



CSOM

chrio SCHOOL OF MINISTRY

["The Spirit of the Lord is on me, because he has anointed me [chrio] to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free and to proclaim the year of the Lord's favor."]

Luke 4:18-19



STUDENT GUIDE

CSOM is a ministry division of Church 4:18

... Life according to Luke 4:18

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{ chrio : anointed }

Introduction

Have you ever wondered where the Bible came from? How it came into being? How do we even know that we can believe it?

What we DO know:

- The Bible is the world's greatest book. The world's best seller, year after year, yet it will never appear on the Best Seller List. It is a library of 66 books - 39 books in the Old Testament, 27 books in the New Testament.
- The first books (written by Moses) were written approximately 1450 B.C. The book of Revelation (written by John) was written approximately 100 A.D. Written over a period of approximately 1500 to 1600 years with 40 human authors contributing to its contents, it maintains one central theme from Genesis to Revelation - that of *redemption through the blood of Jesus Christ* - showing us that the Bible is a divine/human book.
- The Bible has dual-authorship. While it was penned by man, its true author was the Holy Spirit. It has come down to us and *has obviously been preserved by God Himself*. HOW it came down to us is the subject of this study. In studying this, I pray that each student will receive a working knowledge of the Holy Bible and KNOW beyond any doubt that the Bible is not just the written word; but, that it is THE Word of God.

Rev. 1:8 Jesus talking - “*I am the Alpha and the Omega,*’ says the Lord God, ‘*who is, and who was, and who is to come, the Almighty.*”

Vs. 9-10 John talking - “*I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus. On the Lord’s Day I was in the Spirit and I heard behind me a loud voice like a trumpet, which said: ‘Write on a scroll what you see and send it to the seven churches....’*” Divine/human

II Pet. 1:21 “*For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.*”

NKJV reads “*for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.*”
Divine/human

The Holy Spirit is the divine author, but He DID use men. In using those men, He NEVER violated their mental abilities or their capacity of knowledge. God will use you without violating your human personality. He lets the human personality come through. God gave you your personality, your abilities and your talents and in using you, He will let your unique traits shine through.

II Tim. 3:14 – 15 “*But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it ‘and how from infancy you have known the holy Scriptures which are able to make you wise for salvation through faith in Christ Jesus.’*”

What is the purpose of knowing the Scripture? Scripture will not save you, but they do give you the information you need to get saved.

II Tim. 3:16

NKJV reads, "All Scripture is *given by inspiration of God...*"
Greek (*The o pnyu stos*) which means God-breathed

II Tim. 3:16-17

"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work."

II Tim. 4:1-5

"In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: 'Preach the Word; be prepared in season and out of season; correct, rebuke, and encourage -- with great patience and careful instruction. For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths. But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.'"

These words were written to young preachers - but we ALL have a work to do - a calling to teach people the truth of God's Word. This passage emphasizes WHY we should know God's Word. The more you READ the Bible, the more you KNOW the Bible, and how we got it, it will strengthen your faith and give you more and more appreciation for God's Word.

God went to great lengths to get His Word to us. We will be learning in this class what tremendous sufferings men went through to get us God's Word. People have been hung, beheaded and burned at the stake for the privilege of translating this Bible and getting it to us.

GLOSSARY

- ❑ Apocrypha means "hidden" from public view. Many of these books were included in the Septuagint and Vulgate and thus in the Orthodox and Roman Catholic versions. They are not in the Masoretic text; therefore, not in the Jewish and Protestant editions.
- ❑ Autograph is an original manuscript of an ancient document; the copy penned by the author or scribe who first wrote that document.
- ❑ Canon is a list of books of the Bible officially accepted by the church.
 - The church officially accepted the same books that Israel officially accepted in the OT - then it accepted the 27 books of the NT.
- ❑ Church Fathers were prominent leaders in the early church, from the 2nd to the 6th centuries - from Ignatius to Augustine.
 - Ignatius (the first of the church fathers) was a student of the Apostle John - one of his

students was Polycarp, who lived to be 85 years of age - was going to be burnt at the stake and was given one last chance to renounce Jesus. He said, "Eighty and five years I have served Him and He has done me nothing but good -- Light the fire!"

- Augustine was a tremendous theologian - one of the greatest theologians there has ever been. He wrote 'The City of God' and many others. On his death bed (they thought he was dead) he awoke and made one last statement. He said, "I have seen the Lord and all that I have written is straw."

- ❑ Codex (plural = codices) a bound book; in contrast to a roll or scroll.
- ❑ Dead Sea Scrolls manuscripts, mostly Biblical, discovered in caves near the Dead Sea, dated 125 BC to 68 AD.
- ❑ Diaspora Dispersion/scattering of the Jews beginning about 300 BC
- ❑ Exegesis the study of a text in order to understand its full meaning.
- ❑ Extant manuscripts manuscript copies that are currently available for study and collection.
- ❑ Inspiration the process by which God enabled the writers of scripture to record His Word and thoughts.
- ❑ Majority Texts the majority of extant manuscripts, representing Byzantine text type.
- ❑ Manuscript refers to a copy of an ancient text in the language in which it was written - Hebrew, Greek, Syriac
- ❑ Masoretic Text Hebrew text of the OT edited by Jewish scribes of the Middle Ages.
 - Jewish scribes were very meticulous. Copying letter by letter by letter - even counting the number of letters. This is accepted as the most accurate text available.
- ❑ Miniscules Greek manuscripts of the New Testament written in the 9th to 15th centuries.
- ❑ Miniscule manuscripts a manuscript written in lower case cursive script.
- ❑ Papyrus ancient "paper" used as writing material prepared from strips of papyrus reed, pounded to make a flat surface.
- ❑ Parchment A manuscript writing surface prepared from animal skins that have had the hair removed and have been rubbed smooth.
- ❑ Pentateuch the first five books of the Old Testament; literally 'five in a case' (i.e., five scrolls kept together in a box) consisting of the Law of Moses, also called the Torah.
- ❑ Peshitta the Syriac version of the Old and New Testaments which became the common scriptural text for the Syriac.

- ❑ Septuagint the Greek translation of the Old Testament made about 250 - 150 BC
- ❑ Talmud Rabbinic commentaries on the Old Testament
- ❑ Tanakh the Jewish name for the Old Testament
- ❑ Targums Aramaic paraphrases of the Old Testament
- ❑ Textual Transmission the process of manually transmitting a written text from copy to copy during the time period prior to the printing press. REALLY IMPORTANT! This is HOW our Bible was brought down to us.
- ❑ Textus Receptus the “received text”; an edition of the Greek New Testament which formed the basis of the King James Version
- ❑ Uncials uppercase letters used in writing a manuscript copy
- ❑ Vernacular the common language of the people
- ❑ Version a translation of the Old or New Testament from other languages.
- ❑ Vulgate a Latin translation of the Bible made in the fourth century by Jerome (common language of the people of that day was Latin)

LESSON 2

The Bible's Origin

Our Bible is the world's greatest book. The unity of the Bible is shown by its consistent, coherent, trustworthy presentation of one central theme - redemption through the blood of Jesus Christ.

- The Bible was written on 3 continents: Africa, Asia, Europe
- The Bible was written in 3 languages: Hebrew, Greek, Aramaic

It deals with many controversial subjects and provides for us an understanding of these things that we could not have apart from divine revelation.

- 1) The origin of the universe
- 2) The existence of God
- 3) The nature of God
- 4) The way of salvation
- 5) The purpose of mankind
- 6) The origin and extent of evil

The Bible has been sent to us and preserved for us by God. HOW?

How do we come to have this book in our language, on our continent, in the 21st century?

The Bible is inspired of God according to:

- II Timothy 3:16 and
- II Peter 1:21

NKJV *II Tim. 3:16 reads "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*

NKJV *II Pet. 1:21 says, "for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit."*

Holy men of God SPOKE as they were moved by the Holy Spirit. That's how the scripture was inspired.

The phrase '*given by inspiration of God*' comes from one Greek word which is: *Theo pnyu stos* THEO = the study of God NYUSTOS = breath, wind, air, spirit. Literally, it means God-breathed. That is, sacred Scripture was breathed out by God and breathed into men's minds by the Holy Spirit.

Many of these men wrote beyond their human knowledge. They could not have known these things apart from inspiration of God. God KNEW what was going to happen. Critics will say these men could NOT have written these things, and those same critics will say there is nothing supernatural about God. Human writers of the Bible were lifted by the Holy Spirit to a higher level of spiritual understanding so they could receive divine truth and communicate it to others.

A Divine - Human Book

Jesus is a divine/human person, so the fact that the Bible is a divine/human book should not be a surprise to us. He is God in the flesh - as much God as though He were not man at all and as much man as though He were not God at all. He is the GOD/Man. 100% God - 100% man.

1 John 1:1, 14 "In the beginning was the Word, and the Word was with God, and the Word was God . . . (14) The Word became flesh and made his dwelling among us....."

Here we see the two natures of Jesus – divine and human.

The Bible is inspired by God but written by men. Unbelievers will tell you the Bible was written by men - and on this you can agree with them. Then they will ask how you can say it is the Word of God. It was written by men - inspired by God. Divine revelation broke in on the soul of Moses, David, Paul, John, etc. They wrote on sheepskin, goatskin, papyrus and parchment.

Evangelicals emphasize the divine side while liberals emphasize the human side. In this class, we will look at both sides because we need to see the whole picture. The Bible is a divine/human book.

There was a tribal lady who lived in a very uncivilized place who said to a missionary, "If your God is so great, why can't He speak my language?" He said to her, "God CAN speak your language." The man started to work on that and today, we have the Wycliffe Bible Translators who have translated the Bible in thousands of languages around the world. The Wycliffe Bible Translators is a powerful organization today and is completing a translation in a new language every six days.

The First Books: Books of Law

Traditionally, the first five books are assigned to Moses. Genesis, the Book of Beginnings, would have had to be given by divine revelation as there were obviously no eyewitnesses. There was ONE eyewitness: God.

Evolution does not have one word to say about how life started. They came up with another science called 'abiogenesis'. Abiogenesis is the science of origins. This proved nothing so they came up with the speculation that a seed of life blew in from another planet. The problem is, they can't explain who created that planet or where the seed came from. They haven't been able to make a lot of headway with this theory either.

Gen. 1:1 "In the beginning, GOD created the heavens and the earth."

This is the only knowledge we have about where heaven and earth came from. Anything else you hear is pure speculation - sheer guesswork. Exodus, Leviticus, Numbers, and Deuteronomy are different. Moses was the one person most involved and qualified to write these books. However, the last chapter of Deuteronomy, which records Moses' death, was written by someone else (probably Joshua.) These five books are called the Pentateuch or the Jews call them the Torah. The Samaritans (of whom around 600 are still alive today) still only use these five books as their Bible.

Books of History

Joshua became Israel's leader after the death of Moses. Book number 6 is named for Joshua. The first twelve chapters tell of the conquest of Canaan and the last twelve chapters tell of the partition of the land among the twelve tribes. We don't know who wrote the book.

Then came Judges, the book that records the time from Joshua to Samuel. During this time, there was no central government. *Judges 21:25* says, "Everyone did that which was right in his own eyes." It was a time of chaos. There is a doctrine of humanism in the world today. They are very strong on individualism - if it feels good, do it. You don't have to be submissive or accountable to anyone. That is humanism and it is wreaking havoc in our country today. If humanism prevails in this country - we, too, will soon be living in a total state of chaos.

The little love story of Ruth tells the "romance of redemption" and tells us of the ancestry of King David and ultimately of Jesus.

The two books of Samuel cover the times of Samuel's ministry and the reign of Israel's two first kings, Saul and David. Samuel was a great judge and was the one God appointed to anoint both of the first two kings. Samuel was the last of the judges, and in one sense of the word, he was the first of the prophets. He ministered during the transition from judges to kings.

The two books of Kings describe the reign of Solomon and the period of the divided monarchy -- the northern kingdom of Israel and the southern kingdom of Judah.

