

Restoring your faith in the Book

Has God spoken?

-If “no”; then “eat,drink,be merry...die”

-If you answer “yes”, then we must ask the question, ‘what has God said’?

I would say that this issue is, by far, the most misunderstood issue in all of the Christian realm, as well as the academic world.

One of the reasons is because of “Russian Disinformation”...only kidding.

However, it is because of prideful scholarly disinformation.

-How can it be possible that every single word was kept without loss, addition, or subtraction?

-How can anything other than the “original autographs be infallible, inerrant, and inspired?

-Is it even necessary to have a perfectly preserved book if we have the thoughts of God by which to live?

-Isn't it true that insistence of some to hold to a particular Bible version has caused a whole bunch of unnecessary arguing, fighting, name calling, and division?

I could jump right into this issue head-first, but I am fearful that I might lose some of you because of a lack of disinformation(which is a good thing!).

Let us start with the Old Testament.

Let me just say from the outset of our study that one of the problems is over-simplification.

Let me ask, How many times have you either heard or said, "David wrote the Psalms?"

-Did David write the Psalms? Yes, many of them.

-Did David write all of the Psalms? No, Asaph(12), Korah(11), Solomon, Moses, Ethan, and Unknown.

Question: Did Moses write all of the first five books?

No.

Genesis 1 was written by God. Notice "God"

Genesis 2:1-5:1 was written by Adam. Notice "Lord God"

Genesis 5:2-5:32 written by Seth.

Genesis 6-9 written by Noah

Genesis 10-11 written by Shem?

Genesis 12-25 written by Abraham?

Genesis 25:19 written by Isaac?

Here is the point. All of these cuneiform records as well as other "creation" records were kept in the Egyptian library. Do you know who grew up in Egypt?

Moses absolutely wrote the books of Exodus, Leviticus, Numbers, and Deuteronomy, but he edited Genesis with God's direction.

How can we know? There is not one New Testament reference where Moses is said to have written Genesis. Jesus quotes Moses in: Exodus, Leviticus, Numbers, and Deuteronomy.

So up until recently, the validity and integrity of the Old Testament scripture was not questioned. The part of God's word that has been under tremendous attack has been the New Testament.

Let me be clear, this attack did not begin in the Bible department of Christian colleges, it began in the Garden. The attack has been continued, preserved, and intensified in the Bible departments of Christian colleges and the cults of our day.

The very first recorded words of Satan are found in Genesis 3:1, "Yea, has God said..."

-He asked the question from a position of doubt and uncertainty.

"Hey, did God really say that?"

"Are you sure God meant that?"

"Is it possible that you are hearing it wrong?"

"Can't you see that you are seeing this from a fanatical perspective?"

All Satan needs is one seed of doubt; one ray of his light to cast darkness into your heart and mind.

Let us look at an OT event that prophetically foreshadowed to some degree what actually is going on today concerning the word of God.

So, we have 39 Old Testament books. We have none of the original cuneiform tablets or records.

However

Look in Luke 4:16-21

He (Jesus) reads Isaiah 61: 1-2, not in its entirety, but he does read it. Was this the original scroll written by Isaiah's hand? No, it was not.

Notice: "he found the place where it was written." There were no chapter or verse divisions in scripture at that time. "They delivered unto him the book of the prophet Esaias" There was a copy of a copy, etc.

V.21- "This day is the scripture fulfilled in your ears." Jews called this copy the scripture.

Look in II Tim 3:14-17

-Timothy (1/2 Jew, 1/2 Greek) had the scriptures! As a matter of fact, he had the Holy Scriptures!

Let us take a moment to consider another bit of disinformation- Look in verse 16.

Is the Bible inspired? Do you know that 'that' is an unfair question? The word of God says, "All scripture is given by inspiration.

It is not the scripture that is inspired.

-It is the source of scripture that is important

-It is how we received it, the process, that makes the difference.

So based upon the source, as well as the process in "how we received it" that determines where or not it is profitable for doctrine, for reproof, for connection, for instruction of righteousness.

