over-maps all of their doctrinal beliefs and therefore affects their ability to interpret.
- B. Since the functional equivalent theory requires interpretation as a basic component it is inherently flawed when the translators themselves all adhere to a flawed theology.
- C. Following is part of an email response I sent to a critic of the KJV:

“There are many easier to read (with regard to style and vocabulary) but they also spoon-feed error very well. Easy to read can also mean easy to mislead. It seems that the easier to read a version is, the more interpretive it is. It is not the job of the translator to interpret the meaning of the passage. It is his job to transmit it from the source language to the receptor language. Grant that this involves the grammar as much as it does the words themselves. I would much rather struggle with what a text actually states than have some "scholar" give me the gist in his own words of what the author meant. Words are the vehicle of thoughts. If you give me the words, I will have the thoughts. If you give me not the words, then I shall only have what you think of those words.”

IV. Choices to Make

- A. A primarily literal version with an occasional use of dynamic equivalence for difficult verses.
- B. A primarily dynamic version with only an occasional use of the literal.

V. Legitimate Translation Work

“Therefore, allow me to substitute a definition learned by experience in translating Babylonian and Sumerian documents in which I valued highly the training received from one of America’s outstanding scholars in the field of Assyriology. The discipline taught me the inviolable principles embodied in my concept of a legitimate translation.

This is it: A translation should convey as much of the original text in as few words as possible yet preserve the original atmosphere and emphasis. The translator should strive for the nearest approximation in words, concepts, and cadence. He should scrupulously avoid adding words or ideas not demanded by the text. His job is not to expand or to explain, but to translate and preserve the spirit and force of the original—even, if need be, at the expense of modern

colloquialism—so long as the resultant translation is intelligible.

Certainly many words and even passages in an acceptable translation of the Bible will benefit from a more extended treatment. But such treatment belongs in a commentary, not a translation. We expect in a translation the closest approximation to the original text of the Word of God that linguist and philological science can produce. We want to know what God said—not what doctor so-and-so thinks God meant by what he said. There is a great difference between the two and we intrude into Holy Ground when we ignore the distinction.” (9)

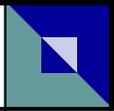
VI. The Biblical Choice

A. Consider these warnings about alterations:

1. Dt. 4:2 – Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the LORD your God which I command you.
2. Dt. 12:32 – What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish aught from it.
3. Prov. 30:6 – Add thou not unto his words, lest he reprove thee, and thou be found a liar.
4. Rev. 22:18-19 – If any man shall add unto these things, God shall add unto him the plagues... And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.
5. Dt. 17:18-20 – warns about turning to the right or left (see also: Dt. 28:13-14; Josh. 1:7-8; 2 Kgs. 22:2).

B. Consider God’s emphasis on the words:

1. Isa. 55:11 – So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.
2. Jer. 23:36 – And the burden of the LORD shall ye mention no more: for every man’s word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.
3. Psa. 12:6-7 – The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.
4. Dt. 8:3 – ... man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. (see also: Mt. 4:4)
5. Mk. 8:38 – Jesus warns against being ashamed of his words (see also: Lk. 9:26).
6. Mt. 24:35 – Heaven and earth shall pass away, but my words shall not pass away.
7. 1 Cor. 2:13 – Which things also we speak, not in words which man’s wisdom teacheth, but which the Holy Ghost teacheth;
8. 1 Pet. 4:11 – If any man speak, let him speak as the oracles of God; (NOTE: the most widely used dynamic equivalent translation, the NIV, renders this passage as “If anyone speaks, he should do it as one speaking the very words of God.”)



Conclusion:

- A. It seems to me that the very doctrine of verbal and plenary inspiration is at stake.
 - 1. The formal equivalence method anticipates and respects this.
 - 2. The functional equivalence approach ignores and resists it.
- B. Words have meaning and are the vehicles by which one mind presents its thoughts to another mind (Ephesians 3:3-4).
 - 1. Changing the vocabulary and the grammar changes the thought.
 - 2. Such changes are an insult to God, implying that he was incapable of saying what he meant.
- C. In the words of Jack Lewis: "Doctrine" means "teaching," and any failure to present the Word of God accurately, completely, and clearly in a translation is a doctrinal problem. (10)
 - 1. The issue of the versions should not be taken so lightly as some brethren would like.
 - 3. We must seriously consider the effect upon the way we determine biblical authority.

EXTRA: Three versions that seem to bridge the gap between the extremes of both theories are the New King James Version, the New Revised Standard Version, and the New American Standard Version -- 95 Update.



References:

- 1-2 Funk & Wagnalls Standard Desk Dictionary, (New York, 1976) 2 Vols.
- 3-4, 5-8 Introduction to the New Living Translation, p. xli, Holy Bible, New Living Translation (c) 1996 Tyndale Charitable Trust
- 5 Dr. David A. Waite, Defending the King James Bible, (Collingswood, NJ, 1989), 90.
- 9 Dr. Francis Steele, Translation or Paraphrase (Quoted by Waite)
- 10 Dr. Jack P. Lewis, The English Bible from KJV to NIV, (Grand Rapids, 1982), 61.

Gary S. Smith



John Wycliffe



John Huss

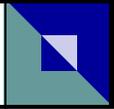
John Wycliffe

- I. The story of the English Bible begins with John Wycliffe, an Oxford professor and an astute student of the Bible. Wycliffe translated from the Vulgate which was the only source available to him. Wycliffe is commonly known as the “morning star of the reformation.”
 - A. Wycliffe’s Bible was hand written before the first printing press (**1380-1384**)
 - B. Opposed the teachings of the organized Church
 - C. Followers of Wycliffe known as Lollards
 - D. John Huss, one of Wycliffe’s followers
 - E. Huss burned at the stake in **1415** because of his opposition to the Roman Church
 - F. Wycliffe’s manuscripts were used to kindle the fire
 - H. 44 years after the death of Wycliffe his bones are excavated, crushed and scattered in a river by order of the Pope
 - I. The last words of Huss were “*in 100 years, God will raise up a man whose calls for reform cannot be suppressed.*”
 - J. 102 years later in **1517**, Martin Luther nailed his famous 95 Theses of Contention) into the church door at Wittenberg



II. 1525-1526 William Tyndale’s Translation

- A. Translation of the NT only.
- B. First printed edition of Scripture in the English language
- C. Copies were burned by the Bishop as soon as he seized them



- D. Tyndale fled for his life for 11 years
- E. Captured in 1536 and incarcerated for 500 days
- F. Tyndale's courage inspired many to read the Bible for themselves as Bibles found their way by means of cotton bales and flour sacks
- G. In **1536** William Tyndale was burned at the stake, yet with unwavering confidence he cried out: *"Oh Lord, open the King of England's eyes"*.
- H. Tyndale's prayers were answered three years later in **1539**, when **King Henry VIII** allowed, and even funded, the printing of an English Bible known as the "Great Bible"



III. Myles Coverdale

1535 Myles Coverdale's Translation

- A. John (Thomas Matthew) Rogers were influenced the last six years of Tyndale's life to continue the English Bible project .
- B. **1535** he printed the first complete Bible in the English language,
- C. Used Luther's German text and the Latin as sources



IV. John Rogers

1537 Matthew's Bible

- A. Printed the second complete English Bible
- B. First English Bible derived from the original Hebrew and Greek
- C. Printed under the pseudonym "Thomas Matthew" - an assumed name once used by Tyndale
- D. Second edition printing in 1549



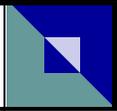
King Henry VIII Thomas Cranmer Myles Coverdale

VI. The Great Bible translated by Myles Coverdale 1539-1541 The Great Bible

- A. It would have seemed unlikely, if not impossible if someone at the time had suggested that these three men would work together to bring the Holy Text into the hands of the common man.
- B. In **1539**, King Henry VIII requested that the Archbishop of Canterbury hire Myles Coverdale to publish the "Great Bible."
- C. The Great Bible was the first legal English Bible authorized for public use.
- D. This Bible was chained to the pulpit.
- E. An official reader was provided so that the illiterate could hear the Word of God in plain English.
- F. Thus, William Tyndale's last desire was granted a mere three years after his martyr. It would seem that William Tyndale's last wish had been granted...just three years after his martyrdom.

How did all this occur so quickly when the King and the Pope were previously against the reading or publishing of the Bible for the common people? The events that led King Henry VIII to ask the Archbishop of Canterbury were initiated when he had asked that the Pope grant him a divorce from his wife that he may marry his mistress. The Pope refused. Consequently King Henry murdered his wife, married his mistress, renounced Roman Catholicism and printed the Bible. Yes, these things seem somehow not to go together but indeed they did. And to further indicate his distaste for the Pope's refusal he decided to fund the printing of the Bible in the mother tongue as well. This resulted in **seven editions** of the **Great Bible** between April of 1539 and December of 1541.

After the death of King Henry VIII and that of King Edward the VI a new enemy to the sacred text arose. Queen Mary, also known as bloody Mary. She desired to return England to the Roman Church. In **1555**, John "Thomas Matthew" Rogers and Thomas Cranmer were both burned at the stake. She burned hundreds of reformers and many escaped to Geneva Switzerland. These early reformers, under the leadership of Myles Coverdale and John Foxe, congregated in Geneva to continue their efforts to print and deliver the Sacred Text into the hands of the common people. Here they secured the help of John Calvin and John Knox, who was a reformer in the Scottish Church.



VII. The Geneva New Testament

1557 William Whittingham

- A. A revision of Tyndale's revised corrected 1534 edition
- B. William was the brother-in-law of John Calvin
- C. **1560** a complete Bible was published but did not seem to make its way to England
- D. **1575** The Geneva Bible was printed in England in 1575 after the death of Archbishop Matthew Parker, editor of the Bishop's Bible.
- E. 1560-1644 the Geneva Bible was noticeably popular as there were at least 144 editions
- F. Forty years after the publishing of the KJV the Geneva Bible continued to be the Bible for the Home

VIII. The Bishops Bible

1568

- A. Nineteen printings between 1568 and 1606
- B. Never gained acceptance by the people
- C. The Church finally recognizes they can no longer conceal the truth by having only Latin readings for the people

IX. The Douah Rheims Bible

1580's New Testament

1609 Old Testament translated in 1609 by the Church of Rome in the city of Douay. This Bible never gained acceptance

X. The King James Bible

- A. **1604** Protestants make known their desire for a better translation
- B. King James did not like the teachings of Calvin concerning unconditional election
- C. King Charles Stewart James knew 7 languages including Hebrew and Greek
- D. The work began in 1605 and was completed in 1611
- E. The actual translating was from the original Hebrew and Greek manuscripts when available and also from the Latin
- F. Additional sources included:
 - 1) Tyndale
 - 2) Geneva
 - 3) Great
 - 4) Douay Rheim
 - 5) Matthew
 - 6) Coverdale



Charles A. Pledge

I. Introduction:

A. Definition:

1. "A thing (concrete or abstract) used in the carrying out of some occupation or pursuit; a means of effecting a purpose or facilitating an activity." (The New Shorter Oxford Dict., vol. II, p.337.)
2. "Anything used as a means of accomplishing a task or purpose." (Random House Unabridged Dict. Electronic.)

B. A tool does not necessarily mean something concrete like a hammer or a book.

1. If abstract, then it is something not concrete, such as a disposition, or quality of character.
2. The primary tools of Bible study are abstract; not books, computers, etc.
3. We list tools in what we believe are the most important order.
4. If you have not considered these things before, we ask your indulgence and patience.

C. We believe the Scripture means what it says, in exactly the way it says it in 2 Tim. 3:15-17.

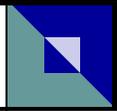
1. The Holy Spirit by means of Scripture has supplied us with all spiritual needs in order (among other things) that we might rightly divide (handle properly) the word of God, 2 Tim. 2:15.
2. God knew exactly what people need in order to be outfitted to do His will and he made certain we have that supply available at all times.
3. That is the primary set of tools we want to investigate and if time allows, we will suggest some concrete tools as aids.

Discussion

I. Tools of character. (These are the most important, but not a complete set of tools.)

A. Honest and good heart, Luke 8:18.

1. First honest (kalos, virtuous, often translated honest because of emphasis on appearance, yet similarity with goodness. Translated good ground, good seed, etc.) Context determines its use.
 - a. If the heart is not honest, no real learning can take place. (2 Tim. 3:7; ever learning and never able to come to knowledge of the truth.)
 - b. Why? Will not admit to self his inconsistency. This is self-delusion and is leading one to a strong delusion.
 - c. The dishonest heart offers no foundation, or soil, sufficient to produce fruit that matures.
2. Good heart (Agathos, intrinsically good, so good results from its presence; it is beneficial to others).
 - a. This goodness is brought to perfection by the gospel but must exist prior to obedience in order for obedience from the heart to the gospel to take place and have an environment to continue (Parable of sower).
 - b. It is incongruous to think the gospel of goodness can be sincerely obeyed by a heart that is not good.
 - c. A gospel that produces a selfless heart must have a good heart that considers others in order that a foundation to build might exist.
3. Note the order by our Lord: (1) Honest. (2) Good.

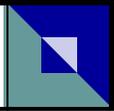


- B. Healthy respect and love for truth for the sake of truth.
1. Failure to hold truth in high esteem will discourage even considering in a serious way, what is truth.
 - a. A healthy esteem for truth assures that truth will get one's attention.
 - b. No healthy esteem for truth means truth will be on the same level with everything else and pragmatism or other false "ism" will hinder.
 - c. This esteem will be seen in every aspect of life regardless of what profession one professes. (Teaching of Denominationalism that 'Doctrine is not important' flies in face of honesty.)
 2. Love for truth is essential for one's salvation, 2 Thess. 2:7-12.
 - a. Love goes beyond esteem in that love places the best interest of truth first at all times.
 - b. Love for truth compels one to give more than lip service to truth.
 - c. Love for truth, coupled with a healthy esteem for truth, compels one to search for truth all of one's lifetime. Without an honest heart and a love for truth, people suffer self delusion, then a strong delusion .
 - d. Bereans were called noble, Acts 17:11 because they searched the Scriptures to see if Paul was telling the truth when he preached the gospel.
 - e. Paul affirms that God created man as he is in order that man should feel after (grope, search for) God. I.e. that the honest and good heart, realizing he is a creature would want to know his creator.
 - f. Honesty and love for truth compelled individuals to obey the gospel without delay once they believed it.
 3. Love for truth will compel one to recognize the purpose of the gospel and have a strong desire to fulfill that purpose in life.
 - a. Galatians has a unique place in regards to the gospel of Christ.
 - b. Gal. 1:4; Christ died to redeem us from this evil world.
 - c. The gospel is the only medium through which men have freedom from sins in Christ, Gal. 2:3-4, 21. 1 Tim. 1:5 states the results of applying the gospel to life. The system of faith is the end. The same word translated "end" in Romans 10:4 has to do with "goal, or objective to be reached".
 - d. The gospel lived by us portrays Christ in us to others, Gal. 2:20.
- C. Willingness to work hard to learn truth, 2 Tim. 2:15.
1. Study (give diligence: "pursue with zeal; constant and earnest effort to accomplish what is undertaken; persistent exertion." (Random House Unabridged Dict., elec.) Note: constant and earnest effort; persistent exertion.
 2. Note: Earnest effort.
 - a. Saturation reading. Reading a book a dozen or more times before beginning a study of it. Some need to read it many times more than that. Gives one a sense of the flow of thought of the writer. Acquaints one with the book in order that it is generally fixed in the memory.
 - b. Learn to focus (give full and undivided attention to subject, or study.) People forget, primarily because they do not focus on remembering.
 - 1) Create proper environment for study. Quiet, no other distractions.
 - 2) Self-discipline. A matter of the will. Diligence is not for weak-willed people.
 - 3) Never tolerate needless interruptions. Some impose upon others to extent it is allowed.