The northern kingdom went into Assyrian captivity in 722 BC and the southern kingdom went into Babylonian captivity in 586 BC. Actually, there were three different sessions of them being taken into Babylonian captivity, but it was completed in 586 BC. Isaiah prophesied in the northern kingdom just before the Assyrian captivity. Just before the Babylonian captivity of the southern kingdom, Jeremiah prophesied its captivity. This was about 100 years after Isaiah's ministry.

The two books of Chronicles cover a wider period than Kings. Its genealogical tables go all the way back to Adam and the last two verses - II Chronicles 36:22, 23 -- give the Decree of Cyrus in 538 BC for the return of the captives to Judah. This suggests that these books were not written until after the Babylonian captivity.

Ezra begins where II Chronicles ends with the Decree of Cyrus and tells of the rebuilding of the temple. Ezra was a scribe and was mainly interested in restoring true worship.

Nehemiah is written in the first person. He was the governor and rebuilder of the walls, a contemporary with Ezra. Nehemiah went before the king and got permission to rebuild and built the walls in 52 days against terrific opposition.

The book of Esther belongs to the post-exilic period. Its purpose was to explain the origin of the Jewish feast of Purim. (Esther 9:26) The Jews still practice Purim today. Esther is the ONLY book in the Bible where God is not mentioned.

Books of Poetry

Job is believed by some to be the oldest book in the Bible. In 42 chapters it never mentions the Law of Moses, indicating that Job must have pre-dated Moses. It deals with the universal problem of suffering.

The Psalms were the hymnal of the Israelites. About half of the 150 Psalms are attributed to David.

The book of Proverbs contains wise sayings attributed largely to Solomon. The last two chapters are attributed to Agur and King Lemuel. Some believe that these are only pen names for Solomon and he actually wrote these two chapters himself.

Ecclesiastes or “the preacher”, is credited to “the son of David, (Solomon) King in Jerusalem” (Eccl. 1:1). It gives man’s wisdom “under the sun” -- on the earth – or earthly wisdom - wisdom from man’s perspective. That’s why (when you read this book) you may at times feel like it’s wrong. You have to remember this is “under the sun” - earthly wisdom – and depicts the meaninglessness of life apart from God.

The Song of Solomon, called Canticles, is also attributed to this king (1:1). It is interpreted as an allegory of the love between Christ and the Church. Solomon = Christ, and the Shulamite = the church) In the New Testament, Christ is the groom, and the church is the bride.

The rest of the Old Testament consists of Books of Prophecy.

LESSON 3

The Bible's Origin (continued)

The ministry of Isaiah is dated from 740 - 700 BC. He prophesied in the southern kingdom of Judah. Some scholars say chapters 40-66 were written by someone else. The Dead Sea Scroll of Isaiah, discovered in 1947 and dated about 125 BC, has the whole book as a unit. New Testament quotations from the later chapters attribute them to Isaiah, the prophet. Jesus and Paul quoted from these latter chapters nine (9) times and said it was Isaiah.

Some scholars teach that there are two books of Isaiah (Deutero-Isaiah, or II Isaiah), but the words of Jesus do not back that up.

Hosea (750-736 BC) was contemporary with Isaiah. He prophesied in the northern kingdom of Israel. After the death of Solomon, Israel was divided into the northern kingdom of Israel and the southern kingdom of Judah.

Amos is dated around 760 BC and may be the oldest of the writings of the prophets. He prophesied in Israel.

Micah had a ministry contemporary with Isaiah (740-700 BC). He prophesied in the southern kingdom of Judah.

Some would include Joel, Obadiah, and Jonah among the eighth century prophets.

Jeremiah prophesied during the last 40 years of the southern kingdom of Judah (626-586 BC). He is called the "weeping prophet". The Book of Lamentations is attributed to Jeremiah. We have 4 major prophets - but 5 BOOKS of major prophecy. Jeremiah wrote two books.

Ezekiel was the Lord's prophet during the Babylonian captivity. He ministered 22 years (593-571BC). Ezekiel is another powerful book. In the 36th chapter it talks about the latter days of Israel. It says they will be passing by and say 'It's as the Garden of Eden.'

Daniel prophesied in Babylonia (606-536 BC). The first six chapters are the history of Daniel with visions seen by others. The last six chapters describe the visions Daniel saw. Daniel, as a boy, was among those taken into Babylonian captivity, and had spent his lifetime there. He had a copy of the book of Jeremiah. He had read it and knew that this captivity would only last 70 years. He knew the time was about up and he started praying for God to fulfill His purpose and free them from captivity.

Joel spoke of the Day of the Lord; he was probably an eighth century prophet.

Obadiah has one main theme: the destruction of Edom.

Jonah ministered during the reign of Jereboam II of Israel (787-747 BC). Jonah is one of the most fabulous books of the Old Testament. Chocked full of meat, but it is also sidelined by scholars who make fun of it. It is a powerful book - the greatest missionary book of the Old Testament. God

chose Israel to be a kingdom of priests. He revealed Himself to them and chose them to carry that message to the rest of the world and they failed miserably.

Jonah was a prophet and the Lord told him to go to Nineveh, a wicked, heathen, Gentile city, and tell them God was going to destroy them in forty days. Was the problem maybe that Jonah wanted to see the city destroyed? The Bible says that God takes no pleasure in the death of the wicked.

Nahum, generally dated 663—612 BC, predicted the destruction of Nineveh. When Jonah prophesied to Nineveh, they repented and God spared the city 150 years earlier.

Habakkuk prophesied near the end of the seventh century BC.

Zephaniah (about 625 BC) blasted out against idolatry in Judah but held out hope for the remnant. God's prophecies (no matter how dire) will always offer hope if the people will turn to Him.

Haggai began his ministry in 520 BC. The theme: rebuild the temple.

Zechariah began in 520 BC and was also interested in rebuilding the temple. He emphasized righteousness rather than ritual. A notable feature was the eight visions he saw. He also saw down to the end times. In the last chapter you will find writings about the Great Tribulation and also the millennial reign of Christ.

Malachi (around 450 BC) is the last book of the Old Testament. The book means "my messenger" and predicts the coming Messiah.

After this, was the 400 year inter-biblical period - the time between the Old and New Testaments. This is an important study because the language changes when you start reading the New Testament. You see the Sadducees, the Pharisees, the Herodians. None of these are mentioned in the Old Testament. There were no synagogues in the Old Testament. All of these things rose up during the inter-biblical time.

The four major prophets are called major because they wrote longer books than did the twelve men called the minor prophets.

Altogether, there are 17 Old Testament prophetic books. Jeremiah wrote two books. Baruch was Jeremiah's scribe.

What Is Inspiration?

NKJV - *II Tim. 3:16 - 17*: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."

Look at verses 14 – 15: "But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus."

Our salvation comes from Scripture, through our faith in Christ - knowing that all Scripture is given by inspiration, it is God-breathed, the very word of God spoken through man. It is profitable for doctrine, reproof, correction, and instruction in righteousness, so we can be thoroughly equipped for every good work.

II Pet. 1:16 – 21: “We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For He received honor and glory from God the Father when the voice came to him from the Majestic Glory, saying, ‘This is my Son, whom I love; with him I am well pleased.’ We ourselves heard this voice that came from heaven when we were with him on the sacred mountain. And we have the word of the prophets made more certain, and you will do well to pay attention to it as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation. For prophecy never had its origin in the will of man, but (holy) men spoke from God as they were carried along by the Holy Spirit.”

Peter is saying that when he was with James and John on the Mount of Transfiguration, they SAW Jesus glorified and heard an audible voice out of heaven that said, ‘*This is my beloved Son, in whom I am well pleased.*’ In Matthew 17, Jesus tells them not to speak of this until after his resurrection.

This is many years later and Peter is saying that we have ‘*a more sure prophecy*’, - (KJV) - more sure than an audible voice out of heaven. NKJV says (vs. 19) “*we have the prophetic word CONFIRMED.*”

We have got to start reading the Bible as a WORD from GOD to us! When we do this, it becomes real simple. Understanding the Bible is not the Christian’s problem. The problem is obeying.

What is inspiration? God- breathed - the very Word of God breathed into man’s spirit. The Holy Spirit super-intended that human writers, in the production of scripture so that they wrote precisely what He intended for them to write.

Seven Key Factors of Divine Inspiration:

- 1) Divine origin and causality - everything has a beginning. There was a time when scientists did not believe that the universe had a beginning. Now they say it DID have a beginning, but there is no cause. REALLY? Something as big as the universe has to have a cause. We find that cause in Genesis 1:1, “*GOD created*”, God was the cause. The same holds true with the Bible. We obviously have a Bible, and like the universe - it had to have origin and it had to have a cause. The divine origin of the Bible is explained by inspiration.
- 2) There were human agents. Understand, the Bible has dual authorship. The Bible was inspired by God, but penned by man.
- 3) It was written verbally (in words).

- 4) It is Plenary (meaning ALL). The Plenary Verbal Theory of Inspiration means that ALL Scripture is inspired (God-breathed).
- 5) Only the autographs (the original documents) were inspired. Original manuscripts were written on papyrus, animal skins, etc., over the years they rotted away, but there were scribes who meticulously hand copied these documents letter by letter, counting every word, every letter to make sure it was accurate.

Do humans make mistakes? Critics, who really hate the Bible, say there are over 200,000 errors in the manuscripts. Okay - there are 24,000 manuscripts, and we will talk more of this in just a minute.
- 6) Because Scripture is inspired, it is inerrant and infallible.
- 7) Because Scripture is inspired, inerrant and infallible, it is also authoritative. Scripture is our GUIDE in faith and in practice. The biggest problem we have in America today is that many people no longer accept Scripture as that authority. Therefore, they have no guidelines, no rules, no one to answer to, so they do as they please. We need guidelines, we need boundaries, we need the authority of the Word of God.

Textual Criticism

Critics say there are 200,000 errors in the 24,000 manuscripts that we have. That is approximately eight letters wrong in each of these 24,000 manuscripts. There are thousands of extant manuscripts (manuscripts that are currently in existence) - of both the Old and the New Testaments, many more than for any other ancient literature. These manuscripts were copied by hand - by scribes who sometimes DID make mistakes, yet we are sure that we have the same words today as the original documents by practicing the science of textual criticism. We are not talking here about critics who are trying to tear the Bible down. A textual critic is one who works full-time studying these manuscripts, reading and making sure that there are no errors.

Textual criticism is comparing all available manuscripts with each other to come to the assurance that we have what the original said. FOR EXAMPLE:

(original)	Jesus Christ is the Savior of the whole world.	
(manuscript 1)	Jesus Christ is the Savior of the whole <u>worl</u>	(no D)
(manuscript 2)	Jesus Christ <u>s</u> the Savior of the whole world.	(no I)
(manuscript 3)	Jesus Christ is the Savior of <u>th</u> whole world.	(no E)
(manuscript 4)	Jesus Christ is the Savior of the <u>whle</u> world.	(no O)
(manuscript 5)	Jesus Christ is the <u>Savor</u> of the whole <u>wrld</u> .	(no I or O)

Even with six possible errors, is there any doubt what the original text says? No. THIS is what the critics call errors. But our textual critics, through comparison, have been able to define and correct these errors. They believe they have copied every error to 99.5% accuracy. There are more New Testament manuscripts copied with greater accuracy and earlier dating than from any other ancient classic publication.

Norman Geisler said, "No other book is even a close second to the Bible on either the number of

copies or the early dating of the copies.” We have the New Testament, as a fragment, within one generation of its original composition and the whole book within about 100 years of its original autograph. We have so many manuscripts to compare it with. Add that to the fact that the early church fathers quoted every bit of the New Testament except for 11 verses. Where did they get these? The apostles passed their writings around to the churches. Ignatius, the first of the church fathers was a student of the Apostle John.

We have one manuscript (a fragment of Matthew) that one scholar approximates dates back to 66 AD. Some thought that this could be a fragment of an autograph.

Codices

Codex (plural = codices) means bound in books. Most manuscripts were rolled in scrolls, but they began to bind them into books before the printing press. Written manuscripts - bound in books - and we have found some complete ones.