Isa.40:8, "The grass withereth, the flower fadeth: but the word of our God shall stand for ever."

Matt 24:35 "Heaven and earth shall pass away, but my words shall not pass away."

Ps. 119:89 "For ever, O Lord, thy word is settled in heaven."

PS 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.

John 1:1 "In the beginning was the Word, and the Word was with God and the Word was God."

Matt 4:4 "But he answered and said, it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

John 17:17 "Sanctify them through thy truth: thy word is truth."

John 6:63 "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

John 8:47 "He that is of God, heareth God's word: ye therefore hear them not, because ye are not of God."

This lesson on "How we got our bible" is much more of a study on the words of God rather than just the Bible which is referred to as the Word of God.

Please look at Jeremiah 36

Quick history: Jeremiah starts his ministry in the days of godly King Josiah, the great revivalist. He will prophecy during the reign of five kings. He has been preaching for about 23 years or so. Josiah's son Jehoiakim, was nothing like his father.

Jer. 36:1-3 God tells Jeremiah to write what he has for preaching.

-Notice "Roll(scroll) of a book"

-Notice v.2 "All the words which I have spoken..from the days of Josiah, even unto this day."

36:4 - Baruch writes from Jeremiah's mouth..."all the words of the Lord..." (v18. With ink in the book)

36:5 - Jeremiah was "shut-up" but sends Baruch

36:9 - "proclaimed a fast before the Lord..."

36:14 - Jehudi reads the roll before the princes

36:16 - the princess tell the king(Jehoiakim)

36:21- Jehudi reads the book to the king.

36:23- Jehoiakim, after 3 or 4 leaves, read by Jehudi, cuts the roll with a pen knife and casts it into the fire..."Until all the roll was consumed"

36:27-32- v.30 "...he shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat and in the night to the frost."

Look in Rev 22:18-19 I think God takes his words very seriously

I believe it is now time to look into the Word of God and see what it has to say about itself.

Let us clarify some terms that are very important to this lesson and conversation.

When I was in a Bible institute similar to this, the Pastor that taught me used a book called "Willmington's guide to the Bible". The Willmington's guide is a great source for history, organizing the events, Grace doctrine, etc. However, like all things that come from man, it has its weaknesses.

Let me explain. I understood the process of "how we got our bible" to be the following:

Step 1- God gave man truth through revelation.

Step 2- Good took what he revealed and put that onto paper. This is called Inspiration.

Step 3- God takes the Bible, which contains the revealed and inspired Word of God and "illuminates" it in the hearts and minds of the people.

Step 4- God by some supernatural process allows us to have the Word of God through preservation.

So revelation, then inspiration, then illumination, followed finally by preservation.

I am not saying that there is not some truth to that because there is. The real problem it causes is that it is a drastic over-simplification of the process.

Here is what I have come to understand and believe

#1) Revelation

Within the context of the scripture, revelation refers to, and only to, those words which are contained between Genesis 1:1 and Rev 22:21.

That means that Revelation is limited to words. Revelation is not whatever man says comes from God. Yes, it is true that God reveals many, many truths through His words, but He has limited the definition and context to his words.

#2) Inspiration

Massive amounts of books have been written on this topic. However, to the surprise of many, the actual word, "inspiration", is used only two times in the whole Bible. Once in the Old testament, in Job 32:8, "But there is a spirit in man: and the inspiration of the Almighty gaveth them understanding." And one time in the New Testament in 2 Timothy 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"

Here is a statement that you may be surprised to hear. God never said that the Word of God is inspired. God said, "All scripture is given by inspiration..." Inspiration is the mechanism, process, or divine action of how God gave to man, to their "earthen vessels", His words.

#3) Preservation

Preservation is the process that God used/uses to keep His words from being corrupted, edited, or changed. Preservation is God's special promise to man that His words will be available to them to be trusted and believed on. This is where the discussion, understanding, and attention needs to be focussed.

