

GENERAL BIBLICAL INTRODUCTION  
Four Seas College of Bible and Missions  
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I. INTRODUCTION

- a. In this class, we will be studying the inspiration, canonicity, and textual criticism of the Bible.
- b. We will also take some time to discuss various versions of the Bible.
- c. Inspiration
  - i. Is the Bible God's word?
  - ii. How do we know the Bible is God's word?
  - iii. How do we answer the critics of the Bible?
  - iv. What charges do the critics usually bring?
    1. Has contradictions
    2. Just the writings of men
    3. A good book but not that which we need to follow
    4. Full of errors
  - v. Can we show outside of the Biblical claims that the Bible is God's word?
- d. Canonicity
  - i. Why do we have 66 books in the Bible?
  - ii. What criteria was used to select the books?
  - iii. Who set the canon?
  - iv. What about the apocryphal books?
  - v. Why were some books left out?
  - vi. How do we know we have the Bible?
- e. Textual criticism
  - i. Did Moses write the Pentateuch?
  - ii. Could Paul really be the author of his books?
  - iii. Is the timing wrong?
- f. Versions
  - i. Do we need versions?
  - ii. The selection of a good version?
  - iii. Are there versions we should not use?
  - iv. What are some good versions?
- g. What does the Bible exhibit that makes it different from any other book?
- h. Is there something about it that helps us to understand that it could not be written by men?
- i. How important is it to understand this?
  - i. If it is not God's word, then we do not have to follow it.
  - ii. If it is not God's word, then we have no standard to live by.
  - iii. If it is not God's word, then we are left to our own devices, an idea that we have already proven does not work.

II. THE INSPIRATION OF THE BIBLE

- a. What we must show?
  - i. We must show that the origin of the Bible came from a source higher than man.
  - ii. We must show that the Bible contains knowledge that defies human knowledge.

- iii. We must show that there is no other source for the Bible than its being from God.
- b. What are the possible explanations for the Bible?
  - i. That the Bible exists cannot be denied. Because it exists, there has to have been an origin for it. It could not have created itself.
  - ii. Besides, the Bible does not claim to be just another book. It claims to be the inspired word of God (2 Tim. 3:16).
  - iii. Where, then, could the Bible have come from? There are only three possible explanations.
    - 1. Man wrote it.
    - 2. The Devil wrote it.
    - 3. God wrote it.
  - iv. Let us examine these three from a logical standpoint.
    - 1. Man wrote it.
      - a. If man wrote something, would he condemn himself? Yet, the Bible has many examples of the shortcomings of man. Man tends to exalt himself and overlook his flaws. The Bible does not.
      - b. When man writes something, does it not always contradict some other individual's writing? People have trouble agreeing on what happened and why it happened. Man tends to glorify those they like and berate those they dislike.
      - c. Is it logical to conclude that 40 different people could write over a 1600 years period while living in different places in the world and never contradict one another?
        - i. Remember, even those living during the same time period did not always have the ability to consult with one another on a particular subject. Paul could not call up Peter and talk about how they were going to deal with a situation or what they were going to teach on a subject.
        - ii. Think about where the writers lived and when they lived.
          - i. Moses (about 1500 B.C.). In Egypt and Sinai.
          - ii. Isaiah (about 700 B.C.). In Jerusalem.
          - iii. Malachi (about 400 B.C.). In Judah.
          - iv. Although these lived during the 1<sup>st</sup> Century, think about where they lived.
            - a. John on Patmos.
            - b. Peter in Jerusalem. Later in Babylon.
            - c. Paul in Asia Minor, Greece, and Syria.
            - d. Mark. Later with Barnabas to Cyprus and in Ephesus (1 Tim. 1; 2 Tim. 4).
      - d. Man could not have written the Bible.
    - 2. The Devil wrote it.
      - a. In the Bible, there are only three major beings who influence the world – man, God and the Devil.
      - b. Did the Devil write the Bible?

- i. In the Bible, the Devil makes no claim to inspiring the Bible.
    - ii. Would the Devil write a book that condemns him in every possible way?
    - iii. Would the Devil write a book that warns everyone to be on guard against the Devil?
    - iv. Would he write a book that describes himself as our adversary (1 Pet. 5:8) whose intention is to devour us?
    - v. Is it logical to think that the Devil would write a book that shows people how to overcome him and dwell eternally with God?
  - c. The Devil did not write the Bible.
- 3. God wrote it.
  - a. This is the only logical choice. Man could not have written it. The Devil could not have written. We are left with only God could have written it.
  - b. And, this is what the Bible claims!
  - c. Yet, even with this logical discussion, mankind still rejects the idea that God wrote the Bible, so we must help them to understand beyond a shadow of doubt that the Bible could only have come from God.
- v. Scientific foreknowledge and the Bible
  1. The Bible does not claim to be a science book, yet when it records scientific knowledge, it is accurate in what it records.
  2. Man has developed some pretty incredible knowledge over the years, but for years there were things that man did not know, or had incorrect knowledge about.
  3. The world is full of useless books that contain knowledge that has been shown to be false.
  4. In the Bible, we find some scientific information that we now know to be correct, yet at the time the information was recorded in the Bible, it was not known to be a fact. How could these writers have recorded such accurate information before man “discovered” these scientific truths?
    - a. In Job 26:7, we find a statement that the Earth hangs upon nothing. In our modern space age, we now have the ability to send men into space who orbit the Earth. Our modern science has shown that this globe literally hangs on nothing. Yet for centuries, man believed that a giant held up the Earth or that the Earth rested on the back of a giant turtle. It was beyond their comprehension that the Earth could just hang in midair.
    - b. Isa. 40:22 tells that the Earth is round (“circle of the Earth”). Even today, there are those who believe the Earth is flat. In the days prior to Columbus (late 1400s), there were many who believed that if you sailed too far out into the ocean, you would fall over the edge of the Earth. Columbus made a decision to sail from Europe to India going west instead of around Africa. He was deemed by some to be crazy. Yet, his voyage proved

- that the world was round and you would not fall off the edge of the Earth if you sailed far out into the ocean.
- c. Modern science has shown that our entire universe is moving through space at approximately 600,000 miles per hour (965,607 kilometers per hour). Yet in Psa. 19:5,6, God declared this to us.
  - d. Matthew Maury (1806 – 1873) helped us to better understand the currents in the oceans. The oceans are not fixed bodies of water with no movement, but there are places where it flows freely. Among these are the Gulf Stream flowing along the eastern seaboard of North America and the Kuroshio Current that flows along the eastern seaboard of Asia. In Psa. 8:8, the Bible talks about the paths of the sea.
  - e. The Mariannas Trench is about 6 miles deep (9.66 kilometers) and there are other places in our oceans that are very deep. Job 38:16 asks us if we have walked in the depths of the sea.
  - f. Also in Job 38:16, it mentions the springs of the sea. In 1977, scientists discovered hot springs in the oceans.
  - g. Lev. 17:11 teaches us that life is in the blood. Today, we know that if you lose too much blood, you can die. And, we know how important blood is to our bodies. Truly, life is in the blood. Yet, even into the late 1700s and early 1800s, it was common medical practice to drain the blood from sick people in order to heal them. Many people died from this practice.
  - h. Gen. 1:11, 12, 21, 24, 25 all teach us that everything produces “after his kind”. That is, like produces like. Cows produce cows; horses produce horses, etc. Today, we do not even question this concept, because modern genetics has “proven” this. Yet, the statements of Genesis were recorded for us around 1500 B.C., long before modern genetics “discovered” this truth.
  - i. Four different kinds of flesh are mentioned in 1 Cor. 15:39). Today, even the evolutionist agrees with this statement.
5. And with all the above, we could discuss the various health laws that God gave Israel which were in many ways contrary to the health laws of their day. Health laws that we still use today.
- a. Consider God teaching Israel to cover their waste in Deut. 23:12. A practice that we carry out today in our modern sewage systems.
  - b. In Lev. 11, God told Israel to not eat unclean animals. Animals that we now know can be deadly to us if not prepared properly.
  - c. In 1847, Dr. Ignaz Semmelweis noticed that the pregnant women who came to his hospital in Austria were dying at an alarming rate. 18% were dying and he did not have an explanation for it. He tried several things to come up with a solution, but to no avail. As he thought about the problem, he noted that the medical students were performing autopsies on the dead mothers, and then would wash their hands in a bowl of bloody water and dry them off on a towel shared by all, if

they washed at all. These students would then begin to examine the mothers who were still alive. Dr. Semmelweis immediately recognized that this was the cause of the deaths. Germs were being spread from the dead bodies to the living. He ordered the students to wash their hands in a chlorine solution before examining the women, and when they did this, the death rate fell to 1%. A practice that we take for granted today, and expect, was not universally practiced for some time after this event. However, if the doctor had read Num. 19:11,12, he would have understood that they should be washing their hands to stop the spread of disease.

- d. How did the writers of the Bible have such knowledge of health practices that were not known or accepted until hundreds, if not, thousands of years after these were recorded for us in God's word?
6. Scientific foreknowledge shows that the Bible could not have come from man, but could only have come from one superior to man in knowledge and understanding!
- vi. Historical Accuracy
  1. Although the Bible is not a history book in the strictest sense, what it records for us is historically accurate. Often, what is recorded for us was known only in the Bible and was not "discovered" by man for many years later. How is it possible that a book could be written that would not make one error in its recorded history? We must remember that the Bible records history with names, places, and time frames – all things which can be tested and verified by the reader.
  2. Although there have been those who have tried to discredit the Bible, they have not been able to do it in the area of history.
  3. It is amazing how much specific information is recorded in the Bible.
    - a. Consider the nations
      - i. Edom
      - ii. Moab
      - iii. Israel
      - iv. Egypt
      - v. Babylon
      - vi. Assyria
      - vii. Amalekites
      - viii. Ammon
      - ix. Syria
      - x. Persia
      - xi. Greece
      - xii. Hittite
      - xiii. Ethiopia
    - b. Consider the people
      - i. Abraham
      - ii. Moses
      - iii. Aaron
      - iv. Assyrian rulers

- i. Tiglath-pileser
    - ii. Shalmaneser
    - iii. Sargon
  - v. Babylonian rulers
    - i. Nebuchadnezzar
    - ii. Nabonidus
    - iii. Belshazzar
  - vi. Persian rulers
    - i. All the Artaxerxes
    - ii. Darius
    - iii. Cyrus
- c. Consider the places
  - i. Sodom and Gomorrah
  - ii. Damascus
  - iii. Ephesus, Thyatira, Laodicia, Pergamum, Philadelphia, Sardis, Smyrna
  - iv. Rome
  - v. Corinth
  - vi. Athens
  - vii. Philippi
  - viii. Thessalonica
  - ix. Ur
  - x. Babylon
  - xi. Nineveh
  - xii. Haran
- d. Consider great buildings or events
  - i. Temple of Diana
  - ii. Palace of Caesar (Phil. 1:13)
  - iii. Fighting the beasts at Ephesus (1 Cor. 15:32)
    - i. It was at this theater that much of the riot over Diana took place (Acts 19).
    - ii. The following is from [www.ephesus.us/ephesus/theatre](http://www.ephesus.us/ephesus/theatre).

## Theatre



This is the most magnificent structure in Ephesus ancient city. The Great Theatre is located on the slope of Panayir Hill, opposite the Harbor Street, and easily seen when entering from the south entrance to Ephesus. It was first constructed in the Hellenistic Period, in the third century BC during the reign of Lysimachos, but then during the Roman Period, it was enlarged and formed its current style that is seen today.

It is the largest in Anatolia and has the capacity of 25,000 seats. The cavea has sixty six rows of seats, divided by two diazoma (walkway between seats) into three horizontal sections. There are three sections of seats. In the lower section, Marble pieces, used for restoration, and the Emperor's Box were found. The seats with backs, made of marble, were reserved for important people. The audience entered from the upper cavea.

The stage building is three-storied and 18 meters high. The facade facing the audience was ornamented with relieves, columns with niches, windows and statues. There are five doors opening to the orchestra area, the middle one of which is wider than the rest. This enhanced the appearance of the stage, giving it a bigger, monumental look.

The theatre was used not only for concerts and plays, but also for religious, political and philosophical discussions and for gladiator and animal fights.

4. Consider some of the historical information that was known in the Bible long before man “discovered” it.
  - a. Sir William Ramsay used the book of Acts as an authority for the topography, antiquities, and societies of Asia Minor.
  - b. Lk. 2:1-3 tell us of the enrollment for the purposes of taxation. This was thought to be an error.
    - i. Archaeologists have discovered that such enrollments were begun by Caesar Augustus and Quirinius (mentioned in Lk. 2) was governor of Syria twice (7 B.C. and 6 A.D.).
    - ii. Census returns have been found that date as far back as 34 A.D. up to 202 A.D.
  - c. Sargon, king of Assyria, was shown to exist when Paul Emile Botta discovered Sargon’s palace in 1843. Prior to this time, Sargon was not known EXCEPT in Isa. 20:1
  - d. Abraham bought a cave from Ephron, the Hittite (Gen. 23:10). Outside of Biblical references, the Hittites were unknown. From 1884-1912, archaeologists discovered around 10,000 clay tablets concerning the Hittites. One thing they learned was that the Hittites owned land all the way to Israel.
5. New Testament historical accuracy. For more detailed information on these go to [www.apologeticspress.org](http://www.apologeticspress.org).
  - a. Outside of the Bible, references to Pontius Pilate were found only in a few writings. And, although these records confirmed that Pilate was sometimes a violent man (cf. Lk. 11:3) and was a Roman ruler from 26-36 A.D., we did not have any inscriptions or monuments confirming to us that Pilate really existed. We had monuments to various Caesars and Pharaohs and other rulers, but none to Pilate. In 1961, while doing some archaeology work in Caesarea at the remains of a Roman theater, a stone was uncovered that had been used as a building block in this theater. However, it was not made to be used as a building block because on it was a Latin inscription bearing clearly the name of Pontius Pilate. The inscription did not say Pilate, but used the full name Pontius Pilate.
  - b. In Acts 17:5,6, Luke records an incident in which brethren were brought before the rulers of Thessalonica. Nothing is really remarkable about this as this was a somewhat common event. Christians were not well-liked in various places. What caused some controversy among skeptics was the word that was used for rulers in the Greek language of this passage – *politarchas*. Luke used this as the title of these rulers and the skeptics argued that this was in error for nowhere in Greek literature is *politarchas* used as an official title. In 1960, Carl Shuler published a list of 32 inscriptions that used the word *politarchas*. 19 of these came from Thessalonica. 3 of these dated back to the 1<sup>st</sup> Century. Also, in 1867, a Roman arch dated between 30 B.C. and 143 A.D. was torn down. This arch

stood in ancient Thessalonica. In the British Museum is an inscription taken from this arch and part of the inscription reads “In the time of Politarchas”. Thus, the idea that politarchs ruled Thessalonica is indisputable today.