Codex Sinaiticus dates from mid-4th century and contains both Old and New Testaments, all in Greek. It was brought out of St. Catherine’s monastery on Mt. Sinai in 1859 and currently resides in the British museum in London. It is an entire copy of both Old and New Testaments. That means that those scribes had completely hand-copied the entire Bible and these are in existence today.

Codex Vaticanus is said to be the oldest manuscript (dating 325-350 AD) this is a Greek Codex of both Old and New Testaments and the original is in the Vatican Library in Rome, placed there in 1448 AD.

Washington Codex - (4th or 5th century) includes Deuteronomy, Joshua, The Gospels and the letters of Paul, and is currently in The Freer Gallery of Art in Washington, D.C.

Codex Alexandrianus - dates from the first half of 5th century - original contains both Old and New Testament. It was moved from Alexandria in 1621 and was taken to Constantinople who gave it to the British Ambassador to Turkey. In 1624, it was brought to England to be presented to James I. However, this king died so it was given to Charles I in 1627. It is now kept in the National Library of the British Museum.

Codex Ephraemi - early 5th century - a partial Greek copy of both Testaments currently held in the National Library of France in Paris.

Codex Bezae - late 5th century- a bilingual, both Greek and Latin, of the Gospels and the Acts of the Apostles. It has been in the possession of Cambridge University since 1521.

There was a scholar in London, visiting his wife’s family, and had some time so he went over to Cambridge University and inquired about some things they held there. He found a fragment out of Matthew (perhaps Chapter 26). He was told they had this, so asking permission, he was allowed to see it. They said it dated to 125 AD. He disagreed, so he brought in other scholars that said they were almost certain it would date to 66 AD.

LESSON 4 Bible's Origin (Continued)

The Power of the Word

EVERYTHING begins with the Word.

John 1:1 reads, "In the beginning was the Word." There is a causality for everything - a beginning for everything EXCEPT God Himself. God is the only self-existent being there is - from eternity to eternity - there is God. We can't grasp that in our finite minds, because finite cannot comprehend infinite.

How did the world get here? By faith, we understand that the world was framed by the word of God. *Genesis 1:3* "And God SAID, 'Let there be light'" "And God SAID, 'Let the land produce vegetation'" "In the beginning was the WORD!" Holy men of God SPOKE and it is a MORE SURE WORD than if it were an audible voice out of heaven. We have a copy of that more sure word IN OUR HANDS today! It was preserved for us, transmitted to us, and translated in to our language. THERE is the power that created the universe and we need to saturate ourselves in the written word.

John 1:1-3 "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made."

VERSE 14 "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth."

It becomes very clear that we are not talking about a written word. We are talking about a person. The LIVING WORD! The GOD/Man.

Revelation 19:13 speaks of Jesus' second return to earth to begin His millennial reign. It reads, "He is dressed in a robe dipped in blood, and his name is the Word of God." Jesus' very name is the Word of God! He is the Word that was present at Creation and came in the flesh in John 1.

Hebrews 11:3 "By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible."

We now have the spoken word, and by faith, we know that God SPOKE everything into existence.

Hebrew 1:1 - 3 "In the past God spoke to our forefathers through the prophets at many times and in various ways, But in these last days has spoken to us by his Son, whom He appointed heir of all things, and through whom He made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After He had provided purification for sins, He sat down at the right hand of the Majesty in heaven."

'In the beginning was the Word' - that Word was a PERSON. God expressed Himself through his Son, Jesus. In times past, He spoke through prophets, but in these last days, He speaks to us

through his Son. God's Word is his expression of Himself. Jesus Christ is THE Word, and He is the ultimate, eternal expression of God. **READ Genesis 1:1-2**

Vs. 3 "And God SAID, 'Let there be light...'

Vs. 6 "And God SAID, 'Let there be an expanse between the waters to separate water from water..'

Vs. 9 "And God SAID, 'Let the water under the sky be gathered to one place, and let dry ground appear.'

Vs. 11 "And God SAID, 'Let the land produce vegetation, seed-bearing plants and trees....'

Vs. 14 "And God SAID, 'Let there be lights in the expanse of the sky to separate the day from night'

Vs. 20 "And God SAID, 'Let the water teem with living creatures, and let birds fly above the earth'

Vs. 24 "And God SAID, 'Let the land produce living creatures according to their kinds'

Vs. 26 "And God SAID, 'Let Us make man in our image, in our likeness'

Vs. 29 "Then God SAID, 'I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it.

He spoke everything into existence. Nine times in the first chapter of the Bible, "God SAID," and every time God SAID something, something happened!

IMPORTANT:

- **The Bible is the *written Word* of God - the expression of Himself, WHO HE IS! He spoke in times past through his prophets and then through His Son . . .**
- **Jesus Christ is the *living Word* of God - HE is the ultimate, eternal expression of God. His very name is "The Word of God"!**

The POWER that created the universe is in the written Word. Through Jesus and through the Bible, God has revealed Himself to us. Without the living Word and the written Word, we could not possibly know God. There are Christian people in the world that would give everything they possess to own a Bible in their language.

The New Testament

The Gospels

The synoptic gospels are: Matthew, Mark and Luke. John is NOT synoptic. Synoptic means the same, alike. John is different. Matthew, Mark, and Luke are telling what happened. John was the youngest of the Apostles and his books were written later.

Matthew is believed by some to date as early as 60 A.D.

Mark was written by John Mark probably in the late 50's.

Luke and Acts, written by the "beloved physician", may have been written in the early 60's though some place them later. None of them were written later than 70 A.D., unless it was the Gospel of John.

In Matthew 24, Jesus (in 33 A.D.) prophesied that the temple would be destroyed. This actually happened in 70 A.D. Had the temple already been destroyed before their writings, they would have recorded it.

The Pauline Epistles

Paul and Barnabas, on their first missionary journey, founded several churches in Galatia. The Judaizers were confusing the converts by telling them they had to become Jews in order to be saved. Paul wrote the letter to the Galatians around the year 48 A.D., making it probably the oldest New Testament book. (Some think James is the oldest - written in 45 A.D.?) There's a debate about which one was written first.

On his second missionary journey, Paul established the church at Thessalonica. He wrote to correct some errors they had concerning the Second Coming, thus we have 1st and 2nd Thessalonians. In every single chapter of both books, Paul speaks of the Second Coming of Christ.

On his third missionary journey, Paul spent three years at Ephesus where he wrote 1st Corinthians to correct a number of errors. Just about all instructions on the operations of the Gifts of the Spirit are in this book and it was written to show proper use of these gifts.

He went to Macedonia where he wrote II Corinthians.

Paul's letters are "living letters" dealing with real life among the people of God.

Paul wrote the letter to the Romans where he dealt with the doctrines of sin, justification, righteousness and sanctification. We need to be marinated - brain, soul, and spirit - with the writings of this book. These truths will literally put a backbone in your spiritual walk - strength in your faith. If you get this in your spirit, nothing can shake your faith.

As soon as he clearly defines sin, he begins talking about justification by the grace of God, through the blood of Jesus Christ, received by faith. He then speaks of the benefits of justification - how

having been justified by grace, we now have peace with God, and access by faith into this grace in which we stand. Knowing this, we can even rejoice in tribulation because of the hope it gives us through the power of the Holy Spirit.

During Paul's two years of imprisonment in Rome, he wrote four prison epistles.

Philemon is a short, personal letter - a rich teaching on freedom from slavery. A slave running away from home met Paul, and Paul won him to Christ. Paul had also won this slave's master to Christ before that. Paul writes his master and tells him that he is sending the man back home, but that he is not to receive him back as a slave, but to receive him back as his brother in Christ.

Ephesians may have been a circular letter to be read in other churches, as were a lot of them.

Colossians was sent to the church meeting in the house of Onesimus.

Philippians is a spontaneous outpouring of joy and thanksgiving. Paul wrote Philippians from prison. He was also in prison when he was in Philippi - where he had been beaten, put in chains, and thrown in a dungeon. He is writing back to his Philippian converts - from a prison cell in Rome - and the theme of his letter is the JOY of the Lord. 'Rejoice in the Lord ALWAYS, and again I say rejoice.' Even in prison, Paul was concerned for the churches and committed to them through letters.

1st Timothy and Titus were probably written by Paul about 62 - 64 A.D.

2nd Timothy was written shortly before he was martyred. We know this by internal evidence. In the last chapter, he speaks about the time of his departure.

Paul may also have written Hebrews, though we are not certain of its author.

The next seven letters (epistles) are called the General Epistles, and are not addressed to any particular church.

James is the first and could possibly be the oldest letter in the New Testament - some scholars say it could have been written as early as 45 A.D. Possibly written before Galatians, but definitely written before Romans. However, there are some theologians that say James contradicts what Paul wrote to the Romans.

- 1) Romans had not been written at the time James wrote his letter.
- 2) Paul and James were talking about two entirely different things.
 - Paul - my justification before God is by faith
 - James - my justification before man is by works

God can see our faith. Man can only see our works.

1st Peter was written from Rome and encouraged the believer under persecution. It is a powerful guide on how to handle persecution.

2nd Peter was probably written later warning against apostasy.

1st, 2nd, and 3rd John were written by the Apostle John. He also wrote the Gospel of John and the Book of Revelation. Except for Paul, John wrote the most books in the New Testament. But Luke wrote the most words; writing both Luke and Acts. Luke is the longest of all the gospels, and Acts has 28 chapters in it.

Jude is much like the second chapter of 2nd Peter.

Book of Prophecy

Revelation, the last book of the New Testament - written by the Apostle John on the Isle of Patmos - is a book of prophecy, concerning the end times.

The New Testament is the New Covenant and contains 27 books: 4 biographical (gospels); one historical; 21 epistles/letters (14 Pauline Epistles, 7 General Epistles); and 1 prophetic book.

LESSON 5

The Preservation of the Bible

The Old Testament was written almost totally in the Hebrew language. Part of Daniel was written in Aramaic. In the year 125 BC, the Hebrew Old Testament was translated into Greek. Actually, this took several years to translate, but it was completed in 125 BC. This translation is called the Septuagint (the Old Testament translated from Hebrew to Greek.) Septuagint means “70” (the Septuagint was translated by 70 scholars) or LXX in Roman numerals. If a commentary refers to LXX, it is referring to the Septuagint.

When you think about how the Bible was written, the materials it was written on, and how it had to be copied by hand over and over, even the number of enemies that tried to destroy it, and yet realize that it has been brought down to us today, there is no doubt whatsoever that God Himself had his hand in the preservation of the Bible. Where you find a design, you will find the designer.

No other ancient literature has manuscripts that date back to within a thousand years of their original documents. And even these only have maybe 4 or 5 manuscripts to compare. We have thousands of manuscripts of the Bible and many of those date to within 100 years of the originals.

The word Bible comes from the Greek plural Biblia -- the books, was of the Latin singular Biblos, the book. In other words, the “books” became “The Book”.

The Bible is a library of 66 books written over a 1600-year period of time by 40 human authors: 39 books in the Old Testament and 27 in the New Testament.

The canon is the list of books of the Bible officially accepted by the Church.

The Protestant Old Testament canon agrees exactly with the Hebrew canon. The Catholic canon contains 14 extra books. The Catholic canon contains books not in the Hebrew or Protestant canon.

The Hebrew Canon

The first five books of the Bible are called the Torah by the Hebrews. Divided differently than we divide our Bible today, the Hebrew canon contained three divisions:

- 1) the Law
- 2) the Writings, and
- 3) the Prophets.

The prophets were divided into the former prophets and the latter prophets. In the Hebrew Canon, the former prophets included Joshua, Judges, Samuel, Kings. The latter prophets included Isaiah, Jeremiah, Ezekiel, [Daniel] and the twelve minor prophets.

Joshua, Judges, Samuel and Kings are listed by the Protestants as history. The Jews conceived the history of Israel as prophetic history.

The remainder of the Hebrew Old Testament - the writings - were the three Poetical books (Psalms, Proverbs, and Job); the five scrolls or “rolls” (Song of Solomon, Ruth, Lamentations,

Ecclesiastes, Esther); and the three historical books (Daniel, Ezra-Nehemiah and Chronicles). One passage in the New Testament has a clear reference to this threefold division. In Luke 24:44, Jesus said that all things must be fulfilled “which were written in the law of Moses, and in the prophets, and in the Psalms concerning me.” Jesus, himself, referred to this threefold division.

