



Fascinating Facts

for Bible Students

*“The grass withereth, the flower fadeth:
but the word of our God shall stand for ever.”*



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The Authorship and Credibility of the Bible

— Chapter One —

No other book which the world has ever known has such a history as the Bible. Its origin and authorship, its antiquity, its wonderful preservation in the midst of the unparalleled and continuous opposition which sought to destroy it, as well as its diversity and teaching, make the Bible the most wonderful book in existence. It is a collection composed of sixty-six separate books, written by about forty different writers, living centuries apart, speaking different languages, subjects of different governments, and brought up under different civilizations. Over 1500 years elapsed between the writings of Moses and of John. As no other reliable history dates so far back as the Bible, we are obliged to look mainly to its own internal evidence, as to its origin, authorship, and the reason for its existence, and indeed for its credibility in every respect; and further, we should look for such corroboration of its statements as reason, its own harmony with itself, and with other known facts, and subsequent developments furnish.

He who would cast away Bible history as unworthy of credence, must on the same ground reject all history; and to be entirely consistent, must believe nothing which does not come under his own personal observation. If its statements, thoroughly understood, are contradictory, or are colored by prejudice, or are proven untrue by a positive scientific knowledge, or if subsequent developments prove its predictions untrue, and thereby show the ignorance or dishonesty of the authors of the Bible, then we may reasonably conclude that the entire book is unworthy of confidence, and should reject it. But if, on the contrary, we find that a thorough understanding of the Bible, according to its own rules of interpretation, shows its statements to be in harmony with each other; if it bears no evidence of prejudicial coloring; if many of its prophecies have actually come true, and others admit of future fulfillment; if the integrity of its writers is manifested by unvarnished records, then we have reason to believe the book. Its entire testimony, historic, prophetic, and doctrinal, stands or falls together. Science is yet in its infancy, yet in so far as positive scientific knowledge has been attained, it should and does corroborate the Bible testimony.

Internal Evidences

Our first definite information with reference to the Sacred Writings is afforded by the direction given to Moses to write the law and history in a book, and put it in the side of the ark for preservation. (Exodus 17:14; 34:27; Deuteronomy 31:9-26) This book was left for the guidance of the people. Additions were made to it from time to time by subsequent writers, and in the days of the kings, scribes appear to

have been appointed whose business it was to keep a careful record of the important events occurring in Jewish history, which records—Samuel, Kings, Chronicles—were preserved and subsequently incorporated with the Law. The prophets also did not confine themselves to oral teaching, but wrote and in some cases had scribes to record their teachings. (Joshua 1:8; 24:26; 1 Samuel 10:25; 1 Chronicles 27:32; 29:29,30; 2 Chronicles 33:18,19; Isaiah 30:8; Jeremiah 30:2; 36:2; 45:1; 51:60.) As a result we have the Old Testament Scriptures, composed of history, prophecy and law, written by divine direction, as these citations and also Paul's testimony prove. (2 Timothy 3:15,16) These writings collectively were termed The Law and The Prophets, and the Hebrews were taught of God to esteem them of divine authority and authorship, the writers being merely the agents through whom they received them. (Exodus 14:30,31; 19:9; 1 Kings 18:21,27,30,36,39)

The political interests and the religious veneration of the Israelites, under God's immediate overruling and protection, combined to preserve and protect these writings from contamination. Religiously, they were rightfully regarded with the deepest veneration, while politically they were the only guarantee which the people possessed against despotism. A very slight error in copying often led them to destroy it and begin anew. Josephus says that through all the ages that had passed none had ventured to add to, take away from, or transpose, aught of the Sacred Writings.

In the degeneracy of the Jewish nation, under the idolatrous administration of the successors of Rehoboam, these Sacred Writings fell into disuse and were almost forgotten, though they seem never to have been taken from their place. In the reformation conducted by Josiah, they were again brought to light. Again, in the Babylonish captivity this book was lost sight of by the Israelites, though it appears that they were accustomed to meet together in little companies in Babylon to be instructed by the scribes, who either taught the Law from memory or from copies in their possession. On the restoration of the Jews to Jerusalem, the Scriptures were again brought out, and Ezra and his companions read the law to the people, commenting upon and explaining it. (Nehemiah 8:1-8.) This public reading of the Scriptures was the only means of keeping them before the people, as printing was yet unknown and the cost of a manuscript copy was beyond the reach of the people, very few of whom could read.

At the time of our Lord's first advent, these Old Testament Scriptures existed substantially as we have them today, as to matter and arrangement. One of the strongest evidences of the authenticity of the Old Testament Scriptures is found in the fact that the law and the prophets were continually referred to by our Lord and the apostles as authority, and that while the Lord denounced the corruptions of the Jewish Church, and their traditions, by which they made void the Word of God, he did not even intimate any corruption in these Sacred Writings, but commends

them, and refers to and quotes them in proof of his claims. In fact, the various parts of the entire book are bound together by the mutual endorsement of the various writers, so that to reject one is to mar the completeness of the whole. Each book bears its own witness and stands on its own evidence of credibility, and yet each book is linked with all the rest, both by their common spirit and harmony and by their mutual endorsement. Mark, for instance, the endorsement of the account of creation in the commandment of the law concerning the Sabbath day found in Exodus 20:11. (Compare Deuteronomy 23:4,5; Joshua 24:9; Micah 6:5; 2 Peter 2:15; Jude 11-13; Isaiah 28:21; Habakkuk 3:11; Matthew 12:40)

The New Testament

The earliest copy of the New Testament known is written in the Syriac language. Its date is estimated to be about the year A.D. 100. And even at that early date it contained the same books as at present with the exception of the Second Epistle of Peter, the Third Epistle of John, Jude and the Book of Revelation. And these omitted books we know were written about the close of the first century, and probably had not been widely circulated among the Christian congregations at that time. All the books of the Old and New Testaments as we now have them appear, however, in the Greek, in the Sinaitic Manuscript, the oldest known Greek MS., whose date is about A.D. 350.

The first five books of the New Testament are historical, and present a clear and connected account of the life, character, circumstances, teachings and doings of Jesus of Nazareth, who claimed to be the Messiah promised in the Old Testament Scriptures, and who fully substantiated his claim. The four accounts of the Evangelists, though they differ in phraseology, are in harmony in their statements, some important items being recorded by each which seem to have been overlooked by the others. These Evangelists testified to that of which they had positive knowledge. The Apostle John says: "That which we have seen and heard declare we unto you—that which was from the beginning [the beginning of the Lord's ministry], which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; for the life was manifested, and we have seen it, and bear witness." (1 John 1:1-3) They testify also that they saw Christ after his resurrection. The fifth book presents a valuable account of the doings of the Apostles after their anointing with the Holy Spirit, of the establishment of the Christian Church, and of the first preaching of the good news to the Gentiles.

The Apostolic Epistles were written to the various local congregations or churches, and were directed to be publicly read, and to be exchanged among the churches; and the same authority was claimed for them by their writers as that which was accorded to the Old Testament Scriptures. (1 Thessalonians 5:27;

Colossians 4:16; 2 Peter 3:2,15,16; Hebrews 1:1,2 and 2:1-4) These letters and the five historical books claiming, as they did, divine authority equal to that of the Old Testament Scriptures, were treasured and guarded with special care by the various congregations of the early church, and were appealed to as authority in matters of doctrine.

The New Testament was completed by the Book of The Revelation about the close of the first century A.D., after which, these epistles, etc., began to be collected for more permanent preservation. The original copies of both the Old and New Testaments have, of course, long since disappeared, and the oldest manuscript (the Sinaitic) is reckoned to have been written about three centuries after the death of Christ. Those of earlier date were either destroyed in the persecutions under which the church suffered, or were worn out by use. These oldest manuscripts are preserved with great care in the Museums and Libraries of Europe.

During the Middle Ages, when ignorance and corruption prevailed and the Bible was hidden in monasteries away from the people, God was still carrying on his work, preserving the Scriptures from destruction even in the midst of Satan's stronghold, the apostate Church of Rome. A favorite occupation of the monks during the Middle Ages was the copying of the manuscripts of the New Testament, which were esteemed as relics more than as God's living authoritative Word. Of these manuscripts there are said to be now more than two thousand, of various dates from the fourth to the fifteenth centuries. The quiet seclusion of those monks gave them special opportunities for careful copying, and years were sometimes spent in the copying of a single manuscript.

Reliability of Present Translations

The idea exists in some minds that during the lapse of centuries the Scriptures have become largely corrupted, and therefore a very uncertain foundation for faith. Those, however, who are acquainted with the manner in which the ancient manuscripts of the Scriptures have been preserved for centuries, carefully copied, diligently compared and translated by pious and learned linguists, whose work was thereafter subjected to the most learned and scrutinizing criticism of an age in which scholars are by no means few, are prepared to see that such an idea is by no means a correct or reasonable one. Ample means, both internal and external, are now furnished so that the careful student may detect any error which might have crept in either by fraud or accident. While there are some errors in translation and a few interpolations in our common English translation, on the whole it is acknowledged by scholars to be a remarkably good transcript of the Sacred Word.

Before the invention of printing, the copying of the Scriptures, being very slow and tedious, involved considerable liability to error in transcribing, such as the accidental omission of a word or paragraph, the substitution of one word

for another, or the misunderstanding of a word where the copyist wrote from the dictation of another person. And again, sometimes a marginal note might be mistaken for a part of the text and copied in as such. But while a very few errors have crept in, in such ways, and a few others seem to have been designedly inserted, various circumstances have been at work, both to preserve the integrity of the Sacred Writings, and also to make manifest any errors which have crept into them. Very early in the Christian Era translations of the New Testament Scriptures were made into several languages, and the different factions that early developed and continued to exist, though they might have been desirous of adding to or taking from the original text in order to give their claims a show of Scriptural support, were watched by each other to see that they did not do so, and had they succeeded in corrupting the text in one language, another translation would make it manifest.