- c. In Acts 13:4-7, Luke mentions a proconsul of Cyprus name Sergius Paulus. Again, the skeptics came to argue that this information was wrong on two counts – Cyprus was not ruled by a proconsul and Sergius Paulus was not a real person. However, we now know that in 22 B.C., Augustus Caesar made Cyprus a senatorial province and placed it under a proconsul. Roman coins have been found on Cyprus that refer to various proconsuls who ruled on Cyprus. These coins date close to the time Paul would have been there. Also, three inscriptions have been found that mention the name of a Sergius Paulus. Anyone of these could have been the Sergius Paulus mentioned in Acts 13. The accuracy of Luke’s account has once again been confirmed.
- d. There have been those over the years who have disputed that crucifixion victims were nailed to the cross or that they received decent burials. They believed the victims were tied to the cross and their bodies thrown in a common grave. However, in 1968, the skeletal remains of a person were found that were indisputably those of a crucifixion victim. Of note were two things. One, the victim had a spiked nail driven through his heel bone and there were pieces of olive wood lodged between the head of the nail and the heel bone. This proved that crucifixion victims were nailed to the cross. Second, the remains were found in an ossuary that was typical of those used between the 2<sup>nd</sup> Century B.C. and 70 A.D. Ossuaries were very small coffins where the bones would be buried in the tomb by the family of the victim. Thus proving that at least some crucifixion victims did receive a decent burial. All of this simply confirms the information the Bible records of the crucifixion and burial of Jesus.
- e. Gallio, proconsul of Achaia (Acts 18:12-17). For us, this is accepted information that is beyond dispute. Was Gallio the proconsul of Achaia? Besides the Biblical record, do we have anything else? In 1905, a doctoral student in Paris was looking through a collection of inscriptions that had been collected from the city of Delphi. He found four different fragments that he was able to piece together and these formed a portion of a letter from Claudius Caesar to his friend, Gallio, proconsul of Achaia. This particular inscription, dated about 52 A.D., has been used to place dates on the work of Paul.
- f. In Acts 21:28ff, we find the Jews angry with Paul because they believed he had brought a Gentile into the Temple. They were ready to kill Paul. Josephus mentioned an inscription near the Temple that separated the area of the Temple forbidden to

Gentiles. In 1871 and in 1938, two inscriptions were found near the Temple area of Jerusalem. Both are almost identical. One reads: *"No foreigner is to enter within the balustrade and enclosure around the temple area. Whoever is caught will have himself to blame for his death which will follow."* These inscriptions help us to understand why the Jews were so angry with Paul and help verify the accuracy of the Bible.

vii. Predictive Prophecy

1. It must be understood that the work of the prophets was not limited to predicting future events or people. Their work was primarily to spread the message of God and in that message there was some predictive prophecy.
2. Predictive prophecy is that which foretells a future event or person. It might be about the fall of a city, the rise of a nation, the coming of a person, or any number of things. That which is consistent about predictive prophecy in the Bible is that it always came true.
3. In Deut. 18:20-22, God gives us the test of a true prophet. If they predict something and it does not come to pass, then the prophet is not from God. Understanding this to be true, we use this to show the inspiration of the Bible.
  - a. Are there prophecies in the Bible that predict future events or people?
  - b. Did these prophecies come true?
  - c. How did these writers know about these things if they were not inspired by God? Some of these prophecies talk about things that would not come to pass for many years. Sometimes more than 100 years later.
4. Humans, by themselves, cannot predict the future. Therefore, to be accurate every time and in events that happen so far in the future that the prophet could not make it come true shows the hand of one superior to us. Truly, predictive prophecy helps us to prove the Bible is inspired of God.
5. Consider the following:
  - a. Isa. 44:28
    - i. Cyrus would be the one who would start the rebuilding of Jerusalem and the laying of the foundation of the Temple.
    - ii. 2 Chr. 36:22,23 and Ezra 1:1-4 are the fulfillment of this prophecy. Cyrus' practice was to allow captives to return to their land and resettle. But, Cyrus went beyond that with Israel by returning the vessels of the Temple and authorizing the Jews to rebuild the Temple.
    - iii. What is remarkable about this prophecy is the time frame involved.
      - i. Isaiah's work was done around 740 B.C.
      - ii. Cyrus, king of Persia, conquered Babylon in 539 B.C.

- iii. In 536 B.C., Cyrus allowed the children of Israel to go back and rebuild the Temple.
    - iv. How did Isaiah accurately record this event 200 years before it happened? And, how did he know the name of the person who would cause it to happen?
    - v. Certainly, no man could have known this except by the hand of God!
  - b. In Dan. 8:21, Greece, as a nation that would conquer Persia, is mentioned by name. The book of Daniel takes place between 606 B.C. and 536 B.C.
    - i. Around 336 B.C., Greece comes to power first under Philip of Macedon and then under Alexander the Great.
    - ii. Around 332 B.C., Alexander launches a campaign across Asia Minor that led to the fall of the Persian Empire.
    - iii. How did the writer know that it would be Greece who would conquer Persia?
    - iv. Since Greece was not a world power during the time of Daniel, who could have predicted that Persia would fall 200 years after the prediction and accurately record that they would fall to Greece?
    - v. This information could only have been known by the inspiration of God.
  - c. Jer. 25:11-13 teaches us that Israel would be in captivity for 70 years and then Babylon would fall and Israel would return.
    - i. Jeremiah would have no way of knowing, on his own, how long Israel would be in captivity.
    - ii. Jeremiah would not have been able to accurately state that after that period of time they would come back to Jerusalem.
    - iii. Historically, Babylon conquered Judah in 606 B.C. and they returned in 536 B.C. under Persia. A quick look at the historical facts shows the captivity to be 70 years and Babylon fell to the Persians.
    - iv. The only explanation for the accuracy of this prediction is divine inspiration.
  - d. Isaiah predicts the fall of Babylon (Isa. 13, 21)
    - i. It would fall to the Medes. This is historically correct.
    - ii. It would never be inhabited. This is still correct. It is a ruin now, but not inhabited. Near the site of ancient Babylon is the city of Baghdad, Iraq.
    - iii. There is no way that both of these men could have predicted this with just their own abilities. Only God could have given them this information.
  - e. The coming of the church is predicted in Dan. 2:44
    - i. Set up by God (Gal. 4:4; Jn. 3:16; Heb. 1:1,2)
    - ii. Never to be destroyed (Matt. 16:19)

- iii. Shall not be left to other people. Christ is its only king (Col. 1:13; Acts 20:28; Rev. 17:14)
- iv. Consume all nations. While nations have come and gone, the church still stands throughout the world (Isa. 2:4; Acts 1:8).

viii. Messianic Prophecy

- 1. Born of woman – Gen. 3:15; Matt. 1; Lk. 3; Gal. 4:4; Rev. 12:5
- 2. Bruise head of Satan – Gen. 3:15; Rom. 16:20
- 3. Born of a virgin – Isa. 7:14; Matt. 1:23
- 4. His name shall be Immanuel – Isa. 7:14; Matt. 1:23
- 5. Be of the seed of Abraham – Gen. 12:3; Matt. 1:1; Gal. 3:16; Acts 3:25
- 6. Be of the tribe of Judah – Gen. 49:10; Lk. 3:22,23; Heb. 7:14
- 7. Be of the family line of Jesse – Isa. 11:1; Lk. 3:23,32; Ruth 4:17,22
- 8. Be of the house of David – Jer. 23:5; Lk. 3:23,31
- 9. Born in Bethlehem – Mic. 5:2; Matt. 2:1
- 10. Children would be killed after his birth – Jer. 31:15; Matt. 2:16-18
- 11. Would be called out of Egypt – Hos. 11:1; Matt. 2:13-15
- 12. Preceded by John – Isa. 40:3; Mal. 3:1; Matt. 3:1-3
- 13. Gentiles would have hope in his name – Isa. 42; Matt. 12:15ff
- 14. Would not be understood – Isa. 6:9,10; Matt. 13:10-15
- 15. Would speak in parables – Psa. 78:2; Matt. 13:34,35
- 16. Pharisees would not follow him – Isa. 29:13; Matt. 15:1-9; Mk. 7:6,7
- 17. Would ride a donkey into Zion – Zech. 9:9; Matt. 21:1-5
- 18. Would be rejected by men, but made head of the corner – Psa. 118:22ff; Matt. 21:33-46
- 19. He would be Lord – Psa. 110:1; Matt. 22:41-46
- 20. His disciples would forsake him – Zech. 13:7; Matt. 26:56
- 21. Rejected by his brethren – Isa. 53:3; Jn. 7:5; Jn. 1:11
- 22. Would perform miracles – Isa. 35:5,6; Matt. 9:35
- 23. Would be a prophet – Deut. 18:18; Jn. 7:40; Acts 3:22
- 24. Would be a judge – Isa. 33:22; Jn. 5:30
- 25. Would be a stone of stumbling and a rock of offence – Isa. 8:14; 28:16; Lk. 2:34; 1 Pet. 2:8; Rom. 9:33
- 26. Would be betrayed by a friend – Psa. 41:9; Matt. 26:47ff; Jn. 13:18; Jn. 17:12
- 27. Would be sold for thirty pieces of silver – Zech. 11:12,13; Matt. 26:14-16
- 28. Accused by false witnesses – Psa. 35:11; Matt. 26:59,60
- 29. Dumb before accusers – Isa. 53:7; Matt. 27:12
- 30. Scourged – Isa. 53:5; Matt. 27:26
- 31. Smitten and spat upon – Isa. 50:6; Mic. 5:1; Matt. 26:67
- 32. Mocked – Psa. 22:7,8; Matt. 27:31
- 33. Hands and feet pierced – Psa. 22:16; Zech. 13:6; Lk. 23:33; Jn. 20:25
- 34. Crucified with thieves – Isa. 53:12; Matt. 27:38
- 35. Interceded for persecutors – Isa. 53:12; Lk. 23:34
- 36. Friends stood afar off – Psa. 38:11; Lk. 23:49
- 37. Garments parted and lots cast – Psa. 22:18; Jn. 19:23,24
- 38. Thirsty – Psa. 69:21; Jn. 19:28
- 39. Offered gall and vinegar – Psa. 59:21; Matt. 27:34

40. His cry on the cross – Psa. 22:1; Matt. 27:46
41. Bones not broken – Psa. 34:20; Jn. 19:33
42. Side pierced – Zech. 12:10; Jn. 19:34
43. Darkness over the land – Amos 8:9; Matt. 27:45
44. Buried in rich man's tomb – Isa. 53:9; Matt. 27:57-60
45. Resurrection – Psa. 16:10; Matt. 28:1-7
46. Ascension – Psa. 68:18; Acts 1:9,10
47. Seated at right hand of God – Psa. 110:1; Heb. 1:3
48. He will be king – Psa. 2:6; Heb. 1:1-4
49. He will be priest – Psalms 110:4; Heb. 3:1; 5:5,6
50. Smite the shepherd and the sheep will scatter – Zech. 13:7; Mk. 14:27
51. Would be sinless – Isa. 53:9; 1 Pet. 2:22; Heb. 4:15
52. How is it that the writers could be so precise in their prophecies that Jesus fulfilled every one of them? This could only have come by the hand of God.

ix. Lack of contradictions/Unity

1. It is not possible for several men to write something on the same subject and not contradict one another. Because we tend to view things differently, we also interpret these things differently.
2. We expect to find these contradictions in the writings of men, especially if the writings are several years apart. Often, new information is found that helps us to better understand a person or an event. With this information, more modern writers disprove the earlier writings, or at least, cause us to question them.
3. We are so familiar with the problems of man in writing that to find a book without contradictions and with perfect harmony tells us this book came from a higher source. There had to be an outside influence on the book.
4. This is the case with the Bible. How could 40 men write over a 1600 years period and not have one contradiction? How could they agree on every point? These are questions the skeptic and atheist must answer. Yet, it is also the area which is probably challenged the most.
5. Themes of the Bible
  - a. Overall theme: "Salvation of man through Jesus Christ to the glory of God"
    - i. From the fall of man in Gen. 3, the message of God has been given to bring man to salvation.
    - ii. The Messiah was promised (Gen. 3:15; Isa. 7:14).
    - iii. It would be he who would save his people from their sins (Matt. 1:21; Lk. 19:10; Heb. 10:10).
    - iv. From the beginning, man was to glorify God (Ex. 20:2-5; Lev. 10:3; 1 Cor. 10:31).
  - b. Old Testament theme: "Christ is coming"
    - i. In our study of Messianic prophecies, we found that the Old Testament record directed man to the coming Messiah (Gal. 3:24).

- ii. Jesus would refer the Jews back to the Scriptures to understand he was the prophesied Messiah (Matt. 22:41-46; Psa. 110:1).
    - iii. John the baptizer used the Scriptures to show that his work was prophesied (Matt. 3:3; Isa. 40:3).
  - c. New Testament theme: "Christ has come (Matt. – Jn. ) and will come again (Acts – Rev.)
    - i. The Jews of the 1<sup>st</sup> Century had to deal with Jesus Christ. He was here. He walked among them. He was the prophesied Messiah. All four gospel accounts give us the life of Christ. Yet, at the end of each, Christ was crucified and rose again.
    - ii. When the book of Acts opens, we find the ascension of Jesus into Heaven with the words of the angels that he would come again (Acts 1:10,11). The early church was looking for the return of Jesus (1 Thess. 4:13-18; 2 Thess. 1:7,8; Tit. 2:13; Rev. 22:20).
- 6. Alleged contradictions
  - a. What appear to be contradictions are usually easily explained when we see the possibilities of how this could be. For instance, when looking at these alleged contradictions, we must consider the following:
    - i. The law system under which the statement was made.
      - i. Old or New Testament
      - ii. From law system to law system even in our world today, some things are acceptable under one law but no acceptable under another.
    - ii. The time of the statement
      - i. One who reports the progress of a patient at the start of the illness may have a different view of the outcome than one who reports on the illness several hours or days later.
      - ii. A statement made about Jerusalem in 1000 B.C. may report a different view of the city than one made in 70 A.D. or 2012 A.D.
    - iii. The context of the statement
      - i. Pulling something out of context is easy to do.
      - ii. However, context is king! The context of a statement determines the meaning of the statement and often the very words used in the statement.
    - iv. The facts the author is using. What are they including in their discussion?
      - i. If we are talking about the life of Moses, at what point in his life are we talking?
      - ii. Things said about Moses as a child are not the same things we would say about Moses as an adult.

- iii. Sometimes, a writer will not include something about an event or person because it is not necessary for the point he is making.
  - v. Whether the language is figurative or literal
    - i. Figurative language is a means of using a word in a way to convey something that is not normally meant by the literal interpretation of the word. In our country, the word “bad” usually means “evil”, but can be used to mean “good”. Some will describe their car as a “bad car” meaning that it is a really good car.
    - ii. Literal language, of course, is to take the word for what it normally means. If I say it is a bad thing, then I mean it is evil.
    - iii. All words are to be interpreted literally unless there is something in the context to force a different interpretation.
      - a. Judg. 9:8-15 – The trees are talking to one another. Not literal because trees do not talk or have human characteristics.
      - b. Lk. 13:32 – Jesus calls Herod a fox. Not literal because Herod was a human, not an animal.
      - c. Matt. 1:18ff – Mary was a virgin. This is to be taken literally as the context supports this and there is nothing in the context to demand otherwise.
    - iv. When one considers whether the context is using the word literally or figuratively, then many alleged contradictions can be explained.
- b. Think about the following situations.
  - i. Suppose two men see a car passing by. One describes it as a red car and the other describes it as a black car. What are the possibilities for their obvious contradiction?
    - i. They could have been standing on opposite sides of the street and one side of the car was black and the other was red.
    - ii. One, or both, of the men could be color blind.
    - iii. They both could be wrong, perhaps because of trying to mislead someone.
  - ii. Suppose that you read two stories of an accident. One story says there were two cars in the accident and the other says there were three cars. What are the possibilities for their obvious contradiction?
    - i. Are they talking about the same accident?