- 4) Have regular time to study, as well as regular place.
- 5) Never quit studying in the middle of a sentence!
- c. Set a goal of application to life in order to be like a role model in Scripture.
 - 1) Select some great person of Scripture greatly admired by you and set goal of becoming like that one.
 - 2) Find the principles that made them admirable, and study from the whole of Scripture those principles.
 - 3) Then, go beyond those principles in a study.
3. Persistence is part of diligence (constant and earnest effort).
 - a. Stick to what you need to do to learn. (Formal school; distance learning, etc.)
 - b. Remember that no Scripture is fully learned until that Scripture is applied to living the life. Gal. 2:20

II. Concrete (as opposite of abstract) tools to acquire. (Books in 11 categories you will need, not including workbooks.)

- A. Learn to read.
 1. Increase vocabulary with word building books.
 2. Improve understanding with studying English grammar until not only parts of speech readily identified, but knowing how these parts interact with each other in sentence structure. Many good workbooks that will help. Use workbooks!
 3. Have a good High School grammar book available to relearn the rules of English grammar. Usually an older sophomore level grammar will work well.
 4. Good spelling is an aid to good reading.
 5. Read critically. That is, pay attention to the thoughts discussed and the basis for those thoughts. Do not accept something just because it is said in what you are reading. If you read the wrong version of the Bible you will in that manner of reading be led astray. Three rules to reading critically: (1) Pay attention. (2) Pay attention. (3) Pay attention.
 6. Now that you are equipped to read, the following books also need to be a part of your library: They are listed in what I consider the order of their importance.
- B. A good version. (I recommend two from which to study: the King James Version and the American Standard Version of 1901.)
 1. Without a sound version you will never arrive at some truth.
 2. The more I study English words, and how they develop over time, I learn to appreciate the KJV more.
 3. The theory of comparative study is not sound because it is based on subjectivism..
- C. A good, unabridged English Dictionary, or several. If I could only have one, I would choose the 20 volume set of Oxford Dictionary. I prefer the books but a second choice would be a Compact Disc. Next to that is the 2 volume set of The Shorter Oxford Dictionary. After that the Unabridged Merriam Webster International 3rd Edition. The next choice would be Random House Unabridged Webster Dictionary. The latest edition of the Random House weakened it somewhat and caused it to drop in my estimation to rank as I indicate it. I do not recommend others as worth the money unless you find some for a dollar or less each. If you want to excel in understanding words, get the best you can afford. These will cost at places such as Barnes and Noble from a little under \$100.00 to well over \$1,000.00. I have several unabridged dictionaries because some will be deficient in some critical point when you really need a full definition..
- D. Unabridged concordance.



1. I recommend Strong's. Most who use Strong's and Young's are tempted to use their brief definitions as an "across the board" definition. That is pure folly! A concordance was never intended to serve as a dictionary.
 2. If you are interested in definitions, use a dictionary. Always use books for the purpose each book is designed for use.
 3. A Greek-English Concordance of unique value is by Smith first published by Herald, and later by Zondervan. Finding one will be worth the effort. You will thank me the rest of your life if you study seriously. Bagster is also a very helpful Greek Concordance. By all means get one.
 4. A Hebrew-English Concordance; An Englishman's Hebrew and Chaldee Concordance published by Zondervan's is very helpful once you learn a little Hebrew..
- E. An Interlinear of both Old Testament and New Testament. For the NT I recommend Berry's. For the Old Testament. The Hebrew-English Old Testament published by Zondervan.
- F. Lexicon. For a New Testament Lexicon, Thayer and also Arndt-Gingrich will each stand you in good stead. For the Old Testament, Hebrew and Chaldee Lexicon by Gesenius, and Hebrew and English Lexicon by Brown, Driver, and Briggs. Caution: Lexicons are not to be confused with dictionaries. Lexicons are designed to show how words are used in both the Bible and extra-biblical languages. From that we are to conclude definitions. To use a lexicon as a dictionary is a perversion of the purpose and results in error.
- G. Grammar books of Hebrew and Greek.
1. Greek: Basic Biblical Greek by Mounce. Summers, and Davis each have grammars that have been used as text.
 2. Hebrew: Biblical Hebrew, An Introductory Grammar, by Kelley (published by Eerdmans); Biblical Hebrew by Monsoor (published by Baker). Beginners' Hebrew Grammar by Creager and Alleman published by Heath. This latter is an older textbook, very helpful if you can find it. Some of the older Hebrew Grammars and workbooks are very helpful. Harper wrote extensively well over a century and a half ago. Some publishers (such as Kregel, Grand Rapids) specialize in obtaining out of print books and might be of help.
- H. A Parsing Guide To The New Testament by Nathan E. Han published by Herald Press. A must until you learn Greek (including the rules).
- I. Dictionaries; For New Testament obtain Vine's Expository Dictionary of the New Testament but use with caution. Vine was Calvinist and it shows in many places in his definitions. For the Old Testament, there is not much choice. Strong's Complete Dictionary of Bible Words will give very brief definitions and not much help beyond that. Nelson's Expository Dictionary of the Old Testament is extremely incomplete but does offer some good help in places. I have not kept up with the publishing of books as I once did.
- J. A good Bible Geography and a Bible Atlas is essential to learning some things that undergird some statements in Scripture.
- K. Hermeneutics (The science of interpretation of Scripture). D. R. Dungan by Gospel Light Publishing Company, Delight, AR is an elementary one that is a good choice with which to begin. There are other good ones that you can purchase later.

There are other books that will greatly aid in one's overall education in the Bible but these listed above are essential to understanding the text of the Bible. Another extremely helpful aid is an out of print set by Thomas Hartwell Horne, An Introduction To The Scriptures, published by Baker.. This is a four volume, five book set. Obtain them if you can.



You will notice I do not recommend commentaries to study. Many of them make good fiction reading, and others will help the lazy to depart farther from the truth. There are a few that I would add later. I always gave preacher students this advice: “Never open a commentary regarding any passage until you know that you know what that passage means, and have exhausted every avenue of study. Then, open a commentary to see if any additional thought in harmony with that passage might be found. Or else, read it for amusement as you see how far afield they go with their interpretation.

The only commentary I ever received real help from was a set by Keil and Delitzsch on the Old Testament. They often explain why a Hebrew word should be used as it is used, and what relationship it has with the preceding word, or statement, and with the following. Expensive and to the average student, almost useless. This set requires some knowledge of the Hebrew and also the willingness to do research on words and rules of the language. There is a weakness in the set. Delitzsch was in the process of completing his transition into German Rationalization while he was writing his part of that set.

Conclusion

- I. Don't be stampeded into buying the “popular” books for study purposes.
 - A. If you spend your money on garbage, don't be surprised if you lose interest in serious Bible study.
 - B. To attempt to find truth in popular books written by sectarians is like diving in a sewage tank to find pearls This includes sectarians among us, either present or formerly..
 - C. Stick with the serious books from which you will obtain the help to learn what the Bible actually teaches. The Bible, seen in its proper light with understanding is the most wonderful book ever written; both from truth standpoint, and from a purely literary standpoint.

- II. Study (give all diligence) to show yourself approved unto God, 2 Tim. 2:15.

Preston Silcox

Introduction:

1. Man is blessed to have communication from God.
 - a. The means of that communication is the Bible.
 - 1.) 2 Timothy 3:16-17 declares, "All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works."
 - 2.) Through this Book, God reveals to His creation "all things that pertain unto life and godliness" (2 Pet. 1:3).
 - 3.) The Bible tells man of his origin (Gen.1-2), his purpose (Eccl. 12:13), and his destiny (Matt. 7:13-14)!
 - b. Accordingly, we are blessed to have the Bible in our native tongue. Remembering that the original languages of the Scriptures were Hebrew, Aramaic, and Greek, and knowing that few of us are prolific in these tongues, English translations are a great treasure.
2. While having the Scriptures in one's own language is indeed a treasure, man must use caution concerning what he accepts as an *accurate* translation.
 - a. This concern prompts the present study: *A Review of the New International Version (NIV)*.
 - b. Before engaging in the weightier matters of this subject, a few fundamental facts might be in order:
 - 1.) The process that lead to the NIV began in 1968 and finished in 1978.
 - 2.) Those involved in the work were more than 100 men from six English-speaking countries, representing more than 20 denominations.
 - 3.) The NIV stands as the most popular contemporary English version of the Bible; in fact, it is *the* top-selling Bible in America.
3. The NIV's popularity does not mean that it is the most accurate.
 - a. Gary W. Summers observes, "The NIV is more popular than precise."
 - b. The material that follows deals with the NIV's fatal flaws.

Discussion:

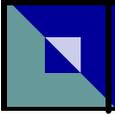
I. Problems in the Preface.

A. An unfortunate inclusion.

1. Consider the following quotation from the preface of the NIV:

The fact that participants from the United States, Great Britain, Canada, Australia and New Zealand worked together gave the project its international scope. That they were from many denominations--including Anglican, Assemblies of God, Baptist, Brethren, Christian Reformed, Church of Christ, Evangelical Free, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, Wesleyan, an other churches--helped to safeguard the translation from sectarian bias.

2. In response to the above paragraph, Gary Summers notes, "the reader may well wonder what is meant by including "Church of Christ" among the denominations, since we are not



now nor have we ever been one.”

- a. Summers continues, “Jack Lewis sets forth his knowledge of the matter in his book *Questions You've Asked About Bible Translations*. Of the New Testament brother Lewis makes known that he not only played no role in its translation, he did not even see it until it was published and available to the general public. He further suggests that since the Cincinnati Bible Society people refer to their congregations as "churches of Christ," [it is] possible the Preface of the NIV was referring to them.”
- b. Summers quotes Lewis’ explanation concerning his role in the translation of the Old Testament as follows:

Each of twenty teams had a translator, a co-translator, two consultants, and one English Stylist. Dr. Clyde T. Francisco and Dr. Marvin Tate of Southern Baptist Seminary, Louisville, were the translators on Team Four. The other consultant and stylist I have not yet met. A translation consultant is about as essential as a second-string quarterback behind Joe Montana. With the passage of time, Dr. Tate sent me the first chapters of a trial translation of Exodus. I compared them with the Hebrew text and with the wording of the RSV. I marked up the copy, fussed about the freedom with which he had changed the traditional wording, mailed it back, and heard no more about it. Eventually, some other sections came; and a few chapters from some of the other books, such as Joshua, were sent out from translation headquarters for general criticism. I wrote the editor, Dr. Edwin J. Palmer, and told him I thought the translations were too free and that change was being made for the sake of change where none was actually needed.”

3. Because of the dangers of the NIV (which will be demonstrated in the pages that follow), the inclusion, “Church of Christ,” in the preface of this version is certainly unfortunate.

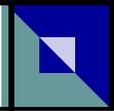
B. An unreasonable intent.

1. According to the preface of the NIV, “The first concern of the translators has been the accuracy of the translation and its fidelity to the thought of the biblical writers.”
2. The translation philosophy that calls for this grasping and conveying of the *thoughts* of the writers is “Dynamic Equivalence.”
 - a. This mode of translation falls between two other philosophies: literal and paraphrase.
 - b. Consider G.W. and D.E. Anderson’s thoughts on dynamic equivalence:

The basic idea of the dynamic equivalence theory is to ask the question, "How do we think Paul would have written his New Testament letters had he written them in English?" Or, "How do we think a first-century reader would have understood the writings of Paul?" The dynamic equivalence translators want to produce the same response and reaction in twentieth-century readers. Thus, to them the thoughts, phrases, or truths expressed in man's writings are more important than the actual words. Their desire is to give modern man what Paul and his colleagues would have written if they were writing today.

- 1.) These same writers express the obvious problem of this philosophy:

How can a man's thoughts be known apart from his words? Further, if his words do not express his thoughts, especially in Scripture, how can truth be known at all? Where can man find truth if not in the very words of God to man? How can man



know what Paul's thoughts were apart from what he wrote? How can man know how the first-century readers responded, apart from what has been written about their responses? The attempt to answer these questions through dynamic equivalence can produce all sorts of heretical extremes. Happily, the NIV translators held to the basically conservative end of the dynamic spectrum. However, it is distressing that, despite signing statements that they believe in the inspiration and inerrancy of Scripture, they decided to use a theory of translation that in essence denies not only the inerrancy of Scripture, but also the need for Scripture to be inerrant.

- 2.) Connecting dynamic equivalence to the translators' desire to produce an English Bible that "would have clarity and literary quality," the above writers continue their thoughts as follows:

A great difficulty in the NIV translators' theory is the view of the importance of the receptor or receptor language over that of the original languages. The result is that the need of the reader takes precedence over the fidelity to the text....The result of this modern dynamic view of translation is a Bible that reads like a newspaper, complete with short, chopped sentences. The idea behind this is that the modern reader of English is incapable of retaining more than a half-dozen words at a time; thus the paragraph-long sentence of Ephesians 1.3-14 is broken down into eight simpler sentences in the NIV and is even broken at verse 11 into separate paragraphs.

- 3.) Logically following the above point, Anderson and Anderson state:

One further disadvantage of easy readability is speed of readability. The NIV is so easy to read that it is often read as one might read a newspaper: quickly and with little comprehension. An advantage of greater difficulty in reading is that one is more apt to read slowly and pick up nuances and meanings hidden from the rapid reader. (This is one of the great advantages of learning to read the Scriptures in the original languages.) Skimming the newspaper may be acceptable, but skimming the Scriptures rather than in-depth reading and study is inappropriate.

- 4.) Going back to the more general problem of dynamic equivalence, Gary McDade says, "Those who write about what the biblical writers thought based upon the words they used are called commentators, not translators."
- 5.) Gary Summers observed, "Dynamic Equivalence does not always convey an equivalent meaning." (He also stated of this philosophy of translation, "It can become as loose as the translators see fit.").

II. Troubles with the Text.

A. Senseless alterations.

1. The NIV is filled with changes that are not warranted even by doctrinal bias.
 - a. Anderson and Anderson say, "It seems at times that the NIV changes wording just for the sake of change."
 - b. Consider some of these senseless alterations.
 - 1.) In Matthew 5:28, the infinitive phrase *to lust* is changed to an adverb: "anyone who looks at a woman lustfully."
 - 2.) In Luke 24:49, the noun *promise* is changed to a verb: "what my Father has



promised.”