During the dark ages the Scriptures were practically cast aside, being supplanted by the decrees of popes and councils. Scriptural teachings had no influence upon the masses of the people who did not have copies in their possession—nor could they have read them if they had them. Doubtless, this made unnecessary the serious alteration of the text, at a time when bold, bad men had abundant power to do so. Thus the depth of ignorance in the dark ages served to protect and keep pure God's Word, so that its clear light has shone specially at the two ends of the Gospel age. (1 Corinthians 10:11) The few interpolations which were dared, in support of the false claims of papacy, were made just as the gloom of the dark ages was closing in upon mankind, and are now made glaringly manifest, from their lack of harmony with the context, their antagonism with other scriptures and from their absence in the oldest and most complete and reliable manuscripts.

The Inspiration of the Bible

The Bible claims to be a book written under Divine inspiration. The word inspire signifies to breathe in, to infuse, to fill, to inhale—as to inspire the lungs with air. (See Webster's Dictionary) Hence, when it is said that certain scriptures, or writings of godly men, were given by inspiration of God (2 Timothy 3:16), it signifies that those men were in some way, whether through miraculous or natural means, inspired by, or brought under the influence of God; so as to be used by him in speaking or writing such words as he wished to have expressed. The prophets and apostles all claimed such inspiration. Peter says, "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the holy Spirit." (2 Peter 1:21) Through Moses we have the law of God and the only existing credible history of mankind from the creation of Adam down to his own time, covering a period of about 2500 years. While Moses and the other Bible writers were holy men, inspired with pure motives and holy zeal, and while

personal pride, ambition, etc., were no part of their spirit, we learn that Moses was inspired with the knowledge of God's law, both in its great principles and also in the minutiae of its typical ceremonials, by direct revelation from God at Mount Sinai, and of some points of duty at the burning bush at Horeb, etc. As for his historical writings, Moses was evidently guided of God in the collation and presentation in its present complete and connected form of the history of the world down to his day, which was really in great part the history of his own family back to Adam with an account of the creation doubtless given by God to Adam while he was yet in fellowship in Eden. Nor does a correct handing down of family information, covering a period of over 2300 years, seem impossible, or liable, as it would now be, to have become polluted; for, aside from the fact that it was handed down through the God-fearing family line of Seth, it should be remembered that at that time the bodies, brains and memories of men were not so weak as they are now, and as they have been since the flood; and finally, because the long lives of two men link Adam with the family of Abraham, the family of covenant favor,—with Isaac, the typical seed of promise.

These two men were Methuselah and Shem. Methuselah was over 200 years old when Adam died, and had abundant opportunity, therefore, for first-hand information; and Shem, the son of Noah, lived contemporaneously with Methuselah for 98 years, and with Isaac for 50 years. Thus, these two living, God-fearing men acted as God's historians to communicate his revelations and dealings to the family in whom centered the promises, of which Moses was one of the prospective heirs. In addition to these facts, we have the statement of Josephus that Methuselah, Noah and Shem, the year before the flood, inscribed the history and discoveries of the world on two monuments of stone and brick which were still standing in Moses' time. As for the writings of the prophets, their devoted, godly lives attest their sincerity; their lives were spent for God and in the defense of righteousness, and not for gain and worldly honor. And, as for proofs that God acted through them and that they merely expressed his messages, as Peter declares, it is to be found in the fulfillment of their predictions.

This brings us to the examination of the inspiration of the New Testament. Of the four gospel narratives and the book of the Acts of the apostles, which are merely historic narratives, it might with considerable force be argued that no inspiration was necessary. But we must remember that since it was God's will that the important doings and teachings of our Lord and his disciples should be handed down, for the information and guidance of his Church throughout the age, it was necessary that God, even while leaving the writers free to record those truths in their own several styles of expression and arrangement, should nevertheless exercise a supervision of his work. To this end it would appear reasonable that he would cause circumstances, etc., to call to the memory of one or another of

them items and details which, otherwise, in so condensed an account of matters so important, would have been overlooked. And this was no less the work of God's spirit, power, or influence than the more noticeable and peculiar manifestations through the prophets.

The Apostle Peter tells us that the prophets of old time often did not understand their own utterances, as they themselves also acknowledge (1 Peter 1:12; Daniel 12:4,8-10); and we should remember that the twelve apostles (Paul taking the place of Judas—Galatians 1:17; 1 Timothy 2:7) not only filled the office of apostles—or specially appointed teachers and expounders of the Gospel of the New Covenant—but they also, especially Peter and Paul and John, filled the office of prophets, and were not only given the spirit of wisdom and understanding by which they were enabled to understand and explain the previously dark prophecies, but in addition to this we believe that they were under the guidance and supervision of the Lord to such an extent that their references to things future from their day, things therefore not then due to be fully understood, were guided, so as to be true to an extent far beyond their comprehension, and such consequently were as really prophetic as the utterances of the old-time prophets. Illustrations of this are to be found in the Revelations of the Apostle John, in Peter's symbolic description of the Day of the Lord (2 Peter 3:10-13), and in numerous references to the same period by Paul also, among which were some things hard to be understood even by Peter (2 Pet. 3:16) and only partially then by Paul himself. The latter, however, was permitted to see future things more clearly than others of his time, and to that end he was given special visions and revelations which he was not allowed to make known to others (2 Corinthians 12:1-4), but which, nevertheless, influenced and colored his subsequent teachings and his epistles. And these very items which Peter thought strange of, and called "hard to be understood," are the very items which now, in God's due time, for which they were intended, so grandly illuminate not only Peter's prophecies and John's Revelation, but the entire word and plan of God, "that the man of God may be thoroughly furnished." (2 Timothy 3:16,17)

That the early church considered the writings and teachings of the apostles different from all others in authority, is manifest from the early arrangement of these writings together and the keeping separate from these, as apocryphal, other good writings of other good men. And yet there were, even in the days of the apostles, ambitious men who taught another gospel and claimed for themselves the honors of special revelations and authority as apostles and teachers of no less authority than the twelve apostles. And ambitious men of the same sort have from time to time since arisen. These would-be apostles—boastful, heady, high-minded—have "another gospel," a perversion of the gospel of Christ; and above all they despise and seek to cast discredit upon the words of Paul who so clearly, forcibly and logically lifts up the standard of faith and points to the cross—the

ransom—as the sure foundation, and who so clearly showed that false apostles would arise and deceive many.

It not only required an inspiration to write God's plan, but it also requires an inspiration of the Almighty to give an understanding of that revelation; yet this inspiration is of a different sort. When any one has realized himself a sinner, weak, imperfect and condemned, and has accepted of Christ as his Redeemer, and full of love and appreciation has consecrated his heart (his mind, his will) to the Lord, God has arranged that such a consecration of the natural mind brings a new mind. It opens the way for the holy mind or will of God, expressed through his written word, to be received; and as it is received into such a good, honest, consecrated heart, it informs that heart and opens the eyes of the understanding, so that from the new standpoint (God's standpoint) many things wear a very different aspect, and among other things the Scripture teachings, which gradually open up as item after item of the divine plan is fulfilled, and new features of the unfolding plan become due to be understood, and from the new standpoint appreciated and accepted. Just as with astronomers, the close observation of facts and influences already recognized often leads them to look in certain directions for hitherto undiscovered planets, and they find them, so with the seekers after spiritual truths; the clear appreciation and close study of the known plan lead gradually, step by step, to the discovery of other particulars, hitherto unnoticed, each of which only adds to the beauty and harmony of the truths previously seen. Thus it is that "The path of the just is a shining light which shineth more and more unto the perfect day."

Yet such an inspiration, common to all the consecrated children of God, in proportion to their development, should be critically distinguished from the special and peculiarly guided and guarded inspiration of the twelve apostles, whom God specially appointed to be the teachers of the church, and who have no successors in this office. Only twelve were "chosen" and with the death of the Apostles the canon of Scripture closed, because God had there given a full and complete revelation of his plan for man's salvation. Paul expresses this thought clearly when he declares that the Holy Scriptures are able to make wise unto salvation, and that they are sufficient. As we consider, then, the completeness, harmony, purity and grandeur of the Bible, its age and wonderful preservation through the wreck and storms of six thousand years, it must be admitted to be a most wonderful book; and those who have learned to read it understandingly, who see in it the great plan of the ages, cannot doubt that God was its inspiring Author, as well as its Preserver. Its only parallel is the book of nature by the same great Author.

Author of the Judeo-Christian Bible is the Author of Science

Chapter Two

Science is a systematic knowledge of the physical or material universe gained by observable facts. Sacred writings of all religions contain a system of faith, yet each do make statements that provide a uniquely valid test to prove their authenticity. If their scientific observations are in reality superstitions reflective of the culture in which they were written, these so called sacred books are disqualified as the inspired Word of God. If, indeed, the scientific observations of any of these purported Holy Scripture agree with the facts of science today, then that Bible is the inspired Word of a true and living God. Why? The Creator and God of the universe is the author of the scientific laws that govern His universe. Only the God of science could cause scientific facts to be recorded in a book—the Bible—hundreds in some cases thousands of years before scientists discover them. The following are examples of remarkable scientific observations found in the Judeo-Christian Bible.

What Holds Up the Earth: Three thousand years ago the Hindu scriptures recorded the earth was resting on the backs of several huge elephants. The elephants were resting on the back of a very large turtle that was swimming in a sea. Greek mythology claims that the god Atlas was holding the earth on his shoulders. But our Bible says in Job 26:7 God “*hangeth the earth on nothing.*” What a remarkable statement of fact. The earth is suspended in space. Nothing is holding it up. How did Job know this scientific fact? Only God could have revealed this to Job.

Flat Versus Round Earth: For thousands of years people believed the earth was flat. This was taught in both Hindu and Buddhist scripture. In the 1500s AD, the first ship sailed around the world. This proved the earth was round. But the round earth was recorded in the Judeo-Christian Bible long before man discovered it. The prophet Isaiah (40:22) spoke of the “*circle of the earth.*” Solomon wrote, “*He [God] set a compass [circle] upon the face of the deep.*” (Proverbs 8:27) In the 1900s, Arabs spoke of infidels being pushed over the edge into space. About 3,000 years ago, our Bible said the earth was round. This was not discovered until 500 years ago.