- ii. Was one of the men in a position that he could not see the other car?
    - iii. Is one man lying?
  - iii. Suppose that you read about a man named George Washington. One says he was a white man, and the other says he was a black man. What are the possibilities for their obvious contradiction?
    - i. One man may be only reporting what he heard rather than what he actually saw.
    - ii. Are they talking about the same George Washington?
  - iv. A man talking about the same door says, "It is open" and says "It is closed". What are the possibilities for this obvious contradiction?
    - i. The door was open at one point in time and closed at another point in time.
    - ii. Sometimes, a person will say the door is closed and a sudden gust of wind comes up and blows the door open. Did he lie if someone comes up later and finds the door open? No, because when he made the statement, it was true!
- c. The burden of proof for alleged contradictions lies with the one who alleges the contradiction. They must prove that it is actually a contradiction. An allegation is not proof.
- d. For those of us who believe the Bible is God's word, we must only be able to offer either a solution or a possible solution to the allegation. It is not necessary for us to actually prove the allegation wrong, as long as we can show that there are ways to make the two alleged contradictions harmonize.
- e. It is also necessary for us to understand that the writing of the Bible is not necessarily in chronological order.
  - i. Haggai and Zechariah appear later in the order of the books of the Bible, but both prophesied during the days of Ezra. There are 21 books between Ezra and Haggai.
  - ii. 1 Sam. 17:54 takes place chronologically after 1 Sam. 17:55-58.
  - iii. Gen. 11:1-9 and the Tower of Babel takes place before Gen. 10:24 and after Gen. 11:16.
  - iv. Daniel, in chronological order, would be 1, 2, 3, 4, 7, 8, 5, 6, 9, 11, 12, 10, as best as I can put it together.
- f. A look at a couple of alleged Bible contradictions.
  - i. Saul and David
    - i. In 1 Sam. 16:14-23, David is shown as Saul's armor bearer and also plays the harp for Saul when Saul is troubled by the evil spirit.
    - ii. In 1 Sam. 17, when David goes before Goliath, Saul asks David, "Whose son art thou?" (vs. 58).

David had already tried on Saul's armor and yet it appears that Saul did not know him.

- iii. How is it possible that Saul did not know the one who had been his armor bearer and musician?
  - a. It is possible that Saul's question is not concerning who David is, but as it states, who his father is.
  - b. It is possible that enough time has passed that David's appearance has changed enough that Saul did not recognize him. How often have we seen somebody years later, and said, "I did not recognize you"?
  - c. It is possible that Saul's mental condition was such that he could not recognize David.
  - d. Any of these explanations is a logical possibility to explain what appears to be a contradiction.
- ii. How many went with Jacob into Egypt?
  - i. Acts 7:14 says there were 75.
  - ii. Gen. 46:27 says there were 70.
  - iii. Is this a contradiction?
    - a. No, there are two different numbers being discussed.
    - b. In Acts 7:14, it numbers those who came to Egypt with Jacob when Joseph called for him. We are not told who all is included in this number.
    - c. In Gen. 46:26,27, we have a list of people who came into Egypt including Jacob. This list also includes Joseph and his sons, who were already in Egypt.
    - d. The list in Gen. 46 is not intended to show all who came into Egypt because it tells us it does not include the wives of Jacob's sons (vs. 26).
    - e. Understanding the contexts of these statements helps us to harmonize the two accounts.
    - f. It is not unlike us saying that four people went to town. And, also being correct in saying that five people went to town. The first count was of those who went with me; the second count included me.

- iii. All animals good for food; some animals good for food.
  - i. Lev. 11 – There is the command not to eat certain animals, considered unclean.
  - ii. 1 Tim. 4:4 – Every creature of God is good and nothing is to be refused if it is received with thanksgiving.
  - iii. How do we explain the alleged contradiction when in one place all animals are good for food and in another some animals cannot be eaten?
    - a. Mainly, these two passages are found under different law systems.
    - b. Also, the idea behind the restriction must be studied. Unclean animals not properly prepared can be fatal if eaten.
    - c. It is not unlike the doctor telling us not to eat certain foods because of an illness we have. Some people have restrictions due to trying to lose weight or because of such things as diabetes.
- iv. When did Jesus cleanse the Temple?
  - i. In Matt. 21:12,13, Mk. 11:15-17, and Lk. 19:45,46, Jesus cleanses the Temple in the last week of his life.
  - ii. In Jn. 2:13-25, Jesus cleanses the Temple sometime between his first miracle and the visit of Nicodemus.
  - iii. How could this event happen at two different times? How do we explain what appears to be a contradiction since the same event could not happen at two different times?
    - a. John is the only one of the four who records that his record is of an event that took place near Passover.
    - b. John is the only one of the four who records that Jesus made a scourge of small cords.
    - c. John does not record that people came to Jesus after the cleansing to be healed.
    - d. John is the only one who gives us Jesus' analogy of how long he would be in the tomb (Jn. 2:19). "Destroy this temple, and in three days I will raise it up."
    - e. The most obvious explanation for what may appear to be a contradiction is that Jesus cleansed the Temple twice – once earlier in his teaching and again as he approached the end of his life.

- v. How long was Christ in the tomb?
  - i. Matt. 12:40 says he would be in the tomb 3 days and 3 nights. Matt. 16:21 says he would rise again on the 3<sup>rd</sup> day.
  - ii. Which is it? 3 days and 3 nights or on the 3<sup>rd</sup> day, which would account for only 2 nights?
  - iii. How do we explain what seems like a contradiction?
    - a. The Jews who had heard both statements by Jesus understood that he would rise on the 3<sup>rd</sup> day. That is why they asked for the guard at the tomb (Matt. 27:63).
    - b. The Jews used these types of expressions to convey the same idea. In Esther 4:16, Esther told them not to eat or drink, 3 days, day or night, and then, she would go before the king. Yet, on the 3<sup>rd</sup> day (Esther 5:1), Esther went before the king.
- g. While many challenges have been made against the Bible, none have been successful. When we consider each situation or challenge rationally, we can answer these charges by good, sound reasoning.
  - i. Remember to ask, “Under what law system was this statement made?”
  - ii. Remember to consider the use of language – figurative or literal.
  - iii. Remember to find out what time frame is being discussed. Are the two statements made about the same event happening at the same time?
  - iv. Remember to keep the text in its context. It can only be explained in its context.
  - v. Remember to consider how certain expressions were used at the time of the statement.
  - vi. Remember that not every event in the Bible is recorded in its chronological order.
  - vii. We must always keep in mind that we only have to show there are possible solutions (feasible solutions) to explain what appears to be a contradiction.
  - viii. It is the responsible of the one who claims a contradiction to prove there is a contradiction. A claim is not proof.
- 7. Biblical claims to inspiration
  - a. The inspiration of the Bible is best explained as verbal plenary inspiration (Jn. 16:13).
    - i. Verbal – “words and thoughts”
    - ii. Plenary – “full, complete”

- iii. All the words and thoughts are complete.
  - iv. The writers were directed by the Holy Spirit using words and thoughts with which they are familiar.
- b. 2 Tim. 3:16,17
- i. All – Every part
  - ii. Scripture – Holy writings
  - iii. Is given – Transmitted to us
  - iv. By inspiration – God breathed
  - v. And is profitable – Useful, good
  - vi. Doctrine – Teaching, instruction
  - vii. Reproof – Proof, conviction
  - viii. Correction – correcting, straightening up again
  - ix. Instruction in righteousness – education or training in the way of God
  - x. That the man of God – Those desiring to serve God
  - xi. Perfect – Complete
  - xii. Thoroughly furnished – Nothing missing, completely
  - xiii. Unto all good works – To serve God (cf. 2 Pet. 1:3)
- c. 2 Pet. 1:19-21
- i. A more sure word of prophecy
  - ii. We should take heed to it
  - iii. No prophecy of scripture is of any private interpretation
    - i. Not of personal application. Not as “we see it”.
    - ii. Why? Because it did not come by the will of man. Not of human origin.
    - iii. How did it come? Spoke as they were moved (“to bear, to carry”) by the Holy Spirit.
- d. Jn. 12:48-50
- i. We will be judged by the words of Christ.
  - ii. Wherein is their authority? Because God told him what he should say and what he should speak.
  - iii. Heb. 1:1,2
- e. Other references to inspiration
- i. 1 Tim. 4:1 – Spirit speaketh expressly
  - ii. 1 Cor. 2:1 – Revealed them unto us by his Spirit
  - iii. 1 Pet. 1:11 – Spirit of Christ which was in them
  - iv. Mk. 12:36 – David himself said by the Holy Ghost
  - v. Acts 28:25 – Well spoke the Holy Ghost by Esaias
  - vi. 2 Sam. 23:2 – And the Lord said unto David
  - vii. Acts 1:16 – Which the Holy Ghost by the mouth of David spake
  - viii. 1 Cor. 14:37 – What Paul wrote were “the commandments of the Lord”
  - ix. 1 Pet. 3:18-20; 2 Pet. 2:5 – Christ spoke to the people in the days of Noah through Noah
  - x. Rev. 1:1,2
    - i. The revelation of Jesus Christ

- ii. Sent and signified it by his angel unto his servant John
- iii. Bare record of the word of God; the testimony of Jesus Christ
- xi. Consider the Old Testament minor prophets
  - i. Hosea 1:1 – The word of the Lord that came
  - ii. Joel 1:1 – The word of the Lord that came
  - iii. Amos 1:3,6, etc. – Thus saith the Lord
  - iv. Obadiah 1 – Thus saith the Lord God
  - v. Jonah 1:1; 3:1 – The word of the Lord came
  - vi. Micah 1:1 – The word of the Lord that came
  - vii. Nahum 1:14 – And the Lord hath given a commandment concerning thee
  - viii. Hab. 2:2 – And the Lord answered me and said
  - ix. Zeph. 1:1 – The word of the Lord which came
  - x. Haggai 1:1 – Came the word of the Lord
  - xi. Zech. 1:1 – Came the word of the Lord
  - xii. Mal. 1:1 – The burden of the word of the Lord
- xii. From beginning to end, the Bible claims to be the word of God, holy and without error. And from both internal and external evidence, it has been shown to be just that. No man can dispute the authenticity and inspiration of the Bible.

#### 8. Challenges against the Bible

- a. In this section, we want to address answering some of the challenges against the Bible. We will see what man says about the Bible, and then come up with a logical answer to that challenge.
- b. “The Bible contains the word of God.” In this challenge to the Bible, the critic is saying that some, maybe even most, of the words in the Bible are God’s word, but not all the words are God’s word. How would we answer this challenge?
  - i. The critic must be able to tell us how he or she knows which of the words are the words of God .
  - ii. The Bible claims that all scripture is inspired of God. Therefore, it is all or none.
  - iii. One thing the critic must consider is the lack of contradictions and the total unity of the Bible. From Moses to John, the writers are in agreement. This could only have come from the guidance of God. If some words were the words of men, there would be errors in the Bible brought on by man’s ideas and weaknesses.
- c. “The Bible is just another good book written by man.” How do we prove otherwise?
  - i. The Bible does not give evidence of being just the words of men – personal opinion, selfish reasons and ambitions, arrogance of the writer, contradictions, errors in facts, and so forth.

- ii. The absence of all of the traits exhibited by man in his writing tells us the Bible could only have come from God.
- d. “We do not need to obey the Bible.” How do we answer this challenge?
  - i. Since we will be judged by it, we must obey it (Jn. 12:48).
  - ii. Since we must walk in the light (1 Jn. 1:7), we must obey it.
  - iii. Since it is through the preaching of the word that God will save us, then we must obey it (1 Cor. 1:21).
  - iv. Since it is God’s power to salvation, we must obey it (Rom. 1:16).
  - v. Since the whole duty of man is to fear God and keep his commandments, we must obey it (Ecc. 12:13).
  - vi. Since it is by the things written that we can know we are saved, then we must obey it (1 Jn. 5:13).
  - vii. Since we have been taught to preach the word, and those who obey it will be saved, then we must obey it (Mk. 16:15,16).
  - viii. Since obedience to it brings us from being servants of sin to being servants of Christ, then we must obey it (Rom. 6:16-18).
- e. “We do not have to be so strict with the Bible.” This challenge is that the Bible is God’s word, but we do not have to keep the letter of the law, that God is going to overlook our weaknesses. How do we answer this challenge?
  - i. Jesus said every word to the smallest letter is important (Matt. 5:18).
  - ii. The list of sins found, for instance, in Rom. 1, Gal. 5, and 2 Tim. 3 teaches us that there is nothing God will overlook.
- f. “We do not need Biblical authority for all we do.” This challenge accepts the Bible as God’s word but denies that all that we do or say has to be authorized by God. How do we answer this?
  - i. Col. 3:17
    - i. Words that include everything.
      - a. Whatsoever
      - b. In word or deed
      - c. All
    - ii. The word of authority – “in the name of the Lord”
    - iii. It is clear from this teaching that God commands us to have Biblical authority for all that we say or do.
  - ii. We must speak those things which God has given us.
    - i. 1 Pet. 4:11

- ii. 1 Thess. 2:4
- iii. 1 Cor. 4:1,2

### III. THE BIBLICAL CANON

- a. The word “canon” is from a word that means “rule or law”. It is used to refer to the law of a council or the law of God.
- b. The term is used to describe the books which we have in our Bibles which constitute the law of God.
- c. The question that is on the minds of many is why do we have the books we have? Another is why were some books not included?
- d. Some facts about the Bible.
  - i. 66 books
  - ii. 1189 chapters
  - iii. 773,746 words
  - iv. The shortest chapter – Psa. 117 (also the middle chapter of the Bible)
  - v. The longest chapter – Psa. 119
  - vi. Jn. 11:35 is the shortest verse in English
  - vii. 1 Thess. 5:16 is the shortest verse in Greek.
  - viii. The Bible can be read through in one year by reading 3 ¼ chapters per day.
- e. Our certainty of the Biblical text is without question. Both by the proofs of inspiration and the manuscripts available, we can help people to know we have God’s word. When we compare the manuscripts of many works that have been accepted without question, we wonder why more people do not understand that we have the Bible. For instance:
  - i. The writings of Julius Caesar
    - 1. Written from 100-44 B.C.
    - 2. Earliest copy of a manuscript – 900 A.D.
    - 3. Number of copies: 1
  - ii. The writings of Plato
    - 1. Written from 427-347 B.C.
    - 2. Earliest copy of a manuscript – 900 A.D.
    - 3. Number of copies: 7
  - iii. The annals of Tacitus
    - 1. Written about 100 A.D.
    - 2. Earliest copy of a manuscript – 1100 A.D.
    - 3. Number of copies: 20
  - iv. The writings of Aristotle
    - 1. Written about 384-322 B.C.
    - 2. Earliest copy of a manuscript – 1100 A.D.
    - 3. Number of copies: 5
  - v. The Old and New Testament writings
    - 1. The Old Testament
      - a. Written from 1500 – 400 B.C.
      - b. Earliest copy of a manuscript: 400 B.C.
    - 2. The New Testament
      - a. Written from 50 -100 A.D.
      - b. Earliest copy of a manuscript: 250 A.D. (The John Ryland’s Fragment dates to about 150 A.D. This is text from the book of John.)