People argue that Jesus is not mentioned in the Old Testament, but in His own words, He is very much a part of Old Testament prophecy. The one theme of the Bible, from beginning to end, is redemption through the blood of Jesus Christ.

The books of the Hebrew canon totaled 24. These 24 books include the same material that comprises our 39 books. They are simply grouped differently.

When did the Jews officially establish their canon of Scripture?

- 1) The books of Law were used from ancient times as possessing divine authority.
- 2) The Prophets were accepted when given as the Word of God. When these prophets spoke, it was immediately accepted as God’s Word.
- 3) The writings, may have taken longer to be accepted.
- 4) Esther was the last book received into the Old Testament canon.

In the scrolls found in the Dead Sea caves, fragments of every Old Testament book were found except Esther. It could be that the Essenes did not accept it as part of the Canon. When you read this book, you will find that God is not mentioned one time in the entire book. At the Council of Jamnia in 90 AD, the rabbis officially fixed the limits of the Hebrew canon, which consists of the exact Old Testament that we have today.

The Apocrypha

The term ‘Apocrypha’ means hidden. These 14 books are:

- I and II Esdras
- Tobit
- Judith
- Additions to Esther
- The Wisdom of Solomon
- Ecclesiasticus (also known as The Wisdom of Sirach)
- Baruch
- Susanna
- The Song of Three Children
- Bel and The Dragon
- The Prayer of Manasseh
- I and II Maccabees

These books were written between the Old and New Testaments between 200 BC and 100 AD, and the Hebrews did not accept them as part of the canon.

Jerome (a brilliant theologian who translated the Vulgate) said the 14 books of the Apocrypha are very valuable for historical content, but do not meet the qualifications of the inspired Word of God. The Great Bible of 1539 quotes in its prologue the statement of Jerome that these books were good

for edifying, but were not authoritative. Catholics disagree with that and their Bible does contain these books. The very first King James Bible (1611) contained the Apocrypha, but later dropped it out.

I Maccabees is probably the most valuable of the apocrypha. Along with Josephus, it is our best source of the history of the inter-Biblical period.

From the time Malachi ended until John the Baptist and Jesus came on the scene is called the inter-Biblical period. This is a period of 398 years. History was still happening and a lot was taking place. The Jews even gained their independence for a while, but lost it to the Romans.

The Greeks were the most powerful nation at the close of the Old Testament.

At the beginning of the New Testament, the Romans are in control. Greek became the universal language and this is the language the New Testament was written in.

The New Testament Canon

At about 140 AD in Rome, a heretic named Marcion adopted as the New Testament only part of the books - plus he rejected all of the Old Testament.

This caused the church to get to work establishing the limits of the New Testament canon. It was nearly at the close of the fourth century, 397 AD, the Council of Carthage decreed that only canonical books should be read in public worship services. It then proceeded to list precisely the 27 books we have in the New Testament today. To be accepted in the New Testament canon, the book had to be written by an apostle.

LESSON 6

The Transmission of the Bible

We do not have any of the original autographs of the Bible. We can, however, rest assured that the Bible has been preserved accurately. We have a lot of reasons for knowing that. We have thousands of manuscripts that have been faithfully copied. Of the Old and New Testaments, there are something like 24,000 manuscripts of the Bible, over 5,000 of the New Testament alone.

Comparisons of the many manuscripts have enabled textual critics to correct any copying errors that were accidentally made by the scribe who copied manuscripts before the invention of the printing press.

There are only 11 verses in the New Testament that were not quoted by the 2nd, 3rd, and 4th century church fathers. Even without the manuscripts, we could take the quotations of the early church fathers and have the entire New Testament minus 11 verses.

Archeological discoveries have greatly aided our understanding. At one time critics said Moses could not have written the first five books of the Bible because writing was unknown at that early date (1450 BC). But archaeologists have dug up clay tablets going back as far as 2100 BC. From the Nile Valley have come papyrus manuscripts from before 2000 BC.

Josh McDowell says about the Dead Sea Scrolls: “Until 1947, scholars had only the clay tablets of Babylon and the Egyptian papyri to help them understand background information on the Bible since no ancient manuscripts were known to have survived. However, all that changed with the discovery of some scrolls in caves along the northwest corner of the Dead Sea. These scrolls brought to the world manuscripts of Old Testament books 1000 years older than any previously in existence. There was immediate excitement over the find.”

Dr. William F. Albright (one of the world’s greatest archaeologists) in a telegram sent to John Trevor said, ‘My heartiest congratulations on the greatest manuscript discovery of modern times.’ The Dead Sea Scrolls demonstrated unequivocally that the Jews were faithful in their transcription of Biblical manuscripts.”

John Allegro, who is not a Christian, said, “Excitement had run high among scholars when it became known in 1948 that a cave near the Dead Sea had produced pre-Masoretic texts of the Bible. Was it possible that we were at last going to see traditions differ seriously from the standard text which would throw some important light on this ancient period of erring tradition? In some places, the question was raised with some apprehension, especially when news-hungry journalists began talking about changing the whole Bible in view of the latest discoveries. But closer examinations show that, on the whole, the differences shown by the first Isaiah scroll were of little account and could often be explained by basic scribal errors.”

Another scholar of exceptional status reveals his attitude toward the Dead Sea Scrolls. “It is quite true that as a liberal Protestant, I do not share all beliefs of my more conservative brethren. It is my considered conclusion, however, that if one would go through any of the historic statements of the creeds of faith he will find nothing that has been or can be disproved by the Dead Sea Scrolls.”

As to writing materials, the Egyptians used leather scrolls. Specimens from about 2000 BC have been discovered. The later Jewish Talmud required that all copies of the law should be written on skins, and in roll form.

Before the printing press, all copying had to be done by hand. Missing a letter, or misspelling a word would naturally happen from time to time. There were NO mistakes in the original autographs. These were written by the 'holy men of God' as they were moved by the Holy Spirit.

The Hebrew alphabet contained only consonants, no vowels. It was difficult to know which word was intended. FOR EXAMPLE: L_V_D - three consonants; when we provide the vowels, the word could be 'loved', 'lived', or 'livid'. One would have to decide by the usage in the sentence which it was. Accuracy is gained by comparing the many manuscripts.

The Masoretic Text

The Masoretes - from Masorah, meaning tradition - functioned from about 500 to 1000 AD. They worked with meticulous care, editing the Old Testament. They counted the number of verses, words, and letters. They even identified the middle letter of each book. They were careful not to leave out a single letter. The work they did gave us the text from which our Old Testament has been translated and the accuracy of this translation was proven almost a thousand years later when the Dead Sea Scrolls were discovered.

Their most famous contribution was the addition of vowels. Vowels had to be added so it would be readable. Look at the importance of this:

Genesis 1:1 -- "nthbgnnnggdcrtdthvnsndthrth"

NOW: put in the vowels and read:

"In the beginning God created the heavens and the earth."

The Masoretic text is the standard text of the Hebrew Old Testament used today. The text has come down to us from the Middle Ages with little or no change and since the 15th century, it has been fixed solidly in print.

The printing press has been one of the world's greatest inventions. The Gutenberg Bible (possibly known as the Geneva Bible) was the very first book printed on the printing press. The Geneva Bible was brought over by the Pilgrims on the Mayflower. (There were eight English versions before the King James.) Since that invention, there has never been a year that the Bible was not the world's best seller.

The Dead Sea Scrolls

In 1947, a Bedouin shepherd boy, named Mohammed was searching for a lost goat. He tossed a stone into a cave and heard shattering pottery. He went inside and found several large jars containing leather scrolls wrapped in linen cloths. The scrolls had been preserved because the jars were carefully sealed. Archaeologists have investigated 14 caves on the west side of the Dead Sea. The most valuable finds were in caves 4 and 11.

Cave 4 yielded tens of thousands of fragments including parts of every book in the Old Testament except Esther.

Near these caves, archaeologists uncovered the ruins of an ancient monastery. The place is known today as Qumran. The Qumran community belonged to a Jewish sect called the Essenes. In AD 68, two years before the destruction of Jerusalem, the Roman army burned the monastery. As the army approached, the Essene scribes hid the scrolls in the nearby caves. Does this give you a thought about the reverence they gave the Word of God? They knew they were going to be massacred, but instead of fleeing for their lives, they very carefully wrapped their scrolls, put them in pottery and sealed them. Their main concern was the preservation of these scrolls. From 68 AD to 1947, these scrolls remained hidden. It took a little shepherd boy looking for his goat to find these scrolls. He went to get his master, who knew immediately that this was a valuable find, so he went to get the rabbi of Jerusalem to show him what they had found.

The Biblical scrolls found at Qumran have been dated from 200 BC to 68 AD. The Isaiah scroll was dated 125 BC.

How does the text of these scrolls agree with the Masoretic text? It agrees so closely that the few minor variations would not change one single doctrine of the Bible. It is God's preservation of his Word.

The Chicago Statement on Biblical Inerrancy

There are three words to keep in mind when talking about the Scripture:

1. **Inspiration** - Inspired by God (God-breathed) holy men spoke as they were moved by the Holy Spirit.
2. **Infallible** - The Bible is absolutely, accurately correct about everything spiritual.
3. **Inerrant** - The Bible is not only right about all things spiritual, but also about everything it says. If it says something about history - it is historically correct. If it says something about science - it is scientifically correct. It is absolutely inerrant in ALL that it affirms.

In 1978, The International Council on Biblical Inerrancy met in Chicago, Illinois to talk about the inerrancy of the Bible. This group of scholars met in Chicago in 1978 and wrote these articles of affirmation and denial.

The Chicago Statement on Biblical Inerrancy **International Council on Biblical Inerrancy, Chicago, Illinois** **1978**

What is the Coalition on Revival?

The Coalition on Revival is a network of evangelical leaders from every major denominational and theological perspective who share a vision for and a commitment to revival, renewal, and reformation in Church and society in America. People of Anabaptist, Arminian, Lutheran, Calvinist, and Wesleyan denominational backgrounds are all represented among COR's leaders. Pre-, a-, and post-millennialists are cooperating with each other, sharing the exciting task of getting God's will to be done on earth as it is in heaven insofar as that is possible between now and whenever Christ comes back to Earth. Charismatics and non-charismatics, covenant and dispensationalist theologians, have joined arm in arm in prayer and hard work to see revival, renewal, and reformation in the Christian Church and the American culture.

COR's vision is to see Christians everywhere doing all they can in the power of the Holy Spirit to take every thought captive to the obedience of Christ (2 Cor. 10:5), in every aspect of life. Toward that end, we have developed a series of worldview documents that set forth what we believe are the fundamental and essential points of the total Christian world and life view. The COR worldview documents state what we believe are the biblical principles for all spheres of human life including theology, evangelism, discipleship, law, civil governments, economics, education, family, medicine, psychology and counseling, arts and media, business and professions, and science and technology. We believe that the COR worldview documents state where the entire Church must stand and what action it must take to accomplish its task in the remaining years of the Twentieth Century and on into the next century.

COR steering committee members from all walks of life were joined by many hundreds of other interested Christian scholars, pastors, and laymen in developing the COR documents during many series of workshops and conventions. Each document therefore, reflects input from theologians, philosophers, professionals in their respective fields, pastors, and lay Christians. We have sought to avoid denominational and theological bias in the documents; our aim has been to focus on principles so fundamental that we are convinced no Bible-believing Christian who studied the major questions related to each sphere of life would come to a contradictory conclusion.

COR views itself as a "Bible obedience, holiness movement" that crosses denominational and theological lines. The next step on its agenda, now that its basic documents are complete, is to disseminate them widely and to educate hundreds of thousands of Christians on how to make Christ Lord of absolutely every aspect of life. We plan to do that through publications, and through seminars, and training workshops in the major cities of America and Canada. COR will also work in cooperation with other Christian networking groups to help unify the pastors in major population centers around the vision of mobilizing their people to "Get God's will done in their city as it is in heaven" to whatever degree that is possible before the return of Christ. We believe America can be turned around and once again function as a Christian nation as it did in its earlier years. We believe that wherever the pastors of any city in the world join together in unity to make Christ Lord of every sphere of life, and, with Spirit led strategy, mobilize their people into a

unified spiritual army; that city can and will become “a city set upon a hill” and be “a place where righteousness dwells.”