Sun, Moon and Stars: Ancient people were afraid of the sun, moon and stars. They thought they were living gods. But over 5,000 years ago, the Judeo-Christian Bible in the first chapter of Genesis pointed out that the sun, moon and stars were created by God. Remember, our God states that He is the one and only God. This proves the sun, moon and stars that He created are not gods.

Eclipses are an example of what people feared. An eclipse happens when the sun’s light is blocked by the earth or moon. The moon is bright because it reflects the sun’s light. But when the earth blocks that light, the moon looks like it is disappearing. Some religions taught that eclipses happened when the moon was

mad at the earth and turned its face away. The Chinese believed that an eclipse was caused by a demon beast that ate the sun. God told Jeremiah (10:2): “*Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.*” God went on to reassure Jeremiah that the universe is under His control. (Jeremiah 10:2) Later scientists learned that heavenly bodies were not alive and that man need not fear them. Thousands of years before scientists discovered that the planetary bodies were inanimate, the Judeo-Christian Bible contained this scientific fact.

The Bottom of the Ocean: Until modern times people thought the ocean floor was sandy like the desert and saucer shaped. This was even true of the pre-1900 geologists. But in the 1900s oceanographers found the sea had many deep valleys or canyons—the deepest were called trenches. The Marianas Trench in the Pacific is so deep that if Mt. Everest (29,000 feet high) was dropped into it, the peak would still be a mile below the water’s surface. The Atlantic Ocean contains an undersea range of mountains 10,000 miles long. Nearly 3,000 years ago the Judeo-Christian Bible spoke of the valleys and mountains of the sea. In Psalm 18:15 (NIV) David wrote of God being the Creator of “*the valleys of the sea.*” God asked Job (38:16 NIV): “*Have you walked in the recesses [valleys] of the sea?*” The prophet Jonah was thrown off a ship and spoke of falling to the bottom of the mountains in the sea. (Jonah 2:6)

The Paths of the Sea: In the 1800s, Matthew Maury, an officer in the United States Navy loved to read his Bible. One day Maury was reading about the dominion man was given over the animals in Psalm 8. He was amazed that verse spoke of the fish and all creatures that swim in the “*paths of the sea.*” *Paths of the sea?*—he never knew there was such a thing. Determined to find them, Maury discovered that the oceans have many paths or currents, like rivers flowing through the sea. Maury wrote the first book on oceanography and became known as *the pathfinder of the seas—the father of modern navigation*. He received his idea about ocean currents from reading Psalm 8:8 which was written about 3,000 years ago by King David who wrote as he was moved by the Spirit of God and probably never actually saw an ocean.

Lightning, Thunder and Rain: In ancient times, most religious scripture taught that lightning bolts were missiles thrown in anger by their gods. In China, Taoist scripture regarded the rainbow as a deadly rain dragon. In Confucius scripture, the goddess of lightning flashed light on intended victims to enable the god of thunder to launch his deadly bolts accurately. Some tried to stab holes in the clouds with spears to cause it to rain. Hindu scripture advised to tie a frog with its mouth open to the right tree and say the right words and rain would fall. Our Bible also talks about rain, lightning and storms. But it contains none of these superstitious ideas found in the other so-called scriptures.

The Judeo-Christian Bible taught that earth’s weather followed rules and cycles. Genesis 8:22. “*While the earth remaineth, seed time and harvest, and cold and heat,*

and summer and winter, and day and night shall not cease.” Job stated (28:26): “*God made decrees [rules] for the rain. And He set a way for the lightning of the thunder:*” Centuries later, scientists began to discern these *rules for the rain*. Rainfall is part of a process called the *water cycle*: the sun evaporates water from the ocean; this vapor rises to become clouds; these fall back to earth as rain, collects in streams and rivers and makes its way back to the ocean. About 300 years ago, Galileo discovered this cycle, but amazingly the Scriptures described this cycle centuries before. The prophet Amos (9:6) wrote that God “*calls for the water of the sea. He pours them out on the land.*” Actually, scientists are just beginning to fully understand God’s “*decrees or rules for the rain.*” Since 68 BC it was thought that somehow thunder triggered the rainfall. Now scientists are beginning to realize that as stated in Job 28:26, it is lightning that triggers the rain to fall. Job knew this 3,000 years ago.

The Stars of Heaven: Remember the story of Job? Job was extremely wealthy—enjoying a wonderful family. Then tragedy struck. He lost his wealth, his children were killed and his wife deserted him. Then Job lay in excruciating pain, covered with sores from head to toe. All this was too much for Job, and he accused God of being unjust. In response, God merely raised questions concerning the wonders of His creation. Three of these questions found in Job 38:31, 32, illustrate the dynamic logic conveyed by the Author of science.

Orion: “*Canst thou . . . loose the bands of Orion?*” Garrett P. Serviss, the noted astronomer, wrote about Orion’s band in his book *Curiosities of the Sky*: “*At the present time this band consists of an almost perfect straight line, a row of second-magnitude stars about equally spaced and of the most striking beauty. In the course of time, however, the two right-hand stars, Mintaka and Alnilam, will approach each other and form a naked-eye double; but the third, Alnitak, will drift away eastward so that the band will no longer exist.*” These stars that we see forming one of the bands of Orion are like three ships out on the high seas that happen to be in line at the present moment, but in the future will be separated by thousands of miles of ocean. They are bound for different ports—journeying to different corners of the universe. Thus, the *bands* of Orion are being *loosed* and shall be dissolved in time.

Pleiades: “*Canst thou bind the sweet influence of the Pleiades . . . ?*” The seven stars of the Pleiades are in reality a grouping of 250 blazing suns all traveling together in one common direction. From Lick Observatory came this statement of Dr. Robert J. Trumpler: “*The Pleiades stars may thus be compared to a swarm of birds, flying together to a distant goal. This leaves no doubt that the Pleiades are not a temporary or accidental agglomeration of stars, but a system in which the stars are bound together by a close kinship.*” Without any reference whatsoever to the Book of Job, Dr. Trumpler announced that these discoveries prove exactly what God said: “*Canst thou bind the sweet influences of Pleiades?*” In other words, canst thou keep them bound together so that they remain as a family of suns?

Arcturus: “*Canst thou guide Arcturus with his sons?*” Garrett P. Serviss wrote: “*Arcturus, one of the greatest suns in the universe, is a runaway whose speed of flight is 257 miles per second. Arcturus, we have every reason to believe, possesses thousands of times the mass of our sun.*” Our sun is traveling only 12 1/2 miles a second, but Arcturus is traveling 257 miles a second! A further observation of Arcturus by Serviss reveals: “*It could be turned into a new course by a close approach to a great sun, but it could only be stopped by collision head on with a body of enormous mass. Barring such accidents, it must, as far as we can see, keep on until it has traversed our stellar system, whence it may escape and pass out into space beyond to join perhaps one of those other island universes...*”

Charles Burckhalter, of the Chabot Observatory, added an interesting note regarding this great sun: “*This high velocity places Arcturus in that very small class of stars that apparently are a law unto themselves... Arcturus is a runaway. Newton gives the velocity of a star under control as not more than 25 miles a second, and Arcturus is going 257 miles a second. Therefore, combined attraction of all the stars we know cannot stop him or even turn him in his path.*”

When Mr. Burckhalter had his attention called to this text in the book of Job, he studied it in the light of modern discovery and made a statement that has attracted worldwide attention: “*The study of the Book of Job and its comparison with the latest scientific discoveries has brought me to the matured conviction that the Bible is an inspired book and was written by the One who made the stars.*” Indeed, Arcturus and his sons are not runaways. They will not crash. Why? God is guiding them.

These scientific facts recorded in the book of Job concerning the Pleiades, Orion and Arcturus anticipated scientific discovery by nearly 3,000 years. Scientists only discovered these startling facts in the Twentieth Century, yet they were recorded in the book of Job nearly 3000 years ago. Some write off the history of Job as Old Testament folklore. However, the account of Job cannot be gainsaid. In Job’s distress, God was telling him that I am caring for the details of the universe, do you doubt that I not only care for the details of your life, but I have the ability to solve your problems? Trust that there is a good reason I am permitting these tragedies. Remember Job, I work from the perspective of your eternal welfare.

The Judeo-Christian Scripture made scientific observations that were confirmed centuries later by modern science, while the sacred scripture of other world religions merely reflected the superstitions of their culture. How could the Judeo-Christian Scripture anticipate scientific discovery by 3,000 years? The Judeo-Christian Bible was written by men who were inspired by the Creator and God of the Universe — the God of science. Only the Judeo-Christian Bible is the Divine Revelation provided by our infinite Creator to direct us in the path to eternity. The Apostle Peter said: “Holy men of God spake as they were moved by the Holy Spirit.” (2 Peter 1:21)

The Test of Prophecy

Chapter Three

Contrary to popular Christian thought, the Christian religion is not a majority world religion. Less than one third of the world's population is rated as Christian. Actually, this is an overrating. Islam is the largest and fastest growing world religion. Each world religion has its *Holy Scripture* describing its God or Gods. How do we know which is right? Each of these *Bibles* contains a system of faith by which the believer supposedly establishes a relationship with his God(s).

The God of the Judeo-Christian Bible is quite exclusive. He declares (Isaiah 44:6), "I am the first, and I am the last; and besides me there is no other God." And the Judeo-Christian God can prove it. Although the Judeo-Christian Bible is also a system of faith, it contains a built-in touchstone to prove its God is the only true God. In fact, the Judeo-Christian God in Isaiah 43:9-12; 44:11-20, challenges all the other claims to deity and identifies all other gods for what they are—the creation and imagination of the people who worship them.