- 3.) In 2 Corinthians 5:11, the noun *terror* is changed to a part of an infinitive phrase: “we know what it is to fear the Lord.”
- 4.) Joseph’s “coat of many colors” in Genesis 37:3 is changed to a “richly ornamented robe.”
- 5.) Consider the following material by Summers in reference to what he calls “Dynamic Absence”:

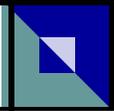
In fact, sometimes words are left out altogether. Price includes a section on what are called “particles,” which consist of a single word or a brief expression, used for emphasis. One example cited is Nehemiah 1:5, in which Nehemiah petitions God with the words: “I pray.” The NIV leaves out this particle entirely. It is not replaced with something else; the words have just disappeared. Evidently the translators did not think they were necessary, despite the fact that such interjections as “behold” dramatically call attention to a spectacular scene or an even of profound importance.

Price does not discuss the New Testament, but the reader does not have to travel very far into the book of Matthew before he realizes something is missing. Count the number of times the word behold or its equivalent appears in the first two chapters of Matthew in the King James Version. Although the Holy Spirit inspired Matthew to use the particle six times (1:20, 1:23, 2:1, 2:9, 2:13, and 2:19), the NIV translators removed it. God put it in; the NIV “translators” took it out! Nor is this a fluke. Consider the extent of this situation. The word *idou* is used 213 times in the New Testament. On 107 of those times (50%), the reader will find no equivalent of the word in the NIV. It is not that it is an obscure word or part of another word. **They simply deleted it from the pages of the New Testament. Why?**

2. If such liberties were taken in the “small matters,” it is no surprise they appear in “weightier matters;” note the following point.

B. Doctrinal alterations.

1. The NIV teaches “original sin” in Psalm 51:5.
 - a. The NIV: “Surely I was sinful at birth, sinful from the time my mother conceived me.”
 - b. The KJV: “Behold, I was shapen in iniquity; and in sin did my mother conceive me.”
 - c. The problem: Sin is not inherited (cf. Ezek. 18:20); children are innocent (cf. Matt. 18:3).
2. The NIV teaches “total depravity” in several passages.
 - a. The NIV translates the Greek word *sarx* as “sinful nature” in passages such as Romans 7:18; 8:3-5; Galatians 5:13; Ephesians 2:3; and Colossians 2:11.
 - b. Summers notes that “Of the 151 times *sarx* is used in the New Testament, the KJV translates it as “flesh” 148 times and “carnal” or “carnally” the other three times.
 - c. The problem: The doctrine of *depravity* (a part of which is man’s supposed “sinful nature”) takes away the accountability of man and places blame on God! After man’s creation, God said everything was “very good” (Gen. 1:31), and even after the fall, God informed Cain that he possessed free-will (cf. Gen. 4:7). Additionally, the NIV translates *sarx* as “flesh” in John 1:14 concerning the incarnation of Jesus. Had they been consistent, the translators would have Jesus possessing “sinful nature.”
3. The NIV teaches “faith only.”



- a. For example, the NIV translates Romans 10:9-10 as follows: “That if you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.”
 - b. The KJV reads: “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”
 - c. The problem: Summers asks, “Who can read these verses without concluding that faith and saying: ‘Jesus is Lord,’ is enough to save someone? Instead of confession bringing a person unto salvation, confession ‘saves’ him.” Others areas in the NIV where “faith only” are taught include: Romans 1:17 and Ephesians 1:13.
4. The NIV casts *serious* doubt on the inspiration of Mark 16:9-20.
 - a. Although the translators include the text in their version, the 1978 and 1984 editions insert the following remarks respectively:

"The two most reliable early manuscripts do not have Mark 16:9-20."

"The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20."
 - b. Summers demonstrates the critical nature of this matter by stating:

The NIV's statements...are false and deliberately worded to deceive readers into thinking Mark never wrote these words. In fact, there is no way to read that statement and conclude that this ending belongs in the New Testament. People who use the NIV are drawing exactly that conclusion--whenever someone mentions Mark 16:16.

The NIV translators have done at least as much damage as the RSV did when they first put the passage in as a footnote. The NIV avoids that, but the *effect* is the same. By adding the word "reliable," they have rendered a verdict upon the quality of two manuscripts, which judgment everyone does not share.
 5. The NIV broadens Jesus’ narrow teaching on divorce and remarriage.
 - a. Taylor notes, “In Matthew 5:32 and 19:9 the NIV says that no one should divorce his wife ‘except for marital unfaithfulness.’ The KJV and ASV both have fornication here.”
 - b. “Marital unfaithfulness” can easily encompass a variety of reasons to put away one’s spouse; it is dangerously close “any cause.”
 6. The NIV endorses the “direct operation of the Holy Spirit” doctrine.
 - a. In the NIV, 1 Corinthians 2:14 says, “The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.”
 - b. McDade points out the error of this translation by saying, “...the Holy Spirit must come upon man directly according to the NIV to make him accept things. The apostles taught that the Holy Spirit uses His Word like a sword to influence men (Eph. 6:17).”
 7. Numerous other doctrinal alterations exist throughout the pages of the NIV.
 - a. Those listed above provide the careful and conscientious Bible student with a sampling of the errors.
 - b. May all respect passages such as...

- 1.) Deuteronomy 4:2 - "Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you."
- 2.) Proverbs 30:6 - "Add thou not unto his words, lest he reprove thee, and thou be found a liar."
- 3.) Revelation 22:18-19 - "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book."

C. Concealed alterations.

1. Robert Taylor observes,

...the NIV does not use italics for the words they have supplied or added. They do say that "brackets are occasionally used to indicate words or phrases supplied for clarification." But it needs to be kept in mind that they have not been consistent in this. Even they confess they have done it occasionally (92-93).

2. Foy Wallace, Jr. proclaims,

The nonuse of italics by the New International versionists covers the tracks of linguistic interjection and conceals the traces of interposed verbalism in all of its pages....the nonuse of italics by the new versionists is the evidence of an altogether rewritten text, in which there is no sort of indication of words, phrases and sentences which are not in or a part of the original scripture text (661).

Conclusion:

- I. Though the *popular* choice of English-speaking Bible students, the New International Version is not the *wisest* choice--its pages overflow with questionable changes and doctrinal biases.
- II. Those informed of the NIV's problems still must be careful in their estimations of those who use this version; consider the following comments by Wayne Jackson (20):
 - A. The use of a particular translation cannot be the criterion for the withholding of Christian fellowship;
 - B. there needs to be a more balanced, informed presentation of this subject than some have been giving;
 - C. novices who have commenced their Bible study with some of the "looser" versions should not be "beat over the head" and humiliated just because they have not yet learned to use a more reliable version, and; (d) in the final analysis, translation selection is a matter of Christian liberty."

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Johnny Hinton

Introduction:

- A. I have been given the opportunity to review the King James Version of the Bible.
 - 1. Abbreviated as KJV
 - 2. Also known as the Authorized Version (AV)
- B. I would like to begin with an edited version of a response I wrote to a critic of those dear folks who love the King James Bible.

There are many, many people in the Lord's church because of the KJV of the Bible. Many people have been matured in the faith using the KJV of the Bible.

While no version of the Bible is absolutely perfect, some are better than others. The KJV of the Bible has the longest running track record in the English language. It has been responsible for much good. It has had a tremendous impact upon the idiom of modern English.

There are many common phrases that exist because of it.

The KJV of the Bible was all that many people had access to for many years. To them IT is the Bible. They have no reason to think otherwise. They had no compelling reason to look further. It was sufficient.

Strangely many arrogant people today flaunt their education but complain about being unable to read the King's English. Yet many plow boys were able to come to the knowledge of the truth and be saved by it.

I. History and Development

- A. Original Languages
 - 1. Old Testament: Hebrew and Aramaic
 - 2. New Testament: Greek
- B. Ancient Versions
 - 1. Old Testament: Greek (Septuagint)
 - 2. New Testament: Latin, Syriac
- C. The English Bible

NOTE: Wyclif (1384, 1395) – while in English it appealed to Latin instead of Hebrew and Greek

 - 1. Tyndale (1530-31 Part of the Old Testament; 1525 the New Testament) – the first to appeal directly to the Hebrew and Greek
 - 2. Coverdale (1535) – the first complete English Bible; greatly dependent upon Tyndale's work as well as Luther's
 - 3. Matthew's (1537) – edited compilation of the work of Tyndale and Coverdale; later updated by Taverner (1539) with improvement in Greek scholarship in the New Testament
 - 4. The Great Bible (1539) – based on Matthew's, this work by Coverdale had access to even greater resources
 - 5. Geneva (1560) – a thorough revision of the Great Bible; special attention given to the Hebrew text and idiom; the most popular English Bible for about 80 years, it was small, vigorous, inexpensive, but very Calvinistic in its extensive notes.
 - 6. Bishop's (1568) – a revision of the Great Bible designed to compete with the Geneva (the

people's Bible); it was a revival of the work of Cranmer and based upon the Great Bible; it became the official "Church Bible"; it became the basis for the King James Version.

7. King James Version (1611) – an effort based in a desire for unity between the church and the people; the translators were put into 6 companies (two each, designated "Cambridge," "Oxford," and "Westminster"); they were required to consult with as many learned men as they could; they consulted translations in such foreign languages as French, Italian, and Spanish; they used the best available in Latin, Hebrew, and Greek; they appealed to ancient versions such as the Syriac; though primarily based upon the Bishop's Bible, they also consulted the Geneva and the Rheims versions. (1)

II. The Objective of its Translators

- A. From the title page of the 1611 KJV: "Newly translated out of the original tongues: and with the former translations diligently compared and revised by his Majestie's special commandment."
 1. This statement shows that the translators did indeed base their work on the original Hebrew and Greek but they also drew upon the wisdom and work of the preceding English translations of the Scriptures.
 2. It is, as it were, the final product of a long line of effort bringing forward the best into one excellent version.
- B. From the preface of the 1611 KJV: "Truly (good Christian reader) we never thought from the beginning, that we should need make a new translation, nor yet to make a bad one a good one... but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our mark."
 1. The translators' aspirations were eventually indeed realized and the KJV came to be recognized as the best English version the Bible.
 2. Sir Frederic Kenyon (former director of the British Museum) explains: "The causes of its superiority are not hard to understand.
 - a. In the first place, Greek and Hebrew scholarship had greatly increased in England during the forty years which had passed since the last revision.
 - b. Secondly, the revision was the work of no single man and of no single school, who had before them, for their guidance, the labors of nearly a century of revision.
 - c. Thirdly, the past forty years had been years of extraordinary growth in English literature.
 - 1) Prose writers and poets Spenser, Sidney, Hooker, Marlowe, Shakespeare, to name only the greatest, had combined to spread abroad a sense of literary taste.
 - 2) Under the influence, conscious or unconscious, of masters such as these, the revisers wrought out the fine material left them by Tyndale and his successors into the splendid monument to Elizabethan prose which the Authorized Version is universally admitted to be.
 - 3) The English of the Authorized Version is the finest specimen of our prose literature at a time when English prose wore its stateliest and most majestic form. (2)
- C. Geisler and Nix add further insight as to why the KJV displaced all others.
 1. The reasons for the gradual but overwhelming success of the Authorized Version have been well stated by several writers and may be briefly summarized as follows:
 - a. The personal qualifications of the revisers, who were the choice scholars and linguists of their day as well as men of profound and unaffected piety.



- b. The almost universal sense of the work as a national effort, supported wholeheartedly by the king, and with the full cooperation and approval of both church and state.
- c. The availability and accessibility of the results of nearly a century of diligent and unintermittent labor in the field of biblical study, beginning with Tyndale and Purvey rather than Wycliffe, and their efforts to “make a good translation better.”
- d. The congeniality of the religious climate of the day with the sympathies and enthusiasm of the translators, as the predominant interest of the age was theology and religion.
- e. The organized system of cooperative work which followed the precedent of the Geneva translators, while it may have been improved, resulted in a unity of tone in the Authorized Version which surpassed all its predecessors.
- f. The literary atmosphere of the late sixteenth and early seventeenth centuries paralleled the lofty sense of style and artistic touch of the translators. (3)

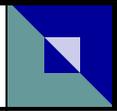
III. The Editions

- A. The KJV Bible which most of us carry today is a 1769 Edition.
 - 1. Some critics love to say that no one carries an actual 1611 KJV Bible today.
 - 2. They will often phrase their response as, “Oh! Which King James Version... 1611, 1629, 1638, 1762, or the 1769?”
- B. What they fail to recognize that while similar there is a difference between an edition and a revision.
 - 1. An edition is a particular printing of an existing work.
 - a. It may or may not have gone through any minor adjustments.
 - b. These will usually include the correction of typographical errors, misspellings, duplications, deletions, font style, etc.
 - 2. A revision on the other hand, is much more extensive.
 - a. It goes back and reconsiders the very way a passage has been rendered from the original languages.
 - b. It may include changes in vocabulary or word order.
- C. How significant are these changes?
 - 1. There are 791,328 words in the King James Bible.
 - 2. One KJV supporter examined the differences between a 1611 copy and a 1769.
 - a. His method was audio... listening for what sounded different.
 - b. He found only 421 changes to the ear
 - 1) 285 of these were in form only
 - 2) Only 136 were of substance. (4)

IV. Claimed Weaknesses

- A. One of the immediate objections raised is the claim that the KJV is not readable
 - 1. Consider the following: As far as Readability Index is concerned, here are some levels for the King James Bible based on the computer English program “Right Writer.”

a. Genesis 1	Readability = 8.13	8 th grade
b. Exodus 1	Readability = 7.94	8 th grade
c. Romans 1	Readability = 9.74	10 th grade
d. Romans 3:1-23	Readability = 5.63	6 th grade
e. Romans 8	Readability = 7.72	8 th grade
f. Jude 1	Readability = 10.11	10 th grade (5)
- B. Another objection to the AV is that it uses archaic expressions such as thee, thou, and ye.



1. The critic fails to realize how much more precise and helpful these really are.

	2 nd Person Singular	2 nd Person Plural
Subjective Case	Thou	Ye
Objective Case	Thee	You

2. Modern versions use only one term for all four cases – you.

C. A third complaint against the KJV is that it contains way too many obsolete words.

1. Every specialized area of study has an accompanying specialized vocabulary.
 - a. Examples: law, medicine, engineering
 - b. Is it so odd to think one might need to expand his vocabulary
2. Different critics estimate the number of obsolete words to be between 600 and 800.
 - a. Most, if not all, of these words (or forms thereof) are actually still in contemporary use in non-biblical writings.
 - b. Example: superfluity (James 1:21) is merely a derivative of the more common superfluous and was used by Thomas Fisher in his article “Gardenview”. “The flowers – almost a superfluity – are the usual blue, but they gain in elegance against the background of ghostly foliage.” (Horticulture, May 1994, p. 42) (6)

D. A final area of complaint to consider is that it contains errors.

1. Example: Acts 2:47b – “And the Lord added to the church daily such as should be saved.”
 - a. Some interpret the term “should” as “ought” and then claim that this is teaching rank Calvinism.
 - b. Truth: The term “should” is a form of “shall” and is conditional in the sense of simple contingency. (If I should go, he would go too.)
2. Example: Acts 12:4 – “And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.”
 - a. It is argued that the term “Easter” should be rendered “Passover.”
 - b. Passover is the first day of the Feast of Unleavened Bread and Peter had been arrested sometime during the feast, obviously after Passover itself.
 - 1) Herod intended to bring him out after the day in question, but if it was Passover it was already after.
 - c. There are a couple of possibilities.
 - 1) Herod was referring to yet another day during the same season but answering to paganism, such as the origins of Easter. (Consider the differences in our calendar for dating of Passover and Easter.) (7)
 - 2) The British use the term Easter for that season of the year without necessarily referring to the pagan holiday.
 - 3) NOTE: Does it really matter if the enemies of Christianity were observing Passover or Easter?