About the Chicago Statement on Inerrancy

The Chicago Statement on Biblical Inerrancy is a modern, historical statement on the view of the Bible held by the Christian Church for 2,000 years, as well as by Jesus and all the Biblical authors. In the 1970s, a need arose for a broad-based group of theologians to clarify what was the Biblical and historical view of the Bible because a liberal and neo-orthodox view of the Bible had greatly infiltrated most denominations, schools and churches within evangelicalism. In the 20th century, the major philosophical and theological debates have been over the question, “How do we know what it true?” The inerrancy of the written Word of God is the Christian’s answer to that basic question. Most of the 19 articles on inerrancy in this statement deal with questions which must be answered before a thorough theological statement on Scripture can be made.

The "Chicago Statement on Biblical Inerrancy" was produced at an international Summit Conference of evangelical leaders sponsored by the International Council on Biblical Inerrancy and held at the Hyatt Regency O'Hare in the fall of 1978. The Chicago Statement was signed by over 300 noted evangelicals, including (in alphabetical order) James Boice, Norman L. Geisler, John Gerstner, Jay Grimstead, Carl F. H. Henry, Kenneth Kantzer, Harold Lindell, John Warwick Montgomery, Roger Nicole, J. I. Packer, Robert Preus, Earl Radmacher, Francis Schaeffer, R. C. Sproul, and John Wenham. The Chicago Statement established inerrancy of the Bible once again as the accepted, orthodox view within evangelical circles.

Preface

The authority of Scripture is a key issue for the Christian Church in this and every age. Those who profess faith in Jesus Christ as Lord and Savior are called to show the reality of their discipleship by humbly and faithfully obeying God’s written Word. To stray from Scripture in faith or conduct is disloyalty to our Master. Recognition of the total truth and trustworthiness of Holy Scripture is essential to a full grasp and adequate confession of its authority.

The following Statement affirms this inerrancy of Scripture afresh, making clear our understanding of it and warning against its denial. We are persuaded that to deny it is to set aside the witness of Jesus Christ and of the Holy Spirit and to refuse that submission to the claims of God’s own Word that marks true Christian faith. We see it as our timely duty to make this affirmation in the face of current lapses from the truth of inerrancy among our fellow Christians and misunderstanding of this doctrine in the world at large.

This Statement consists of three parts: a Summary Statement, Articles of Affirmation and Denial, and an accompanying Exposition. It has been prepared in the course of a three-day consultation in Chicago.

Those who have signed the Summary Statement and the Articles wish to affirm their own conviction as to the inerrancy of Scripture and to encourage and challenge one another and all Christians to growing appreciation and understanding of this doctrine. We acknowledge the limitations of a document prepared in a brief, intensive conference and do not propose that this Statement be given creedal weight. Yet we rejoice in the deepening of our own convictions

through our discussions together, and we pray that the Statement we have signed may be used to the glory of our God toward a new reformation of the Church in its faith, life and mission.

We offer this Statement in a spirit, not of contention, but of humility and love, which we propose by God's grace to maintain in any future dialogue arising out of what we have said. We gladly acknowledge that many who deny the inerrancy of Scripture do not display the consequences of this denial in the rest of their belief and behavior, and we are conscious that we who confess this doctrine often deny it in life by failing to bring our thoughts and deeds, our traditions and habits, into true subjection to the divine Word.

We invite response to this Statement from any who see reason to amend its affirmations about Scripture by the light of Scripture itself, under whose infallible authority we stand as we speak. We claim no personal infallibility for the witness we bear, and for any help that enables us to strengthen this testimony to God's Word we shall be grateful.

Summary Statement

1. God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God's witness to Himself.
2. Holy Scripture, being God's own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: It is to be believed, as God's instruction, in all that it affirms; obeyed, as God's command, in all that it requires; embraced, as God's pledge, in all that it promises.
3. The Holy Spirit, Scripture's divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.
4. Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.
5. The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the Church.

Articles of Affirmation and Denial

Article I

We affirm that the Holy Scriptures are to be received as the authoritative Word of God.

We deny that the Scriptures receive their authority from the Church, tradition, or any other human source.

Article II

We affirm that the Scriptures are the supreme written norm by which God binds the conscience, and that the authority of the Church is subordinate to that of Scripture.

We deny that Church creeds, councils, or declarations have authority greater than or equal to the authority of the Bible.

Article III

We affirm that the written Word in its entirety is revelation given by God.

We deny that the Bible is merely a witness to revelation, or only becomes revelation in encounter, or depends on the responses of men for its validity.

Article IV

We affirm that God who made mankind in His image has used language as a means of revelation.

We deny that human language is so limited by our creatureliness that it is rendered inadequate as a vehicle for divine revelation. We further deny that the corruption of human culture and language through sin has thwarted God's work of inspiration.

Article V

We affirm that God's revelation in the Holy Scriptures was progressive.

We deny that later revelation, which may fulfill earlier revelation, ever corrects or contradicts it.

We further deny that any normative revelation has been given since the completion of the New Testament writings.

Article VI

We affirm that the whole of Scripture and all its parts, down to the very words of the original, were given by divine inspiration.

We deny that the inspiration of Scripture can rightly be affirmed of the whole without the parts, or of some parts but not the whole.

Article VII

We affirm that inspiration was the work in which God by His Spirit, through human writers, gave us His Word. The origin of Scripture is divine. The mode of divine inspiration remains largely a mystery to us.

We deny that inspiration can be reduced to human insight, or to heightened states of consciousness of any kind.

Article VIII

We affirm that God in His Work of inspiration utilized the distinctive personalities and literary styles of the writers whom He had chosen and prepared.

We deny that God, in causing these writers to use the very words that He chose, overrode their personalities.

Article IX

We affirm that inspiration, though not conferring omniscience, guaranteed true and trustworthy utterance on all matters of which the Biblical authors were moved to speak and write.

We deny that the finitude or fallenness of these writers, by necessity or otherwise, introduced distortion or falsehood into God's Word.

Article X

We affirm that inspiration, strictly speaking, applies only to the authographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. We further affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original.

We deny that any essential element of the Christian faith is affected by the absence of the autographs. We further deny that this absence renders the assertion of Biblical inerrancy invalid or irrelevant.

Article XI

We affirm that Scripture, having been given by divine inspiration, is infallible, so that, far from misleading us, it is true and reliable in all the matters it addresses.

We deny that it is possible for the Bible to be at the same time infallible and errant in its assertions. Infallibility and inerrancy may be distinguished, but not separated.

Article XII

We affirm that Scripture in its entirety is inerrant, being free from falsehood, fraud, or deceit.

We deny that Biblical infallibility and inerrancy are limited to spiritual, religious, or redemptive themes, exclusive of assertions in the fields of history and science. We further deny that scientific hypotheses about earth history may properly be used to overturn the teaching of Scripture on creation and the flood.

Article XIII

We affirm the propriety of using inerrancy as a theological term with reference to the complete truthfulness of Scripture.

We deny that it is proper to evaluate Scripture according to standards of truth and error that are alien to its usage or purpose. We further deny that inerrancy is negated by Biblical phenomena such as a lack of modern technical precision, irregularities of grammar or spelling, observational descriptions of nature, the reporting of falsehoods, the use of hyperbole and round numbers, the topical arrangement of material, variant selections of material in parallel accounts, or the use of free citations.

Article XIV

We affirm the unity and internal consistency of Scripture.

We deny that alleged errors and discrepancies that have not yet been resolved vitiate the truth claims of the Bible.

Article XV

We affirm that the doctrine of inerrancy is grounded in the teaching of the Bible about inspiration.

We deny that Jesus' teaching about Scripture may be dismissed by appeals to accommodation or to any natural limitation of His humanity.

Article XVI

We affirm that the doctrine of inerrancy has been integral to the Church's faith throughout its history.

We deny that inerrancy is a doctrine invented by Scholastic Protestantism, or is a reactionary position postulated in response to negative higher criticism.

Article XVII

We affirm that the Holy Spirit bears witness to the Scriptures, assuring believers of the truthfulness of God written Word.

We deny that this witness of the Holy Spirit operates in isolation from or against Scripture.

Article XVIII

We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices, and that Scripture is to interpret Scripture.

We deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativizing, dehistoricizing, or discounting its teaching, or rejecting its claims to authorship.

Article XIX

We affirm that a confession of the full authority, infallibility, and inerrancy of Scripture is vital to a sound understanding of the whole of the Christian faith. We further affirm that such confession should lead to increasing conformity to the image of Christ.

We deny that such confession is necessary for salvation. However, we further deny that inerrancy can be rejected without grave consequences, both to the individual and to the Church.

Exposition

Our understanding of the doctrine of inerrancy must be set in the context of the broader teachings of Scripture concerning itself. This exposition gives an account of the outline of doctrine from which our Summary Statement and Articles are drawn.

Creation, Revelation, and Inspiration

The God, who formed all things by his creative utterances and governs all things by His Word of decree, made mankind in His own image for a life of communion with Himself, on the model of the eternal fellowship of loving communication within the Godhead. As God's image-bearer, man was to hear God's Word addressed to him and to respond in the joy of adoring obedience. Over and above God's self-disclosure in the created order and the sequence of events within it, human beings from Adam on have received verbal messages from Him, either directly, as stated in Scripture, or indirectly in the form of part or all of Scripture itself.

When Adam fell, the Creator did not abandon mankind to final judgment, but promised salvation and began to reveal Himself as Redeemer in a sequence of historical events centering on Abraham's family and culminating in the life, death, resurrection, present heavenly ministry and promised return of Jesus Christ.

Within this frame God has from time to time spoken specific words of judgment and mercy, promise and command, to sinful human beings, so drawing them into a covenant relation of mutual commitment between Him and them in which He blesses them with gifts of grace and they bless Him in responsive adoration. Moses, whom God used as mediator to carry his words to His people at the time of the exodus, stands at the head of a long line of prophets in whose mouths and writings God put His words for delivery to Israel. God's purpose in this succession of messages was to maintain His covenant by causing His people to know His name—that is, His nature—and His will both of precept and purpose in the present and for the future. This line of prophetic spokesmen from God came to completion in Jesus Christ, God's incarnate Word, who was Himself a prophet—more than a prophet, but not less—and in the apostles and prophets of the first Christian generation.

When God's final and climactic message, His word to the world concerning Jesus Christ, had been spoken and elucidated by those in the apostolic circle, the sequence of revealed messages ceased.

Henceforth the Church was to live and know God by what He had already said, and said for all time.

At Sinai God wrote the terms of His covenant on tablets of stone as His enduring witness and for lasting accessibility, and throughout the period of prophetic and apostolic revelation He prompted men to write the messages given to and through them, along with celebratory records of His dealings with His people, plus moral reflections on covenant life and forms of praise and prayer for covenant mercy. The theological reality of inspiration in the producing of Biblical documents corresponds to that of spoken prophecies: Although the human writers' personalities were expressed in what they wrote, the words were divinely constituted. Thus what Scripture says, God says; its authority is His authority, for He is its ultimate Author, having given it through the minds and words of chosen and prepared men who in freedom and faithfulness "spoke from God as they were carried along by the Holy Spirit" (I Pet 1:21).

Holy Scripture must be acknowledged as the Word of God by virtue of its divine origin.

Authority: Christ and the Bible

Jesus Christ, the Son of God who is the Word made flesh, our Prophet, Priest and King, is the ultimate Mediator of God's communication to man, as He is of all God's gifts of grace. The revelation He gave was more than verbal; He revealed the Father by His presence and His deeds as well. Yet His words were crucially important; for He was God, He spoke from the Father, and His words will judge all men at the last day.