What is this challenge of the One who claims to be the only true God? *"I am God, and there is no one like Me, declaring the end from the beginning and from ancient times which have not been done..."* (Isaiah 46:10) *"I declared the former things long ago and they went forth from My mouth, and I proclaimed them. Suddenly I acted, and they came to pass. Therefore I declared them to you long ago, before they took place I proclaimed them to you. Lest you should say, "My idol has done them, and my graven image and my molten image have commanded them."* (Isaiah 48:3,5)

Only an omnipotent and omniscient God, the Creator and Architect of man's destiny, could foretell the events of human history. Outside of a few vague statements, no other bible of world religions contains prophecy. Over a third of our Bible is prophetic. The test is simple—if the words of the prophecies come to pass, then the Bible is the inspired Word of the Creator and Ruler of the universe.

Hundreds of Prophecies Fulfilled

Hundreds of events prophesied in the Judeo-Christian Bible have already happened. Before Jesus entered this world, over three hundred prophecies in the Old Testament spelled out the events and circumstances that would detail his life. Over 700 years before his birth the prophet Micah foretold the actual town where Jesus would be born: *"But as for you, Bethlehem Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel."* (Micah 5:2) About 1,000 years before the death of Jesus, David foretold his triumphant resurrection: *"...you will not abandon me to the grave, nor will you let your Holy One see decay."* (Psalm 16:10)

Between these two events, especially the three and a half years of Jesus' ministry, are the dynamics of the greatest life ever lived. Over 300 prophecies focus in on the extraordinary events of his life:

- Born of a virgin—Isaiah 7:4 (fulfilled—Matthew 1:18, 24, 25)
- The seed of Abraham—Genesis 22:18 (fulfilled—Luke 3:34)
- A teacher of parables—Psalm 78:2 (fulfilled—Matthew 13:34)
- Betrayed by a friend—Psalm 41:9 (fulfilled—Matthew 10:4)
- Silent before his accusers—Psalm 35:11 (fulfilled—Matthew 27:12)
- Wounded and bruised—Isaiah 53:5 fulfilled—Matthew 27:26)
- Smitten and spit upon—Isaiah 50:6 (fulfilled—Matthew 26:67)
- Crucified with thieves—Isaiah 53:12 (fulfilled—Matthew 27:38)
- Hated without a cause—Psalm 69:4 (fulfilled—John 15:25)
- People shook their heads—Psalm 109:25 (fulfilled—Matthew 27:39)
- Garments parted and lots cast—Psalm 22:18 (fulfilled—John 19:23, 24)
- To suffer thirst—Psalm 22:15 (fulfilled—John 19:28)
- Offered gall and vinegar—Psalm 69:21 (fulfilled—Matthew 27:34)
- Side was pierced—Zechariah 12:10 (fulfilled—John 19:34)
- Committed himself to God—Psalm 31:5 (fulfilled—Luke 23:46)
- Bones not broken—Psalm 34:20 (fulfilled—John 19:33)
- Buried in a rich man's tomb—Isaiah 53:9 (fulfilled—Matthew 27:57-60)
- There was darkness over the land—Amos 8:9 (fulfilled—Matthew 27:45).

This is only a partial list of some 300 prophecies fulfilled in Jesus' life on earth. How could all of these prophecies be so accurate? The Apostle Peter informs us that the writers of the Old Testament spoke as they were moved by the power of God.

The Old Testament abounds with other prophecies. God through His prophets precisely described the future of many ancient cities and people.

Tyre: Ezekiel 26:1-14 contains a remarkable prediction concerning the city of Tyre, the commercial hub of the world for centuries. The metropolis of Tyre occupied the coast while some of its people lived on an island a half mile out into the sea. Seven main points stand out in this prophecy of Ezekiel. Many nations would attack Tyre (26:3). Nebuchadnezzar would destroy the mainland metropolis (26:8). The debris of the city would be cast into the water (26:12). The dirt or dust of Tyre would be scraped down to the bare rock then thrown into the sea (26:4,12). Fishermen would spread their nets over the site (26:5). Tyre would never be built again (26:14). As predicted, Nebuchadnezzar captured the mainline city in fulfillment of verses 7-11. But many of the people escaped to the island city. Without a navy, Nebuchadnezzar left. Over 200 hundred years passed and Alexander the Great called on the Phoenician cities to surrender. Tyre refused and found itself in siege by Alexander. He demolished the old mainland city and with the debris, built a causeway 200 feet wide out to the island city of Tyre. To complete the causeway, Alexander's

army literally scraped the dirt off the old city down to bare rock to smooth out the causeway surface. Finally, he erected towers and war engines and conquered the island fortress of Tyre. What a remarkable fulfillment of verses 4 and 12.

After eighteen years, Tyre recovered rapidly. From 314 BC to AD 1291, Tyre in fulfillment of verse 3 was sacked and restored numerous times by many nations until its final destruction in 1291. In fulfillment of verse 14, never again was there an attempt to rebuild the Tyre of old. Since then, even today, Tyre is the *“place for the spreading of nets in the midst of the sea.”* The six predictions from God’s word concerning Tyre in Ezekiel 26 have been remarkably fulfilled.

Sidon: The prophet Ezekiel also prophesied (28: 22, 23) concerning Tyre’s sister city Sidon. The prophecy against Sidon is very different from that concerning Tyre. It was foretold that Tyre would be destroyed, made bare like a rock and built no more. The prediction against Sidon was that blood would be in her streets, her wounded should fall in the midst of her and the sword was to be on her every side. But there was no doom of extinction pronounced against her as was the case with Tyre. George Davis observed that *“not once but many times blood has been in her (Sidon’s) streets, her wounded have fallen in the midst of her and the sword has been ‘upon her every side.’”* The city was demolished time after time and had always been rebuilt and is still in existence today.

Israel: The fate of many other cities and nations, such as Babylon and Nineveh, are detailed in the Old Testament. The most striking are the numerous prophecies relating to Israel’s final restoration that are being dramatized on the current stage of history. The rebirth of the state of Israel in 1948 was a miracle of history. (Ezek.37:1-11; Luke 21:29,30) Never before has a nation been destroyed, its people dispersed to the ends of the earth, and then nearly two thousand years later, regathered to their homeland and reestablished as a nation. The Scriptures speak of this final re-gathering with a permanency. Israel *“shall not be plucked up”* or *“pulled up”* *“any more forever.”* (Jeremiah 31: 38-40; Amos 9: 14,15) The latter rain would once again fall in the land, then both the early and latter rains would increase in precipitation. (Joel 2: 21-24) *“The land that was desolate is become like the garden of Eden.”* (Ezekiel 36: 35) *“They shall plant grapevines upon the mountains of Samaria.”* (Jeremiah 31: 4,5) The Bible Jerusalem would be liberated by Israel in a war with the Arabs. (Zechariah 12: 2,5,6) Prophecies concerning Israel’s final restoration are myriad. Prophecies being fulfilled by the Jewish people are the strongest proof that the Judeo-Christian Bible is inspired by the only true and living God. (Isaiah 44: 6-9)

New Testament Prophecies: There are numerous prophecies in the New Testament. We will just mention several contained in *The Lord’s Great Prophecy*. Jesus predicted that the magnificent edifice, Herod’s Temple, would be completely destroyed. (Luke 21: 5,6) History well documents this destruction in AD 70 by the armies of Rome.

Then, in Luke 21: 20, 21, Jesus made a remarkable prediction concerning Jerusalem's destruction and the church on the scene at that time. Actually, these verses had a literal fulfillment at that time and have a symbolic fulfillment at the second advent. *"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains."* After Vespasian with his Roman legions overthrew all the fortified places in Israel except the capital, he began the siege of Jerusalem. Then a strange thing happened. Political instability broke out in Rome at the death of the Emperor. Vespasian withdrew his armies and rushed back to Rome. The Christians in Jerusalem recalled Jesus' words recorded in Luke 21: 20, 21, and fled to the mountains of Petra to hide. Titus, son of the new Emperor Vespasian, returned and destroyed Jerusalem in AD 70. History records that the Christians escaped this carnage.

In Luke 21:22-24, Jesus predicted the fate of the Jewish People during and after the destruction of Jerusalem: *"For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."* The days of vengeance covered the period of the destruction of the Jewish nation by the armies of Rome. This began the dispersion of the Jewish People and the treading down of Jerusalem by the Gentiles for over nineteen-hundred years, as history confirms. Josephus recorded that 97, 000 were taken captive in Jerusalem, while 1,100,000 were killed during four years that ravaged the whole nation of Israel.

The Judeo-Christian God, the only true God, the Creator and Ruler of the universe, knew His human race would devise gods that were the figment of their own imaginations (Romans 1: 21-23; Isaiah 44: 8-20). The Judeo-Christian God, the God of prophecy, challenges the false gods of the various cultures to declare the end from the beginning. The gods of the other world religions cannot meet this challenge of prophecy. They are silent. Why? They do not exist!

THE HISTORIC JOURNEY OF GOD'S WRITTEN WORD

— Chapter Four —

The historic journey of the Word of God reads like a dramatic mystery novel, complete with political intrigue, brave heroes, hush money, treachery and murder.

To the Christian, the Bible is not just a compilation of wise proverbs and interesting stories, but it is a priceless treasure—the words and thoughts of the Divine Creator Himself, and written by holy men of old who were moved by the His Divine influence. (2 Peter 1:21) Christians should not only reverence the words of this incredible book, but they should also appreciate the journey that it took to arrive at this end time destination.

Ancient Path of Old Testament Manuscripts

The journey of the Bible begins with the ancient patriarchs and prophets of the Old Testament. When the Hebrew captives returned to Palestine from Babylon, Jewish tradition holds that Ezra collected together all of the writings of Moses, the prophets and other faithful ancients. These had been miraculously preserved throughout the turmoil of the nation's exile.

None of the books that were written between Ezra's time and the time of Christ—known as the Apocrypha—were considered by the Jews to be inspired. The books of the Apocrypha, included in Catholic Bibles today, are not considered inspired even by Catholic scholars; and, unlike the inspired books of the Old Testament, they were not originally written in Hebrew. In addition, the Jews rejected the Apocrypha because of many magical claims found there, such as in the book of Tobit 6:5-8: *“If the Devil, or an evil spirit troubles anyone, they can be driven away by making a smoke of the heart, liver, and gall of a fish...and the Devil will smell it, and flee away, and never come again anymore.”* This and many other passages throughout the Apocrypha contradict the inspired Word of God to the Hebrews.