V. Strengths

- A. The translators used an essentially literal approach showing their respect for the very words and grammatical structure.
- B. They chose to render it in a form of English that expressed literary accuracy.



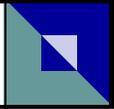
1. They were not trying to put it into the language of the street.
 2. This form of English, much like the original Hebrew and Greek, stands largely frozen in time.
 - C. The KJV has withstood the test of time being useful for public and private use, as well as for memorization.
 - D. The AV is non-copyrighted and can be used by anyone without concern for permission or royalties.
 - E. The KJV has been used faithfully and effectively in defense of truth.
 - F. It is the standard against which all others are compared.
 - G. There are many excellent and economical study aids available geared to the AV.
 - H. It has greatly impacted everyday English usage. (NOTE: There are literally dozens of common expressions in the English language that are rooted in the KJV of the Bible.)
-

Conclusion:

- A. I grew up on the KJV of the Bible and knew of no other for many years.
 - B. I believe it is an excellent version and worthy of continued use.
 - C. No, I do not believe it is perfect, but it is safer than most others.
 - D. I use it in my teaching, preaching, and reading.
 - E. My children are growing up using it.
-

References:

1. History of the English Bible, Dickson Analytical Study Bible (Chicago, 1973), 11-19
2. Frederic Kenyon, Our Bible and the Ancient Manuscripts, 4th ed. (New York, 1941), 232-233.
3. Norman L. Geisler and William E. Nix, A General Introduction to the Bible (Chicago, 1968), 420-421.
4. Dr. Donald A. Waite, Defending the King James Bible (Collingswood, NJ, 1998), 3-5
In this book the author claims the AV is superior because of:
 - a. Superior Texts
 - b. Superior Translators
 - c. Superior Technique
 - d. Superior Theology
5. Waite, 49-50
6. Dr. Laurence M. Vance, Archaic Words and the Authorized Version (Pensacola, 1996)
7. Samuel C. Gipp, The Answer Book (1989), [www.chick.com/reading/158/158_02.asp]



Ron Cosby

The American Standard Version is a revision of a revision. Around 1870, newly discovered manuscripts of the Bible convinced the Church of England to make a revision of the King James translation, resulting in the English Revised Version (NT, 1881; OT, 1885). Dissatisfaction with the fact that the ERSV lacked any major contribution by American scholars was the impetus of over 50 scholars in America to revise the English Revised, which had about 50 translators. Their combined work produced the American Standard Version, published in 1901.

Since modern versions are the production of human hands, versions contain faults. Some faults are of greater consequence than others. The American Standard Version is no different, though far superior to modern versions. Since others will deal with the text, we will spend most of our time dealing with its weaknesses and strengths.

I. Weaknesses the American Standard Version

A. Without going into detail, we note the first fault of the American Standard Version, which caused the majority of the other faults. The first fault is the basic Greek text of the New Testament.

1. The New Testament revisers, in effect, formed a new Greek text before they translated it. In this part of their work they were largely influenced by the presence of Drs. Westcott and Hort, champions of the class of text of which the best representative is the Codex Vaticanus. Yet, Hastings says that the American Standard Version translators maintained a more conservative mind set than Westcott and Hort:

To Westcott and Hort may be assigned a large part of the credit for leading the Revisers definitely along the path of critical science; but the Revisers did not follow their leaders the whole way, and their text (edited by Archdeacon Palmer for the Oxford Press in 1881) represents a more conservative attitude than that of the two Cambridge scholars ("English Versions" by Sir Frederic G. Kenyon in the *Dictionary of the Bible* edited by James Hastings, and published by Charles Scribner's Sons of New York in 1909, par. 2, bible-researcher.com/erv1.html).

2. On the other hand, the Old Testament Massoretic Hebrew text available in 1870 was substantially the same as that which King James' translators had before them.

B. A second fault of the American Standard Version charged by some is that it is a wooden translation. To some of us, this is not necessarily a fault. Dean Weigle expresses this criticism:

But with all their accuracy, the revised versions of 1881 and 1901 lost some of the beauty and power of the King James Version. This is because they are too obviously 'translation English.' They are mechanically exact, literal, word-for-word translations which follow the order of the Greek words, so far as this is possible, rather than the order which is natural to English (Weigle, Luther A., *The English New Testament*, Abington-Cokesbury Press, Nashville, Tenn., p. 102).



- C. Omission of verses is the third fault of the American Standard Version, caused by the basic Greek text (see first fault).
1. The American Standard Version omits "firstborn" in Matthew 1:25 which refers to the virgin birth of Christ.
 2. Two key passages have either been omitted or had doubt cast upon them: Acts 8:37 & Mark 16:9ff. Too cautious with the text: It didn't give enough weight to textual evidence found in the early translations and quotations (some of which were older than the oldest available Greek manuscripts).
 3. In the margin of Mark 16, we read "Two of the oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel."
 4. Since making this statement, these "two ... oldest Greek manuscripts" have lost respect among scholars. It was, therefore, wise of the ASV translators to avoid giving them the higher respect they received from liberal translators in the mid 20th century.

II. Omission of Verses Weakened Some Doctrines

- A. Paul clearly declares that "God" was made manifest in the flesh (1 Timothy 3:14-16). Of course, "God" in the text was Jesus Christ. Yet the ASV weakens this vital concept.

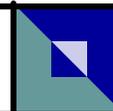
These things I write to you, though I hope to come to you shortly; but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: **God was manifested in the flesh**, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory (KJV).

- B. Without seeking to minimize the American Standard's mistake of omitting verses, we may observe that no new doctrine or error is added.
- C. Some, such as Al Maxey and Jack P. Lewis, criticize insignificant matters. Al Maxey reports (<http://www.zianet.com/maxey/Ver7.htm>),

... In 1877, Philip Schaff (who was the director of the ASV translators) said that only 1500 manuscripts of the Greek New Testament were available to them. There are now close to *four times* that many available! The Greek papyri have also come to light since the publication of the ASV (the *Chester Beatty Papyri* and the *Bodmer Papyri* perhaps being among the most significant). Knowledge of ancient versions in various languages has increased....

- D. However, even with these new discoveries, Lewis and Macey acknowledge that they do not have any significant changes. Al Maxey gives us an example of the new discoveries, and his examples demonstrate that there are no significant changes.

Dr. Jack P. Lewis writes, "It is not at all suggested that these tools radically change the biblical *message*, but each new insight is a welcome one for the English reader!" For example: Psalm 16:9 speaks of one's heart being glad, and "my *glory* rejoiceth." Actually, Assyriology has



shown that this word literally means "my *liver* rejoiceth" (the liver was believed at that time to be the seat of one's emotions). In II Kings 18:17, Jeremiah 39:13, and others, such words as "*Tartan*," "*Rabshadeh*," "*Rabsaris*," and "*Rabmag*" are *not* proper names, as the ASV translators believed, but rather are now known to be *titles* of individuals. These were things that simply were not known at the time the ASV translators worked, but which have since been discovered.

III. Strengths of the American Standard Version

A. In the Foreword, the New American Standard Version gives the perceived viewpoint of the scholarship of the religious age, saying, "... the American Standard Version 1901 known as **the Rock of Biblical Honesty** [emphasis rlc]," though the New American Standard Version erroneously compared itself with the American Standard Version.

1. Brother Wayne Jackson wrote of scholars such as F.F. Bruce and others, that even though they promoted some of the more modern versions, recognized the accuracy of the American Standard Version. "... ERV/ASV are the most meticulously accurate translations in the English language." (Handbook 568; quoted from T. Thrasher, kc-cofc.org/Study%20Articles/Translations.htm).
2. The accuracy of the American Standard was acclaimed a hundred years ago.

On the whole, it is certain that the Revised Version marks a great advance on the Authorized Version in respect of accuracy, and the main criticisms to which it is justly open are that the principles of classical Greek were applied too rigidly to Greek which is not classical, and that the Revisers, in their careful attention to the Greek, were less happily inspired than their predecessors with the genius of the English language ("English Versions" by Sir Frederic G. Kenyon in the *Dictionary of the Bible* edited by James Hastings, and published by Charles Scribner's Sons of New York in 1909, par. 2, bible-researcher.com/erv1.html, par. 3).

B. Another strength of the American Standard Version is the consistency or "uniformity" of translating words. Some refer to this characteristic as "harmony of expression."

[U]niformity in rendering Hebrew and Greek words and proper names to be sought. In one word, the revision is to give, in idiomatic English, the nearest possible equivalent for the original Word of God as it came from the inspired organs of the Holy Spirit (Isaac H. Hall, ed., *The Revised New Testament and History of Revision*. Philadelphia: Hubbard Brothers; Atlanta: C.R. Blackall & Co.; New York: A.L. Bancroft & Co., 1881.)

1. John 3:36 is one of the best examples of how "harmony of expression" helps us to better understand the Master Teacher by accurately reflecting the different Greek word translated "obeyeth not."

John 3:36 (ASV) He that believeth on the Son hath eternal life; but he that **obeyeth not** the Son shall not see life, but the wrath of God abideth on him.



John 3:36 (KJV) He that believeth on the Son hath everlasting life: and he that **believeth not** the Son shall not see life; but the wrath of God abideth on him.

2. The American Standard carefully discriminates reserving the translation "hell" in the New Testament to thirteen times the Greek word "Gehenna" occurs and meeting the difficulty of the double meaning of hades by transliterating the Greek word into a coined English word, "hades." Note Acts 2:27, 31
3. Though some defend the KJV for the use of "Easter" in Acts 12:4, "harmony of expression" in translating "passover" gives us a clearer view of the verse.

Ac 12:4 (ASV) And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the **Passover** to bring him forth to the people.

Ac 12:4 (KJV) And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after **Easter** to bring him forth to the people.

4. Erroneous arguments on John 10:41 leave the impression that John was not supernaturally gifted because of the usage of "miracle." As you can see from the ASV, the more accurate translation of "sign" shows that John did not perform a confirming demonstration of the divine source of the truth he taught, though he was supernaturally or miraculously inspired in his preaching.

John 10:41 (ASV) And many came unto him; and they said, John indeed did no **sign**: but all things whatsoever John spake of this man were true.

John 10:41 (KJV) And many resorted unto him, and said, John did no **miracle**: but all things that John spake of this man were true.

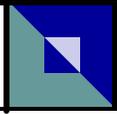
5. Another positive for the American Standard is the use of "unto" in Acts 2:38, supposed to have caused the version to be called the "church of Christ Bible."
6. Though it is a matter of studied judgement and discernment, the word "spirit" in Romans 8:15 ought not be capitalized. The ASV gives us a more accurate understanding of the passage.

Ro 8:15 (ASV) For ye received not the spirit of bondage again unto fear; but ye received the **spirit of adoption**, whereby we cry, Abba, Father.

Ro 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the **Spirit of adoption**, whereby we cry, Abba, Father.

7. "Beast" of Revelation would be better understood if translated "living creature" (Rev. 4:7; 6:3, 5, 7). Synonyms: ζῶον-means a living creature; θηρίον-means a beast.

Rev. 6:3 (ASV) And when he opened the second seal, I heard the second **living creature**



saying, Come.

Rev. 6:3 (KJV) And when he had opened the second seal, I heard the second **beast** say, Come and see.

- C. Let me mention three other strengths: 1) The American Standard Version has clarified a number of phrases. 2) The scholarship which worked on the translation totaled 101 scholars from England and America. 3) The so-called "word-for-word" translation principle is to be appreciated, not ridiculed.

CONCLUSION:

Though modern translations have produced serious errors, such is not the case with the American Standard Version. It is sound. The issue with the American Standard Version is its text. However, as one reads, he will read no false doctrines, though some important concepts found in other passages are missing from key verses. Since men produce mistakes, does that mean that we do not have the Word of God? Not at all.

The American Standard may be read from the pulpit, in the Bible classes and in private study without fear of reading error. Nevertheless, students must be made aware of its underlining textual fault.

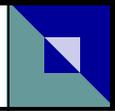


Frank R. Williams

TEXT: Matt. 28:18-20

Introduction:

- A. The world, from the highest order to the lowest, operates upon the foundation of the established authority of Deity.
1. By the use of the word, “*Deity*,” is meant, “*All that is God*,” the Father, the Son, and the Holy Spirit (**Matt. 28:19**).
 - a. The three members of Deity are co-eternal and they are the same in nature and in essence,
 - 1) yet they are distinct personalities.
 - 2) Each member of Deity – Godhead - exercises different roles in dealing with mankind:
 - a) the Father is the object of worship,
 - b) The Word of **John 1:1**, who was made flesh, verse 14, paid the price for our redemption, and now serves as our high priest,
 - c) while the Holy Spirit is the revealer of truth.
 - 3) There is the “**God**” of the opening statement of the Bible, “**In the beginning God.**” - Gen. 1:1.
 - a) The Hebrew word used here is “Elohim,”
 - b) and is the antecedent to the plural pronouns “**us**” and “**our**” as seen in Genesis 1:26
 - c) This is the commonly used word in the Old Testament translated “**God**”
 - d) Therefore, it is “Deity” – the Godhead – that speaks and acts throughout the Old Testament
 - b. In view of these truths, “**we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device**” (**Acts 17:29**).
 - c. “**For in him we live, and move, and have our being**” (**Acts 17:28**)
 2. The Deity of which I speak is the author of but three established religions:
 - a. the Patriarch and the Mosaic systems, and the religion of Christ.
 - b. These three religious systems are revealed upon the pages of the Bible.
 - c. The Deity of which I speak is the God of no other religious order.
- B. The Deity of creation, in the creation week, established his authority with all that he created.
1. Moses having given the general account of creation in the first two verses of Gen. Chapter one;
 - a. then takes us into a more detailed account of creation;
 - b. and in doing so , he reveals God’s *established authority* for all that he created.
 2. That *established authority* has not and will never change!
-



I. God's Established Authority

A. Let us now notice how Moses reveals God's authority.

1. **Gen. 1:3**

- a. **“And God said,”**
- b. **“Let there be light,”**
- c. **“and there was light.”**

2. This scene is repeated nine times in Genesis chapter one, and each time the same three words appear: **“And God said”** – and each time it was so.

3. The apostle Peter addresses the subject of creation in answering the **“scoffers”** of the first century:

- a. **2 Peter 3:4**, in regard to the promise of the second coming of Christ.
- b. The **“scoffers”** had reached a false conclusion.
- c. Please notice that these **“scoffers”** started **“from the beginning of the creation”** and with these words, they went back to Genesis one.
- d. Peter, pointing out that their conclusion was false, says, **“for this they willingly are ignorant.”**

4. Friends, of what were these **“scoffers... willingly ignorant?”**

- a. Verse 5, Peter takes them back to creation and says, **“that by the word of God.”**
- b. **Gen. 1:9-10**

5. Creation, is where the **“things which are seen were not made of things which do appear,”** (**Heb. 11:3**),

- a. Peter informs us the things of creation are **“kept is store”** by the same word that created them:
- b. **2 Peter 3:7**
 - 1) The words, **“kept in store,”** (*thesaurizo*) means **“to lay up, to store up.”**
 - 2) Therefore, Peter says they are **“reserved.”**
- c. The creation is **“kept”**, in reserve by the word of God – Deity's established authority for all of creation!