Before we do that lets mention the fourth tool employed by the Holy Spirit, Illumination.

The actual word “illumination” does not appear in the scripture. However, there are many verses that speak of God’s word lighting or illuminating darkness.

2 Cor 4:6 “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

Psalm 119:105 “Thy word is a lamp unto my feet, and a light unto my path.”

Illumination is what the Holy Spirit does in our hearts once saved, so that we might have a greater and deeper understanding of the truths and doctrines of the Word of God.

So revelation, inspiration, preservation, and illumination each are confined to the words that God spoke.

So, did God speak? If so, what did he say? If God said something, how do we know where to find the thoughts(all thoughts are words expressed) of God?

We shall take the time to explain whether or not we have God’s words and where the greatest controversies exist.

The Big Greek Lie

Whenever anyone references “the Greek”, it is important to note that there is no such thing as “the Greek”. As a matter of fact, there are over 30 Greek texts in existence. Some of these are from the Majority Family of texts and others from the Minority Family of texts.

The Greek texts prior to 1604 are as follows:

1514- Francisco Jimenez de Cisneros

1516- Erasmus

1519- Erasmus 2nd edition

1522- Erasmus 3rd edition

1527- Erasmus 4th edition

1535- Erasmus 5th edition

1546- Stephanus' 1st edition

1549- Stephanus' 2nd edition

1550- Stephanus' 3rd edition

1551- Stephanus' 4th edition

1565-1604- Theodore Beza

1624, 1633, 1641- Elzevir Brothers

*Please note that the “textus receptus” or received text of the Greek New Testament is not the same as the Majority Family Text(Syrian, Latin, Coptic, Armenian...etc)

Again, another over-simplification.

The Greek New Testament, of the “Critical Text” or the Alexandrian or Roman Catholic Text

1700's- Griesbach

1800's- Alford, Tregelles, Tischendary, Wescott & Hart, Nestle-Alana,

UBS(United Bible Society), Hodges,etc.

As you may recall, the Old Testament ended with a Jewish remnant returning back to Jerusalem. The Book of Ezra records the rebuilding of the Temple under Zerubbabel and the rebuilding of Jerusalem under Ezra. The Book of Nehemiah records the rebuilding of the walls of Jerusalem. Between the Old and New Testament is a period of four hundred years. IT is during this time that the 14 Apocrypha of the inter-testament were written.

The world at the time of the birth of Christ had several religious centers. Of course, you read of the center of Jewish religion and culture in Jerusalem. The Gentile world, known as the Greek world, had several paganistic centers. There was Athens in Greece, Rome in Italy, and Alexandria in Egypt.

This is important to know because the rejection of Christianity(especially Jesus Christ as the true messiah) by the Jews was met with even more distaste by the whole Greek world because they believed in no absolute truth, no way to know you could have eternal life, and Greek philosophy was the answer to all matter of life.

Each group had their temple and each group had their scriptural worship. Although the Jews had their Old Testament scriptures, referred to in 2 Timothy 3:15, the Jews also had their cultic writings in the form of the Talmud.

In order to approach this issue on “how we got our bible” and whether or not we have the words of God given by inspiration, in a preserved, uncorrupted form, we must define some terms.

“Cult” -Any belief or form of worship that holds any man, any writing, any palace, or any ritual equal to or above the word of God.

“Manuscript”- Anything that has a portion of scripture on it.

“Text”- any accumulation of manuscripts.

“Editors”- anyone who gathers or accumulates manuscripts into text.

So when “smart” people talk about manuscripts they are referring to any portion of written material with any portion of scripture on it. These can be actual epistles portions of sermons with scripture, references, hymn books, Bible

commentaries, or any other written ??? containing scripture.

Now let's delve into the history as well as the evidence. The "study" of ancient manuscripts usually falls into three primary sources. They are copies, versions, and church fathers.