3. Partial or whole manuscripts of the Old and New Testaments: More than 5,000.
- f. The teaching of the Roman Catholic Church is that the canon of the books of the Bible was given to us by them. Thus, they are the proprietors of the Bible. They can tell us what to believe. Yet, in this study, we will note that the canon of the Bible came to us long before there was a Catholic Church.
  - g. The disputed books of the canons are:
    - i. Old Testament
      1. Song of Solomon
      2. Ecclesiastes
      3. Esther
      4. Although once disputed, none question their inclusion in the canon. Some wish to add other books, which we will discuss later.
    - ii. New Testament
      1. James
      2. Hebrews
      3. Today, none dispute the inclusion of these two books. In fact, there is no disagreement on the New Testament canon among various religions who believe in Christ.
  - h. One of the great evidences of the Old Testament canon is the number of references to Old Testament books by New Testament writers and by Jesus Christ. It is said that there are about 600 direct quotes or references from the Old Testament that are found in the New Testament. For instance:
    - i. In Matt. 24:15, a reference to the abomination of desolation found in Dan. 9:27 and 12:11 is found.
    - ii. In Acts 2:29,30, David is called a prophet of God and a reference is made to 2 Sam. 2:17.
    - iii. The patience of Job is mentioned in Jas. 5:11 and Elijah is mentioned in Jas. 5:17.
    - iv. Isa. 7:14 is quoted in Matt. 1:23.
    - v. Jonah's story is used as an example in Matt. 12:39-41.
    - vi. The Queen of Sheba's visit is found in Matt. 12:42.
    - vii. Psa. 110:1 is quoted in Matt. 22:44.
    - viii. Matt. 19:1-6 verifies the validity of the creation account with references to Gen. 1:27 and 2:23,24.
    - ix. The Hebrews' writer makes several references to Old Testament fixtures – Aaronic priesthood, priesthood of Melchizedek, sacrifices (10:4), and numerous references in Heb. 11.
    - x. The prophet Joel is quoted in Acts 2:16ff.
    - xi. The Jews being of their father Abraham (Gen. 12) is mentioned in Matt. 3:9.
    - xii. Jesus' references to 3 passages from Deuteronomy (8:3; 6:16; 6:13) in Matt. 4 show that Jesus recognized the Old Testament canon.
    - xiii. In Matt. 5, Jesus makes several references to statements from Exodus.
    - xiv. The most quoted Old Testament books in the New Testament are Psalms and Isaiah.
    - xv. No apocryphal books are quoted or referenced in the New Testament.
  - i. The testimony of Jesus and the early church.
    - i. The Old Testament referred to as "Moses and the prophets" (Lk. 16:29,31).

- ii. The Old Testament referred to as “law of Moses, and in the prophets, and in the psalms (Lk. 24:44).
  - iii. The Old Testament referred to as the “law and the prophets”.
    - 1. Matt. 7:12; 22:40
    - 2. Lk. 16:16
    - 3. Jn. 1:45
    - 4. Acts 23:15; 24:14
    - 5. Rom. 3:21
- j. The Old Testament canon as given by Josephus, Jerome, Origen, Tertullian and others shows either 22 or 24 books in the Old Testament. All lists correspond to the 39 books we have today. The 22 or 24 were as follows:
  - i. The writings of Moses: Genesis, Exodus, Leviticus, Numbers, Deuteronomy
  - ii. The prophets: Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, The Twelve
  - iii. The writings: Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Daniel, Esther, Ezra, Chronicles
  - iv. In some lists, Jeremiah and Lamentations are listed as one book, and, Judges and Ruth are grouped together, making 22 books.
  - v. In our Bibles, we have separated some of the books as follows:
    - 1. Samuel – 1 and 2 Samuel
    - 2. Kings – 1 and 2 Kings
    - 3. The Twelve: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
    - 4. Chronicles – 1 and 2 Chronicles
    - 5. Ezra – Ezra and Nehemiah
    - 6. Song of Songs – Song of Solomon
  - vi. The Old Testament canon was in place between 400 and 200 B.C.
- k. The Septuagint
  - i. A Greek translation of the Old Testament, The Septuagint was produced around 250 B.C. This translation was in use during the time of Christ.
  - ii. This translation contained all of the 39 books that we have in our Bibles today.
  - iii. Some of the copies also contained some apocryphal books. These were:
    - 1. 1 Esdras
    - 2. Tobit
    - 3. Judith
    - 4. 1,2,3, & 4 Maccabees
    - 5. Wisdom
    - 6. Sirach
    - 7. Baruch
  - iv. Again, though, although the Septuagint was available in the 1<sup>st</sup> Century, not one of these apocryphal books is quoted in the New Testament.
- l. The Apocrypha
  - i. The list of books considered apocryphal varies from translation to translation and period of time to period of time. There are about 14 books considered a part of the Old Testament Apocrypha and about 20 that are considered New Testament Apocrypha. Of course, depending on whom you read, these list can vary.

- ii. The term “apocrypha” is a word that means “of doubtful authenticity; spurious”. In some places, some of these books are called Deuterocanonical (“secondary canon”). Although accepted by some, they are not considered on the same level with the true canon.
- iii. In the King James Version of 1611, the following books were placed between the Old Testament and New Testament as a matter of historical record. They were not considered part of the canon.
  - 1. 1 & 2 Esdras
  - 2. Tobit
  - 3. Judith
  - 4. Rest of Esther
  - 5. Wisdom
  - 6. Ecclesiasticus
  - 7. Baruch
  - 8. Epistle of Jeremy
  - 9. Song of the 3 Children
  - 10. Story of Susanna
  - 11. The idol of Bel and the Dragon
  - 12. Prayer of Manasses
  - 13. 1 & 2 Maccabees
- iv. At the Council of Trent in 1546, the Roman Catholic Church declared the following apocryphal books inspired but secondary to the Old Testament canon.
  - 1. Tobit
  - 2. Judith
  - 3. 1 & 2 Maccabees
  - 4. Wisdom of Solomon
  - 5. Sirach (also known as Ecclesiasticus)
  - 6. Baruch
  - 7. In addition to these books, the following have been inserted into other books within the Catholic Bible.
    - a. Letter of Jeremiah (Became Baruch 6).
    - b. There are 107 verses added to Esther.
    - c. Prayer of Azariah (Became Dan. 3:24-90).
    - d. Susanna (Became Dan. 13).
    - e. Bel and the Dragon (Became Dan. 14).
- v. Jerome, in the Latin Vulgate (about 420 A.D.) included many of the apocryphal books but did not accept them as canon.
- vi. Today, generally speaking, the following books are recognized as apocryphal.
  - 1. Old Testament
    - a. 1 & 2 Esdras
    - b. Tobit
    - c. Judith
    - d. The rest of Esther
    - e. The wisdom of Solomon
    - f. Ecclesiasticus
    - g. Baruch, with the epistle of Jeremiah
    - h. The song of the 3 holy children
    - i. The history of Susanna

- j. Bel and the Dragon
  - k. The prayer of Manasses
  - l. 1 & 2 Maccabees
2. New Testament
- a. Acts of Paul
  - b. Acts of Peter
  - c. Acts of John
  - d. Acts of Andrew
  - e. Acts of Thomas
  - f. Gospel according to the Hebrews
  - g. Gospel of the Ebonites
  - h. Gospel of the Egyptians
  - i. Gospel of Marcion
  - j. Gospel of Peter
  - k. Gospel of the 12 apostles
  - l. Gospel of Barnabas and Bartholomew
  - m. The Protevangelium of James
  - n. Gospel of pseudo-Matthew
  - o. Nativity of Mary
  - p. The gospel of Joseph the carpenter
  - q. The passing of Mary
  - r. The gospel of Thomas
  - s. Arabic gospel of the childhood
  - t. Gospel of Nicodemus
- vii. Why were the apocryphal books rejected as canon?
1. None of the Old Testament apocryphal books were written in Hebrew and they were written after the close of the Old Testament (from around 300 – 30 B.C.).
  2. None claim inspiration.
  3. They were never acknowledged as sacred scriptures by the Jews or the early church historians.
  4. They contain statements that contradict not only the Bible but themselves. In 1 & 2 Maccabees, Antiochus Epiphanes is said to die 3 different deaths in 3 different places.
  5. They include doctrines that are at variance with the Bible. They teach such things as the doctrine of purgatory, salvation by works alone, magic, and Mary was born sinless.
  6. They teach such immoral practices as lying and suicide.
  7. Not one Old Testament apocryphal book is referred to in the New Testament.
  8. Of the New Testament, apocryphal books, none claim inspiration and none were recognized as part of the canon.
  9. The apocryphal books are used mostly for historical reference, but cannot be trusted for accuracy or authenticity.
  10. It is evident that many of these books were written to fill the “gaps” in information that people felt were needed.

- viii. A review of some of the apocryphal books
  1. The rest of Esther – Supposedly supplies information missing from the book of Esther, especially the prayers to God not recorded in Esther.
  2. Susanna – Gives the story of how Daniel saved the life of Susanna by his great wisdom.
  3. Bel and the Dragon – Gives the story of how Daniel revealed the false power of an idol using his great wisdom.
  4. The Protevangelium of James – Fills the “gaps” of information missing concerning the birth of Jesus from the announcement to Mary to the slaughter of the young children.
  5. The Passing of Mary – Purports to give us information concerning Mary asking Jesus to take her from earth two years after Jesus’ death. Her prayer is heard and apostles both living and dead appear by her bedside telling each other what they were doing when they received the message to come. Christ finally appears and takes her soul.
  6. The Gospel of Thomas – Supposedly supplies information concerning miracles wrought by Jesus before he was 12 years of age.
  7. 1 Esdras – Compilation of passages from Ezra, 2 Chronicles, and Nehemiah, with added legends about Zerubbabel.
  8. 2 Esdras – Supposedly contains visions given to Ezra concerning God’s government of the world, a coming new age, and the restoration of certain lost scriptures.
  9. Tobit – A romantic fiction about a young Israelite captive in Nineveh who is led by an angel to wed a “virgin widow” who had lost 7 husbands.
  10. Judith – A romantic story about a rich and beautiful devout Jewish woman who goes to the tent of a Babylonian general under the guise of giving herself to him. She cuts off his head and thus saves her city.
  11. Wisdom of Solomon – Written by an Alexandrian Jew who impersonates himself as Solomon. A mixture of Hebrew and Greek philosophy.
  12. Ecclesiasticus – Written by a Jewish philosopher, it gives rules of conduct concerning civil, religious, and domestic life.
  13. Baruch – Supposedly written by Baruch, the scribe of Jeremiah. It was written too late in history for Baruch to have written it.
  14. Song of the Three Children – Additions to the story of Shadrach, Meschech, and Abednego giving their prayer while in the fiery furnace and their song after their deliverance.
  15. Prayer of Manasseh – Supposedly gives the prayer of Manasseh, king of Judah, when he was held captive in Babylon. (See 2 Chr. 33 for Manasseh in Babylon)
  16. 1 Maccabees – Historical document of the Maccabean period written by a Palestinian Jew around 100 B.C.
  17. 2 Maccabees – A supplement to 1 Maccabees written by a Jason of Cyrene, of whom nothing is known.
- m. The New Testament Canon
  - i. Unlike the Old Testament canon, the New Testament canon that we have today is not really disputed. Some books such as Hebrews and 2 Peter were questioned in years past, but are accepted without question today.

- ii. The greatest testimony to the authenticity of these books is their inspiration.
  - 1. No contradictions.
  - 2. Perfect harmony.
  - 3. Unity in message.
  - 4. Brevity. Only God could have conveyed his message in so few words.
  - 5. Timeless. Good for all people in all countries in all generations.
- iii. The early church historians, particularly Ignatius, Clement, and Polycarp, either quote from or reference the 27 books of the New Testament canon. Although one may not quote from all of the books, between them and other writings of the 2<sup>nd</sup> Century A.D. , they recognize as in place, shortly after the death of John, the canon of the New Testament we have today. Polycarp is of special interest since he was a student of the apostle John.
- iv. It has also been noted that even the heretics of the 2<sup>nd</sup> Century A.D. referred the books of our New Testament canon as scripture.
- v. A good reference book on the canonicity of the Bible is *Inspiration and Canonicity of the Bible* by R. Laird Harris (Zondervan: Grand Rapids, MI, Copyright 1969).
- n. With all the evidence we have, we can stand assured that the Old and New Testament canons we have today are the authentic word of God and that we have the Bible as given to us by God himself through inspiration.
- o. The Dead Sea Scrolls and the Old Testament Canon
  - i. In 1947, a shepherd boy looking for his sheep came upon a cave near the Dead Sea that contained some old scrolls. Over the next several years, 11 caves were discovered that contained scrolls or fragments of scrolls that have been dated between 200 B.C. and 68 A.D.
  - ii. The discoveries were near a site known as Qumran, and were the work of a group of Jewish Essenes who lived at Qumran. They had either collected or copied the manuscripts that were found.
  - iii. Some of the manuscripts related to the Qumran community itself, giving information about them. But for us, the most important finds in these manuscripts were the copies of the Old Testament books or commentaries on some of the Old Testament books. Almost every book in the Old Testament is mentioned in the various manuscripts. Also, among the scrolls, are copies of the Septuagint, the Greek translation of the Old Testament.
  - iv. The Isaiah scroll is of particular interest because it is the most complete manuscript of one of the books of the Bible. It shows that the version of Isaiah we have today has not significantly changed over the years.
  - v. The importance of the Dead Sea Scrolls for us is they show the Old Testament canon was in place by at least 200 B.C. Thus, the Roman Catholic Church did not give us the Bible.
- p. It seems the biggest discussion that we face today is not whether we have the correct books of the Bible. With the exception of those trying to add some of the apocryphal books to the Bible, the biggest discussion is to the inspiration of the Bible and whether we must follow it. Thus, the importance of our study. If we cannot show the books to be inspired, then any argument as to their authenticity is useless. Once we have answered the questions on inspiration, then we can show that we have the correct books in our Bibles.