The original manuscripts of the Old Testament, written between 1200 and 500 BC, have all been lost for thousands of years. Manuscripts now available are merely copies many times removed from the originals. However, these Old Testament copies are considered faithful to the original words of the writers, due to the great reverence the Jewish scribes held for the Word of God and their consequent carefulness in transcribing. In fact, Jewish transcribers were so meticulous that if an error was found, that manuscript would be destroyed.

The Masoretes were Jewish scribes who worked diligently around the seventh through eleventh centuries A.D. Their carefulness in transcribing was aided by

a process called gematria wherein each Hebrew letter was assigned a number, and each line of text totaled a numeric value. Confirmation of the accuracy of the Masoretic transcriptions was found after World War II when ancient manuscripts written circa B.C. 100, known as the Dead Sea Scrolls, were discovered in caves near the Dead Sea in Israel. Scrolls found there of the Book of Isaiah confirm that the Masoretic transcriptions retain remarkable fidelity to the most ancient of Hebrew manuscripts.

Between the third and first centuries B.C., seventy Hebrew scholars translated the Hebrew manuscripts of the Old Testament into the Greek language which was common to the world at that time. This translation has been known as the Septuagint Version. Copies of this version were rare and were later treasured by early Christian congregations. Also rare were the few Hebrew copies of the Old Testament manuscripts available only to larger Christian congregations.

Journey of the New Testament Begins

While Jesus lived, his words were the voice of authority to his followers and were compiled in the four Gospels. After his death, the Apostles became the voice of authority, and their words were primarily conveyed to the faithful by letters (epistles). The only other books of the New Testament considered to be inspired are the recorded Acts of the Apostles and the Revelation of Jesus to John. (John 17:20) It was not until the year A.D. 120, about 20 years after the death of the Apostle John that these books and letters, all written in Greek, were compiled as the New Testament. These were very scarce and considered most precious. It was not until the fourth century that these books and letters were regarded as canon—God’s finished Word to the church—although there were many other epistles written by faithful Christians after that time. Three primary factors were taken into consideration when qualifying a manuscript as canon: first, the text had to have been written or authorized by an apostle; second, its teaching had to be consistent with the teachings of Christ and the apostles; and third, it had to have been acknowledged and used by Christians since the earliest days of the church.

From the time of Christ to the fourth century, Satan used pagan Rome in an attempt to blot out the Word of God. But, God’s Word and children survived Satan’s demonic plot. Then, in the fourth century, Christianity became popular when Emperor Constantine made it the religion of state. Because Rome was the dominating world government, Latin became the unifying language throughout the Roman Empire. In the mid-fourth century, Jerome, a religious scholar was commissioned by the bishop of Rome to compile all of the various attempts at Latin translations into one more consistent Latin translation of the Bible—termed the Latin Vulgate (the vulgar or common language of the people). Jerome translated, not from the Hebrew, but primarily from the Greek Septuagint of the Old Testament

and the Greek New Testament, finishing his work in A.D. 405. Although Latin was the language of the common people at the time, most were illiterate, and so this Latin translation was only useful to the church hierarchy and a few from the privileged classes.

Within 500 years after the death of Jerome, Latin became a dead language. As a consequence of this, the Scriptures were kept from the congregations, cloaked in a language only understood by the clergy. This became the time of darkness prophesied in Revelation 11:3 *“And I will give power unto my two witnesses [the Old and New Testaments], and they shall prophesy a thousand two hundred and threescore days [1260 prophetic years], clothed in sackcloth [clothing worn by those who mourn—the dead language of Latin].”* It became expedient for the Church of Rome to keep the Scriptures from the people to maintain papal domination and church tradition. This cover-up was thought to be so vital that many of the precious ancient Hebrew manuscripts of the Old Testament were commanded to be destroyed during the Crusades and other anti-Jewish persecutions.

The Treacherous Journey through the Centuries

Because of this systematic effort to ban the Word of God, the Scriptures have traveled a path paved with intrigue and the blood, toil and tears of many faithful martyrs. Early in the second millennium A.D., those attempting to translate into common languages had to work in secret. The Church of Rome—in union with the kings of Europe—hunted down and persecuted these heroes of faith who were thought to be seditious traitors. It is a disturbing fact of history that these persecutions came at the hand of those who claimed to be God’s honored representatives on earth. The attitude of those in religious authority was that *“ignorance is holiness.”* This was quite a contrast to the words of the Apostle Paul who admonished the faithful: *“Study to shew [present] thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”* (2 Timothy 2:15) Without the Word of God, the apostasy of the clergy went unchecked, while the common people were fed superstition and fear.

In spite of the persistent opposition by the Church of Rome, God overruled that the translating work into the common language of the people continued. One of the first complete English versions of the Bible was translated in A.D. 1384 by John Wycliffe—the morning star of the Reformation. Wycliffe produced dozens of handwritten English copies of the Scriptures. The only source text available to Wycliffe from which to translate was Jerome’s Latin Vulgate. It was, therefore, a translation from a translation.

At this time in history, the Roman church ruled all of England and Europe with an iron fist. This power, however, was threatened because Wycliffe was making the Word of God available to the people—exposing the numerous erroneous creeds

and practices which held the congregations in bondage. Disdain for Wycliffe was so severe that, forty years after he died, his bones were exhumed from the grave and burned for heresy. Even though hated by the corrupt church in power, Wycliffe was beloved by the faithful little flock for his steadfast preaching that “*believers should ascertain for themselves what are the true matters of their faith, by having the Scriptures in a language which all may understand.*” Many of Wycliffe’s followers, such as Jan Hus, actively promoted Wycliffe’s mission and spoke out against the tyranny of the corrupt Roman Church which was threatening execution of anyone possessing even a small portion of a Bible. Hus was burned alive at the stake in 1415 with Wycliffe’s manuscripts used as kindling for the fire. Thousands of other heroes of faith joined Wycliffe and Hus in putting the following words of Jesus above their own lives: “*Ye shall know the truth and the truth shall make you free.*” John 8:32

God continued to direct the path of His Divinely inspired Word when, in 1455, the first book ever to be printed by a printing press was the Bible. Printed in Latin, it was published by Johannes Gutenberg, the inventor of moveable type for the printing press. By His providence, God was preparing for the spread of His Word into the hands of those who longed to know His truth.

In 1534, the great English translator, William Tyndale completed his work of translating the Bible into the English language from certain Greek and Hebrew manuscripts—texts which Wycliffe was not privileged to secure. At this time in England’s history, King Henry VIII was still a strong defender of the Roman Catholic Church, and, therefore, saw Tyndale’s work as a threat. In order for Tyndale to complete his task of translating he was forced to leave England, becoming an exile in Germany. While in Germany he befriended Martin Luther who had translated the Bible into German. Both were strongly united by the motto “*sola scriptura*”—the Scriptures alone.

The seeming misfortune of exile in Germany was actually by providence of God to put Tyndale in contact with a printer brave enough to print his manuscripts. Large quantities of Tyndale’s English Version of the Bible were then secretly smuggled into England, contrary to the decree of King Henry and the corrupt church. To complicate matters, King Henry became angry with the Pope for not granting him a divorce. He then broke from the Church of Rome and formed the Anglican Church of England—a sect which was neither Catholic nor Protestant. All of this political wrangling culminated in Tyndale being hated and hunted by both the Roman and Anglican churches. The Anglican Bishop hit upon what he thought was an excellent plan to put a stop to what he called a plague of Bibles coming into England. He contacted a man by the name of Augustine Pakington, a merchant trading between England and Antwerp, and suggested that Pakington buy up all of Tyndale’s copies of the Bible and bring them to England where the

Bishop could burn them. Providentially, Pakington was a friend of Tyndale's and sympathetic with his mission, so he only pretended to enter into the Bishop's plot, purposefully purchasing every book at four times the usual price. With the money he received, Tyndale published a better, much larger edition, and for every Bible burned, Henry paid for three more to be published. Hence, the Bishop's plan failed, and Tyndale's Bible continued to pour into England. Finally, in October 1536, King Henry and his Anglican Bishop forcibly brought Tyndale back to England, and had him strangled and then burned to ashes at the stake. His last prayer was heard, "*LORD, open the King of England's eyes.*"

Two years after his death, Tyndale's prayer was answered, for the first major act as head of his new church, King Henry sanctioned the printing of the first legal English Bible. Known as The Great Bible, Henry commanded that it be placed in the pulpit of every church in England. Henry's motivation was not exactly noble, but fueled by vanity and a desire to defy the Pope for not allowing his divorce from Queen Catherine to marry Anne Boleyn.

The intriguing turn of events that led to the royal embrace of the Bible again took a deadly path when, in 1553 Queen Mary I (Bloody Mary) took the throne six years after the death of her Father, King Henry VIII. Queen Mary was raised as Catholic by her mother, Henry's first wife Catherine, and she felt a strong contempt for her father after he abandoned her mother for Anne Boleyn. Mary was determined to put down the Anglican Church of her despised father and restore England to its Roman Catholic roots. The Bible was again considered a threat to this Roman Catholic revival, and so began another persecution of the Puritans and other Protestants in England.

Escaping this persecution, many Protestants fled to Geneva, Switzerland and there began the work of yet another important English translation known as the Geneva Bible—the first Bible completely translated from Hebrew and Greek manuscripts. Completed in 1560, it stands as the translation with the greatest impact upon the Protestant Reformation in England. The Geneva Bible, known as the first study Bible, provided excellent study tools such as modern chapter and verse divisions, maps, a dictionary of proper names, an alphabetical concordance of principle subjects, a chronology chart from Adam to Christ, and Scripture cross references—in total about forty pages of study tools. Its use of italics for the interpolated (uninspired inserted) words is a testimony to the integrity of the translators. The most controversial study tools of the Geneva Bible were the marginal notes. These notes presented the distinctive doctrinal stance held by the Reformers in opposition to the Church of Rome united to the kings of Europe. They pointed out the hope of salvation without the need of the priest-craft and the erroneous system of the sacraments. They boldly identified the papacy as the anti-Christ and the Church of Rome as the scarlet woman riding the beast

in Revelation 17:4. While the Geneva Bible served to edify the Reformation Movement, it infuriated the religious hierarchy in power.