Here is a list of English Bibles in Early Modern English

Tyndale Bible(1526), Coverdale Bible(1535), Coverdale's Great Bible(1539), Geneva Bible(1560, first bible with verse divisions), Bishops' Bible(1568, an attempt by Queen Elizabeth I to usurp the Bible of Catholic Church), and The Authorized King James Bible(1611).

The King James Translators of 1604-1611

Translated Genesis through 2 Kings - First Westminster Company

Dr. Lancelot Andrews master of Pembroke; Dean of Westminster.

Dr. John Overall Regius professor at Cambridge

Dr. Hadrian Saravia professor of divinity at Leydon; prebendary of Westminster.

Dr. Richard Clarke fellow at Christ's College, Cambridge. Preacher at Canterbury.

Dr. John Laifield fellow at Trinity College. Specialized in architecture

Dr. Robert Tighe archdeacon at Middlesex; Vicar of All Hallows Barking
Dr. Frances Burleigh Vicar of Bishops Stortford
Dr. Geoffrey King fellow at King's College Cambridge; Hebrew Scholar
Dr. Richard Thompson - Cambridge
Dr. William Bedwell an eminent Oriental scholar and eastern tongues expert.

I Chronicles through Ecclesiastes - First Cambridge Company

Dr. Edward Lively professor of Hebrew at Cambridge
Dr. John Richardson fellow at Emmanuel College; Master of Trinity College
Dr. Lawrence Chaderton fellow at Christ's College
Dr. Francis Dillingham scholar in Ancient & Original Greek
Dr. Thomas Harrison Vice Master of Trinity College- examined all Greek and Hebrew professors
Dr. Roger Andrews(Lancelot's Brother) fellow at Pembroke Hall
Dr. Robert Spaulding regius professor of Hebrew at Cambridge
Dr. Andrew Byng regius professor of Hebrew at Cambridge

Isiah through Malachi- First Oxford Company

Dr. John Harding Regius Professor of Hebrew & President of Magdalen College
Dr. John Reynolds. Dr. Reynolds was one of the men primarily responsible for the translation of the King James Bible. A converted catholic, once an ardent Papist, was led to Christ. Became an ardent Bible Believer. Became one of the greatest debaters in all of England. Fellow at Corpus Christi College. Dean of Lincoln College.

Dr. Thomas Holland. Fellow of Corpus Christi College. Regius Professor of Divinity. Known as the Apollos of Scripture.

Dr. Richard Kilby Regius Professor of Hebrew

Dr. Miles Smith canon of Hereford; expert in Chaldean, Syriac, and Arabic. Hebrew at his fingertips.

Dr. Richard Brett Greek, Hebrew, latin, Chaldean, Arabic, and Etheopian scholar.

Dr. Richard Faitclough New College; fellow at Corpus Christi.

Romans to Jude. Second Westminster Company

Dr. William Barlow was Dean of Chester; Bishop of Rochester. Was elected to record all the events in this process.

Dr. Ralph Hutchinson President at St. John's, Oxford.

Dr. John Spencer President of Corpus Christi

Dr. Roger Fenton Fellow at Pembroke Hall, Cambridge.

Dr. Michael Rabbett Rector of St. Vedast

Dr. William Dakins vicar of Trumpington; Professor of Divinity.

Matthew, Mark, Luke, and John- Second Oxford Company

Dr. Thomas Ravis canon of Westminster, Dean of Great Christ Church.

Dr. George Abbott master of University College, Oxford.

Dr. Richard Eedes queen's chaplain, prebendary of Hereford

Dr. Giles Tomson fellow of All Souls; Dean of Windsor

Dr. Henry Savile fellow of Merton; Provost of Eton College; Knighted 1604

Dr. Savile was a personal tutor to Queen Elizabeth.

Dr. John Perin fellow at St. Johns; Regius professor of Greek.

Dr. Ralph Ravens vicar of Easton in Essex.

Dr. John Harmar fellow of New College; Regius professor of Greek.