- q. Where did the books come from?
- i. Genesis – Deuteronomy – Written by Moses with the exception of the last chapter of Deuteronomy. This chapter has been attributed to Joshua.
  - ii. Unknown authorship
    1. Joshua – Words of Joshua recorded by an unknown scribe.
    2. Judges, Ruth – Written during the same period of time by an unknown scribe.
    3. 1 & 2 Samuel – Written concerning the work of Samuel in anointing the first and second kings of Israel.
    4. 1 & 2 Kings – The kings of both Israel and Judah.
    5. 1 & 2 Chronicles – Begins with a genealogy starting with Adam. Covers the times of the kings of Judah primarily.
  - iii. Ezra – Attributed to Ezra
  - iv. Nehemiah – Attributed to Nehemiah
  - v. Esther – The work of Esther in saving her people. Could have been recorded by Mordecai.
  - vi. Job – Attributed to Job
  - vii. Psalms – Various writers, primarily David and Solomon.
  - viii. Proverbs – Various writers, primarily Solomon. Also King Lemuel and Agur.
  - ix. Ecclesiastes – Written by Solomon
  - x. Song of Solomon – Written by Solomon
  - xi. Isaiah – Written by Isaiah
  - xii. Jeremiah – Written by Jeremiah with Baruch as his scribe
  - xiii. Lamentations – Written by Jeremiah
  - xiv. Ezekiel – Attributed to Ezekiel
  - xv. Daniel – Attributed to Daniel
  - xvi. The Minor Prophets are written by the prophet whose name is affixed to the book.
    1. Hosea
    2. Joel
    3. Amos
    4. Obadiah
    5. Jonah
    6. Micah
    7. Nahum
    8. Habakkuk
    9. Zephaniah
    10. Haggai
    11. Zechariah
    12. Malachi
  - xvii. The New Testament books
    1. Matthew – the apostle of Jesus
    2. Mark – John Mark, a traveling companion of both Paul and Barnabas
    3. Luke – the beloved physician
    4. John – the apostle of Jesus
    5. Acts – Written by Luke
    6. Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon – Written by Paul

7. Hebrews – Unknown authorship. Most believe either Luke or Paul wrote it.
8. James – Written by James, the brother of Jesus
9. 1 & 2 Peter – Written by Peter
10. 1, 2, & 3 John – Written by John
11. Jude – Written by Jude, the brother of Jesus
12. Revelation – Written by John

#### IV. HOW DID WE GET THE BIBLE?

- a. Although we know the canons were in place shortly after the conclusion of the writings of these various books, how did we get the present day Bible we use?
- b. The original Old Testament was written in Hebrew and Aramaic. The original New Testament was written in Greek. Yet, most people on Earth today do not read either of these languages.
- c. Throughout history, there has been an attempt, though often resisted, to put the Bible into the hands of the people in their language. It was believed, and rightly so, that the people should be able to read and study the Bible for themselves.
- d. However, to get to where we are now has not always been a pretty journey, even costing many their lives because of their efforts.
- e. We will take a look at how we came to have the Bible we have today in a language we can read, and this will lead us into a study of the translation issue.
- f. It should always be kept in mind that much of the work of translating the Bible into the language of the common man was done when the Roman Catholic Church held a strong grip on the European continent. The Roman Catholic Church strongly opposed the idea of translating the Bible into the various languages that anyone could study. They had taught for years that the Roman Catholic Church had control over what everyone would believe and that people only needed to listen to them. Ignorance of the people was a strong tool the Roman Catholic Church used to its benefit.
- g. Those who resisted the Roman Catholic Church, especially those who dared to translate the Bible, were often severely persecuted.
  - i. Martin Luther (1483-1546)
    1. German monk and priest
    2. Preached in Wittenburg, Germany
    3. Wrote the 95 Theses in 1517. These spoke against the Roman Catholic Church. When published, this work did a lot to help empower the Restoration Movement.
    4. In 1521, he was excommunicated by the Roman Catholic Church and declared an outlaw by the secular government. As an outlaw, his literature was banned; those who helped him would be tried as criminals themselves; and, he could be killed by anyone without any consequences to the one who killed him.
  - ii. John Wyclif (1329-1384)
    1. A reformer who stood against much of what the Roman Catholic Church believed.
    2. In 1415, the Council of Constance condemned Wyclif's views, had his body exhumed and burned.
  - iii. William Tyndale (1494-1536)

1. He told a clergyman that he intended to translate the Bible so that the ploughboys would be more educated than the clergyman.
  2. He was tied to a stake, strangled, and burned.
- iv. A brief history of translations. How we came from the original to where we are now.

<b>DATE</b>	<b>NAME</b>	<b>DESCRIPTION</b>
400 B.C.	SAMARITAN PENTATEUCH	HEBREW COPY OF THE OLD TESTAMENT USED BY THE SAMARITANS IN THEIR TEMPLE
250 B.C.	SEPTUAGINT	GREEK TRANSLATION OF THE OLD TESTAMENT
200 B.C.	DEAD SEA SCROLLS	HEBREW COPIES OF PORTIONS OF THE OLD TESTAMENT
500 B.C. - 100 A.D.	TARGUMS	ARAMAIC TRANSLATIONS OR PARAPHRASES OF THE OLD TESTAMENT
100 A.D.	PESHITTA VERSION	SYRIAC LANGUAGE TRANSLATION OF THE OLD TESTAMENT
150 - 200 A.D.	JOHN RYLAND'S FRAGMENT	A PORTION OF THE BOOK OF JOHN
4TH CENTURY A.D.	CODEX VATICANUS	GREEK MANUSCRIPT CONTAINING PART OF THE OLD TESTAMENT AND ALL OF THE NEW TESTAMENT
4TH CENTURY A.D.	CODEX SINAITICUS	GREEK MANUSCRIPT CONTAINING PART OF THE OLD TESTAMENT AND ALL OF THE NEW TESTAMENT
5TH CENTURY A.D.	CODEX ALEXANDRUS	GREEK MANUSCRIPT CONTAINING PART OF THE OLD TESTAMENT AND PART OF THE NEW TESTAMENT
5TH CENTURY A.D.	CODEX EPHRAEMI	GREEK MANUSCRIPT CONTAINING PART OF THE OLD TESTAMENT AND PART OF THE NEW TESTAMENT
5TH CENTURY A.D.	CODEX BEZAE	GREEK AND LATIN MANUSCRIPT CONTAINING THE GOSPEL ACCOUNTS, ACTS, AND FEW VERSES FROM THE GENERAL EPISTLES.
400 A.D.	LATIN VULGATE	ENTIRE BIBLE TRANSLATED INTO LATIN BY JEROME
500 - 1000 A.D.	MASSORETIC TEXT	COPIES OF THE OLD TESTAMENT IN HEBREW
895 A.D.	CAIRO CODEX OF THE FORMER AND LATTER PROPHETS	HEBREW MANUSCRIPT
900 A.D.	PARIS PSALTER	OLD ENGLISH VERSION OF THE FIRST FIFTY PSALMS
916 A.D.	LENINGRAD CODEX OF THE PROPHETS	HEBREW MANUSCRIPT
930 A.D.	ALEPPO CODEX	COMPLETE HEBREW COPY OF THE OLD TESTAMENT
950 A.D.	BRITISH MUSEUM CODEX OF THE PENTATEUCH	HEBREW MANUSCRIPT OF THE FIRST FIVE BOOKS OF THE OLD TESTAMENT
950 A.D.	LINDISFARNE GOSPELS	OLD ENGLISH WRITTEN BETWEEN THE LINES

1008 A.D.	LENINGRAD CODEX	HEBREW MANUSCRIPT OF THE ENTIRE OLD TESTAMENT
1300 A.D.	MIDLAND PSALTER	MIDDLE ENGLISH VERSION OF THE PSALMS
1320 A.D.	MIDDLE ENGLISH PSALTER	RICHARD ROLLES' VERSION OF THE PSALMS
1382 A.D.	WYCLIF BIBLE	ENGLISH TRANSLATION OF LATIN VULGATE MADE BY FOLLOWERS OF JOHN WYCLIF
1456 A.D.	GUTENBURG BIBLE	BIBLE IS FIRST PRINTED ON MOVEABLE TYPE IN LATIN
1516 A.D.	GREEK NEW TESTAMENT	FIRST PRINTED GREEK NEW TESTAMENT. COMPILED BY ERASMUS.
1519 A.D.	GREEK NEW TESTAMENT	ERASMUS' SECOND GREEK NEW TESTAMENT
1522 A.D.	GERMAN NEW TESTAMENT	MARTIN LUTHER'S GERMAN NEW TESTAMENT
1525 A.D.	ENGLISH NEW TESTAMENT	WILLIAM TYNDALE'S ENGLISH NEW TESTAMENT. FIRST PRINTED ENGLISH TEXT.
1522 A.D.	GREEK NEW TESTAMENT	ERASMUS' THIRD GREEK NEW TESTAMENT
1527 A.D.	GREEK NEW TESTAMENT	ERASMUS' FOURTH GREEK NEW TESTAMENT
1531 A.D.	PENTATEUCH	WILLIAM TYNDALE'S ENGLISH TRANSLATION OF THE PENTATEUCH
1534 A.D.	PENTATEUCH AND NEW TESTAMENT	WILLIAM TYNDALE'S PENTATEUCH AND NEW TESTAMENT REVISED
1534 A.D.	GERMAN BIBLE	MARTIN LUTHER'S FIRST GERMAN TRANSLATION OF THE BIBLE
1535 A.D.	NEW TESTAMENT	WILLIAM TYNDALE'S LAST REVISED NEW TESTAMENT
1535 A.D.	COVERDALE'S BIBLE	FIRST PRINTED COMPLETE BIBLE IN ENGLISH
1535 A.D.	GREEK NEW TESTAMENT	ERASMUS' FIFTH GREEK NEW TESTAMENT
1537 A.D.	MATTHEW'S BIBLE	TYNDALE'S TRANSLATIONS PUBLISHED IN GERMANY BY JOHN ROGERS
1539 A.D.	GREAT BIBLE	FIRST AUTHORIZED ENGLISH VERSION OF THE BIBLE (DEDICATED TO HENRY VIII)
1540 A.D.	CRANMER'S BIBLE	2ND EDITION OF GREAT BIBLE WITH PREFACE BY CRANMER
1546 A.D.	GREEK NEW TESTAMENT	STEPHEN'S FIRST GREEK NEW TESTAMENT
1549 A.D.	GREEK NEW TESTAMENT	STEPHEN'S SECOND GREEK NEW TESTAMENT
1550 A.D.	GREEK NEW TESTAMENT	STEPHEN'S THIRD GREEK NEW TESTAMENT
1551 A.D.	GREEK NEW TESTAMENT	STEPHEN'S FOURTH GREEK NEW TESTAMENT
1556 A.D.	LATIN NEW TESTAMENT	LATIN TRANSLATION OF THE NEW TESTAMENT BY BEZA

1557 A.D.	ENGLISH NEW TESTAMENT	WILLIAM WHITTINGHAM'S ENGLISH NEW TESTAMENT PUBLISHED IN GENEVA
1560 A.D.	GENEVA BIBLE	ENGLISH TRANSLATION OF THE BIBLE. FIRST BIBLE WITH CHAPTERS AND VERSES.
1565 A.D.	GREEK-LATIN NEW TESTAMENT	GREEK AND LATIN NEW TESTAMENT BY BEZA
1568 A.D.	BISHOP'S BIBLE	ENGLISH BIBLE DEDICATED TO ELIZABETH I. AUTHORIZED FOR CHURCH USE.
1582 A.D.	RHEIM'S NEW TESTAMENT	ENGLISH TRANSLATION OF THE LATIN BIBLE
1582 A.D.	GREEK NEW TESTAMENT	BEZA'S SECOND GREEK NEW TESTAMENT
1589 A.D.	GREEK NEW TESTAMENT	BEZA'S THIRD GREEK NEW TESTAMENT
1598 A.D.	GREEK NEW TESTAMENT	BEZA'S FOURTH GREEK NEW TESTAMENT
1609 A.D.	DOUAY OLD TESTAMENT	ENGLISH TRANSLATION FROM THE LATIN OF THE OLD TESTAMENT
1611 A.D.	KING JAMES VERSION	ENGLISH TRANSLATION OF THE BIBLE DEDICATED TO KING JAMES I. AUTHORIZED FOR CHURCH USE.
1624 A.D.	GREEK NEW TESTAMENT	ELZEVIR'S FIRST GREEK NEW TESTAMENT
1633 A.D.	GREEK NEW TESTAMENT	ELZEVIR'S SECOND GREEK NEW TESTAMENT
1743 A.D.	LUTHER'S BIBLE	FIRST BIBLE PRINTED IN AMERICA AT GERMANTOWN, PA
1755 A.D.	NEW TESTAMENT	ENGLISH TRANSLATION OF THE NEW TESTAMENT BY JOHN WESLEY
1774 A.D.	GREEK NEW TESTAMENT	GRIESBACH'S FIRST GREEK NEW TESTAMENT
1796 A.D.	GREEK NEW TESTAMENT	GRIESBACH'S SECOND GREEK NEW TESTAMENT
1830 A.D.	GREEK NEW TESTAMENT	SCHOLZ'S GREEK NEW TESTAMENT
1831 A.D.	GREEK NEW TESTAMENT	KARL LACHMANN'S GREEK NEW TESTAMENT
1841 A.D.	GREEK NEW TESTAMENT	TISHCENDORF'S GREEK NEW TESTAMENT
1842 A.D.	GREEK NEW TESTAMENT	LACHMANN'S SECOND GREEK NEW TESTAMENT
1849 A.D.	GREEK NEW TESTAMENT	TISCHENDORF'S SECOND GREEK NEW TESTAMENT
1856 A.D.	GREEK NEW TESTAMENT	TISCHENDORF'S THIRD GREEK NEW TESTAMENT
1856 A.D.	GREEK NEW TESTAMENT	WORDSWORTH'S GREEK NEW TESTAMENT
1857 A.D.	GREEK GOSPEL ACCOUNTS	TREGELLES' GREEK TEXT OF GOSPEL ACCOUNTS
1859 A.D.	NEW TESTAMENT	JOHN DARBY'S NEW TRANSLATION IN ENGLISH OF THE NEW TESTAMENT

1862 A.D.	YOUNG'S LITERAL TRANSLATION	ENGLISH TRANSLATION OF THE BIBLE
1869 A.D.	GREEK NEW TESTAMENT	TICSCHEENDORF'S FOURTH GREEK NEW TESTAMENT
1871 A.D.	NEW TESTAMENT	JOHN DARBY'S SECOND EDITION OF THE NEW TESTAMENT
1872 A.D.	ALFORD'S NEW TESTAMENT FOR ENGLISH READERS	ENGLISH NEW TESTAMENT
1881 A.D.	ENGLISH REVISED VERSION OF THE NEW TESTAMENT	ENGLISH TRANSLATION OF THE NEW TESTAMENT
1881 A.D.	GREEK NEW TESTAMENT	WESTCOTT AND HORT'S GREEK NEW TESTAMENT
1885 A.D.	ENGLISH REVISED VERSION OF THE OLD TESTAMENT	ENGLISH TRANSLATION OF THE OLD TESTAMENT
1890 A.D.	ENGLISH OLD TESTAMENT	JOHN DARBY'S ENGLISH TRANSLATION OF THE OLD TESTAMENT
1898 A.D.	GREEK NEW TESTAMENT	EBERHARD NESTLE'S GREEK NEW TESTAMENT
1901 A.D.	AMERICAN STANDARD VERSION	ENGLISH TRANSLATION OF THE BIBLE MADE IN THE UNITED STATES
1903 A.D.	WEYMOUTH'S NEW TESTAMENT	MODERN ENGLISH VERSION OF THE NEW TESTAMENT
1904 A.D.	20TH CENTURY NEW TESTAMENT	MODERN ENGLISH VERSION OF THE NEW TESTAMENT
1909 A.D.	SCOFIELD REFERENCE BIBLE	ENGLISH VERSION OF THE BIBLE. FOOTNOTES PROMOTED PREMILLENIALISM.
1913 A.D.	GREEK NEW TESTAMENT	VON SODEN'S GREEK NEW TESTAMENT
1913 A.D.	MOFFAT NEW TESTAMENT	POPULAR PARAPHRASE OF THE NEW TESTAMENT
1928 A.D.	MOFFAT'S BIBLE	MOFFAT'S NEW TESTAMENT PUBLISHED WITH OLD TESTAMENT
1940 A.D.	NEW TESTAMENT	ENGLISH TRANSLATION OF THE PESHITTA NEW TESTAMENT BY LAMSA
1946 A.D.	REVISED STANDARD VERSION OF THE NEW TESTAMENT	ENGLISH TRANSLATION OF THE NEW TESTAMENT
1950 A.D.	NEW WORLD TRANSLATION OF THE HOLY SCRIPTURES NEW TESTAMENT	ENGLISH TRANSLATION OF THE NEW TESTAMENT FROM THE JEHOVAH'S WITNESSES
1952 A.D.	REVISED STANDARD VERSION OF THE OLD TESTAMENT	ENGLISH TRANSLATION OF THE OLD TESTAMENT
1958 A.D.	PHILLIP'S NEW TESTAMENT	PARAPHRASE OF THE NEW TESTAMENT
1961 A.D.	NEW ENGLISH BIBLE NEW TESTAMENT	NEW TESTAMENT VERSION IN BRITAIN
1961 A.D.	NEW WORLD TRANSLATION OF THE HOLY SCRIPTURES	ENGLISH TRANSLATION OF THE BIBLE FROM THE JEHOVAH'S WITNESSES
1962 A.D.	NEW AMERICAN STANDARD BIBLE NEW TESTAMENT	ENGLISH TRANSLATION OF THE NEW TESTAMENT
1965 A.D.	CATHOLIC REVISED STANDARD VERSION	CATHOLIC EDITION OF THE REVISED STANDARD VERSION