6. One day God will speak, **“in the which the heavens”** - that he created in the beginning, **“shall pass away with a great noise, and the elements,”** - that he created in the beginning, **“shall melt with fervent heat, the earth”** – that he created in the beginning – **“also and the works that are therein shall be burned up.”** - 2 Pet. 3:10.

7. At creation God established his authority – by which the world came into existence; by which the world is **“kept is store;”** and by which the world will come to an end.

8. That established authority is his word! - **“And God said.”**

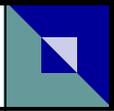
B. It was by God's established authority – his word – that the laws of nature came into existence.

1. The law of **“kind”** was established in the plant world: **Gen. 1:11.**
2. The law of **“kind”** was established in the creature world: **Gen. 1:21 and 24.**
3. The law of **“kind”** was established in the human world: **Gen. 1:27-28**

- a. The apostle Paul referred to the law of **“kind”** in an indirect manner, when addressing the different **“kinds”** of flesh – **I Cor. 15:39**.
 - b. Why are there different **“kinds”** of flesh? Because of the law of **“kind”** – each one brings forth after his own **“kind.”**
- C. By the word of God the law of gravity was established and is revealed in a most powerful manner in **Job 26:7**.
1. Do you know why it is that you never fall **“up”**?
 2. It makes no difference, if you are on top of the house, or if you are walking across the field, if you fall, it will always be down and never up.
 3. It is the law of gravity, and you can count on it.
- D. There in brief we have looked at the established authority of God in creation and in nature: **“And God said!”**
1. We could follow this line of study in dealing with the law of human procreation, where God said to the first man and woman, **“be fruitful, and multiply, and replenish the earth”** - **Gen. 1:28**.
 2. It is the law of procreation, established by God, in the human family that a man and a woman are required in order to reproduce – **“And God said.”**
- E. Now let us get at the heart of the subject: **“Biblical Authority,”** as it relates to man.
1. God established his authority with mankind when he said, **“Of every tree of the garden thou mayest freely eat: But of the tree knowledge of good and evil, thou shalt not eat of it”** – **Genesis 2:16-17**
 - a. The first sin took place when Eve ate of **“the tree!”** – she violated the word of God - **Genesis 3:6**
 - b. The first punishment for sin took place because Adam and Eve violated the established authority of God! – **“And God said”**
 2. Without doubt, God has himself established his authority with mankind and that established authority is his word! – **“And God said!”**

II. Ascertaining Biblical Authority

- A. The greatest debate throughout the religious world is one of authority.
1. Yet, God has not left us in the dark, all that God created is under and subject to his established authority – **“And God said”**
--and the same thing is true when it comes to religion – **“And God said!”**
 - a. **2 Tim. 3:16-17**
 - b. The three words, **“inspiration of God,”** come from one Greek word, *“theopneustos,”* which means, – *“inspired by God”* (Vine, p. 603).
 - c. A more literal translation, **“God breathed out;”** and here, **“God breathed out scripture;”** therefore, **“God breathed words.”**
 2. The Bible is as Moses said in the beginning – **“And God said;”** thus, the Bible is the word of God! (See the subject of inspiration elsewhere in the Lectureship Book.)
- B. The Bible is the established authority of God to mankind; therefore, it is **“profitable for**

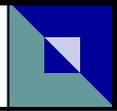


doctrine, for reproof, for correction, for instruction in righteousness, That the man of God may be perfect thoroughly furnished unto all good works” (2 Tim. 3:16-17).

1. Matt. 28:18-20 - “power” (The Greek, *exousia*, of which Vine says, “*the power of one whose will and commands must be obeyed by others*” (p. 91), and it means “*authority.*”
 - a. That authority was “given” unto Christ by God the Father (1 Cor.15:27)
 - b. By that “**authority**” Christ appointed the apostles, who serving as his “**ambassadors,**” under his authority (2 Cor. 5:20) were commanded to “**Go into all the world and preach**” (Mark 16:15) and “**teaching them to observe all things whatsoever I have commanded you.**” (Matt. 28:20)
 - c. That means the New Testament is the God breathed word (2 Tim. 3:16) as commanded by Christ and revealed by the Holy Spirit (1 Cor. 2:13).
 2. Therefore, whatever we find in the New Testament, whether it is in the gospel accounts of Matthew, Mark, Luke and John,
 - a. in the Acts of the Apostles, the letters to the churches, the letters addressed to individuals, the general letters, or, Book of the Revelation;
 - b. it all falls within the words, “**teaching them to observe all things whatsoever I have commanded you.**”
 - 1) Some times we hear someone say, “*Jesus never said anything about homosexuality.*”
 - 2) Meaning Jesus never personally, as recorded in the gospel accounts, said anything about homosexuality.
 - 3) What these “*highly educated,*” biblically ignorant, folks fail to understand is that the words of the apostles are the words of Christ;
 - 4) and what they said, he said, and what he said, they said.
 3. Of course, the great debate in the denominational world and within the churches of Christ, is how do we “*ascertain*” – how do we determine – what God has authorized?
- C. In ascertaining the authority of Christ there are two of words we need to be acquainted with.
1. First, the word “*explicit*”:
 - a. which means: “*Plainly expressed; clear...unreserved in expression; straightforward; ...developed in detail*”
 - b. (Syn. “Explicit and express mean said in plain words. What is explicit is unfolded, so that it is no longer obscure or doubtful; what is expressly uttered so decidedly that it cannot be overlooked. An explicit statement is too clear to be misunderstood, while an express statement is too emphatic to be ignored.” (Funk & Wagnalls STANDARD COLLEGE DICTIONARY, 1966, Page 468).
 - 1) The command to “go” in Mark 16:15 is “*explicit*” – and so are the terms of salvation in verse 16, “**he that believeth and is baptized shall be saved.**”
 - 2) Each of these express that which is so clear, it cannot be ignored!
 - c. The apostles, to whom the command is directly given, could not obey the explicit statement to “go” by doing anything else.
 - d. We must also understand, there is no way to be saved without obeying the explicit statement: “**He that believeth and is baptized shall be saved.**”
 - e. It was during this same time period, if not at the same moment, that Jesus gave in detail the order of their going: Acts 1:8.

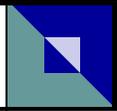
2. Second, the word ***“Implicit:***

- a. which means: “1. Unreserved; ***absolute:*** implicit confidence. 2. ***Implied or understood, but not specifically expressed:*** implicit agreement. 3. ***Essentially contained,*** but not apparent; inherent: within: ***The man is implied in the child.***” (ibid, page 674).
- b. In most ***“explicit”*** statements, if not in all of them, there is ***“implicit”*** authority.
 - 1) In the ***“explicit”*** statement to ***“go into all the world”*** there is the implication and the authority for all legal means of ***“going.”***
 - 2) The apostles had the authority to walk, ride a beast, or travel by ship.
- c. Also implied is all modern means of travel, whatever man may invent for getting us from one place to another is authorized by implication in the word, ***“go.”***
- d. The New Testament was not written in a “time warp” in its ***“implicit”*** authority!
- e. When a new means of travel is invented, we are authorized to use it by the ***“implicit”*** authority of the original ***“explicit”*** statement - ***“Go!”***
- f. In **Acts 16:15**, the ***“explicit”*** statement is ***“And when she (Lydia, frw) was baptized, and her household,”*** it is ***“implicitly”*** (implied) taught that no babies were in ***“her household.”***
 - 1) Such is implied by the following ***“explicit”*** statements:
 - 2) Lydia and her household were baptized - **Acts 16:15**.
 - 3) **Mark 16:16** teaches that believing is required of all who are baptized and babies are incapable of understanding and believing the gospel.
 - 4) Therefore, the ***“household”*** of Lydia had no babies in it!
- g. Many questions are answered through ***“implicit”*** authority.
 - 1) Through the years the ***“highly educated,”*** more liberal minded, among us have challenged the rest of us with such deep and profound questions:
 - a) Where is the authority for a meeting house?
 - b) Where is the authority for lights, for seats, for heating and cooling?
 - 2) There are but few among us who question the requirement of the local church to ***“assemble.”*** (I said few, for there now are some who question such requirement.)
 - a) For those who might have such a question, the apostle wrote, ***“If therefore the whole church be come together into one place” – I Cor. 15:23***.
 - b) The command is in regard to worship, ***“in spirit and in truth”*** (John 4:24) and it requires an assembly of the worshippers and the assembly of the worshippers required a place.
 - 3) Therefore, in the requirement to assemble we have the ***“implicit”*** authority for a meeting house.
 - a) **Acts 20:7**
 - (1) Here the assembly took place in an ***“upper chamber”***- the meeting house and in **verse 9**, Eutychus fell out of ***“a window.”***
 - (2) That open ***“window”*** was the air conditioning of the first century.
 - (3) It may appear to the liberal minded among us that this event is just incidental, but that ***“upper chamber”*** and that open ***“window”*** was the means of the time for cooling of the worshippers in the assembly.
 - b) Yet, in ***“speaking as the oracles of God”*** we have answered their questions.
 - (1) It is also true when questioned about authority for seats in the church building, we ***“speak as the oracles of God,” James 2:3***, ***“Sit thou here”*** – seats in the meeting house!



- (2) It may also be noted that “**Eutychus**” “**sat in a window**” – **Acts 20:9**.
- 4) One may questioned about the use of “**overhead projectors**” and “**computers**” of today.
 - a) In using these modern inventions, we are simply resting upon “**implicit**” authority as set for in the command to “**teach.**”
 - b) These and other modern inventions add nothing to and take nothing away from the pure word of God.
 - c) That is more than can be said for some of these modern versions, per-versions, of the Bible being used among us.
 - 5) We “**speak as the oracles of God**” in pointing out Biblical authority for “**lights**” in the church building.
 - a) In **Acts 20:8**, we are informed, “**there were many lights.**”
 - b) We have answered these questions but may it be understood, those who put forth such questions are not concerned about Biblical authority.
 - 6) No, they are trying to undermine and destroy “**Biblical authority**” by confusing areas of “**implicit**” authority with “**explicit**” authority.
 - a) So, what is the difference?
 - b) “Explicit” authority deals with things that must be done;
 - c) while “implicit” authority deals with things that are allowed to be done.
- D. There are three other terms that must be included and understood, if we are to correctly ascertain Biblical authority.
1. **First**, the words are “**relative negation:**”
 - a. The word, “**relative,**” means:
 - 1) “1. Having connection; 2. Resulting from or depending upon relation; comparative...”
 - 2) “3. Intelligible only in relation to each other: the relative terms ‘father’ and ‘son.’” (p. 1135).
 - b. The word, “**negation,**” means:
 - 1) “1. The absence or opposite of something considered affirmative or existent: Sleep is the negation of consciousness.
 - 2) “2. The act of denying or contradicting; ...:” (p. 905).
 - c. “**Relative negation**” is a comparative denial; elevating the importance of one thing, while reducing the importance of the other - comparatively.
 - d. In my limited study of the subject, it was found in each case, that “**relative negation**” always put the spiritual above the physical, and the eternal above the temporal.
 - 1) **Matt. 10:37**
 - a) Love as defined in the Bible is demonstrated by obedience. – **I John 5:3**
 - b) In the case of loving Jesus more than father and mother, it is a matter of who one will obey when there is a conflict.
 - c) It is a matter of loyalty! Jesus must come first!
 - d) There is “**relative negation**” when comes to love of Jesus and love of father and mother.
 - 2) We are taught to obey “**the higher powers**” – civil law – in **Romans 13:1-5**.
 - a) Yet, when there is a conflict between those civil laws and the law of God, the greater law takes first place over the lesser law – God over man.
 - b) **Acts 5:29**

- 3) Paul used “**relative negation**” in negating marriage, when he wrote, “**It is good for a man not to touch (marry, frw) a woman**” - **I Cor. 7:1.**
 - a) Why did the apostle write such a thing?
 - b) It was due to the “**present distress**” – **I Cor. 7:26.**
 - c) **I Cor. 7:32-33**
- d. “**Relative negation**” puts the spiritual over the physical, eternal over the temporal and God over the things of this world.
- f. Jesus made it clear the two are compatible but the one is always greater than the other - **Matt. 4:4**
 - 1) One can go to heaven hungry but he cannot get to heaven while violating the word of God.
 - 2) Thus, Jesus used “**relative negation**” in establishing the authority of God – “**by every word that proceedeth out of the mouth of God**”
2. Second, the word is “*silence.*”
 - a. The word, “*silence,*” means:
 - 1) “1. The state or quality of being silent; abstinence from speech or noise.
 - 2) “3. A failure to mention or take note of something.” (p. 1249).
 - b. **Lev. 1:1-2**
 - 1) Why did they die?
 - 2) Because they “**offered strange fire before the LORD, which he commanded them not.**”
 - 3) The word, “**strange,**” refers to something common, unholy, something that has not been set aside by God; therefore, it is without authority.
 - 4) Why was there no authority? Because God was silent in regard to the “**fire**” used by Nadab and Abihu.
 - c. **Heb. 7:12-14**
 - 1) Jesus had no authority to serve as priest so long as the law of Moses remained in force.
 - 2) Because the law was “*silent*” as to the tribe of Judah of which tribe Jesus was an offspring, serving in the priesthood.
 - d. **Matt. 26:26-27**
 - 1) Jesus “**spake nothing concerning**” cornbread and buttermilk in the Lord’s Supper.
 - 2) Therefore, cornbread and buttermilk are “**strange**” in regard to the Lord’s Supper; the word of the Lord sanctified the unleavened bread used in the Passover meal for use in Lord’s Supper and the fruit of the vine.
 - 3) His silence as regard to any other items means they are all unauthorized.
 - e. “**When God says WHAT He wants, He does NOT have to say what He does NOT want in order for it to be PROHIBITED.**” (Hermeneutics, Gary Henson, p. 17)
 - 1) If we are going to abide in the authority of God, we must speak “**as the oracles of God**”
 - 2) We must learn to speak where God has spoken, and to be silent where God is silent.
 - f. There is no authority in silence!
 - g. **2 John 9** - to go beyond is going into the area of Biblical silence!