Dr. Leonard Hutten vicar of Flore; prebendary of St. Paul's

Dr. John Agilonby royal chaplain; Principal St. Edmund Hall, Oxford

Dr. James Montagu master of Sidney Sussex College, Cambridge

Apocrypha - Second Cambridge Company

Dr. John Duport rector at Fulham in Middlesex; master of Jesus College

Dr. William Brabtgwaite fellow of Emmanuel College

Dr. Jeremy Radcliffe fellow of Trinity College, Cambridge

Dr. Samuel Ward fellow of Emmanuel; Master of Sidney Sussex College

Dr. Andrew Downes regius professor of Greek, Cambridge

Dr. John Bois Greek lecturer at Cambridge. Considered the finest Greek scholar in the British Empire.

Dr. Robert Ward fellow of Kemp College, Cambridge

*These were not elitist academics, Each was a renowned preacher

15 Translation Rules

1) The ordinary Bible, The Bishops' Bible, was to be followed and altered as little as possible as the original would permit.

2) Names of the prophets and holy writers, with all other names, to be retained accordingly as they are vulgarly(commonly) used.

- 3) The old ecclesiastical words to be kept, as the word church not to be translated to congregation
- 4) When any word had various significations, the word would be kept with the most common use by the Church Fathers, being agreeable to the propriety of the place, and the analogy of the faith.
- 5) The divisions of chapters to be altered neither at all, or as little as may be, if necessity is required.
- 6) No Marginal Notes at all to be affixed, but only for the explanation of the Hebrew or Greek Words, which cannot without some circumlocution, so briefly and fitly be expressed in the Text.
- 7) Such quotations of places to be marginally put down, as shall serve for the
- 8) Every particular Man of each Company, to take the same Chapter or Chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their Parts what shall stand.
- 9) As any one Company hath dispatched any one Book in this Manner they shall send it to the rest, to be considered of seriously and judiciously, for His Majesty is very careful in this Point.
- 10) If any Company, upon the Review of the Book so sent, doubt or differ upon any Place, to send them Word thereof; note the Place, and withal send the Reasons, to which if they consent not, the Difference to be compounded at the general Meeting, which is to be of the chief Persons of each Company, at the end of the Work.
- 11) When any Place of special Obscurity is doubted of, Letters to be directed by Authority, to send to any Learned Man in the Land, for his Judgement of such a Place.
- 12) Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge as many skilful in the Tongues; and having taken pains in that kind, to send his particular Observations to the Company, either at Westminster, Cambridge, or Oxford.
- 13) The Directors of each company to be the deans of Westminster and Chester for Westminster, and the King's Professors in Hebrew and Greek in the two Universities.
- 14) These translations to be used, when they agree better with the text than the Bishops' Bible: Tyndale's, Matthew's, Coverdale's, Whitchurch's, Geneva.
- 15) Besides the said Directors before mentioned, three or four of the most Ancient and Grave Divines, in either of the Universities, not employed in

Translating, to be assigned by the vice-Chancellor, upon Conference with the rest of the Heads, to be Overseers of the Translations as well Hebrew as Greek, for the better observation of the 4th Rule above specified.

Reviewing the Work

Finished work by a company, then reviewed by the community.

Then sent to every other committee to be reviewed again, then altered if necessary by input of the entire body of translation. Then learned men from all over the empire, not including those in the translation committee worked to review the work. No mind ignored. No talent wasted. After several more reviews by men in the kingdom, a final review board of six of the original translators; then print!

The manuscript material

Not only did the King James translation use every available mind in the kingdom at their disposal, they had all of the Greek and Hebrew witnesses (manuscripts). These were all checked against the Latin, Syrian, Chaldean, Spanish, French, Dutch, German, and Italian. They even had the Alexandrian text at their disposal.

Concerning the integrity of these men, they may have been the greatest accumulation of intellectually honest, sincere men ever assembled for any task in history.

Example: Whenever a word needed to be added in order to complete a thought within a sentence, they placed the word in italics so the reader knows that it was necessary for proper reading.