1966 A.D.	GREEK NEW TESTAMENT	UNITED BIBLE SOCIETY'S GREEK NEW TESTAMENT
1966 A.D.	JERUSALEM BIBLE	ROMAN CATHOLIC VERSION OF THE BIBLE
1966 A.D.	GOOD NEWS FOR MODERN MAN NEW TESTAMENT	NEW TESTAMENT VERSION PUBLISHED BY THE AMERICAN BIBLE SOCIETY
1967 A.D.	NEW AMERICAN STANDARD BIBLE OLD TESTAMENT	ENGLISH TRANSLATION OF THE OLD TESTAMENT
1967 A.D.	LIVING BIBLE NEW TESTAMENT	POPULAR PARAPHRASE OF THE NEW TESTAMENT
1968 A.D.	GREEK NEW TESTAMENT	UNITED BIBLE SOCIETY'S SECOND GREEK NEW TESTAMENT
1970 A.D.	NEW AMERICAN BIBLE	ROMAN CATHOLIC VERSION OF THE BIBLE
1970 A.D.	NEW ENGLISH BIBLE OLD TESTAMENT	OLD TESTAMENT VERSION IN BRITAIN
1973 A.D.	NEW INTERNATIONAL VERSION NEW TESTAMENT	ENGLISH TRANSLATION OF THE NEW TESTAMENT
1975 A.D.	GREEK NEW TESTAMENT	UNITED BIBLE SOCIETY'S THIRD GREEK NEW TESTAMENT
1976 A.D.	GOOD NEW BIBLE (TODAY'S ENGLISH VERSION)	ENGLISH TRANSLATION OF THE BIBLE PUBLISHED BY THE AMERICAN BIBLE SOCIETY
1978 A.D.	NEW INTERNATIONAL VERSION OLD TESTAMENT	ENGLISH TRANSLATION OF THE OLD TESTAMENT
1979 A.D.	NEW KING JAMES VERSION NEW TESTAMENT	REVISION OF THE KING JAMES VERSION
1982 A.D.	NEW KING JAMES VERSION OLD TESTAMENT	REVISION OF THE KING JAMES VERSION
1985 A.D.	NEW JERUSALEM BIBLE	ROMAN CATHOLIC VERSION OF THE BIBLE
1989 A.D.	REVISED ENGLISH BIBLE	ENGLISH VERSION OF THE BIBLE USED IN BRITAIN
1990 A.D.	NEW REVISED STANDARD VERSION	ENGLISH TRANSLATION OF THE BIBLE
1995 A.D.	CONTEMPORARY ENGLISH VERSION	ENGLISH TRANSLATION OF THE BIBLE
1996 A.D.	NIV INCLUSIVE LANGUAGE BIBLE	REVISION OF THE NEW INTERNATIONAL VERSION
1996 A.D.	NEW LIVING TRANSLATION	ENGLISH TRANSLATION OF THE BIBLE
2001 A.D.	HOLMAN CHRISTIAN STANDARD BIBLE	ENGLISH TRANSLATION OF THE BIBLE
2001 A.D.	ENGLISH STANDARD VERSION	ENGLISH TRANSLATION OF THE BIBLE
2002 A.D.	TODAY'S NEW INTERNATIONAL VERSION NEW TESTAMENT	REVISION OF THE NEW INTERNATIONAL VERSION

h. Textual criticism

- i. Knowing that the originals of the Old and New Testament documents no longer exist, how do we know what is supposed to be in our Bibles today? This work is the work of textual criticism.
- ii. With the Old Testament there is little discussion that we have the words we should have. Manuscripts dated as far back as 400 B.C. and the Dead Sea Scrolls have helped us understand this.
- iii. The biggest question has come with the New Testament. The work of textual criticism is to review the many manuscripts to ascertain what is the Biblical text and what has been inserted or omitted by the scribe. In doing this, several considerations have to be made.
  1. The age of the manuscript. It is evident that the older the manuscript, the less likelihood of mistakes being made in the copy. The more a document is copied, the more opportunity for mistakes to be made.
  2. Comparison of the manuscripts. When examining the various manuscripts, it can be determined what should or should not be in the text. Variations can be resolved by looking more closely at the many manuscripts.
- iv. The scholars who have done this work over the centuries agree that the variations for the most part are in such things as misspellings of words, the omission of a word, or whether a definite article or a preposition should be in that place. Between all the various Greek texts, there is no doctrinal disagreement.
- v. The major Greek texts.
  1. The Textus Receptus. This designation actually referred to several Greek texts put together in the 1500's A.D. The most notable of these were 5 editions edited by Erasmus from 1519 – 1535.
    - a. This is the text which is the basis of the King James Version of the Bible.
    - b. It did not have available to its work the oldest Greek manuscripts.
  2. The Westcott-Hort Greek New Testament of 1881. This work used many older Greek manuscripts and was one of the most influential works of textual criticism. Both it and its method of determining the text were used by later works on the Greek New Testament.
  3. The Nestle-Aland text. The first edition was in 1898; the 27<sup>th</sup> edition was in 1993. It is the basis of most all modern translations.
- vi. Again, while there are variations in the Greek texts, none of these affect the doctrine of the New Testament.

V. THE TRANSLATIONS

- a. There are at least 50 English translations or paraphrases of the Bible. Some of the most popular and well-known of these are:
  - i. King James Version
  - ii. American Standard Version
  - iii. Revised Standard Version
  - iv. Douay-Rheims Version (accepted by the Catholics)
  - v. New International Version

- b. Because there are so many and will continue to be many translations of the Bible, how do we choose the one to use? Not all translations are good translations and not all that claim to be translations are really translations.
  - i. Reader's Digest Condensed Bible – Left out about 40% of the Bible
  - ii. The Living Bible Paraphrased – More of a commentary than translation giving thoughts over literal interpretation.
  - iii. The Amplified Bible – Includes comments in the verses or gives the editor's thoughts on a verse rather than a translation.
- c. What is a translation?
  - i. Translate – According to Webster's Dictionary, translate comes from a word that means "to carry across". The literal definition is "to express in another language, while systematically retaining the original sense".
  - ii. Thus, a translator will take a document in one language and transfer to words into another language without changing anything. The sense of the text will not be changed.
  - iii. It is sometimes difficult to make a word for word translation because there are some words that do not have an equivalent in another language. In that case, it is the translator's job to find the words in the second language that maintain the sense of what is being said in the original.
  - iv. The translator must not insert his or her own ideas into the text. Personal opinion and religious bias must be absent from the translation. In other words, the translation must be what the original author said. This is true in all translation work, but is so important in the translation of the Biblical texts.
  - v. Some of the difficulties in translating the Biblical texts.
    - 1. The Greek language has so many ways to express a word that it can be difficult to find the words in the other language to express what is meant by the Greek word. In the Greek language, a suffix or prefix can change the tense or gender of the word.
    - 2. The Hebrew language was originally written from right to left in the manuscript. Most languages write from left to right. Also, the Hebrew manuscripts often show no spaces between the words so the scholars have to determine where a word ends and a word starts.
- d. Why do we need translations?
  - i. Because not every person speaks the same language, but they need to hear the gospel (Mk. 16:15,16).
  - ii. Because words change meanings even within a language. Our languages are living languages in which words change meaning from usage.
  - iii. Because the original languages of the Bible were for the people of those days but most today do not understand these languages. The great thing about the languages of the Bible is they are dead languages. Thus, the words have not changed meanings over the years, and we can know what the words meant when they were first used.
- e. Guidelines for translators
  - i. The translator must believe the Bible to be inspired of God.
  - ii. The translators must respect the infallibility of the Bible.
  - iii. The translators must strive for an accurate word for word translation. They must be accurate to the manuscripts.
  - iv. The translators must not insert their religious biases into the translation.

- v. To avoid these insertions of religious bias, the translation must be done by a committee.
- f. Methods used for translating.
  - i. Formal equivalence (word for word translation).
    - 1. This form of translating minimizes the translator inserting his own interpretation into the passages.
    - 2. It produces as close as possible a word for word translation.
    - 3. The American Standard Version of 1901 and the King James Version are examples of translations that used the formal equivalence method.
  - ii. Dynamic equivalence (thought for thought translation)
    - 1. This form of translating allows the translator to insert what they think a passage means into their translation. It is not concerned with a word for word translation but a “this is what I think it means” translation.
    - 2. Translations that use this method are usually very easy to read, but are not word for word translations.
    - 3. The New International Version and The Living Bible are examples of translations that used the dynamic equivalence method.
- g. Some guidelines for selecting a good translation.
  - i. Read the translators’ notes and try to understand what their method of interpretation was. We need to use a translation that is a word for word translation.
    - 1. Do they believe the Bible is God’s word?
    - 2. Is it a translation or an interpretation?
    - 3. Do they accept the Biblical characters as authentic?
    - 4. Did they strive to be accurate to the manuscripts?
    - 5. Consider this statement found in the preface of the King James Version: “For when Your Highness had once out of deep judgment apprehended how convenient it was, that out of the Original Sacred Tongues, together with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scripture into the English tongue”. (Their desire – an accurate translation of the Bible.)
    - 6. Think about this statement that the New International Version makes concerning itself: “The NIV tries to bring its readers as close as possible to the experience of the original audience: providing the best possible blend of transparency to the original documents and comprehension of the original meaning in every verse. The NIV is founded on the belief that if hearing God’s Word the way it was written and understanding it the way it was meant were the hallmarks of the original reading experience, then accuracy in translation demands that neither one of these two criteria be prioritized above the other.” (From [thenivbible.com](http://thenivbible.com)) {When they try to get the meaning of the verse in the translation, they have quit translating and started interpreting. C.C.)
  - ii. Do not use a translation made by one man. There is too much danger of his personal religious views being placed in the text.
  - iii. Stay with a translation that was made by a committee.

- iv. A good, quick check is to read verses with which you are familiar. A newer translation will generally make its mistake here as it introduces its own religious bias in the text.
  - 1. The New International Version in Rom. 1:17 states that it is from faith first to last, leaving the impression that faith alone saves.
  - 2. The Revised Standard Version in Isa. 7:14 says a “young woman” shall bear a child, but in Matt. 1:23, a quote of Isa. 7:14, the RSV says a “virgin” shall bear a child. This can at least confuse the reader as to the virgin birth of Jesus.
  - 3. And some translations have taken Mark 16:9-20 out of their versions and put these verses in as a footnote. We will take more time to discuss this later, but it should cause us to question the translation when we find verses (in this case, a whole section of verses) that no longer appear in the Biblical text. I saw a list once of over 100 verses that are not in the New International Version.
  - 4. In the Revised Standard Version, Rom. 10:10 reads “For man believes with his heart and so is justified, and he confesses with his lips and so is saved”. The “unto” of this verse is missing in a translation that seems to be determined to teach faith only.
- v. Check the translation for contradictions, whether in direct quotes of a verse or other references to the same doctrine.
- vi. Since our souls depend on us having God’s word, then pray carefully and research diligently.
- vii. Discuss the issue with faithful Christians, but put everything to the test, and choose wisely.
- h. Some things that are not to be considered when selecting a good translation.
  - i. New is not always better. Many of the newer translations are extremely dangerous, even changing the Biblical text.
  - ii. Because a translation does not use “thee, thou, thy, ye” etc. does not make it a bad translation. Remember, the originals of the Old and New Testaments did not use these words. These words came about with Middle English translations. Also, consider that foreign language translations will not have these words.
  - iii. Easier to read is not what makes a good translation. It is just as easy to read false doctrine as it is to read correct teaching. In fact, it is easier to understand false doctrine if the translation is easier to read.
  - iv. This is not an emotional appeal. What we have always used or like is not a good guideline.
  - v. Because everyone else likes it is not a good way to choose a translation.
- i. Some areas of attack in the newer translations.
  - i. The virgin birth of Jesus.
  - ii. God’s plan of salvation, usually teaching faith only.
  - iii. The historical accuracy of Gen. 1-11
  - iv. The authenticity of Mark. 16:9-20.
  - v. That man is born in sin (his sinful nature).

## VI. A LOOK AT SOME OF THE TRANSLATIONS

- a. The King James Version
  - i. Originally translated in 1611

- ii. It has been revised several times over the years.
      1. 1769 – This is the text we use today.
      2. 1979 – New Testament
      3. 1982 – Old Testament (New King James Bible)
    - iii. It is an accurate translation of the Bible. Its chief difficulty for many today is the style of 1769 English and the many words that have changed in meaning.
  - b. The American Standard Version
    - i. Originally translated in 1901.
    - ii. It is an accurate translation of the Bible with the chief complaint against it being the difficulty to read.
  - c. The New American Standard Bible
    - i. Originally produced in the late 1960's, it was last revised in 1995.
    - ii. While there were several who objected to the original version, the revision of 1995 fixes many of these problems.
    - iii. Strengths
      1. A revision of the American Standard Version of 1901.
      2. Words or phrases that could be misunderstood due to changes in their meanings have been updated to more current English.
      3. Verses with difficult word order have been translated using our more current word order.
      4. Passages with Old English expressions such as thee and thou have been updated to modern English.
      5. It is a translation done by a committee – the Lockman Foundation.
    - iv. Weaknesses
      1. It includes Mk. 16:9-20 in the text but puts brackets around these verses with a footnote that says these verses were added in later manuscripts. This leaves the impression that these verses are not supposed to be in the Bible. This is also a misleading footnote as at least one of the older manuscripts does include these verses.
      2. It adds a whole new verse after Mk. 16:20, which the footnote says could be added after verse 8. “And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.” Contextually, this does not fit as Peter and his companions are already there. The evidence weighs in favor of this passage not being in the Bible.
      3. In Mk. 16:16, the NASB says “He who has believed and has been baptized shall be saved”. In Rom. 10:10, the NASB says, “for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation”. So? What saves us? This is an example of inconsistency in translation. Between these two passages, the NASB has created a contradiction.
      4. In 1 Pet. 3:19, in reference to Jesus speaking to the spirits in prison, the NASB adds the word “now”. Thus, the NASB has Jesus preaching to those who are in “prison now” or those who are dead now. This gives the impression of the doctrine of second chance, that is, one may die lost, but Jesus will come to them preaching his word giving them another opportunity to be saved. This is in contrast to Heb. 9:27.