3. Third, the word “*example*,” and there are a number of Greek words translated “*example*” in the New Testament.
 - a. The word we desire to note is the Greek, “*tupos*,” but here attention is called to some other words:
 - 1) In **2 Timothy 1:13**, Paul commanded Timothy to “**hold fast the form of sound words,**” (hupotupos is).
 - a) Referring to “*an outline, sketch*” as in tracing and is used “*to denote a pattern, example.*”
 - b) Here a pattern of sound words “**which thou has heard of me** (Paul, frw)” (Vine, p. 464) (see **1 Tim. 1:16**, pattern).
 - c) Therefore, Timothy is “**to hold fast**” the inspired words of the apostle; they are the “**outline**” which he is to trace, the pattern which he is to follow, and the example by which he is to live.
 - 2) In **1 Pet. 2:21** it is revealed that Christ is “**leaving us an example**” (hupogrammos).
 - a) Meaning “*to write under,*” (Vine, p. 394) as in the class rooms of years gone by, at the top of the blackboard were perfectly formed letters – the pattern, example – of how the letters were to be copied.
 - b) Here, we are told to “**follow his steps.**”
 - c) For Jesus is the perfect pattern, “**who did no sin.**”
 - b. The Greek word, “*tupos*,” primarily denoted “*a blow, to strike, hence an impression, the mark of a blow*” (Vine, page 373).
 - 1) This is the word Stephen used in **Acts 7:44**, in referring to Moses building the tabernacle in the wilderness, “**that he should make it according to the fashion (tupos) that he had seen.**”
 - 2) It is also the word the Hebrew writers used in referring to the same event, **Heb. 8:5**, “**See, saith he, that thou make all things according to the pattern (tupos) shewed to thee in the mount.**”
 - c. The word, “*tupos*,” is translated, **example (1 Pet. 2:21)**, **fashion (Acts 7:44)**, **figure (Rom. 5:14)**, **form (Rom. 6:17)**, **manner (Acts 23:25)**, **pattern (Heb. 8:5)**, and **print (John 20:25)**.
 - 1) As the word example relates to our study, Biblical Authority, let me impress upon your minds, the New Testament is the **example**, the **pattern**, for the church of our Lord.
 - 2) It is the pattern as to becoming a member (**Acts 2:41, 47**),
 - a) it is the pattern for organization (**Acts 14:23, Phil. 1:10**)
 - b) it is the pattern for worship (**John 4:24**),
 - c) it is the pattern for teaching (**Gal. 1:8, 2 Tim. 4:2**),
 - d) it is the pattern for living (**2 Thess. 3:6, 14**)
 - e) it is the pattern for the work of the church (**1 Cor. 14:26, Gal. 6:10, Mark**
 - 3) **1 Tim. 3:14-15**
 - a) There is a pattern of “**behavior**” that is required of all members of the church of Christ and that pattern is the New Testament!
 - b) The word, “**behave,**” (anastrepho) refers to “*one’s manner of life and character*” (Vine, p. 114).
 - c) The reason for such “**behavior**” is that our citizenship is in heaven (Phil. 3:20).
 - d) Therefore, the apostle commands **Phil. 3:17**

- 4) In Phil 3:17 we are commanded to “**mark**” (skopeco) those who walk correctly according to the “**pattern**” of the apostle,
- 5) but in **Rom. 16:17**, we are also commanded to “**mark**” (skopeco) those who “**cause divisions and offences contrary to the doctrine**” and to “**avoid them.**”
 - a) The word, “**mark,**” in both passages is the same Greek word, and it means “*to look at, behold, watch, contemplate,*”
 - b) and in both places action is required by one who desires to be faithful:
 - (1) In **Phil. 3:17**, it is “**mark**” and “**follow;**”
 - (2) while in **Rom. 16:17**, it is “**mark**” and “**avoid.**”
- 6) In both cases a “**pattern**” is required; a standard of conduct, of behavior, and that “**pattern**” – example – by which all are to be measured is the New Testament!

III. In the Name of Christ

A. **Matt. 28:18-20**

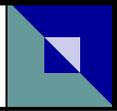
1. **Col. 3:17**
2. Throughout the Bible there are warnings about adding to and taking away from that which is written.
 - a. **Pro. 30:5-6**
 - b. **Gal. 1:6-8**
 - c. **Rev. 22:18-19**

B. In the creation week God established his authority by which he would govern and rule all that he created.

1. That established authority is the word of God: “**And God said.**”
2. **2 Tim. 3:16-4:2**

Conclusion:

1. The apostle’s words in **2 Timothy 4: 3**, are as relevant today as in the day they were written.
2. **Acts 20:32**



Ron Cosby

Important texts: Ephesians 6:17; 2 Timothy 3:14-17; 2 Peter 1:3.

This lesson seeks to make clear the purpose of the Word of God, and to show that it is sufficient in its purpose. When students fail to grasp the purpose of the Word or God's activity, confusion reigns.

On one hand, Humanist, and others, teach that man is sufficient in himself. He needs nothing from God, Christ, the Cross, the Spirit or Holy Writ. Conversely, some in the religious world teach that man is so corrupt and evil that he needs divine intervention in everything he does. Without the Spirit's direct touch upon the sinner's heart, the sinner cannot respond to the gospel; and, without direct influence upon the child of God, he cannot be faithful. Thus, you go from one extreme to the other. A third group erroneously teaches the Spirit directly influences only the faithful child of God, without which direct operation the child cannot live faithfully. Though the child needs direct divine aid, advocates quickly add, that the sinner does not. Lastly, faithful brethren teach that, in conviction, conversion, and bearing fruit, the Holy Spirit works only through the Word of God.

A study of the sufficiency and effectiveness of the Word of God will dispel confusion.

I. Clarification Concerning Effectualness of the Word.

- A. In order to understand what is meant by the all-sufficiency of the Word, we must properly define our terms.
1. From the Encarta® World English Dictionary, North American Edition, the word "sufficient" is understood to mean,
 - a. a fairly formal word used to indicate that there is enough of something for a particular purpose.
 - b. Syn.: enough, sufficient, adequate, ample, plenty. CORE MEANING: equal in quantity to what is needed.... **enough** a general word used to indicate that an amount or quantity is equal to what it needed; **sufficient** a fairly formal word used to indicate that there is enough of something for a particular purpose; **adequate** a fairly formal word meaning the same as "enough." It is often used to indicate that there is only just enough....
 2. James W. Adams gives us a good understanding of the words.

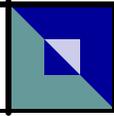
"All-sufficiency" is a compound term composed of two words: (1) all; (2) sufficiency. "Sufficiency" signifies: enough, equal to the end proposed, "and "all" means: totally, wholly, completely, without limitation. To speak of the "all-sufficiency of the Scriptures" is to say that they are completely equal to the accomplishment of the end for which they were designed by the God of Heaven. We must regard it as axiomatic that: whatever God institutes for specific purposes is always totally adequate for the accomplishment of those purposes (*Guardian of Truth* XXX: 11, pp. 323-325, June 5, 1986).
- B. In order to understand the all-sufficiency of the Word, we must make a distinction between the eternal sphere or realm and the realm "under the sun."



1. The bosom of Abraham is in the eternal realm. Brother Hightower rebukes brethren with an illustration and an accusation that fails to address the issue. He says,

True or False--God can today have angels escort the spirits of the faithful (and also the innocent--e.g. unaccountable children) away to Abraham's bosom (Luke 16:22) in the Hadean world. My answer is True! Obviously, [they] have to say false, because to them such would be a modern-day miracle coming under I Corinthians 13:8ff!!! (LURlist, 7/98).
 - a. Does anyone believe that brethren think that God, Christ and the Spirit are doing absolutely nothing in the eternal realm?! Surely not! Yet, that is exactly what this so-called argument indicates.
 - b. The example demonstrates a lack of understanding of the issue.
 2. The issue deals with matters "in this life" (1 Cor. 15:19), or "under the sun" (Ecc. 1:14; used 28 times, only in Ecclesiastes).
 3. Even then, the Word is not involved in every activity of this life. The Word of God does not furnish man with the story of man; history does. It does not give man mathematical formulas; teachers do. It does not tell one how to play football; coach Bill Parcells does.
- C. Furthermore, in order to understand the all-sufficiency of the Word, we must make a distinction between the areas of activity of the Word and areas where it is not operative.
1. The Word of God did not die on the cross of Calvary. Its purpose is not to sacrifice itself.
 2. What about providence and prayer? Allan Turner expresses an oft repeated but faulty objection concerning prayer and providence.

If we are going to teach that God's providence is real, and that prayer is, in fact, effectual, then we must not teach that God works only in and through the Word today.... We must not think, say, or do anything that would take away from His glory and majesty. Limiting Him to working only in and through the written Word does just that.... (<http://allanturner.com/hswork.html>).
 - a. Who answers prayer, the Holy Spirit or God? God. How? We do not know. Nowhere does it say that the Holy Spirit answers prayer. Advocates must read their doctrines into a variety of texts.
 - b. Neither godly Mordecai nor inspired Moses or Paul had the knowledge claimed by Turner, who claims to know how God works in prayer and providence (Deut. 29:29; Esther 4:14; Ph. 1:15).
 3. Areas of activity wherein the Word operates informationally, motivationally, and morally: Conversion (Acts 2:1-47; 1 Cor. 4:15), Service (2 Tim. 2:15; Eph. 2:8-10; Col. 3:17; 1 Cor. 4:6 [AS], 17), Character (Tit. 2:11-14), Worship (John 4:24; 17:17; Acts 2:42; Heb. 2:12; 1 Cor. 11-16).
- D. In order to understand the all-sufficiency of the Word, we must make a distinction between the work of the Word and the work of the Holy Spirit.
1. What is the work (activity) of the Holy Spirit?



- a. Revelation, inspiration, and confirmation: Miraculous power made known the mystery, empowered chosen men with the ability to communicate it to the world, and then miraculously confirmed God's chosen messengers. Potentially, this activity benefits all men (Eph. 3:2-5; John 16:7-13).
 - b. In a seeming desire to prove their theories, commentators and students read activities of the Holy Spirit into a host of passages (Acts 15:9; Rom. 8:2, 26; 1 Cor. 10:13; Eph. 3:16-17; 6:10-17).
2. Although James does not say how, Allan Turner advocates a Spirit upon spirit injection of divine wisdom (James 1:5).

In this passage, we are taught that God gives wisdom to His children when they ask for it. Notice that this wisdom comes as a direct result of prayer, not study—although I believe it is safe to conclude this happens in a way not totally divorced from the serious study of God's Word. Therefore, the Bible teaches that God can, and does, somehow influence the mind apart from the Word—and by this I mean the Word as the agent.... (<http://allanturner.com/hswork.html>).

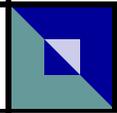
- a. Did God grant supernatural wisdom in the days of the writing of James? Yes— during the days of miracles (Rom. 12; 1 Cor. 12-14).
 - b. The Lord taught us to pray for bread. How does God grant the prayer for food? According to Mr. Turner's principle of interpretation, we ought to expect a direct infusion of food into our stomachs, as well as all good gifts (James 1:17).
 - c. How does God grant wisdom today? Through proper exercise of His will (Hebrews 5:14; Psalm 19:7). Holy Writ is able to make us wise unto salvation (2 Timothy 3:14-17); Paul even says, Scripture makes us complete.
- E. Lastly, in order to understand the all-sufficiency of the Word, we must make a distinction between what the Word is doing *to* man in contrast to what may be being done *for* man?
1. With disbelief in tone, some ask, "Are you forgiven or cleansed only through the Word of God? What about the blood of Christ?"
 - a. The question exemplifies a lack of understanding of the real issue.
 - b. What passage indicates that the Holy Spirit cleanses? Let us suppose Hebrews 9:14 is speaking of the Holy Spirit. In what way or manner did Christ through the "eternal Spirit" offer Himself up? Whatever it is, it has already been accomplished, just as the blood of Christ has been offered. It is not a repeated action, and that is the very point that the Hebrew writer is making in contrast to the animal sacrifices that had to be offered again and again.
 2. In the same line of reasoning, Ronnie Greenhagen introduces Romans 8:26, saying, "[I]t is quite evident the Scriptures themselves teach not only that the Spirit works through the Word, but also separate from it...." (<http://www2.misnet.com/~ronnieg/discussion/hsw.html>).
 - a. Are these fellows so anxious to prove their point that they must continually inject passages that, according to their own interpretation, discuss what is going on at the throne of God?
 - b. Though this passage teaches that the human spirit intercedes on behalf of the infirmities



- of the flesh (Rom. 8:26), it is acknowledged that this intercession is a heavenly activity (Rom. 8:34).
- c. Christ is our intercessor (Rom. 8:27, 34), and man only needs one divine intercessor. The Holy Spirit is not mentioned.
3. We are told that 1 Corinthians 10:13 promises that the Spirit works directly in mysterious ways to help us overcome sin.
 - a. If the Holy Spirit helps us directly, we would never sin.
 - b. The Holy Spirit is not in the text. If advocates of this perilous theory can inject the Holy Spirit into a passage that does not mention Him or His work, we have greater authority to place the Word into the text? After all, the Scriptures do declare the instrument and equipment the Spirit gave for our escape from sin and temptations (Ephesians 6:17 and 2 Timothy 3:16-17).
 - c. The text presents the concept that no sin is superhuman, while Ephesians 6:10ff tells us how to overcome sin.
 4. We are told Ephesians 3:16-17 promises the Spirit works directly to overcome sin. This verse teaches the inner man is helped, but it says nothing of how. However, if the Spirit helps us directly, we would never weaken. On the other hand, Ephesians 6:16, in the exact same book, teaches that "the shield of faith" enables us "to quench all the fiery darts of the evil one." Folks, that is *all* the fiery darts. Faith comes by hearing the word of God.

II. Declarations of the Effectualness of the Word.

- A. The Old Testament declares the informational, motivational and moral effectualness of the Word.
 1. Psalm 119:11. "Thy word have I laid up in my heart, That I might not sin against thee."
 2. Psalm 19:7 "The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple."
 3. Jeremiah 23:29. "*Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?" Not only a fire, but a *burning fire* (Jeremiah 20:9). "Then I said, I will not make mention of him, nor speak any more in his name. But *his* word was in mine heart as a burning fire shut up in my bones ... I could not *stay*."
- B. The New Testament declares the informational, motivational and moral effectualness or power of the Word of God.
 1. Hebrews 4:12. Ephesians 6:16; Romans 1:16. The word *dunamis* ("power") indicates that there is more to the Word than information.
 2. Sinners are brought into contact with the blood of Jesus only through the written or spoken word (1 Cor. 1:21; Cf John 6:44-45; 12:32). It furnishes the man of God completely (2 Timothy 3:14-17).
- C. Special attention is given to Matthew 4, which shows us the sufficiency of the Word of God in times of temptation. Jesus did not reason with Satan without Scripture. He did not resort to



supernatural power or ask God for some special sign or intervention. He knew God's Word, stood on it and used it forcefully

- D. Special attention is given to 2 Timothy 3:14-17, which shows us the sufficiency of the God's word. Call to mind the definition of "sufficient." The context tells us the area in which the man of God complete or made sufficient by the Word.
- E. Before Pentecost and the Personal Indwelling Old Testament Worthies bore fruit, but not because of God's injection of spiritual steroids.
 1. Abraham's faith and faithfulness is the Christian's example. If God directly injected faith into Abraham, then anybody could have the faith of Abraham. Yet, God singles out Abraham himself as being special because of his own faith.
 2. Moses is the Christian's example. God singles out Moses as meek "above all the men" (Num. 12:3). However, if God directly injected meekness into Moses, then anybody could have the meekness of Moses.
 3. Job is the Christian's example. If God directly injected longsuffering into Job, then anybody could have the patience of Job. Yet, God singles out Job himself as being special because of his longsuffering and that "there is none like him in the earth..." (Job 1).
 4. If God directly injected self-control into Mary, then her chastity can be equaled by anybody that God injects purity steroids. Yet, God singled out Mary specifically as being special in individual godliness.
- F. Before Pentecost and before the personal indwelling, the apostles were clean and bearing fruit (John 15:1-5). They were filled with joy (John 15:12). All but two of the twelve remained faithful (John 6:63-69). They loved the Lord more than their own life (John 14:21-31). [Note: This point is based upon their interpretation of the time frame of John 7:37ff.]