As the prophesied Messiah, Jesus Christ is the central theme of Scripture. The Old Testament looked ahead to Him; the New Testament looks back to His first coming and on to His second. Canonical Scripture is the divinely inspired and therefore normative witness to Christ. No hermeneutic, therefore, of which the historical Christ is not the focal point is acceptable. Holy Scripture must be treated as what it essentially is—the witness of the Father to the incarnate Son.

It appears that the Old Testament canon had been fixed by the time of Jesus. The New Testament canon is likewise now closed, inasmuch as no new apostolic witness to the historical Christ can now be borne.

No new revelation (as distinct from Spirit-given understanding of existing revelation) will be given until Christ comes again. The canon was created in principle by divine inspiration. The Church's part was to discern the canon that God had created, not to devise one of its own.

The word 'canon', signifying a rule of standard, is a pointer to authority, which means the right to rule and control. Authority in Christianity belongs to God in His revelation, which means, on the one hand, Jesus Christ, the living Word, and, on the other hand, Holy Scripture, the written Word. But the authority of Christ and that of Scripture are one. As our Prophet, Christ testified that Scripture cannot be broken. As our Priest and King, He devoted His earthly life to fulfilling the law and the prophets, even dying in obedience to the words of messianic prophecy.

Thus, as He saw Scripture attesting Him and His authority, so by His own submission to Scripture He attested its authority. As He bowed to His Father's instruction given in His Bible (our Old

Testament), so He requires His disciples to do—not, however, in isolation but in conjunction with the apostolic witness to Himself that He undertook to inspire by his gift of the Holy Spirit. So Christians show themselves faithful servants of their Lord by bowing to the divine instruction given in the prophetic and apostolic writings that together make up our Bible. By authenticating each other's authority, Christ and Scripture coalesce into a single fount of authority.

The Biblically-interpreted Christ and the Christ-centered, Christ-proclaiming Bible are from this standpoint one. As from the fact of inspiration we infer that what Scripture says, God says, so from the revealed relation between Jesus Christ and Scripture we may equally declare that what Scripture says, Christ says.

Infallibility, Inerrancy, and Interpretation

Holy Scripture, as the inspired Word of God witnessing authoritatively to Jesus Christ, may properly be called 'infallible' and 'inerrant'. These negative terms have a special value, for they explicitly safeguard crucial positive truths.

'Infallible' signifies the quality of neither misleading nor being misled and so safeguards in categorical terms the truth that Holy Scripture is a sure, safe and reliable rule and guide in all matters. Similarly, 'inerrant' signifies the quality of being free from all falsehood or mistake and so safeguards the truth that Holy Scripture is entirely true and trustworthy in all its assertions. We affirm that canonical Scripture should always be interpreted on the basis that it is infallible and inerrant. However, in determining what the God-taught writer is asserting in each passage, we must pay the most careful attention to its claims and character as a human production. In inspiration, God utilized the culture and conventions of his penman's milieu, a milieu that God controls in His sovereign providence; it is misinterpretation to imagine otherwise.

So history must be treated as history, poetry as poetry, hyperbole and metaphor as hyperbole and metaphor, generalization and approximation as what they are, and so forth. Differences between literary conventions in Bible times and in ours must also be observed: Since, for instance, nonchronological narration and imprecise citation were conventional and acceptable and violated no expectations in those days, we must not regard these things as faults when we find them in Bible writers. When total precision of a particular kind was not expected nor aimed at, it is no error not to have achieved it. Scripture is inerrant, not in the sense of being absolutely precise by modern standards, but in the sense of making good its claims and achieving that measure of focused truth at which its authors aimed.

The truthfulness of Scripture is not negated by the appearance in it of irregularities of grammar or spelling, phenomenal descriptions of nature, reports of false statements (for example, the lies of Satan), or seeming discrepancies between one passage and another. It is not right to set the so-called "phenomena" of Scripture against the teaching of Scripture about itself. Apparent inconsistencies should not be ignored.

Solution of them, where this can be convincingly achieved, will encourage our faith, and where for the present no convincing solution is at hand we shall significantly honor God by trusting His

assurance that His Word is true, despite these appearances, and by maintaining our confidence that one day they will be seen to have been illusions.

Inasmuch as all Scripture is the product of a single divine mind, interpretation must stay within the bounds of the analogy of Scripture and eschew hypotheses that would correct one Biblical passage by another, whether in the name of progressive revelation or of the imperfect enlightenment of the inspired writer's mind.

Although Holy Scripture is nowhere culture-bound in the sense that its teaching lacks universal validity, it is sometimes culturally conditioned by the customs and conventional views of a particular period, so that the application of its principles today calls for a different sort of action.

Skepticism and Criticism

Since the Renaissance, and more particularly since the Enlightenment, world views have been developed that involve skepticism about basic Christian tenets. Such are the agnosticism that denies that God is knowable, the rationalism that denies that He is incomprehensible, the idealism that denies that He is transcendent, and the existentialism that denies rationality in His relationships with us. When these anti-Biblical principles seep into men's theologies at presuppositional level, as today they frequently do, faithful interpretation of Holy Scripture becomes impossible.

Transmission and Translation

Since God has nowhere promised an inerrant transmission of Scripture, it is necessary to affirm that only the autographic text of the original documents was inspired and to maintain the need of textual criticism as a means of detecting any slips that may have crept into the text in the course of its transmission. The verdict of this science, however, is that the Hebrew and Greek text appears to be amazingly well preserved, so that we are amply justified in affirming, with the Westminster Confession, a singular providence of God in this matter and in declaring that the authority of Scripture is in no way jeopardized by the fact that the copies we possess are not entirely error-free.

Similarly, no translation is or can be perfect, and all translations are an additional step away from the autograph. Yet the verdict of linguistic science is that English-speaking Christians, at least, are exceedingly well served in these days with a host of excellent translations and have no cause for hesitating to conclude that the true Word of God is within their reach. Indeed, in view of the frequent repetition in Scripture of the main matters with which it deals and also of the Holy Spirit's constant witness to and through the Word, no serious translation of Holy Scripture will so destroy its meaning as to render it unable to make its reader "wise for salvation through faith in Christ Jesus" (2 Tim. 3:15)

Inerrancy and Authority

In our affirmation of the authority of Scripture as involving its total truth, we are consciously standing with Christ and His apostles, indeed with the whole Bible and with the main stream of Church history from the first days until very recently. We are concerned at that casual, inadvertent

and seemingly thoughtless way in which a belief of such far-reaching importance has been given up by so many in our day.

We are conscious too that great and grave confusion results from ceasing to maintain the total truth of the Bible whose authority one professes to acknowledge. The result of taking this step is that the Bible that God gave loses its authority, and what has authority instead is a Bible reduced in content according to the demands of one's critical reasoning and in principle reducible still further once one has started. This means that at bottom independent reason now has authority, as opposed to Scriptural teaching. If this is not seen and if for the time being basic evangelical doctrines are still held, persons denying the full truth of Scripture may claim an evangelical identity while methodologically they have moved away from the evangelical principle of knowledge to an unstable subjectivism, and will find it hard not to move further.

We affirm that what Scripture says, God says. May He be glorified. Amen and Amen.

LESSON 7

One of the Greatest Proofs That the Bible Is the Word of God:

Fulfilled Prophecies Relating to the Messiah

This is only a small portion of the prophecies.

Old Testament Prophecy

Genesis 3:15
Isaiah 7:14
Genesis 12:1-3; 22:18
Genesis 49:10
II Samuel 7:12
Micah 5:2
Isaiah 11:2
Isaiah 40:3; Mal. 3:1
Isaiah 35:5-6
Mal. 3:1
Psalm 118:22
Psalm 22; Isaiah 53
Psalm 2:7; Psalm 16:10
Psalm 68:18
Psalm 110:1
Isaiah 53:3
Isaiah 53:7
Psalm 22:7-8
Psalm 22:16
Isaiah 53:12
Isaiah 53:12
Zechariah 12:10
Isaiah 53:9
Psalm 22:18

New Testament Fulfillment

Galatians 4:4
Matthew 1:21
Matt. 1:1; Gal. 3:16
Luke 3:23,33; Heb. 7:14
Matthew 1:1
Matt. 2:1; Luke 2:4-7
Matthew 3:16, 17
Matthew 3:1-2
Matthew 9:35
Matthew 21:12
I Peter 2:7
Matthew 27
Acts 2:31; Mark 16:6
Acts 1:9
Hebrews 1:3
John 1:10-11; 7:5, 48
Matthew 27:12, 19
Matthew 27:31
Luke 23:33
Matthew 17:38
Luke 23:34
John 19:34
Matthew 27:57-60
John 19:23-24

It is prophesied in the Old Testament and fulfilled in the New Testament via Jesus' first coming:

- The Messiah will be born of a woman
- He will be born of a virgin
- He will be the seed of Abraham
- He will be of the tribe of Judah
- He will be of the House of David
- His birthplace will be Bethlehem
- He will be anointed by the Holy Spirit
- He will be heralded by a messenger of the Lord
- He will have a ministry of miracles
- He will cleanse the temple
- He will be rejected by the Jewish people
- He will die a humiliating death

- He will be rejected by his own people
- He will be silent before his accusers
- He will be mocked
- His hands and his feet will be pierced
- He will be crucified with thieves
- He will pray for his persecutors
- They will pierce his side
- He will be buried in a rich man's tomb
- They will cast lots for his garments
- He will rise from the dead
- He will ascend into Heaven
- He will sit at the right hand of God

The Transmission of the Bible (Continued)

In 1853 two great Cambridge scholars, B.F. Westcott and F.J.A. Hort, set out to construct an accurate text of the New Testament based on the best Greek manuscripts. After over 20 years of hard work, they published in 1881 the fruit of their labors. The New Testament in the Original Greek has become a standard work used by students of the Greek New Testament.

The Greek language is a fantastic language, but there is more than one kind. There is the Classical Greek, then there's the Koine Greek. Koine Greek was the language of the common people, while Classical Greek was the language of scholars. The New Testament was written in Koine Greek - the language of the common people - and it became the universal language of that day.

In Volume II, "Introduction and Appendix", Hort said of the Greek New Testament: "The amount of what can in any sense be called substantial variation is but a small fraction of the whole residuary variation, and can hardly form more than a one-thousandth part of the entire text." This statement underscores the basic reliability of the Greek text of the New Testament we now have.

A Wycliffe translator stated that there are over 6,400 languages in the world. In 1800, only 68 of these languages had the Bible. A hundred years later, in 1900, 524 languages had the Bible. By 2000, approximately 2,600 languages had the Bible. From 1999 to 2006 (seven years) the Wycliffe translators translated the Bible into 710 languages. That same translator said that, as of now, these translators are starting a translation into a new language every 4 - 5 days. At this rate, the Bible will be translated into EVERY language by the year 2037.

Difficulties

The books of the New Testament were copied by hand for over 1000 years before the age of printing began in the middle of the 15th century. In the older Greek manuscripts, there were no chapter and verse divisions, no separation into sentences, not even any separation into words. Read Luke 1:1 in such a manuscript:

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us."

So it goes, line after line through the entire New Testament. A person copying a manuscript might make a mistake in dividing a word. For example:

isawabundanceonthetable

Could be, “I saw abundance on the table” or “I saw a bun dance on the table.”

A second difficulty arose from abbreviations. Christ appears as XC, Jesus appears as IC each with a line overhead making it even easier to confuse these words than if they were written out.

Another problem arose out of omitting a line when two consecutive lines ended with the same word.

Yet another problem arose as an error of hearing. One scribe would read while others would write. Mishearing or misspelling was a problem.

Answers to the Problems

Most of the errors can be quickly spotted and eliminated as the Greek text is constructed because of the abundance of extant manuscripts. We now have over 5,000 manuscripts of the Greek New Testament, in whole or in part. Not one variant has ever affected a single doctrine of our Christian faith.

Papyrus was the common writing material of the 1st century. From papyrus, we get our word for paper. It was made from taking stalks of the papyrus plant and slicing the pith into thin strips. Two layers of these strips were placed together crosswise with glue between and allowed to dry. The material was brittle and fragile. Most of the New Testament was written on papyrus which is the basic reason that no original autographs have survived.

Only about 80 New Testament papyrus manuscripts have been found to date. They date back as far as the 3rd century.