5. In Rev. 1:1, the NASB removes the word “signified” and changes it to “communicated”. The Greek supports the word “signified” as the book was written in signs.
- d. The New World Translation of the Holy Scriptures
    - i. To understand this version, we need to know something about those who translated it – The Jehovah’s Witnesses.
      1. Founded by Charles Russell and Judge Rutherford in 1872, this group is known for various things:
        - a. A strong work to spread their teachings throughout the whole world.
        - b. They are looking for the time when Christ will reign on Earth for 1000 years.
        - c. They believe the righteous who are not part of the 144,000 will stay on a cleansed Earth after the 1000 years.
        - d. They believe Jesus was a good man who lived on Earth and will be rewarded by God by being a part of the 144000 who will live eternally in Heaven.
        - e. They do not believe anyone will be punished eternally in Hell.
        - f. There is only one God – Jehovah. Jesus and the Holy Spirit are not God.
      2. In 1970, they put out the revised version of The New World Translation of the Holy Scriptures.
    - ii. Problems with the New World Translation.
      1. While done by a committee, all the members were Jehovah’s Witnesses – The Watchtower Society. Thus, there is no one to check their work for accuracy or the insertion of their personal religious bias.
      2. Inconsistency in translation, even in the same context. The translation contains much of their religious views which they have inserted into the text.
        - a. In 2 Pet. 3, the Greek text uses the word Lord (“kurios) in verses 8, 9 , and 10. In the New World Translation, they have inserted the word Jehovah in all of these places. Thus, furthering their view that there is no God but Jehovah. A proper translation would be to use the word Lord and let the reader understand from the context what is meant.
        - b. In 2 Pet. 3:10, to teach their doctrine that the Earth will not be burned up, they translate the end of the verse “it will be discovered” (to them this is a cleansing of the Earth so man can continue to dwell upon it). This is a removal of the wicked from the Earth. The word used in the Greek (“katakaio”) means “to burn down”, which is consistent to all that is taught in this text. In fact, in the New World Translation, this passage and the verses after it use such expressions as “will pass away” (vs. 10), “will be dissolved” (vs. 10), “to be dissolved” (vs. 11), and “through which the heavens being on fire will be dissolved and the elements being intensely hot will melt” (vs. 12).
        - c. Jn. 1:1, instead of translating this that Jesus was God (with the capital letter), they translate it as Jesus was a god (with a small

letter). This helps to teach their view that Jesus was merely a good man who lived and was not Deity. Yet, in verses 29-34 of this same chapter, the New World Translation calls Jesus the “Lamb of God” (vs. 29) and the “Son of God” (vs. 34). This section also says he is the one who will take away our sins. Matt. 17:5 in the New World Translation calls Jesus Son whom God approves and we are to listen to him. If he is just a good man, he is not the Son of God to whom we should listen, and as mere man, he cannot take away our sins.

- d. Although they claim to believe that God will not punish anyone in Hell, their translation states in Rev. 21:8 that the wicked will have their portion in the lake with fire and sulphur. And in Jas. 2:3, rather than translate the Greek word as Hell, they transliterate the Greek word and use the English Gehenna, which in the Bible always describes Hell, the eternal abode of the wicked.
  - e. In 1 Thess. 4:15, the word “kurios” is translated Jehovah. In verse 16, it is translated Lord. Not surprising since verse 16 is obviously a reference to the second coming of Christ, and to consistently translate the word Jehovah would prove that Jesus was Deity. This, again, puts in their personal religious views. A good translation would simply have translated each word Lord and let the reader understand the meaning by the context.
- e. New Living Translation
- i. The principal method of translation of this version is dynamic equivalence or thought for thought. This method allows the translators to do more interpreting of the text rather than translating the text. The translators of the New Living Translation (NLT) used formal equivalence (word for word) where it made the passage easy to read, but formal equivalence where they felt the word for word was difficult to understand. In other words, they worked to give the sense or meaning of the passage rather than a word for word translation. Part of the problem with dynamic equivalence is who decides what is hard to understand and what is not?
  - ii. According to their website ([www.newlivingtranslation.com](http://www.newlivingtranslation.com)), they left out the following verses: Matt. 17:21; 18:11; 23:14; 27:35b; Mk. 7:16; 9:44,46; 11:26; 15:28; Lk. 9:55b-56a; 17:36; 23:17; Jn. 5:3b-4; Acts 8:37; 15:34; 24:6b-8a; 28:29; Rom. 16:24; 1 Jn. 5:7b-8a. it always concerns me when the newer translations leave out verses that have been a part of the Bible for years.
  - iii. Some problem verses:
    - 1. “For God presented Jesus as the sacrifice for sin. People are made right with God when they believe that Jesus sacrificed his life, shedding his blood. This sacrifice shows that God was being fair, when he held back and did not punish those who sinned in times past.” (Rom. 3:25)
      - a. Is it true that all one has to do is believe Jesus sacrificed his life in order to be saved? Not if we believe the rest of the Bible. Interestingly, in the NLT, Jas. 2:17,24 both are translated to show that faith alone is not enough.



- ix. Inconsistencies of the NIV.
  - 1. In Psa. 51:5, the NIV reads: “Surely I was sinful at birth, sinful from the time my mother conceived me.”
    - a. Sinful at birth? Original sin
    - b. Sinful from conception? What would happen to the child if it died in the womb? Since sin is something we commit (1 Jn. 3:4), then what sin did this baby commit?
    - c. One of the great inconsistencies in the NIV is that while this passage teaches original sin or inherited sin, the NIV in Eze. 18:20 has “The one who sins is the one who dies” and “The child does not share the guilt of the parent”. Which is it? Inherited sin or not? One could never tell from the NIV.
  - 2. A problem with faith only.
    - a. In Rom. 1:17 and Rom. 10:10, the NIV teaches salvation by faith alone.
      - i. “For in the gospel the righteousness of God is revealed – a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith”. (Rom. 1:17)
      - ii. “For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved.” (Rom. 10:10)
    - b. Yet, in James 2:24, the NIV reads: “You see that a person is considered righteous by what they do and not by faith alone.”
    - c. Which is it? Faith only or not by faith only. One would never settle this using the NIV.
  - 3. Was Mary a virgin or a young woman?
    - a. The 2011 edition of the NIV uses the word “virgin” in both Isa. 7:14 and Matt. 1:23 in reference to Mary the mother of Jesus.
    - b. However, in Isa. 7:14, the NIV adds a footnote “young woman”, but does not include the footnote in Matt. 1:23.
    - c. The footnotes of the NIV may prove to be more dangerous than the translation itself, and there are plenty of problems with the translation.
- x. In Jn. 3:16, the NIV translates this verse: “For God so loved the world that he gave his one and only Son, that whosoever believes in him shall not perish but have eternal life”.
  - 1. By changing “should not perish” (in the older translations) to “shall not perish”, the NIV again introduces its doctrine of faith only.
  - 2. I will have to say that the NIV is pretty consistent in including the doctrine of faith only in its translation.
- xi. In Rom. 7:18, the 2011 NIV still includes the words “sinful nature” instead of the correct translation “flesh”. However, in Gal. 5:13 and Rom. 8, they did away with “sinful nature” and used the word “flesh”.
- xii. While the 2011 edition of the NIV should be avoided, most of the objections to the NIV are with earlier versions. Again, we need to make sure what edition of a version we are discussing when we offer a review of the version. Also, we need

to make sure we do not use material that itself may be outdated when doing our review.

g. Mark 16:9-20

- i. The one area of the Bible that is consistently attacked in the newer versions of the Bible is the exclusion of Mark 16:9-20 from the Biblical text.
  1. Some leave it out completely.
  2. Some put it in brackets indicated that it is not a part of the original text.
  3. Some put a space after verse 8 to indicate that this section is not a part of the original text.
  4. Some place Mark 16:9-20 in a footnote, or use a footnote to indicate that it is not part of the original text.
- ii. Why would anyone object to Mark 16:9-20, since what is taught in it is taught elsewhere in the New Testament?
  1. The Great Commission is found in Matthew, Luke and Acts 1.
  2. The confirmation of the word by the use of miracles is found in Heb. 2:3,4.
  3. Jesus appearing to Mary Magdalene after his resurrection is found in Jn. 20.
  4. Jesus' appearance to the two as they walked is found in Lk. 24.
  5. It would seem if one were to object to Mk. 16:9-20 they should object to the other passages also.
- iii. What are the primary objections to the inclusion of Mk. 16:9-20?
  1. Some of the Greek words used in this section are not found elsewhere in the book of Mark, thus Mark could not have written this section.
  2. Two of the oldest manuscripts, Codex Vaticanus and Codex Sinaiticus, do not have this ending to the book of Mark.
  3. Eusebius (263 – 339 A.D.) and Jerome (347 – 420 A.D.) said the ending was not found in the Greek manuscripts they had available.
- iv. How do we answer these objections? What does the evidence show?
  1. Some of the Greek words used in this section are not found elsewhere in the book of Mark, thus Mark could not have written this section.
    - a. While it is true that there are words used in this section that are not used elsewhere in Mark, it is also true that Mark 15:44 – 16:8 also contain words that are not found elsewhere in the book of Mark (One man noted that the exact same number of new words appear in both Mk. 15:44 – 16:8 as appear in Mk. 16:9-20). Why did the early translators and later translators not reject Mk. 15:44 – 16:8?
    - b. It has been noted that in other books of the Bible there are also words in one part of the book that do not appear elsewhere in the same book. Yet, these books are not rejected.
  2. Two of the oldest manuscripts, Codex Vaticanus and Codex Sinaiticus, do not have this ending to the book of Mark.
    - a. This is true, but Codex Alexandrinus, which dates to the time of the Codex Vaticanus and Codex Sinaiticus, does contain these verses.
    - b. Also, Codex Washingtonensis, and Codex Ephraemi, which date to about 400 - 450 A.D., also contain these verses.

- c. It has been noted that almost all of the surviving undamaged manuscripts of Mark contain these last verses (only about 2 or 3 do not).
  - d. Iranaeus in *Against Heresies* written about 185 A.D. quotes Mark 16:19.
  - e. It should also be noted that Codex Vaticanus does not have several chapters of Hebrews, or the entire books of 1 & 2 Timothy, Titus, Philemon, and Revelation. Yet, the missing chapters of Hebrews and the books not found in Vaticanus are included in our Bibles today. Why then would we leave out Mk. 16:9-20?
- 3. Eusebius (263 – 339 A.D.) and Jerome (347 – 420 A.D.) said the ending was not found in the Greek manuscripts they had available.
  - a. Jerome’s objections can be cast aside because he merely repeated what Eusebius said. Interestingly, although Jerome questioned the inclusion of Mk. 16:9-20, he included these verses in his Latin Vulgate.
  - b. Eusebius, although he questioned the authenticity of Mk. 16:9-20, was obviously aware of their existence (You cannot question what you do not know of). Therefore, this ending of the book of Mark was in existence before Eusebius raised any questions about it.
  - c. The Gothic version of the New Testament (around 350 A.D.) does contain Mark 16:9-20. This was a contemporary work with Eusebius.
- 4. The evidence for the inclusion of Mk. 16:9-20 in the book of Mark is overwhelming. Over 1500 manuscripts contain them. One person in their research noted that 99.5% of Greek manuscripts include Mk. 16:9-20.
- 5. For this discussion on Mark 16:9-20, I used the following references primarily, with some research on other sites.
  - a. “Bible Research>Textual Criticism>The Ending of Mark”. [www.bibleresearcher.com](http://www.bibleresearcher.com). July 2012.
  - b. “Challenging Dangers of Modern Versions”. Robert R. Taylor, Jr. Copyright 1991.
  - c. “The Authenticity of Mark 16:9-20”. [www.lavistachurchchrist.org](http://www.lavistachurchchrist.org). July 2012.
- h. Revised Standard Version of 1952
  - i. This was a very popular version when it came out. It claimed to be a revision of the American Standard Bible of 1901 working to be an accurate translation of the Bible using more modern English.
  - ii. History of the RSV.
    - 1. Came out as whole Bible in 1952.
    - 2. 1957 – Apocryphal books added
    - 3. 1965 – Catholic edition comes out
    - 4. 1977 – A version acceptable to the Eastern Orthodox Church is made available. This version contains 3 & 4 Maccabees and Psa. 151.

- iii. The RSV is available in a standard text with or without the Apocrypha; a Catholic Edition; or, what is known as the Common Bible with both the Catholic Apocrypha and the Eastern Orthodox Apocrypha.
- iv. Problems with the RSV.
  - 1. Isa. 7:14 uses “young woman”. Matt. 1:23 which is a quote of Isa. 7:14 uses “virgin”.
  - 2. Acts 8:37 is not in the text, but added as a footnote.
  - 3. Rom. 10:10 says that one confesses “and so is saved”.
  - 4. Mk. 16:9-20 is placed in a footnote and is left out of the Biblical text.
  - 5. Matt. 5:32 and Matt. 19:9 used the word “unchastity” (morally impure), instead of “fornication” (any illicit sexual activity).
  - 6. Gen. 12:3 – “I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless themselves”. This last reading is also found in Gen. 22:18. Yet, in the RSV, the passage in the New Testament which is the application of Gen. 12:3 teaches that the nations would be blessed through Christ (Gal. 3:16). Which is it? Blessed through Christ or bless themselves.
- i. The New Revised Standard Version
  - i. This is a revision of the Revised Standard Version which came out in 1989.
  - ii. The NRSV removes all gender expressions where they believe the writer intended to include all mankind, and leaving the specific wording where they believe the writer referred to a man or woman specifically. This was influenced by the Feminist Movement.
  - iii. 33 Protestant denominations endorsed the NRSV. The American and Canadian Conference of Catholic Churches has also endorsed it.
  - iv. Like the RSV, it is available in standard text with or without the Apocrypha; a Roman Catholic Edition; and, the Common Bible with the Catholic and Eastern Orthodox Apocrypha.
  - v. As for the text of the version, it still contains the errors of the RSV.
- j. The New King James Bible.
  - i. Coming out as a complete Bible in the early 1980’s, the NKJB (also known as the New King James Version), the work was a revision of the King James Version.
  - ii. Because many words had become outdated or had changed meanings, the NKJB worked to update the language of the KJV.
  - iii. In the reviews that I have read and in my own personal reading of the NKJB, I have found no reason to not use the NKJB.
  - iv. While there are those who object to the lack of use of thee, thou, and thine, and other such words (the words that end in “eth”, for instance), there is no reason to reject this version because these words do not appear. We do not talk like this today, and updating that language is a good thing.
  - v. Of the modern translations, this would be the one I recommend.
- k. Cotton Patch Version (The following is from a website in favor of the Cotton Patch Version. [i through iv below])
  - i. The work of Clarence Jordan, who died in 1969. In the late 1960s, the hostilities gradually subsided, and Jordan increasingly turned his energies to speaking and writing. Among the latter are his well-known Cotton Patch series, homey translations of New Testament writings. Jordan believed it was necessary not only to translate individual words and phrases, but also the context of Scripture.