III. Refutation of False Doctrines Connected with the Sufficiency of the Word.

- A. In a desire to hold on to the Traditions of the Orthodox Church, John Whiteford seeks to prove that the so-called sufficiency of Scripture is based on a number of faulty assumptions. Quoting II Timothy 3:15-17, he argues,

[W]e should ask what Paul is talking about when he speaks of the Scriptures that Timothy has known since he was a child.... so if this passage is going to be used to set the limits on inspired authority, not only will Tradition be excluded but this passage itself and the entire New Testament.

When the Church officially canonized the books of Scripture, the primary purpose in establishing an authoritative list of books which were to be received as Sacred Scripture was to protect the Church.... (www.orthodoxanswers.com/solascriptura3a1.php)

1. Canonization did not occur in the 3rd or 4th century by the apostate church as Mr. Whiteford asserts. It occurred while the Lord's Church was still under the influence of divinely empowered men; that is, by the 1st century scribes, prophets and apostles.
2. Mr. Whiteford is a former Nazarene Associate Pastor who converted to the Orthodox



Church. What he is arguing is, some doctrines are contained in his denomination's traditions that cannot be found in Scripture. The Orthodox Church, the Roman Catholic Church and the Church of England contend for their own set of contradictory traditions.

3. 2 Timothy 3:14-15 does not exclude further revelation. It excludes adding to Scripture (Gal. 1:6-9). Traditions are not Scripture. Other passages teach us that revelation, inspiration and confirmation have ceased (1 Cor. 13:8; Eph. 4:11-14).

B. The error of Hereditary Total Depravity questions the sufficiency of the Word, saying that man is too wicked to response to the gospel.

1. *Westminster Confession of Faith*: [O]ur full persuasion and assurance of its infallible truth and divine authority is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts" (1.5).
2. Ben Bogard, champion debater of the Baptist against brother N.B. Hardeman, sought to establish that, "The Bible teaches that in conviction and conversion the Holy Spirit exercises a power or influence in addition to the written or spoken word."
3. Brother N. B. Hardeman countered,

But how does the Spirit operate?... The word is the medium through which the Spirit accomplishes his work. If that book there were the sinner's heart and his hand were the Holy Spirit (placing hand on book) there is direct and immediate contact; if you put something between, the hand will operate on the book, but this time it is through the medium of this tablet. That represents the only two ideas that can be had from this proposition.

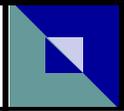
4. In the days of Noah, Moses, and the Twelve, not one soul was converted by a direct operation of God upon the human heart. Eddie Parish made the observation, "If the Holy Spirit converts people through a direct action on the human heart, separate and apart from the written or spoken word of God, why do we not find a single illustration of such in the book of Acts, a book which deals at length with conversion?" (see online at btcoc.com/97eparri.htm).

C. Apostates espouse the necessity of divinely injected spiritual steroids else the faithful cannot remain faithful.

1. Ben Overby teaches that sinners do not have the capability to escape sin without supernatural help, "Notice that while a slave to sin one can obey from the heart that form of doctrine to which he is delivered..." However, he says that the Christian must have the direct working of the Spirit to avoid sinning

Paul wrote in Ro. 7 as an explanation about a man who has the word, wants to do the word, but can't--by his own will--do the word. Therefore, the man needs something more than just the word. He needs to be recreated (Gal. 6:14-17), or born again as our Lord put it. Baptized into Christ, He deals with our sin problem in its entirety; both the guilt of sin and a power of sin are fixed (<http://groups.yahoo.com/group/LURL2002/message/11114>, 11123).

- a. Therefore, before we become Christians, we have the ability to do that which we do not have the ability to do as children of God.



.... [W]e cannot consistently do what's right before being in Christ, but with the help of the Spirit--in Christ--we are transformed into people who do the right thing, think the right thing, feel the right way, etc., not occasionally, but habitually or consistently.... (*ibid*,11101).

- b. While Paul says that "the law of the Spirit ... made me free" (Rom. 8:2), Overby reverses the word order, saying it was the "Spirit of law." To prove his doctrine of direct injection, he inexplicably quotes Romans 8:2, which teaches the opposite of his doctrine.

[Saul's] lament was one in which he longed to be free from captivity.... But notice what he says about being "set free." For the law of the Spirit of life has set me from the law of sin and death.... [Y]es He deals with our psychological sin problem by blessing us.... Again, it was the Spirit of law who set Paul free from slavery to sin.

Now if the Spirit frees us from the captivity of sin by influence through the word only why didn't Paul gain his freedom by reading the inspired words [of] the Old Law (*ibid*,11032).

- c. Overby's belief minimizes the deep conviction and agony of a young Iraqi girl who became a Christian at the point of severe hazards, making her moral and spiritual decision insignificant since it is not equal to the process of overcoming sins as a Christian.
 - d. We must understand. The conversion process is just as difficult as remaining a Christian. If an individual sinner, based upon his inward desire to please God, can, through great agony and struggle, obey a half dozen severely difficult commands without supernatural aid from deity, he can obey two more commands without deity operating directly upon his heart. And if he can obey two more, he can obey....
 - e. However, Overby's doctrine teaches that, without supernatural help, it is spiritually impossible to maintain godliness.
2. Terry Rush advocates spiritual steroids, "With him [the Holy Spirit, rlc], we gain strength — invisible, direct strength — to do kingdom work." He scornfully adds,

Many church-goers ... say ... "We never got into Holy Spirit error around here. The Bible is what we go by." Yes, and many churches are dead because Scripture — certain favorite verses — has been quoted and re-quoted. Everything was done decently and in order. So are funerals (*The Holy Spirit Makes No Earthly Sense*, p. 74, 116).

- 3. In 1994, Mac Deaver introduced the term "supra-literary" to the brotherhood, saying, "I am willing to say there are some things that the Holy Spirit does for me in a supra-literary fashion, according to Ephesians 3:16-17, not out of harmony with what He has told me in His information..." (*Deaver-Fox Debate*, p. 29). He adds, "[The Scriptures] claim an informational all sufficiency" (*ibid*, p. 327).
- a. When asked what does the Holy Spirit do in a "supra-literary fashion," Mac answered: "I am willing to contend that the Holy Spirit personally strengthens the faithful child of God" (*ibid*, p. 11). In a private conversation, Mac said, "The Holy Spirit directly



strengthens the faithful child of God."

- b. In 1996, Mac affirmed that "... the Holy Spirit directly helps (in conjunction with the Word and never separate and apart from it) the inward man of the faithful child of God." (*Deaver-Lockwood Debate*).
- c. In 2000 at Denton, TX, he affirmed: "... in addition to His sanctifying influence through His Word, the Holy Spirit operates directly to sanctify the heart of the faithful Christian." Jerry Moffitt was Mac's opponent; Terry Hightower and Marion Fox helped.
- d. Though the Mac Deaver of 1994 and 1996 and 2000 was wrong, the Mac Deaver of 1993 was right. In 1993, after quoting 1 Thess. 2:13, he said publicly, "If this word is an effectually working Word what extra is lacking that the Holy Spirit must supply in addition to this 'effectual working Word'?" ("For All To Know," *Biblical Notes*, November).

CONCLUSION:

Now that you know the issue, do not let others mislead you into thinking that you are unable to obey God. Men today have what is necessary to please God in all things, without superhuman spiritual steroids.

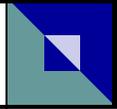
"The BIBLE"

The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners. Its doctrines are holy, its precepts are binding, its histories are true and its decisions immutable. Read it to be wise; believe it to be safe; practice it to be holy.

It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter. Here paradise is restored, heaven opened and the gates of hell disclosed.

Christ is its grand object, our good its design and the glory of God its end. It involves the highest responsibility, rewards the greatest labor and condemns all who trifle with its contents.

–Author Unknown



Gary Henson

Introduction

1. The translation of the New Testament of the New American Standard Bible (NASB) was completed in 1960, and the Old Testament in 1971.
2. In his book of *Review of Modern Versions*, Robert Taylor concludes with these words, “The NASB is not nearly as bad as some examined in the pages of this volume on the versions nor is it in the class of the KJV nor the ASV...” (page 148).
3. It must also be noted, although it includes the title of the 1901 *American Standard Version*, it is not an update of the 1901 as it so indicates when it precedes that title with the word “new.” It is as Jack Lewis affirms, “...in actuality, the gulf separating the ASV and the NASB is such that the NASB must be evaluated as a new translation. One cannot assume that it is what its title seems to imply—an update of the ASV.” (page 167)

Text

I. Translating Philosophy.

A. An insight from its “*Forward*.”

1. It states, “The Editorial Board had a two-fold purpose in making this translation: to adhere to the original languages of the Holy Scriptures as closely as possible and at the same time to obtain a fluent and readable style according to current English usage.”
2. Then, in listing the four-fold aim, the first two aims are:
 - a. These publications shall be true to the original Hebrew and Greek.
 - b. They shall be grammatically correct.

B. Wayne Jackson, in his book “*The Bible Translations Controversy*” page four, writes, “There is another point of special importance. It is what one might call philosophy of translation. (There are two basic approaches to translating the Bible. One of them, commonly referred to as Formal Equivalence (FE), attempts to translate ‘the words and nuances of the original as literally as possible’ provided that clarity is conveyed in English.) This was the disposition of those who produced the KJV and the ERV/ASV, and also the New American Standard Bible to a certain extent.”

C. Kubo and Specht add their comment, “The goal of using contemporary English in the revision often required a departure from the word-for-word literalness of the ASV, one of its chief faults.” (page 173).

D. Conclusion: Although this is a word-for-word translation, some times it falls short and departs from being “word-for-word,” and is not in the same class as the KJV or the ASV.

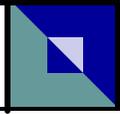
II. The Committee Believed The Original Manuscripts To Be Inspired.



- A. From the forward: “The NASB has been produced with the conviction that the words of Scripture as originally penned in the Hebrew and Greek were inspired by God.”
- B. This is a very definite plus for this version which is contrary to the belief of the committees of some other translations.
- C. Conclusion: Thus NASB passes the test on these two points [word-for-word and inspired]; but attention must be directed to some errors of its errors.

III. Errors Contained In The NASB.

- A. Translating committee not made public.
 - 1. This is not a translation error and may not even be considered as error, but it would have been considerate to the readers and reviewers if such a list was made available.
 - 2. If the reader knew who the men were who translated it, then he could know of what religious background they were, and then be on guard for some of their beliefs creeping into some key verses.
 - 3. However, this is a matter of convenience—not an error, but the concerned public should know about the fact that we simply do not know who translated the version.
- B. Mark 16:9-20.
 - 1. Its foot note states: Some of the oldest manuscripts omit verses 9-20. The NASB Updated Edition maintains a similar notation.
 - 2. This makes Mark 16:16 doubtful in the reader’s mind. Furthermore, when studying with a precious soul who does not believe in the necessity of baptism for salvation, he can easily reply, “A note in my Bible states that Mark 16:9-20 is not in the oldest Greek manuscripts. Thus, you cannot appeal to Mark 16:16 because it is not really part of the Bible.”
 - 3. Actually, such is missing in only two manuscripts and one “church Father.” Yet, the word, “some” makes it indefinite, as though there is a large significant number. This could leave one thinking, “Since the committee was in doubt whether to include these verses or not, how am I to know? Thus, these passages are not safe to use.”
 - a. Reply.
 - 1) There are *thousands* of Greek manuscripts of the New Testament—*only two* of which do not contain Mark 16:9-20 (the Sinaitic and the Vaticanus).
 - 2) If we are to take the Vaticanus “just as it is,” then, since it does not have 1 and 2 Timothy, Titus, last part of Hebrews (9:15 to end) and Revelation, are we to conclude that these are not part of the Bible?!
 - 3) If we are to take the Sinaitic “just as it is,” then, since it contains the following portions of the Apocrypha: Tobit 2:2 to the end; Judith 1:1-11:13; 13:9-15; 1 Macc.; 4 Macc.; Ecclesiasticus, are we to conclude that these books are a part of the Bible?!
 - a) Irenaeus, who was born 120 AD (which is long before the copying of the above two manuscripts in the 4th century), wrote, “Also, towards the conclusion of his Gospel, Mark says, So then, after the Lord Jesus, he had spoken to them, He was received up into heaven, and sitteth on the right hand of God.” (*Heresies*, iii, 10:5) The verse he was quoting was Mark 16:19. This clearly reveals that Mark 16:9-20 was part of Mark’s gospel long before the two above manuscripts failed to include it!



b) The Sinaitic Manuscript leaves a space for Mark 16:9-20 indicating that the copyists knew of the portion, but did not have it on hand to copy.

4. Thus, such a notation in the NASB (or *any* version) is unwarranted.

C. Revelation 1:1.

1. NASB: The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must shortly take place; and He sent and communicated [KJV: signified] it by His angel to His bond-servant John. The NASB Updated Edition retains this translation.
2. One of the most important clues which God gives the reader enabling him to correctly interpret the book of Revelation is the fact that it is written in symbols.
 - a. The Greek, *semainoo*, means, “to give a sign, to signify” (Thayer).
 - b. Those who maintain the book of Revelation to be literal would find false hope with this translation.

D. The NASB is bent toward premillennialism.

1. “Both in its translations and in its notes, the NASB reflects a premillennial preference.” (Lewis, page 180).
2. Acts 3:21, the phrase “the times of restitution” or “the times of restoration” in this passage refers to the gospel age. “Times” is plural, designating “the last days”—the gospel age or dispensation. But the change in the NASB [and the NASB Updated Edition] to “until the period” [singular] indicates a future time, and gives the premillennial slant. The NASB indicates the return of Christ at the beginning of “the period” rather than at the end of the times, or the last days.
3. Revelation 20:4, in the KJV, reads, *and I saw the souls of them that were beheaded for the witness of Jesus ... and they lived and reigned with Christ a thousand years.* Yet, the NASB [and the NASB Updated Edition] reads, *... and they came to life and reigned with Christ for a thousand years.*
 - a. The KJV is correct. The martyrs of Christ (under the Roman Domitian reign) began the 1000 year reign at his death (Rev. 19:20–20:4) and are reigning now (we are currently in that symbolic 1000 years).
 - b. However, the premillennialists erroneously insist the 1000 year reign is yet future. Thus, they are to come back to life on earth and then begin the 1000 year reign.
4. There are other verses in the NASB which are slanted toward premillennialism. This is one reason why this version is dangerous to the soul, and is unwise to use while studying with a premillennialist.

E. 1 Peter 3:19-20.

1. The reference to “the spirits in prison” [KJV] is changed to “the spirits *now* in prison” [italics in NASB] and represents Christ as preaching to humanity in hell between his death and resurrection.
2. This preaching, of course, was done by Noah (by inspiration of the spirit [verse 18]) to the spirits in prison – the wicked antediluvian world under condemnation and sentence of death (Genesis 6:12-13). The rendition of this passage by NASB is compatible to the doctrines of Catholicism, Adventism, Russellism, Mormonism.
3. The NASB Updated Edition retains this error.