When Rome's great supporter, Queen Mary, died in 1558, another twist of religious history occurred. Mary was succeeded by her half-sister Elizabeth I, who, much like her mother Anne Boleyn, but unlike Queen Mary, strongly embraced the Protestant Reformation. Now feeling safe, many of the exiles in Geneva returned to England, bringing with them their beloved Geneva Bible.

Not long after this advancing popularity of the Geneva Bible, the Roman Catholic Church, in 1582, saw that it could no longer continue to hide the Word of God in Latin, and concluded that, if the Bible was to be available in English, it would provide its own official translation complete with its own marginal notes. Using the Latin Vulgate as the only source text, the Pope sanctioned what became known as the Douay Old Testament and Rheims New Testament. Still the translation of choice for Catholics today, it has been rejected by Protestants, for the Douay Old Testament includes the uninspired books of the Apocrypha.

Elizabeth reigned forty-five years, providing relative peace for the Protestants. After Elizabeth died in 1603, King James I took the throne, and the Geneva Bible, which did so much to encourage Protestants, and especially Puritans, soon became a thorn in his side. James had declared himself head of the Church of England by divine right of kings, and ruled with a heavy hand over the Puritans who refused to honor him as head of the church. Many were either banished or escaped from religious tyranny to America. They took with them the Geneva Bible which had been exclusively known as the Protestant Bible. King James not only saw the Puritans as a threat to his sovereignty, but also saw the marginal notes of the Geneva Bible as "*seditions*" and "*savouring too much of dangerous and traitorous conceits.*" One of the notes in the Geneva Bible on Exodus 1:17, for example, states that Hebrew midwives were right to disobey the Pharaoh's command to kill all of the male babies. In King James' mind, this marginal note encouraged civil disobedience to a king's command.

King James, with the encouragement of a conference of Anglican clergymen, then began the quest to establish a new Bible for his kingdom and to replace every Geneva Bible. A committee of scholars was enlisted to translate this new version, removing any marginal notes which would disrespect the church/state crown. The translators took into consideration the Tyndale New Testament, the Great Bible of Henry VIII, the Geneva Bible, and even the Catholic Rheims New Testament. In 1611 the Authorized King James Version of the Bible was completed and dedicated to the King.

Light Shining More and More Upon the Bible Path

From 1611 to 1881 the King James Version of the Bible has been a wonderful source of spiritual strength to God's children. However, notwithstanding the Lord's overruling which brought His Word to this point in history, the journey

did not stop there. Many important discoveries have revealed serious flaws in the King James Version which modern translations have sought to address. Still, some Protestant denominations claim that the King James Version of the Bible is the only authorized version by God. These claim that “*The Authorized Version was translated under a God-ordained English King.*” This assertion promotes the idea of the divine right of kings, a creed which contradicts a very important foundation doctrine of Protestants—that Christ alone is head of the true church. Because of the push by Puritans to reform the church and state, an infuriated James declared, “*I shall make them conform themselves, or I will harry them out of the land.*” This disappointment to the Puritans was God’s appointment, for as was stated, many Puritans were either banished or escaped England to settle in America.

Strict advocates of the 1611 King James Version should also consider another important fact of Bible history. Until 1666—forty-one years after the death of King James—the Apocrypha was included in the Authorized King James Version. This is the version which James commanded replace every other Protestant Bible in his kingdom. Most Protestants agree that the books of the Apocrypha are to be rejected as uninspired and promoting magic. God would not have authorized such a translation. It should be noted that the term authorized does not refer to the authority of God, but to the authority of the King of England who only authorized the translation work to begin. To discredit other versions translated since the King James Version is to ignore the Word of prophecy which states: “*The path of the just is as the shining light which shineth more and more unto the perfect day.*” (Proverbs 4:18) As careful as King James’ committee of scholars were, it is more important to put the Word of God before the work of translators.

It is also important to note that when King James Version was translated, only eight Bible manuscripts were available for reference—the oldest one dating back to the tenth century. After the King James Version was translated, hundreds of much older manuscripts have come to light, some of them dating back as early as the fourth century, and a few even date back to the second century. It is only logical to presume that the earlier the manuscript, the more nearly correct it is likely to be.

The three oldest known, nearly-complete manuscripts of the New Testament available for use today are those designated the Sinaitic Codex (A.D. 350), the Vatican Codex (A.D. 325), and the Alexandrian Codex (Fifth Century AD). The Vatican Codex has a number of omissions, including the entire Book of Revelation. The Alexandrian manuscript has a good text from Acts to Revelation, but is also incomplete. Discovery of the Sinaitic Codex has been the most valuable to translators, since it is a complete manuscript of the Bible. It was discovered in a convent at the foot of Mt. Sinai in 1859 by the great German scholar, Dr. Tischendorf. Dr. Tischendorf made a careful comparison of the Sinaitic manuscript

with the King James Version and compiled a long list of additions and alterations appearing in the King James Version translation which do not appear in the older manuscripts. These are known as interpolations or spurious passages. Careful students of the Bible should note these uninspired additions and should be suspect of any teachings based on these. The following passage is an example of added interpolations or spurious passages and how these can influence interpretation: *“They shall take up serpents; and if they drink any deadly thing, it shall not hurt them.”* (Mark 16:18) Even though this passage is spurious, there is a small sect of Christians who insist that it is true because they refuse to believe that there is any other proper translation than that of the King James Version. In view of the fact that God has provided for the discovery of the older manuscripts, is it not reasonable that God provided for corrections to be made to the King James Version?

With Tischendorf’s discovery of the Sinaitic manuscript, a flood of Bible translations has benefited the student of the Bible. The Revised Version, published in 1881, was an attempt to correct errors found in the King James Version. It was followed by numerous other translations such as Weymouth, Moffatt, Wilson’s Emphatic Diaglott, The New American Standard, the Good News Bible, Scofield’s, and the Thompson Chain Reference Bible. Benefiting from the discovery of the older Hebrew and Greek manuscripts, these, and many other newer translations have corrected many errors and state the thought more clearly than does the King James Version. It must be noted, however, that the newer translations are not entirely accurate either for they may also reflect the theological viewpoints of their translators.

How the Meaning of Words Changed Over Centuries

The Word of God changes not from generation to generation, but language is a dynamic and ever-changing form of communication, and, as has been pointed out, the Bible was not originally written in the English language. The ancient Hebrew language, in which the Old Testament was written, is now the official language of Israel, and thus, it is easier to verify word meaning. However, the language used in Greece today compares only to a degree with that which was used by the original writers of the New Testament. Thus, ancient Greek is less understood, and requires scholarly investigation to determine the meaning of New Testament words. By God’s providence, Greek scholars have supplied many helpful reference guides to determine what specific words mean such as Strong’s Exhaustive Concordance.

Since the translation of the King James Version, many of the 17th century English words used in it have taken on different meanings from those commonly understood at that time. Consider, for example, how the King James Version (KJV) translates Psalm 119:147: *“I prevented the dawning of the morning, and cried:*

I hoped in thy Word.” The 1885 Revised Version (RV) of this text reads: “*I rise before dawn and cry for help; I hope in thy words.*” In 17th century English the word prevent meant to precede, so it was a correct translation when first used, but it has taken on a different meaning in the English of our day. Obviously, the RV is more correct, for David could not very well prevent the dawning of the morning. 2 Corinthians 8:1 KJV reads, “*We do you to wit of the grace of God bestowed...*” The 1971 New American Standard (NAS) reads, “*We wish to make known to you the grace of God...*” Joshua 9:5 KJV reads, “*clouted upon their feet.*” NAS reads, “*and worn-out and patched sandals on their feet ...*” Exodus 19:18 KJV reads, “*Mount Sinai was altogether on a smoke.*” NAS reads, “*Mount Sinai was all in smoke...*” Thus, more modern translations take the confusion out of many outdated words, without detracting from the intent of God’s message.

Another very important English word which has greatly changed in meaning is hell. Originally, in 17th century England, it meant to cover, or conceal. In Scotland burying potatoes in the ground for the winter was referred to as helling the potatoes. Putting a thatched roof on a cottage was termed helling the cottage. Through misapplication, however, the word hell has been redefined as a place of fire and torment. In several newer translations, the English word hell is not used to translate either the Hebrew word sheol of the Old Testament or the Greek word hades of the New Testament. Instead, these words are usually left untranslated. This is a step in the right direction; however, had the words sheol and hades in every instance been properly translated as the grave, the original intent of these words would not have been obscured by a misinterpretation.

In addition to changes in the meanings of English words, it is important to remember that punctuation was not used in the original writings of the Bible, nor does it appear in the oldest of manuscripts. Punctuation was not generally used until the end of the fifteenth century. Punctuation, therefore, is not a part of the inspired record. In the majority of cases, punctuation does not change the meaning of a sentence, however, there are a few cases where interpretations have been misguided by one comma. For example, in Luke 23:43, when Jesus spoke to the thief on the cross, he said, “*Verily I say unto thee today shalt thou be with me in paradise.*” Depending on where the comma is placed in this sentence, it will completely change the time frame and meaning. If the comma is placed after today, then the understanding is that Jesus was comforting the thief that day. If the comma is placed before today, as it is in the King James Version, then it means that Jesus expected to be in Paradise that day. The Rotherham Translation gives the more accurate understanding of this passage: “*Verily I say unto thee this day, with me shalt thou be in Paradise.*” We know this is more accurate, because, according to Scripture testimony, Jesus did not go to paradise that day, but was in the grave for parts of three days after he died. (See Mark 8:31) Additional

support for this is stated by the Apostle Paul, declaring that no one other than Jesus would be resurrected until his second advent, nearly 2000 years later. 1 Corinthians 15:22-23 and 1 Thessalonians 4:16

Meat in Due Season

God promised meat in due season to the saints living at the end of the Gospel Age—what the Bible calls the time of the end. (Daniel 12:4; Matthew 24:45; Revelation 3:20) Today, with the aid of concordances and the discovery of older manuscripts, God's children are able to determine as nearly as possible the intent of His inspired Word.