Uncials

There are about 270 uncial manuscripts, reaching from the 4th to the 9th centuries. These are written in large (upper case) block letters. We have two great uncial Bibles from the fourth century:

- The Vaticanus which is in the library in the Vatican in Rome.
- The Sinaiticus which was discovered in a monastery on Mt. Sinai by Constantine Tischendorf in 1844. He took it to Russia. This was a very dangerous place for the Bible to be, because at this time, Russia was an extreme communist country, they hated the Bible and all Christians.

In 1933 the Codex Sinaiticus was purchased by the British Museum for half a million dollars, the largest price ever paid for a book. Not only was the Bible the first book ever printed on the printing press, not only is the Bible the only book on the Best Seller’s List every year, the Bible is also the book that has brought the highest price ever paid for a single book.

The oldest Greek manuscript in the United States is of the four Gospels and is in the Smithsonian Institute. It comes from the late 4th or early 5th century.

Miniscules

From the 9th century to the 15th century, we have 2,750 miniscule (cursive) manuscripts. They are written in small running script.

With such an abundance of manuscript material, we have ample means for arriving at the actual words in the original Greek text of the New Testament.

Each of these was prophesied in the Old Testament. Not only was each fulfilled in the New Testament – they were fulfilled in ONE PERSON! What would the chances of this be? A mathematician has said that the chances - that hundreds of years before - these prophecies were spoken and it all came to pass in one person are such as this:

- If you took the state of Texas and put silver dollars - two feet deep across this state. One of those silver dollars was painted red and put in the mix. Now, blind-fold a man and give him ONE chance to go out and pick out the red coin. What are the probabilities that he would pick up that coin? It would not be an absolute impossibility - but the chances are slim to none.
- The number of that probability is mind-boggling. That's the same percentage as the probability of all these prophecies, thousands of years ago, being fulfilled in one person.

If anyone ever questions you as to whether the Bible is the inspired Word of God, this is the best argument you could put forth. These are just the prophecies fulfilled in Jesus - at his first coming. Many more will be fulfilled at his second coming. This should prove to us that the Bible is:

- The inspired Word of God
- It is infallible - absolutely accurate - holy men spoke as they were moved by the Holy Spirit.
- It is inerrant, and
- It is authoritative - the authority by which you guide your life. The lack of belief in this is what's wrong in the world today. Most of today's generation does not use the Bible as their guide. We need a guide for life and that is the importance of this class. Get it FIXED in your spirit that this is the Word of God - this is what God has said. Then, all of a sudden, we have guidelines and can no longer do just as we please.

LESSON 8

The Wonders of the Bible

The Wonders of Its Unity

The Bible has 66 books, written over a 1,600-year period of time by 40 authors and it has one central theme. The human authors were kings, fishermen, farmers, military men, etc. The Bible was written on three continents: Africa, Asia and Europe. The Bible was written in three languages: Hebrew, Greek, and Aramaic. Yet, it has complete unity in its one theme. This one theme runs through the Bible from Paradise Lost to Paradise regained. From the Gates of Eden to the very last chapter of Revelation, a stream of blood runs through the Bible -- the unity, the theme being the redemption through the blood of Jesus Christ.

This should convince us that the Holy Spirit is the Great Author. In studying the Bible, if you first get an appointment with THE AUTHOR you'll understand it better.

The Bible deals with many controversial subjects:

1. The origin of the universe; scientists today are spending millions trying to get back to our origins. Where did we come from? Where are we going? Why are we here? When we find the answers to these questions, we can finally get our lives together. The Bible has answered the question of our origin in the very first verse.

Gen. 1:1 "In the beginning, God...."

John 1:3 "All things were made by Him...."

Heb. 11:4 "By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible"

Consider the vastness of the universe, the magnitude of its bigness. But that isn't all. Look at the order - the design -- how accurate. This is how we set our clocks. We count our months by the moon going around the earth; we set our years by the earth going around the sun; we set our days by the earth rotating on its axis; our seasons are caused by the tilt of the earth. It is so accurate that we can predict an eclipse a thousand years from now.

Now, either everything there is came from nothing and happened by chance and is spectacularly orderly and vast and powerful; OR there is an intelligent, almighty God who created all of it. There has to be a divine Creator. God gave us his Word to reveal this to us.

Scientists still don't know anything about origins. Evolution does not speak of origin. They tried to tell us where we came from, but now admit that they do not know. They started a study on origins, gave up on that and started another theory that life blew in as seeds from another planet. They just can't explain how life started on the other planet.

2. The existence of God. The Bible never argues the existence of God. It simply says that 'in the beginning' God was THERE! God is eternal - from everlasting to everlasting thou art God - from the vanishing point to the vanishing point. We cannot begin to wrap our finite minds around this truth.

3. The nature of God. One statement in the Bible says, “God is love”. Another statement says, “God is spirit”. Another says, “God is light”.

God will always bring light into darkness. He did that in the first chapter of Genesis.

Gen. 1:2, 3 “Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, ‘Let there be light’

Anytime God comes into a person’s life He will bring order into their chaos and He will give light where there was darkness. The very essence of his nature is love. God not only shows love - He IS love.

The Bible teaches about the attributes of God. God has essential attributes. He is:

- omnipotent (all-powerful)
- omnipresent (everywhere all the time)
- omniscient (all-knowing - He knows everything in the past, everything in the present, everything that ever shall be).

These attributes belong to Him and Him alone because He is God.

God also has communicable attributes. These are attributes that can be translated to us as we walk in obedience to Him. EX: “*Be ye holy, as I am holy.*” He’s saying that because He is holy, we can also be holy. If you run with God, his holiness will rub off on you.

4. The purpose of mankind. We learn WHY we’re here.

Gen. 1:26-28 “Then God said, ‘Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.’ So God created man in his own image, in the image of God He created him: male and female He created them. God blessed them and said to them, ‘Be fruitful and increase in number, fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.’”

The bigger purpose of mankind is to be a holy people. When God put Adam in the garden, he had no sin. He put him in paradise and He intended the world to be a paradise. When the serpent entered in, they sold out to him, but God will not be defeated. When you read the last few chapters of Revelation you will see paradise restored, because God will eventually have a holy race of people. We have a reason for being in this world. Our whole purpose is to bring glory and honor to Him and bring as many into his kingdom as we can.

5. The origin and extent of evil. Where did evil come from? In Isaiah 14, we see a creation of God called Lucifer. He worked with God around the throne. Pride took over and he decided he was going to be God. He tried to kick God off his throne, but he’s the one that got kicked out and he took 1/3 of the angels with him.

- In Ezekiel 28, (KJV) he is called the ‘anointed cherub that covereth’.
- In Luke 10, Jesus said, ‘I saw Satan fall from heaven like lightning’.

Pride and rebellion were the original sins.

Genesis 3 then tells us how mankind got involved. The serpent appeared, Adam and Eve sold out and sin entered the human race. Evil (the serpent) was in the world, but it did not enter mankind until Adam and Eve yielded to the temptation. This same serpent tempted Jesus while He was on earth. Temptation can be resisted through the Word. If we know Scripture well enough, when Satan comes against us we can simply say, ‘It is written!’

In dealing with all of these controversial issues, we would expect a text full of contradictions, but instead we find the Bible to be consistent, coherent, and trustworthy with a theme of redemption through Jesus Christ.

The Wonder of Its Accuracy

The Bible is not primarily a history book or a science book, but whatever it states is both historically and scientifically accurate. Luke was a tremendous historian and was very detailed in his writings.

Luke 3:1, 2 “In the fifteenth year of the reign of Tiberius Caesar -- when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Iturea and Traconitis, and Lysanias tetrarch of Abilene--During the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the desert.”

This is the year the word of God came to John the Baptist and most historians know this is true, however; some will still argue that Lysanias didn’t even exist so Luke had to be wrong. Years later, archaeologists dug up something with writing on it that said, “Lysanias tetrarch of Abilene”. They were even able to date it, and they discovered it was this exact same period of time.

Nelson Gluech, a famous Jewish archaeologist, said, “It may be stated categorically that no archaeological discovery has ever controverted a Biblical reference....” He went on to speak of “the almost incredibly accurate historical memory of the Bible and particularly when it is fortified by archaeological fact.”

The Wonder of Its Indestructibility

The fact that the Bible has survived is a wonderful testimony to the preserving power of God. The first book of the Bible was written (approximately) 3500 years ago. The last book was completed (approximately) 2000 years ago. The original autographs were written on perishable materials and have long since disappeared (so have ALL ancient manuscripts disappeared - not just the Biblical). Yet, we have thousands of manuscripts that accurately represent the originals. Through the science of textual criticism, we can compare manuscripts and arrive at an accurate text.

The Bible has survived the persecution of Christians over the centuries. In AD 303 the Roman emperor, Diocletian, wrote an imperial letter decreeing:

1. The destruction of all Christian churches;
2. The burning of all Christian Scriptures;
3. The loss of civil liberties of all Christians.

Constantine , who succeeded Diocletian, converted to Christianity and ordered 50 copies of the Scriptures to be published by the best scribes at government expense.

The Scriptures have survived the most rigorous criticism one can imagine. The Bible remains; the critics go. It has also survived the neglect of those who claim to believe it. This could be the worst abuse of all.

The atheist philosopher, Voltaire, said, “In one hundred years the Bible will be dead.” In one hundred years, Voltaire was dead and the house he was living in when he said that was owned by a Bible Society which was using the house to store Bibles in.

The Wonder of Its Frankness

The Bible paints a realistic picture of its heroes. We read of Noah’s drunkenness, Abraham’s lies, King David’s adultery, Simon Peter’s denial of Christ. In fact, the only perfect person mentioned is Jesus Christ , our Lord. It doesn’t mince any words. The Bible really tells it like it is.

LESSON 9

The Wonders of the Bible (Continued)

The Wonder of Its Predictive Prophecy

Dozens of prophecies in the Old Testament are fulfilled in the New Testament. The number of years between prophecy and fulfillment, and the accuracy thereof, lead us to the conclusion that this book has to be the Word of God - all of these being fulfilled in the Person of the Lord, Jesus Christ. The likelihood of this happening are about the same as if once upon a time there was nothing and nobody, and out of that nothing something formed, and after something formed it exploded and came together in perfect order. Everything went out into space and a cell - somewhere in all of this - sprang into life somewhere and blew into earth.

The likelihood of THAT happening is about as likely as if a tornado blew into a junk yard, built a 747 airplane, and the plane started flying off into space. Only God - through his prophets - could have spoken the truths of these prophecies concerning His Son. These predictive prophecies should be proof to all, that the Bible is the inspired Word of God. Every single prophecy relating to Jesus Christ has been fulfilled except for those concerning his second coming.

Should we believe that the prophecies concerning his second coming are literal?

The Wonder of Its Christ-Centeredness

The Bible from beginning to end is the story of Jesus Christ. Christ can be found in the Old Testament.

Luke 24:25-27 (This is when Jesus was raised from the dead, and is speaking with the two disciples He met on the road to Emmaus) *"He said to them, 'How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?' And beginning with Moses and all the Prophets, He explained to them what was said in all the scriptures concerning Himself."*

To the serpent, in the Old Testament, God Himself gave the first prophecy concerning Jesus.

Gen. 3:15 *"And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."*

KJV says, *' the seed of a woman will bruise your head....'*

A good comparison would be Psalm 22 with the words Jesus spoke on the cross. We have to understand that Jesus Christ is in the Bible from beginning to end. When Adam sinned, God slew animals and made them coats of skin with which to cover Adam and Eve. Even at the gates of Eden, there had to be bloodshed. (This was a type or figure of Jesus Christ) John the Baptist referred to Jesus as the *'lamb of God,'* meaning the redemptive power of His blood.

The Wonder of Its Teachings

The teachings of the Bible reveal God. Christianity is a revealed religion. Actually, it's a revealed RELATIONSHIP. Man cannot know and understand God through his own mental abilities. Every attempt man has made to describe God - apart from the revelation of God through HIS Word - is an utter failure. If you know God, it's because He has revealed Himself to you. The teachings of the Bible reveal God (and that is the most important statement of this whole study). They reveal His character, (those who don't know God don't like His character. They want Him only to be a God of love - and He is - but He is also holy - a God of judgment, a God of righteousness). The Bible reveals His attributes, His nature- (the very essence of God's nature IS love). It reveals His ways, and His workings (we can SEE what God does, we can see His workings- the majestic work of His hands). If we observe His workings enough, we will learn His ways.