F. Matthew 5:17 reads, Think not that I am come to destroy the law, or the prophets: I am not



come to destroy, but to fulfil. (KJV). Whereas the NASB reads, Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill.

1. The word in Matthew 5:17 is *kataluo* "to destroy utterly, to overthrow completely," (Vine). Jesus did not come to do that, for it He had destroyed the law He could not have fulfilled it.
2. In Ephesians 2:14-15, Jesus did abolish the law [*katargeo* "to reduce to inactivity" (Vine)], and He did so by fulfilling it.
3. Those who maintain that man is still under the old law would insist on the reading of the NASB—that Jesus did *not* reduce the old law to inactivity. Yet, they would be led astray by this inaccurate wording.
4. The NASB Updated Edition retains this error.

G. Amos 6:5.

1. The KJV reads, That chant to the sound of the viol, and invent to themselves instruments of musick, like David; whereas the NASB has, Who improvise to the sound of the harp, And like David have composed songs for themselves.
2. In instrumental music debates, brethren have pointed out that such was not included in the Law of Moses, but rather was introduced by David. (Cf., 2 Chron 29:25-26; 1 Chron 15:16,19-21,24). Brown-Driver-Briggs Hebrew and English Lexicon defines this word as, "instrument of music."
3. The opponents would certainly take joy in the translation of the NASB.

H. Amos 7:14.

1. The KJV reads, Then answered Amos, and said to Amaziah, I was no prophet.... Yet, the NASB has, I am no prophet.
2. The KJV is right. Amos was not a prophet in the past, but he is a prophet now.
3. The NASB plays into the skeptics hands when it indicates that Amos was not a prophet as he spoke and wrote.

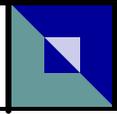
I. Mark 1:4 changes *the* baptism of repentance for the remission of sins to *a* baptism.

1. The letter *a* is an indefinite article, but *the* is a definite article, and the Greek vocabulary did not have the indefinite article. The definite article the specifies *the* design of John's baptism, not *a* design. Baptism was ordained for this purpose. It is the *only purpose* for which it was ordained.
2. However, those who believe that baptism has a purpose of being a ceremony merely to show that one's sins have already been forgiven, or that baptism is the way to enter into a certain denomination will embrace this translation of the NASB.

J. "The use of capitals for pronouns referring to divine persons is an unfortunate departure from traditional practice in printed Bibles. It leads, moreover, to inconsistencies. Thus in the Old Testament pronouns believed to refer to the coming Messiah are sometimes capitalized (as in Isa. 52:13-53:12) and sometimes not (as in Isa. 61:1)." (Bruce, page 259).

1. The use of prophecies to prove the deity of Jesus, the inspiration of the Bible, and therefore the existence of God is valid and most powerful.
2. To confuse this evidence is to cause it much harm.

K. It is inconsistent and misleading to translate *baptisontai* as "cleanse" (Mark 7:4) with a marginal reading "Or, sprinkle," and then to translate the noun of the same root in the same



verse as “washing” with a marginal reading “Lit, baptizing.” Someone who believes in sprinkling for baptism may erroneously appeal to this.

IV. Conclusion:

A. Quotes from reviewers.

1. At the very beginning of our review of NASB, the quote was given from the concluding paragraph of brother Taylor’s review of the NASB. However, the quote was not completed. It shall now again be quoted with the inclusion of the last sentence: “The NASB is not nearly as bad as some examined in the pages of this volume on the versions nor is it in the class of the KJV that it hopes to supplant nor the ASV of 1901 that it apparently hopes to relegate to the archives of obsolete books. In all good conscience I CANNOT and therefore WILL NOT recommend it as a reliable Bible.” Thus, after examining and putting forth his findings in the chapter, he concludes that it is not a reliable translation.
2. Robert D. Flanigan, who has a BD degree and majored in New Testament Criticism, wrote a book entitled: *A Critique of the NASB NEW TESTAMENT*. In his completion of his critique, he concluded: “This translation needs much work before it is hailed as the best translation of the original Greek and accepted into our churches and schools in place of the *KING JAMES BIBLE*. The author is saddened by the many mistakes and poor judgments the translators made in this translation. This translation, as it stands today, robs the Lord Jesus Christ of His deity and dignity that the Word of God affords Him. It is not the author’s purpose to attack the character and testimony of the translators but to draw to your attention the very serious mistakes in this translation.”
3. Following a detailed 32 page scholarly review, Jack Lewis concludes, “This sampling of some of the strengths and weaknesses of the NASB shows that, although at many places it represents a step forward in the communication of God’s Word and although it supplies many insights into obscure passages, the NASB falls short of what is most desired in an English translation. Some of its renderings are admirable, but the reader is reminded that a favorable disposition toward the ASV should not lead to a blind acceptance of the NASB. There is inconsistency in the NASB’s aim of retaining Greek and Hebrew structure while straining for current English, resulting in a wooden style. The announced translation procedures were not consistently followed.” (page 197).
4. Foy E. Wallace in *Review of the New Versions*, page 593, at his conclusion of his review of the NASB: “The title *The New American Standard* is a misnomer--it is a diverted, and in numerous instances, a perverted translation sailing under a flag of false colors. The claim of loyalty to the *American Standard Version* is contradicted by multiplied deviations from its text, and the asserted purpose to perpetuate the *American Standard Version* is contradicted by the evident ambition to relegate it. We opine that it will not succeed.”

B. All of these quotes are at the conclusion of a long chapter or book containing much to say about the errors of the NASB.

C. Although the NASB is much better than other versions it still contains numerous and serious errors in key verses and doctrines.



- D. Years ago, the NASB used to be the translation which this author used, but have since assigned it to the shelf.
1. It is too dangerous to use when you are trying to learn the Word of God.
 2. It puts you into difficult predicaments when you study with a soul who is in error and the NASB translates it *his* way.
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Wayne Price

- I. The Bible has been read by more people in translations than in its original languages.
 - A. Syriac, Latin, Coptic, et al., and eventually on down to the English language.
 - B. Tyndale published his English version in the 1520's, and was executed in 1536.
 - C. In April, 1539, the "Great Bible" was published, 111 years after Wyclif's bones were burned. This version was "appointed to be read in the churches," causing it to be thought of as the first "authorized version."
 - D. The *Geneva Bible* and *Bishops' Bible* (1560 and 1571) were two of the more important versions, the latter known as the 2nd authorized English Bible. Periodically during these days, folks were prohibited from reading the Bible, persecuted, and murdered.
 - II. The *KJV*, published in 1611, had an abundance of criticism, as did most translations.
 - III. No Bible translation is perfect, for the reason that when going from one language to another, idioms differ, "play on puns" are missed, etc.
 - IV. The *NKJV* (1982) was not authorized by "the King" himself, and for obvious reasons!
 - A. It purports to be a "word for word" translation, and its translators signed a statement affirming the verbal, plenary inspiration of the original autographs of the Bible." No translation is any better than the attitude its translators had toward the word of God!
 - B. This version, like the *KJV*, is based on the "received text".
 1. "Recent studies have caused scholars to change their view about the Received Text, with many now believing that this text is more reliable than previously thought."
 2. "Neither Codex Vaticanus nor Codex Sinaiticus (nor even p75 of two hundred years earlier) can provide a guideline we can normally depend on for determining the text. The age of Westcott-Hort and of Tischendorf is definitely over!" [26th edition of *Nestle's Novum Testamentum Graece*, Introduction, p. 43]
 - C. The translators of the *NKJV* did not make changes based on shock value, just for sake of innovations.
 - D. The *NKJV* - a good version or not?
-

- I. By their very nature, languages are in a constant state of change!
 - A. Proof: New words added annually to dictionaries.

1. “Grass” used to only refer to that on which people walked - but now it is smoked too!
 2. “Gay” once signified one thing primarily: happy, cheerful, etc.
 3. Twenty five years ago, you never heard of the term “user-friendly,” did you?
- B. When a word no longer adequately (or accurately) conveys what was intended by N.T. writers, then some changes need to be made. God intended His message to be understood (Eph. 5:17)
- C. It’s not that the Bible has changed, but languages do change!

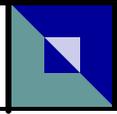
II. Beneficial Changes in the *NKJV*

A. O.T. Changes for the better:

1. Gen. 31:34 - “furniture” to “saddle” referring to what you sit on when riding a camel.
2. 1 Sam. 17:22 - “carriage” alludes to “baggage,” not a buggy in which one rides.
3. The *NKJV* does a great job on Ex. 21:22-23, changing “miscarriage” to “giving birth prematurely.” Previously this verse was used show child in womb is of little value!
 - a. One interpretation of this passage is: If a man causes a pregnant woman to have a miscarriage, but no further harm comes to the woman, then capital punishment is not required for loss of life to the unborn child.
 - b. But the term YATZA when used alone, refers to a LIVE birth, not a miscarriage
 - c. A better understanding is that the text refers to a PREMATURE live birth.
 - d. “Mischievous following” refers to “lasting harm” following a premature birth caused by their fighting. If “lasting harm” ensues, those causing it will be punished in the same manner as if they had done that harm to the mother. I.e., the life of the mother and baby are equally valuable.

B. New Testament Changes for the Better

1. Matt. 19:14 - “Suffer” changed to “let” signifying permission, not persecution.
2. Matt. 26:73 - “Thy speech bewrayeth thee” changed to “your speech betrays you”
3. Acts 2:47 - is improved by changing “should be saved” to “were being saved”
4. Acts 12:4 - Of course, (found 29 times in the NT) is changed from “Easter” to “passover” in the *NKJV*
5. Acts 21:15 - “we took up our carriages” is changed to “we packed”
6. Acts 28:13 - “fetched a compass” becomes “we circled around”
7. Rom. 1:13 - “but was let hitherto” changed to “but was hindered until now”
8. 2 Cor. 6:12 - “straitened in your own bowels” to “restricted by your own affections”
9. 2 Cor. 8:1 - “do you to wit” changed to “want you to know”
10. 1 Thess. 4:15 - “Precede” has replaced “prevent” in referring to 2nd coming of our Lord. The verb *fqanw* means “to come before, precede” (*Arndt-Gingrich Greek English Lexicon*)
11. 2 Thess. 2:7 - “he who now letteth will let” is changed to “He who now restrains will do so...” The verb change is good, but capitalizing “he” is bad!
 - a. Capitalizing “He” lends credence to the dispensational view. But v. 6 “what is restraining” refers to the pagan Roman Empire (neuter - *o katexon*) restraining pagan Rome from establishing itself as a power.
 - b. Verse 7 “he who now restrains” (*o katexwn*) shifts the subject from the empire to the emperor himself - not the Lord!
12. The well-known expression of Paul’s “mh genoito” (literally “may it not be so”) is translated more accurately as “Certainly not,” instead of “God forbid,” in over a dozen



places where it is used.

13. Other welcome changes include: “love” for “charity,” “conduct” for “conversation,” “revive” for “quicken,” “anxious” for “careful”, and “spirit” for “ghost.”

III. Improper Changes in the *NKJV*

A. O.T. Changes for the Worse

1. Psalms 111:9 - “Holy and **awesome** is His name.”
2. The “expanse” (Gen. 1:6) is still translated “firmament”.

B. N.T. Changes for the Worse

1. Acts 2:17-18 - *NKJV* retains *KJV* wording “of my Spirit” in v. 17. It capitalizes “My” which is good, but the original language has “from” not “of”. The ablative case shows “origin” or “source,” signifying the power that came “from” the Spirit, and not the Spirit Himself that was poured out. The *NKJV* in v. 18 bluntly says “I will pour out My Spirit...” completely ignoring the Greek preposition *apo* which is present in both verses 17 and 18!
2. Acts 3:19 - *NKJV* retains *KJV* rendering of the verb as “be converted.” Unfortunate, because the verb is active, not passive, hence “turn again” (as in the *ASV*) is more accurate.
 - a. Why is this a problem? “Be converted” suggests that conversion is totally an act of God to which a person must yield.
 - b. By rendering the active voice as “turn again,” man’s role in his own salvation is emphasized.
 - 1) This phenomenon (the active voice translated as passive) is also seen in Acts 11:26, where the *NKJV* (along with most all versions) says the “disciples **were** first **called** Christians...”
 - 2) The verb is active voice, not passive. *xrhmatizw* is found 9 times in the NT, and refers to a “divine” calling, usually by adding the thought of “warned of God,” et al. This comports perfectly with the prophecy of Isa. 62:2.
 - 3) But since the verb is active, how may it be translated? Just like the previous verb “taught” was rendered as active voice, not passive. Hence “and first in Antioch, they called the disciples Christians.” Paul and Barnabas, functioning as prophets (see , did the naming which came from “the mouth of the Lord” (Isa. 62:2). The name was not given in derision, but by the Lord!
3. As all other versions, the *NKJV* also fails to translate the Greek in 1 Cor. 16:2 as “the first day of **every** week.”
4. Both the *KJV* and the *NKJV* (in Rom. 8:26) capitalize the word “spirit,” but that is done by the translators.
 - a. It would be better to leave it a small “s” referring to the human spirit interceding on behalf of the human flesh.
 - b. The context is determinative, with this war of the flesh vs. spirit going all the way back in chapter 7! Paul speaks of himself as having a physical body “body of this death,” (7:24) yet the “I” refers to the spirit within that body (same verse). Again, “my members” refers to the body, but the “me” refers to the spirit inside that body (7:23). This is not a new concept!
5. 2 Cor. 1:22 - God “has given us the Spirit in our hearts as a deposit,” and “as a guarantee” (2 Cor. 5:5; Eph. 1:14)



- a. *NKJV* translators seem overly fond of the epexegetical genitive at times, making it the Spirit Himself that is given, instead of that which the Holy Spirit gives.
- b. Some other versions even treat Acts 2:38 the same way, instead of translating it as the “gift of the H.S.”
6. As in most all versions, the *NKJV* also translates “Tartarus” (an intermediate state of torment) as “hell” (the permanent residence of the wicked).
7. The *KJV* consistently renders “porneia” as “fornication,” yet the *NKJV* at time uses “sexual immorality” to translate this noun. Problem? A person can be immoral who commits heart adultery (Matt. 5:28), but if he goes no further than this, he has not committed the physical act that the Lord stipulated in Matt. 19:9 as needed to divorce and remarry.

Conclusion

- I. The *NKJV* has made an effort to remove archaic words, but many of them still remain in this version. (Tunic, Raca, Mammon, Rabboni, Quadrans, Swaddling clothes, Abaddon, Apolyon, et al. could have improved)
 - A. The *NKJV* does **not** have a contradiction between Matt. 5:17 and Eph. 2:15, as some versions which translate two different Greek verbs by the same English verb “abolish” thus making Paul contradict Christ.
 - B. The *NKJV* does not cast doubt on the authenticity of Mark 16:9-20 as some versions do.
 - C. Instead of being a “thought translation,” it follows in the *KJV* tradition of a word for word translation begun by William Tyndale.
 - D. To one desiring an “easy to read” version, this is the one to recommend. It is based on the Majority Text; memory verses learned from the *KJV* are closely akin to the *NKJV*, thus not making our memorization work more difficult.
 - E. We do have God’s word in the original manuscripts, and every reliable, accurate translation made from them continues to be the inspired Word of God.
- II. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work” (2 Tim. 3:16-17 *NKJV*).