By God's grace, the Bible has survived every attempt to destroy it and its sanctifying influence upon the true Church. It has been the accumulative effort of many faithful hands and hearts which has brought us the enlightenment of the Scriptures that we cherish today. We owe a great debt of gratitude to those whose lives were sacrificed in torture and death to bring us the Word of God that we now freely enjoy. That their lives should not have been taken in vain, we should handle the Scriptures with great care, reverence and appreciation. "*Sanctify them by Thy truth: Thy Word is truth.*" John 17:17

Relative Values of Ancient Manuscripts

by Constantine Tischendorf

— Chapter Five —

As to the relative values of ancient manuscripts, we quote the following comments from the pen of that eminent German scholar, Constantine Tischendorf, who spent many years of his life in diligently searching out and comparing the various ancient manuscripts and translations of the Scriptures in many languages, and who has furnished to the church the results of his investigation in a careful exhibit of the various departures of the English Authorized Version of the New Testament from the three oldest and most important manuscripts. Mr. Tischendorf states:

As early as the reign of Elizabeth, the English nation possessed an authorized translation, executed by the Bishops under the guidance of Archbishop Parker; and this, half a century later, in the year 1611, was revised at the command of James the First by a body of learned divines, and became the present "Authorized Version" [or King James]. Founded as it was on the Greek text at that time accepted by Protestant theologians, and translated with scholarship and conscientious care, this version of the New Testament has deservedly become an object of great reverence, and a truly national treasure to the English [speaking] Church. The German Church alone possesses in Luther's New Testament a treasure of similar value.

But the Greek text of the apostolic writings, since its origin in the first century, has suffered many a mischance at the hands of those who have used and studied it; the mere process of constant copying and recopying alone having given rise to many alterations. The Authorized Version, like Luther's, was made from a Greek text, which Erasmus in 1516, and Robert Stephens in 1550, had formed from manuscripts of later date than the tenth century. Whether those manuscripts were thoroughly trustworthy—in other words, whether they exhibited the apostolic original as perfectly as possible—has long been matter of diligent and learned investigation. Since the sixteenth century Greek manuscripts have been discovered of far greater antiquity than those of Erasmus and Stephens; as well as others in Latin, Syriac, Coptic, and Gothic, into which languages the sacred text was translated between the second and fourth centuries; while in the works of the [Early Church] Fathers from the second century downward, many quotations from the New Testament have been found and compared... The question then arose, which reading in each case most correctly represented what the apostles had written? By no means an easy question, since the variations in the documents are very ancient. Jerome notices them, and many were in existence even as early as the fourth century. Scholars are much divided as to the readings, which most exactly

convey the Word of God, but one thing is agreed upon by the majority of those who understand the subject, namely, that the oldest copies approach the original text more nearly than the later ones.

Providence has ordained for the New Testament more sources of the greatest antiquity than are possessed by all the old Greek literature put together. And of these, two manuscripts have for long been especially esteemed by Christian scholars, since, in addition to their great antiquity, they contain very nearly the whole of both the Old and New Testaments. Of these two, one is deposited in the Vatican, and the other in the British Museum. Within the last ten years a third has been added to the number, which was found at Mount Sinai, and is now at St. Petersburg.

These three manuscripts undoubtedly stand at the head of all the ancient copies of the New Testament, and it is by their standard that both the early editions of the Greek text and the modern versions are to be compared and corrected. Indeed, it is not too much to hope that by their means a Greek text of the New Testament may sooner or later be settled, which shall serve as the basis of translation for all Christian communities. But before this can come about, it is of the greatest interest to all Christians who value the sacred Scriptures, to understand the relation which the ordinary Bibles of Europe and America bear to the very ancient documents of which we have been speaking.

The effect of thus comparing the common English text with the most ancient authorities will be as often to disclose agreement as disagreement. True, the three great Manuscripts alluded to differ from each other both in age and authority, and no one of them can be said to stand so high that its sole verdict is sufficient to silence all contradiction. But to treat such ancient authorities with neglect would be either unwarrantable arrogance or culpable negligence; and it would be indeed a misunderstanding of the dealings of Providence if, after these documents had been preserved through all the dangers of fourteen or fifteen centuries, and delivered safe into our hands, we were not to receive them with thankfulness as most valuable instruments for the elucidation of truth.

It may be urged that our undertaking is opposed to true reverence; and that by thus exposing the inaccuracies of the English Version, we shall bring discredit upon a work which has been for centuries the object of love and veneration both in public and private. But those who would stigmatize the process of scientific criticism and test, which we propose, as irreverent, are greatly mistaken. To us the most reverential course appears to be, to accept nothing as the word of God which is not proved to be so by the evidence of the oldest, and therefore the most certain, witnesses that He has put into our hands.

With this view, and with this intention, the writer of the present Introduction has occupied himself, for thirty years past, in searching not only the libraries of Europe, but the obscurest convents of the East, both in Africa and Asia, for the

most ancient manuscripts of the Bible; and has done all in his power to collect the most important of such documents, to arrange them, and to publish them for the benefit both of the present age and of posterity, so as to settle the original text of the sacred writers on the basis of the most careful investigation....

Before proceeding to speak more particularly of the present edition it will be advisable to say something in detail about the three great manuscripts so often already referred to. The first which came into the possession of Europe was the **Vatican Codex**. Whence it was acquired by the Vatican Library is not known; but it appears in the first catalogue of that collection, which dates from the year 1475.

The manuscript embraces both the Old and New Testaments. Of the latter, it contains the four Gospels, the Acts, the seven Catholic Epistles, nine of the Pauline Epistles, and the Epistle to the Hebrews as far as IX. 14, from which verse to the end of the New Testament it is deficient; so that not only the last chapters of the Hebrews, but the Epistles to Timothy, Titus, and Philemon, as well as the Revelation, are missing. It is in three columns to a page. The peculiarities of the writing, the arrangement of the manuscript, and the character of the text—especially certain very remarkable readings—all combine to place the execution of the Codex in the fourth century, possibly about the middle of it. Owing to the regulations of the Papal library it was for a long time very difficult to make use of the manuscript. But in the year 1828 an edition of it was undertaken by Angelo Mai, afterwards Cardinal, at the instance of Pope Leo XII. The work did not, however, appear until 1857, three years after Mai's death, and is extremely inaccurate. Many hundreds of its errors are corrected by the present writer in his *Novum Testamentum Vaticanum*, 1867; and further corrections were supplied by the facsimile edition of Vercellone and Cozza, 1868, which are included in the *Appendix Novi Testamenti Vaticani*, 1869.

The **Alexandrine Codex** was presented to King Charles the First in 1628 by Cyril Lucar, Patriarch of Constantinople, who had himself brought it from Alexandria, of which place he was formerly Patriarch, and whence it derives its name. It is written in pages of two columns, and contains both the Old and New Testaments. Of the New, the following passages are wanting: Matt. I. 1 to XXV. 6; John VI. 50 to VIII. 52; 2 Cor. IV. 13 to XII. 6. On palaeographic and other grounds, it would appear to have been written about the middle of the fifth century. The New Testament was published in quasi-facsimile in 1786 by C. G. Woide, and has been recently re-edited, with corrections, in a smaller shape, by B. Harris Cowper.

The **Sinaitic Codex I** was myself so happy to discover in 1844 and 1859, at the convent of St. Catherine, on Mount Sinai, in the latter of which years I brought it to Russia to the Emperor Alexander the Second, at whose instance my second journey to the East was undertaken. It is written in four columns to a page, and contains both Old and New Testaments—the latter perfect, without the loss of a single leaf. All the considerations which tend to fix the date of manuscripts lead to

the conclusion that the Sinaitic Codex belongs to the middle of the fourth century. Indeed, the evidence is clearer in this case than in that of the Vatican Codex; and it is not improbable (which cannot be the case with the Vatican MS.) that it is one of the fifty copies of the Scriptures which the Emperor Constantine in the year 331 directed to be made for Byzantium, under the care of Eusebius of Caesarea. In this case it is a natural inference that it was sent from Byzantium to the monks of St. Catherine by the Emperor Justinian, the founder of the convent. The entire Codex was published by its discoverer, under the orders of the Emperor of Russia, in 1862, with the most scrupulous exactness, and in a truly magnificent shape, and the New testament portion was issued in a portable form in 1863 and 1865.

These considerations seem to show that the first place among the three great Manuscripts, both for age and extent, is held by the Sinaitic Codex, the second by the Vatican, and the third by the Alexandrine. And this order is completely confirmed by the text they exhibit, which is not merely that which was accepted in the East at the time they were copied; but, having been written by the Alexandrine copyists who knew but little of Greek, and therefore had no temptation to make alterations, they remain in a high degree faithful to the text which was accepted through a large part of Christendom in the third and second centuries. The proof of this is their agreement with the most ancient translations—namely, the so-called Italic, made in the second century in proconsular Africa; the Syriac Gospels of the same date, now transferred from the convents of the Nitrian desert to the same British Museum; and the Coptic version of the third century. It is confirmed also by their agreement with the oldest of the Fathers, such as Irenaeus, Tertullian, Clement, and Origen...

The ordinary conclusion to the Gospel of St. Mark, namely XVI. 9-20, is found in more than five hundred Greek manuscripts, in the whole of the Syriac and Coptic, and most of the Latin manuscripts, and even in the Gothic version. But by Eusebius and Jerome (the former of whom died in the year 340) it is stated expressly that in nearly all the trustworthy copies of their time the Gospel ended with the 8th verse; and with this, of all existing known Greek manuscripts, only the Vatican and the Sinaitic now agree.