The God revealed in the Word is very different from the concepts of God in other cultures. He is revealed as a God of love, mercy and justice - and mankind just cannot figure out those three things. They cannot figure out how He can be both a God of love and a God of justice. This is possible because He is also a God of mercy. His love and His justice met at the cross to extend to us His mercy. He is One who is personal in His care for people. He is eternal, omniscient, omnipresent, omnipotent , and His nature is love.

The Bible also reveals the resurrection of the founder of Christianity, Jesus Christ. We absolutely HAVE to understand the importance of the resurrection. Equally as important, is the fact that Jesus Christ was conceived by the Holy Spirit and was born of the virgin, Mary. A denial of the incarnation will eventually deny the resurrection.

Jesus was crucified because He claimed to be the Son of God. He was resurrected because He IS the Son of God. His incarnation was WHY He was resurrected. The resurrection is absolutely essential to salvation.

The Resurrection Appearances of Jesus

The founder of Christianity - Jesus Christ - rose from the dead. This is the heart of the Gospel. This is what the Bible itself says concerning the resurrection:

- He appeared at the garden tomb to Mary Magdalene;
- He appeared at the garden tomb to the women;
- He appeared at the garden tomb to Simon Peter;
- He appeared to the two disciples on the road to Emmaus;
- He appeared in the upper room where all the disciples were present except Thomas;
- A week later, Thomas was with them in the upper room and He appeared again;
- Later, seven of the disciples were fishing in the Sea of Galilee, Jesus appeared and ate fish with them;
- He appeared on a mountain where He gave them the Great Commission;
- Another time, He appeared before 500 disciples at one time;
- He appeared to James, his half-brother;
- On Dissension Day, He appeared on the Mount of Olives;

- He appeared to Stephen as he was being stoned;
- He appeared to Paul on the road to Damascus; and
- He appeared to John on the Isle of Patmos.

According to the Bible, God has revealed to us - through many testimonies - that Jesus rose from the dead. He now lives, He is seated at the right hand of God interceding for us.

The Wonder of Its Life-Transforming Power

Millions of people around the world testify to how their lives have been changed for good. Scriptures to read:

1. Matthew 11:28-30
2. John 4:14
3. Matthew 5:6
4. John 5:39

Professor E. Y. Mullins, an astounding theologian, said, “I have, for me at least, irrefutable evidence of the existence of the person so moving me. When to this personal experience, I add that of tens of thousands of living Christians, and the unbroken line of them back to Christ, and when I find in the New Testament a manifold record of like experiences, together with a clear account of the origin and cause of them all, my certainty becomes absolute. One of the most urgent of all duties resting upon modern Christians is to assert with clearness and vigor the certainties of Christian experience.”

J.T. Parish version: “When I consider the fact that I’ve had a personal experience with Jesus Christ, and know the presence of His Holy Spirit living in me, and when I read in the New Testament that very same experience described by other people having that same experience, then I read down through history and I know of many others having that same experience, my experience, that of historical Christianity, that of people that I know now, added to the fact that that is exactly what the Bible said we would experience, it becomes absolutely certain to me that this is the absolute truth. Faith becomes knowledge based on experience. We then have the responsibility to assert with clearness and vigor the certainties of that Christian experience.”

Other people need what we have. The people who don’t know God’s Word NEED to know God’s Word. We have a message to declare to the nation. Everywhere the Bible is preached it changes the lives of people.

LESSON 10

The Versions of the Bible

There has never been a time when so much translating is going on as there is right now. There are over 6,000 languages in the world, and right now, Wycliffe translators are starting new translations faster than ever before in history.

In *Matthew 24:14* we read, “*And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.*”

The Wycliffe translators, founded by Cam Townsend, began about a hundred years ago after a missionary heard a lady say, “If your God is so smart, why do I not have a Bible in my language?” He came home, founded this group (originally called the Summer Institute of Linguistics) and since that time, they have dedicated their lives and their time to finding every ethnic group, every language, and the locations of these groups so they can translate a Bible into their language.

A version is a translation of the holy Scriptures.

- King James Version is the King James translation;
- New King James Version is the New King James translation;
- New American Version is the New American translation; etc.

Unless you can read Hebrew or Greek, you need a version - a translation – written in a language you can read. The Bible was not written in English. The Old Testament was written in Hebrew, the New Testament in Greek, and a few passages in Aramaic. If you can read these languages you don't need another version/translation.

The Steps By Which We Received the Bible

It is important that we understand HOW we got our Bible. The Bible is a divine-human book. Men (humans) wrote the Bible - “*holy men of God spoke as they were moved by the Holy Ghost*”. There was also a divine author - ‘*All Scripture is inspired of God*’ - (God-breathed). When God wants something accomplished on earth, He will ‘inspire’ a man and the man gets the job done. He used Moses to lead His people out of Egypt, Noah to build an ark, David to kill Goliath, Mary to birth His Son, etc. The Bible is divine-human, God's Word spoken through man.

The original autographs are divine, inspired, inerrant, infallible - and you can take that to the bank - and when all is said and done, every jot and tittle will come to pass. The Bible does not just contain the word of God, it IS the Word of God, and it is the only book that will feed your spirit. So how did it come about that we can hold God's Word in our hands?

SIX STEPS

1. The writer, inspired by the Holy Spirit, wrote the original autographs.
2. Scribes meticulously produced copies of the autographs.
3. Hundreds of years later, archaeologists discovered these copies.
4. Paleographers provided transcriptions of these copies.
5. Textual critics compared copies (over 5000) and compiled editions of the Greek/Hebrew texts.
Two basic Greek texts that have been compiled:
 1. Textus Receptus - there was a scholar by the name Erasmus who compiled all the Greek texts - and the Textus Receptus (the received text) was based mostly on his work. The King James Version came from the Textus Receptus.
 2. Later, older manuscripts were discovered and using them, Westcott and Hort made another edition. Many of our newer versions have been translated from the Westcott and Hort edition.
6. Translators who produced the English Version. Two different methodologies were employed:
 1. Formal Equivalence - form for form (or we would say 'word for word') translation. There is a theory of inspiration called the Plenary Verbal Theory - Plenary = complete; Verbal = word; so it's the complete word theory - the complete Bible in a word-for-word translation.
 2. The Dynamic Equivalence (also known as a functional equivalence) - this would be, in our language, thought for thought.

Based on this, a very similar method would be The Natural Equivalence - they translate according to meaning and in terms of style. In other words, using layman terminology to make it real - make it understandable. Preachers & teachers use this method all the time. Some of these versions are word for word, others are thought for thought. Some were based on the Textus Receptus Greek text, some came from the Westcott-Hort Greek text. In all of the various versions, not a single doctrine has been changed or affected.

The Early Versions

There were many other translations before the English version.

1. The Targums: This was a Chaldaic (Aramaic) version. After the return from the Babylonia Captivity, the Jews, no longer familiar with the old Hebrew, required their Scriptures should be translated into the Chaldaic to Aramaic language. This was a Chaldaic (Aramaic) version.
2. The Septuagint: or LXX - meaning 'the seventy' because it was translated by seventy scholars. It is the Greek Old Testament composed about 125 years before Christ. Many of the Jews also spoke Greek at that time and wanted the Scriptures in their language. It took approximate 130 years for these 70 scholars to complete this work.
3. The Peshitta:- The Syrian (or Aramaic) version. This varies from the Targums in that it contains both the Old **and** New Testaments - all the canonical books, along with some apocryphal books - translated into the Syrian language. It was made directly from the original Hebrew Old Testament, the New Testament also being translated from Greek to Syriac at about this same time, and the Peshitta became the common scriptural text for the

Syriac.

4. The Latin versions: There are two main Latin versions:
 - a. The Old Latin - This translation seems to have been made from the Septuagint and became greatly corrupted by repeated transcription. To remedy this problem, Jerome was requested to undertake a complete revision of it. Thus we received the Vulgate.
 - b. The Vulgate - Latin for 'common' or 'usual'. Jerome translated this version and it became very popular. Jerome is the man who said that although the Apocrypha was very valuable for historical information, they did not meet the standards to be included in the inspired scripture.

The English Versions

The history of the English versions properly begins with Wycliffe. However, Bede in 735 AD translated the four Gospels into English long before Wycliffe. He died before he completed the translation of John.

1. The Wycliffe Translation - In the 1300's, Wycliffe was the first to complete the translation of the entire Bible into English. He was hated so much for this that 40 years after his death, his bones were dug up and burned.
2. Tyndale - From 1525 to 1531 AD, Tyndale translated the Tyndale Bible. He was burned at the stake for this.
3. Miles Coverdale translated the Coverdale Bible between 1535 and 1553 AD.
4. The Matthews Translation - In 1537 AD, this translation was named for Thomas Matthews, but John Rogers did most of the work. John Rogers was martyred under the reign of Queen Mary, who had him put to death for translating the Bible. This was properly the first Authorized Version, Henry VIII having ordered a copy of it for every church. This took place less than a year after Tyndale was martyred.
5. Richard Taverner in 1539 published a revised edition of the Matthew's Bible.
6. The Great Bible - The Cranmer Bible was published in 1539. This was revised in 1568 and called 'The Great Bible'.
7. The Geneva Bible was published from 1557 to 1560 and was the Bible the pilgrims brought with them - on the Mayflower - to America.
8. The Bishop's Bible was published in 1568 because a King thought the other Bibles were too Protestant.
9. Rheims and Douai versions were both published under Roman Catholic auspices in 1582 and 1609 prospectively.
10. The Authorized Version - This is our King James Version, authorized by King James and published in 1611. King James called together the greatest scholars of that day and authorized them to translate the Bible. While many struggle with the verbiage of this translation, it has beautiful, poetic phraseology.
11. The Revised Versions - The New Testament in 1880 / The Old Testament in 1884

Modern Versions

1901 -	The American Standard Version
1902 -	The Weymouth New Testament
1924 -	The Centenary New Testament
1924 -	The Moffatt Bible
1927 -	The Smith-Goodspeed Bible
1946 -	The Revised Standard Version New Testament
1952 -	The Revised Standard Bible
1560 - 70	The New American Standard
1973 -	The New International Version
1982 -	The New King James Version

Summary

The American Standard - out of Westcott - Hort, it is a very accurate, word-for-word translation.

The New American Standard is also a good word-for-word translation.

The English Standard Version (not mentioned earlier) is another really good translation - almost a parallel to the New American Standard, very accurate, word for word.

God's Word is a good, accurate translation written in the most simple language possible.

The Parallel Bible contains the King James Version and The Living Bible. The LB is NOT a translation, it is a paraphrase (the Bible told in story form so even little children can understand).

Another Parallel Bible contains the King James Version - follows the Textus Receptus - word for word; the Amplified Bible, which is a literal word-for-word translation that breaks down Greek words; the New American Standard which follows Westcott-Hort word for word; and the New International Version which likewise follows Westcott-Hort but this time thought for thought.

The Amplified Bible - Brings a fuller understanding of the Greek words.

The New English Translation - this is not a paraphrase - like the LB - but it is very modern English.

The Good News Bible - This is a thought for thought translation, BUT the author of this version believes that the Bible is NOT the Word of God until it is IN you. But consider this: The Bible, sitting on a shelf, may not be doing me any good, but it is still the Word of God.

Good News for Modern Man is along the same line as Good News Bible.

The Message, was translated by one man, Petersen, into very contemporary language. (Read Psalm 101 for an example of this.)

The New International Version - a thought for thought translation.

The New King James Version - A word for word translation that brings the language up to date. (ie: instead of saying 'I wot you did.....' it will say 'I know you did

Recommended Reading: Hebrew - English Inner Linear
Greek - English Inner Linear

All of these translations have a meaning a purpose, some much more valuable than others. Read, compare and feed your spirit.