Thus, Jordan retitled Paul's letter to the Ephesians "The Letter to the Christians in Birmingham." His translation of Ephesians 2:11-13 is typical:

- ii. "So then, always remember that previously you Negroes, who sometimes are even called "niggers" by thoughtless white church members, were at one time outside the Christian fellowship, denied your rights as fellow believers, and treated as though the gospel didn't apply to you, hopeless and God-forsaken in the eyes of the world. Now, however, because of Christ's supreme sacrifice, you who once were so segregated are warmly welcomed into the Christian fellowship."
  - iii. Along with his rendering of "Jew and Gentile" as "white man and Negro," Jordan converted all references to "crucifixion" into references to "lynching," believing that no other term was adequate for conveying the sense of the event into a modern American idiom: "there just isn't any word in our vocabulary which adequately translates the Greek word for 'crucifixion.' Our crosses are so shined, so polished, so respectable that to be impaled on one of them would seem to be a blessed experience. We have thus emptied the term 'crucifixion' of its original content of terrific emotion, of violence, of indignity and stigma, of defeat. I have translated it as 'lynching,' well aware that this is not technically correct. Jesus was officially tried and legally condemned, elements generally lacking in a lynching. But having observed the operation of Southern 'justice,' and at times having been its victim, I can testify that more people have been lynched 'by judicial action' than by unofficial ropes. Pilate at least had the courage and the honesty to publicly wash his hands and disavow all legal responsibility. 'See to it yourselves,' he told the mob. And they did. They crucified him in Judea and they strung him up in Georgia, with a noose tied to a pine tree."
  - iv. The Cotton Patch series used American analogies for places in the New Testament; Rome became Washington, D.C., Judaea became Georgia (the Governor of Judaea became the Governor of Georgia), Jerusalem became Atlanta, and Bethlehem became Gainesville, Georgia.
  - v. I think we can easily see how wrong this so-called version is. Obviously, this is an extreme in the Bible translation discussion, but it is out there and still available for many to use.
- I. The Living Bible Paraphrased
- i. This book came out as a complete Bible in 1971, the work of Kenneth Taylor, who began by attempting to make the Bible more understandable for his children. He wrote down his explanations of the verses and eventually came out with his paraphrase. Like the Cotton Patch Version, it is another extreme in the translation discussion. However, unlike the Cotton Patch Version, it does not claim to be a translation. In fact, Kenneth Taylor encourages the Bible student to check a paraphrase against a good translation of the Bible.
  - ii. This paraphrase became more popular through the work of Billy Graham who distributed 600,000 copies of it.
  - iii. There is also a Catholic Living Bible with the Apocrypha. This has received the Imprimatur of the Catholic Church.
  - iv. The following is in the preface of the Living Bible Paraphrased: "For whenever the author's exact words are not translated from the original languages, there is a possibility that the translator, however honest, may be giving the English reader something that the original writer did not mean to say. This is because a

paraphrase is guided not only by the translator's skill in simplifying but also by the clarity of his understanding of what the author meant and by his theology. For when the Greek or Hebrew is not clear, then the theology of the translator is his guide along with his sense of logic." (www.kenanderson.net). This insight helps us to understand the dangers of a paraphrase.

- v. A look at some verses from the Living Bible Paraphrased. (When we compare these with a good translation, it is easy to see the problems of a paraphrase.)
  - 1. Acts 4:27-28 – “For Herod the king, and Pontius Pilate the governor, and all the Romans—as well as the people of Israel—are united against Jesus, your anointed Son, your holy servant. They won’t stop at anything that you in your wise power will let them do.”
  - 2. Acts 13:48 -- “When the Gentiles heard this, they were very glad and rejoiced in Paul’s message; and as many as wanted eternal life, believed.”
  - 3. Romans 8:28-29 – “And we know that all that happens to us is working for our good if we love God and are fitting into His plans. For from the very beginning God decided that those who came to him—and all along he knew who would—should become like his Son, so that his Son would be the First, with many brothers.”
- m. The Book of Mormon, etc.
  - i. Although the Book of Mormon is not an attempt to translate the Bible, it is an excellent example of how men have tried to add to God’s word and how men work to convince others they personally have a special revelation from God.
  - ii. The Mormon Church uses three main books in addition to the Bible. In truth, the Bible would be fourth in line with the Mormon Church.
  - iii. At the end of this workbook I have included a discussion on the Mormon Church and its books.
- n. The Isa. 7:14 and Matt. 1:23 controversy
  - i. One might wonder what the problem is when many of the newer versions have “young woman” in Isa. 7:14 and “virgin” in Matt. 1:23.
  - ii. While it is understood that in Isa. 7:14, the word translated “virgin” or “young woman” (almah) can refer to a young woman, the problem comes in the inconsistency of the translation especially in relation to the parallel passage in Matt. 1:23, where the Greek word does mean “virgin”.
  - iii. Matt. 1:23 is divine commentary on Isa. 7:14. To help resolve the translation question of Isa. 7:14, the translators should have used what the Bible says rather than rely upon some other source. God, in Matthew, explicitly tells us Mary was a virgin. This is not only by the word used but the expressions found concerning Mary:
    - 1. “And knew her not till ....” (Matt. 1:25)
    - 2. “How shall this be, seeing I know not a man?” (Lk. 1:34)
  - iv. The placing of “young woman” in Isa. 7:14 casts doubt on the virgin birth of Jesus and would then make his birth merely another human birth. This would make Jesus a mortal and not “God with us”.
  - v. If Jesus is not who the Bible claims he is, then, he is not our Savior.

- o. An overview of our study
  - i. We have taken the time to discuss the inspiration of the Bible, some information on textual criticism, and a look at both the problems with some translations and some of the good translations.
  - ii. We have emphasized the importance of our study.
  - iii. Every day, in some fashion, the Bible is being attacked. In many cases, people are denying the Bible is God's word and others are challenging certain portions of the Bible.
  - iv. As we have seen with the translations, much damage is being done by those who produce wicked translations of the Bible.
  - v. We must be equipped to fight the good fight of faith (1 Tim. 6:12) and to be set for the defense of the gospel (Phil. 1:17). We have to contend earnestly for the faith (Jude 3). But to do this, we must have a good translation of the Bible and we must have the tools available to us to prove the Bible is God's inspired word.
  - vi. Not only must we be able to do this, we must also help others know there is no other inspired word of God on Earth.
  - vii. Our work is to give everyone the opportunity to go to Heaven. To do this, we must spread the pure word of God to the whole world (Mk. 16:15), so they can be born again by the word of God (1 Pet. 1:23-25).

MORMONS  
Charles Coats  
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Officially known as The Church of Jesus Christ of Latter-day Saints, they are known by the term Mormon from *The Book of Mormon*, which according to them was written by a prophet-historian named Mormon. According to the Introduction in *The Book of Mormon*, we have the following information (not quoted directly):

Mormon took the words of many ancient prophets and quoted and abridged them recording these words on gold plates. These gold plates were given to Mormon's son Moroni who added a few words of his own and hid the plates in the hill Cumorah in the state of New York in the United States. Moroni appeared to Joseph Smith on Sept. 21, 1823 and told him about the plates and the need to translate them into English. Eventually, the plates were delivered to Joseph Smith who translated them into what is now *The Book of Mormon*. On Sept. 22, 1827, Joseph Smith received the tablets and *The Book of Mormon* was first published in 1830.

*The Book of Mormon* is an account of two civilizations in ancient America. One came from Jerusalem in 600 B.C. and separated into two nations, the Nephites and the Lamanites. The other group came to America after the events at the Tower of Babel. They were known as the Jaredites. Eventually all were destroyed except the Lamanites. According to the teachings of the Mormons, the Lamanites are the principal ancestors of the American Indians.

To the Mormons, the chief importance of *The Book of Mormon* is the personal ministry of Jesus Christ who came to America after his resurrection. His work here was among the Nephites, giving them his teachings.

As one can tell, both the Mormon Church and *The Book of Mormon* have a colorful history. The work of Joseph Smith began in Palmyra, New York shortly after *The Book of Mormon* appeared. Because of various problems the communities had with the Mormons, including the plurality of wives, the Mormons traveled farther west to Ohio, Illinois, Missouri, and finally to Salt Lake City, Utah. It is in Salt Lake City that we find the headquarters of the Mormon Church today.

Joseph Smith was born in 1805 and was killed in jail in Carthage, Illinois in 1844. In the 1830s, Joseph Smith established a community in Independence, Missouri where he planned to build a city called Zion. It was here that Joseph Smith declared he would build a Temple and it was here that Joseph Smith believed Christ would return to Earth and establish his kingdom.

From the original Mormon Church, there are now three main divisions – The Church of Jesus Christ of Latter-day Saints (Mormon); the Community of Christ (formerly known as the Reorganized Church of Jesus Christ of Latter-day Saints); the Church of Christ Temple Lot. All three have buildings in Independence, Missouri. In Independence, there is a vacant lot next to the building of the Church of Christ Temple Lot. It is on this lot that Joseph Smith declared the Temple would be built. To this day, the temple lot is still empty and is controlled by the Church of Christ Temple Lot.

Most people who know anything about the Mormon Church know of their missionaries, who refer to themselves as Elders, although they are generally very young, single men. They are very evangelistic and take their message throughout the world. The odd thing about their evangelistic desire

is the message they are proclaiming is one they say was given by Jesus to the inhabitants of America. If this truly is the case, then the message would not be for anyone else in the world.

Although the Mormon Church accepts the Bible as God's word, the books they use primarily are *The Book of Mormon Another Testament of Jesus Christ* (Published in 1830. This is its official title.); *The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints* (Supposedly gives various prophecies from 1823 – 1847 and also contains a note of explanation on the plurality of wives given in 1890.); *The Pearl of Great Price* (a selection of prophecies supposedly given from 1830 to 1918. This book also contains The Articles of Faith of the Mormon Church.

As with the *Koran* (which also teaches the Bible is God's word), *The Book of Mormon* contradicts the Bible. If all of these books are the word of God, then all would agree since God cannot lie and therefore there would be no contradictions or errors in his message. The Mormons believe that Jesus appeared in America following his ascension (3 Nephi 12), yet the Bible teaches that Jesus ascended into Heaven (Acts 1,2) and will not come back until the world is judged (2 Pet. 3; 2 Tim. 4). The Hebrews' writer tells us Jesus will come a second time (Heb. 9:28). Paul, in writing to the Thessalonian brethren, teaches us that we will meet Christ in the air (1 Thess. 4:17). The Mormons have Christ coming back a second time to be on the Earth and also believe that Christ will return to judge mankind (2 Nephi 9:15). The Mormons have too many returns and one too many times being on the Earth. Actually, according to 3 Nephi 19, Jesus came to America, ascended back into Heaven, and came back to America the next day. Again, we have too many appearances on Earth. The basis of the Mormon Church is false, so the religion itself is false.

The books used by the Mormons (mentioned above) have several errors in them, as well as teachings which are contrary to the Bible. These errors help us to understand these books are not inspired of God, but are the writings of a man who was setting up his own religion on Earth. The sad part is Joseph Smith did such a good job that millions of people have been deceived, and are continuing to be deceived.

Let us examine some of the teachings and problems of these books.

1. In *The Book of Mormon* (Alma 10:2), it is said that Aminadi was the one who interpreted the writing on the wall written by the finger of God. The Bible teaches us that it was Daniel who did this (Dan. 5). Both cannot be correct.
2. *The Book of Mormon* teaches the necessity to be baptized to be saved and thus a follower of Christ. This also is taught in their Articles of Faith. Yet, in 3 Nephi 19:4, they list twelve men in America who were chosen by Jesus as Disciples, yet in verse 11 of the same chapter, one of these men, Nephi, is baptized after he is chosen as one of the 12 Disciples. How can one be a chosen disciple of Christ and not be baptized into Christ? (It is interesting that even in 2012, the Mormon Church still has 12 Apostles.)
3. The parallel between 1 Samuel 8, 9 in the Bible and Ether 6 in *The Book of Mormon* is uncanny. In Ether 6, the Jaredites ask for a king, which is viewed as a bad thing (as Samuel viewed it); they are allowed to have a king; the first person chosen refuses to be king (similar to Saul's reluctance). *The Book of Mormon* has a tremendous amount of references to the Bible and often quotes directly from the Bible. *The Book of Mormon* uses the Bible as its basis and then fills in a story around it which served the purpose of Joseph Smith, that is, to get followers for himself.
4. The Mormons have a glaring error in the building of the Temple prophesied by Joseph Smith. In *Doctrine and Covenants* 57, Joseph Smith declared in July 1831 that the Temple would be built

in Independence, Missouri in the United States. This would also be the location of Zion or New Jerusalem. In *Doctrine and Covenants* 84, Joseph Smith declared in Sept. 1832 that the Temple would be reared in his lifetime (vss. 4,5): “*Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation. For verily this generation shall not pass away until an house shall be built unto the Lord ....*” Joseph Smith died in 1844 and no Temple had been built in Independence, Missouri. It is now July 2012, and the generation around Joseph Smith has passed away, and no Temple has been built on that lot designated by Joseph Smith. God taught us that we would know a true prophet of God when that which he prophesied came to pass (Deut. 18:22). Joseph Smith’s prophecy did not come to pass, so he is a false prophet and not a man of God.

5. More than one wife; only one wife. The Mormon Church contradicts itself on this also. In *Doctrine and Covenants* 132, Joseph Smith gave a revelation supposedly received from God in July 1843 which declared that he could have more than one wife. In fact, part of this revelation was to his wife, Emma: “*And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph....*” (vs. 52). Verse 62 teaches “*And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified.* Besides being a direct contradiction to God’s teaching of one man one woman for life (Gen. 2; Matt. 19; Eph. 5), the Mormons contradict themselves on this doctrine. In Oct. 1890, Wilford Woodruff, then President of the Mormons, put out an official declaration which includes these statements (on pages 256 & 257 of my copy of *Doctrine and Covenants*):
  - a. “*We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages have during that period been solemnized in our Temples or in any other place in the Territory.*” (This was in response to those who were accusing them of still practicing polygamy.)
  - b. “*Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise.*”
  - c. If polygamy is a revelation from God as they claim, then how can they not practice it? If polygamy is a revelation from God as they claim, then how can they allow the government to stop them from practicing this? Don’t they know we must obey God rather than men (Acts 5:29)?
6. Baptism for the dead, in which the living are baptized in place of some lost person who has passed away, is taught in *Doctrine and Covenants* 124:35,36. This practice is usually practiced by a relative of the one who has passed away and their baptism here allows the deceased person to be released from his or her punishment. Certainly, this contradicts God’s teaching in the Bible when God declares that man dies and goes into Judgment (Heb. 9:27) and there is no way one can go from their place of punishment to a place of rest after they die (Lk. 16:19ff).

7. Is the Holy Spirit a physical being or a spiritual being? *Doctrine and Covenants* 130 and 131 teach both. In 130:22, it says “*but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit...*” But, 131:7 says “*There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes.*” The Holy Ghost is not flesh and bones, but is Spirit, but also, all spirit is matter? Which is it? It cannot be both spirit completely and matter completely at the same time!

More could be said about the contradictions and errors of *The Book of Mormon* and the other books of the Mormon Church, but this should be enough to help us understand that these books are not inspired of God and are the basis of a false religion.

The Articles of Faith found at the end of *The Pearl of Great Price* reveal other errors of the Mormon Church. There are 13 articles. Let us look at a few of them.

1. Article 4: *We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.* (They were doing pretty good until that last one. Contrary to 1 Cor. 13, they believe in the miraculous work of the Spirit today.)
2. Article 7: *We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.* (The Latter-day Saints part of their name comes from their belief that they receive latter-day revelations.)
3. Article 8: *We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.* (Notice that they believe the Bible to be the word of God **where it has been translated correctly**. This gives them the opportunity to say the Bible is not translated correctly in the places where it contradicts their writings. It should also be noted that they do not say *The Book of Mormon* is the word of God as far as it is translated correctly. This is because they believe Joseph Smith made no errors in his so-called translation of the golden plates.)
4. Article 10: *“We believe in the literal gathering of Israel and the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the Earth; and, that the earth will be renewed and receive its paradisiacal glory.”* (Like so many today, they believe Israel will once again be God’s chosen people and Christ will reign upon the Earth. Like the Jehovah’s Witnesses, they believe in a purified Earth rather than a destroyed Earth. For the careful Bible student, we find that Israel will never again be the chosen of God. The church is God’s chosen (Rom. 2:28,29; 1 Pet. 2:5-9). The New Jerusalem mentioned in the Bible is Heaven (Rev. 21). Christ will never be on Earth again (1 Thess. 4:17), and the Earth will be burned up when Christ comes to judge the world (2 Pet. 3:9ff).

The writings of the Mormon Church are full of errors. They cannot be trusted and those who would follow them will be lost eternally.