No single work of ancient Greek classical literature can command three such original witnesses as the Sinaitic, Vatican, and Alexandrine Manuscripts, to the integrity and accuracy of its text. That they are available in the case of a book which is at once the most sacred and the most important in the world is surely matter for the deepest thankfulness to God.

*Constantine Tischendorf
Leipzig, Germany 1868*

Professor Constantine Tischendorf's Spurious Passages

— Chapter Six —

On Authority of Prof. C. Tischendorf's Notes on the Readings of the Two Oldest Greek MSS — The Sinaitic and the Vatican #1209. The following words found in our Common Version of the King James Bible are not found in the oldest MSS. and are evidently no part of the Divine Word. Let each Berean go through his Bible, pencil in hand, and mark out these words: then read the passages affected and note the improvement. This list comprises all the important interpolations discovered to date.

The compiler has condensed this list time and again until what remains represents about all there is of value to us in the Tischendorf work. From the compiler's point of view there exist very good reasons why everything in this list should be crossed out of our Bibles. Thus, when the interpolations are eliminated from Mark 14:30,68,72, the account agrees exactly with that given by the other evangelists. Or take Luke 23:34; history shows that the Jews have been obliged as a race to expiate their crime. Or take John 4:9: it does not agree at all with Luke 9:52, which shows that even the Lord himself did have such dealings. We have omitted from this list the dozens of interpolations made by early copyists with the aim of making all the narratives uniform, and the hundreds of non-essential words, the addition of which did not in our judgment affect the purity of the message:

- Mat 5:22 without a cause
- Mat 6:13 For thine is the Kingdom, and the power, and the glory, for ever. Amen.
- Mat 6:25 or what ye shall drink *
- Mat 16:2 When it is evening, ye say, it will be fair weather: for the sky is red.
- Mat 16:3 This entire verse
- Mat 17:11 first
- Mat 17:21 and fasting
- Mat 18:11 entire verse
- Mat 18:12 into the mountains *
- Mat 20:7 and whatsoever is right, that shall ye receive
- Mat 22:13 and take him away
- Mat 23:35 son of Barachias*
- Mat 24:10 and shall hate one another*
- Mat 24:31 sound of a*
- Mat 24:41 women shall be
- Mat 25:6 cometh
- Mat 25:13 wherein the son of man cometh
- Mat 25:14 the kingdom of heaven
- Mat 26:28 new
- Mat 27:52 And the graves were opened*
- Mat 27:53 and went*

Mat 28:19	therefore
Mar 4:37	so that it was now full*
Mar 6:51	beyond measure, and wondered
Mar 7:8	For as the washing of pots and cups: and many other such like things as ye do
Mar 7:14	unto me every one of you*
Mar 9:11	first
Mar 9:24	with tears
Mar 9:29	and fasting
Mar 9:44	This entire verse
Mar 9:45	into the fire that never shall be quenched
Mar 9:46	This entire verse
Mar 9:47	fire
Mar 9:49	and every sacrifice shall be salted with salt
Mar 10:21	take up the cross
Mar 10:24	for them that, trust in riches
Mar 10:30	houses and brethren and sisters and mothers and children and lands with persecutions*
Mar 14:30	twice*
Mar 14:68	and the cock crew
Mar 14:72	the second time* twice*
Mar 16:9-20	All these verses
Luk 2:40	in spirit
Luk 8:45	and sayest thou, Who touched me?
Luk 11:4	but deliver us from evil
Luk 16:16	and every man presseth into it*
Luk 17:12	which stood afar off*
Luk 17:35	women
Luk 18:11	with himself*
Luk 22:43	This entire verse
Luk 22:44	This entire verse
Luk 22:68	me, nor let me go
Luk 23:5	teaching*
Luk 23:34	Then said Jesus, Father forgive them; for they know not what they do
Luk 24:42	and of an honeycomb
Joh 1:25	asked him, and*
Joh 3:13	which is in heaven
Joh 4:9	for the Jews have no dealings with the Samaritans
Joh 5:3	waiting for the moving of the water
Joh 5:4	This entire verse
Joh 5:25	and now is*
Joh 8:1-11	All these verses
Joh 8:59	going through the midst of them, and so passed by
Joh 16:16	because . I go to the Father
Joh 19:23	and also his coat*
Joh 21:25	This entire verse*

Act 6:3	Holy Ghost and (should read—spirit of)*
Act 6:8	faith (should read—grace)*
Act 8:37	This entire verse
Act 9:5	it is hard for thee to kick against the pricks.
Act 9:6	And he trembling and astonished said, Lord, what wilt thou have me to do?
Act 9:31	churches (should read—church) were (should read—was)
Act 15:32	and confirmed them*
Act 18:5	pressed in the spirit (should read—earnestly occupied with the Word)
Act 18:21	I must by all means keep this feast that cometh in Jerusalem: but
Rom 3:22	and upon all
Rom 6:12	it in
Rom 7:6	that being dead (should read—being dead to that)
Rom 8:1	who walk not after the flesh, but after the Spirit.
Rom 8:26	for us
Rom 11:6	But if it be of works, then it is no more grace: otherwise work is no more work
Rom 14:6	and he that regardeth not the day, to the Lord he doth not regard it
1Co 2:1	testimony (should read—mystery)*
1Co 6:20	and in your spirit, which are God's
1Co 7:5	fasting and
1Co 10:28	for the earth is the Lord's and the fulness thereof
1Co 13:5	easily
1Co 15:24	cometh
2Co 4:14	by (should read—with)
Gal 3:1	that ye should not obey the truth
Gal 3:17	in Christ
Gal 5:19	adultery
Gal 5:21	murders
Eph 5:9	Spirit (should read—light)
Eph 5:30	of his flesh, and of his bones
2Th 2:9	Even him
1Ti 3:16	God (should read—who)*
1Ti 4:12	in spirit*
1Ti 6:5	from such withdraw thyself*
2Ti 3:3	without natural affection*
Heb 12:18	mount that might be touched and that burned with fire (should read—fire that might be touched and burned)*
Heb 12:20	or thrust through with a dart*
Jam 5:16	Confess your faults (should read—Therefore confess your sins)*
1Pe 2:5	spiritual (before the word “sacrifices”)*
1Pe 3:8	courteous (should read—humble)
2Pe 1:1	God and our (should read—our Lord and)*
1Jo 3:16	of God
1Jo 5:7	in heaven, the Father, the Word and the Holy Ghost: and these three are one
1Jo 5:8	And there are three that bear witness in earth
1Jo 5:13	and that ye may believe on the name of the Son of God

- Rev 1:11 saying, I am Alpha and Omega, the first and the last Churches which are in Asia
- Rev 1:17 unto me, Fear not*
- Rev 2:22 their (should read—her)*
- Rev 5:3 neither under the earth*
- Rev 5:9 us (omitted by Alexandrian MS., one of the three oldest MSS. known)
- Rev 5:10 us (should read—them)* we (should read—they)*
- Rev 5:13 and under the earth*
- Rev 6:2 to conquer (should read—he conquered)*
- Rev 9:4 neither any green thing*
- Rev 9:13 the four horns of*
- Rev 10:6 and the sea, and the things which are therein*
- Rev 11:17 and art to come*
- Rev 12:12 inhabitants of* of (before the words “ the sea “)*
- Rev 14:5 before the throne of God*
- Rev 14:12 here are they*
- Rev 16:5 and shalt be (should read—the holy)*
- Rev 16:7 another out of*
- Rev 16:11 and their sores* of their deeds*
- Rev 16:17 from the throne*
- Rev 17:16 upon [should read—and]
- Rev 18:22 of whatsoever craft he be*
and the sound of a millstone shall be heard no more at all in thee*
- Rev 20:5 But the rest of the dead lived not again until the thousand years were finished*
- Rev 21:24 of them which are saved* and honor*
- Rev 21:26 and honor*
- Rev 22:3 more*

* Omitted by Sinaitic MS. Those not thus marked are omitted by both the Sinaitic and Vatican MSS. The Epistles to Timothy, the latter part of Hebrews, and all of Revelation, are missing from the Vatican MS. No. 1209, having been lost during the fifteen or more centuries since it was written. The Sinaitic MS. is perfect and complete and is the oldest known copy of the Scriptures, having been written (it is believed) in the year 331 A.D.

Importance of Careful Scrutiny

— Chapter Seven —

From the list of spurious passages, sentences, and words compiled by Dr. Tischendorf, based on his careful and analytical study of the Sinaitic manuscript, we have selected for comment what seem to be the most important from the standpoint of the effect they have upon the teachings of the Bible as a whole. In each case we have offered a brief suggestion as to how the interpolation changes the meaning of the text. In some cases we have suggested a possible reason why the copyist who made the addition may have thought it desirable.

These selections follow, and the spurious text, or portion of text, is shown in bold-face type at the beginning of the paragraph, followed immediately by our own observations. To save space, we have not quoted the entire passage in which these interpolations appear. We strongly recommend, however, that the reader look up these passages in his own Bible, which will most likely be the King James Version, and study it in connection with the observations suggested.

Matthew 6:13 — *“For thine is the kingdom, and the power, and the glory, for ever. Amen.”* These words which were added to our Lord’s Prayer make it contradictory. It would be useless to pray for God’s kingdom to come if the divine rule is already fully operative in the earth. At the time these uninspired words were added to the Lord’s Prayer, it was the general belief that Christ’s kingdom was ruling through the church-state systems of Europe, hence this effort to make the Bible support the claim.

Matthew 16:2 — *“When it is evening, ye say, it will be fair weather: for the sky is red.”* This is merely a tradition, having no foundation in fact. The use of such a statement in the inspired Word tends to discount the authority of the whole Book in the minds of reasoning people.

Matthew 16:3 — *“And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?”* This entire verse is spurious. Note suggestion immediately foregoing.

Matthew 17:21 — *“and fasting.”* That this is spurious is evident from the fact that Jesus cast out the devil to which reference is made without being prepared by a season of fasting.

Matthew 25:6 — *“cometh.”* To announce that the Bridegroom is coming is contrary to the prophecies which show that none would know in advance the time of his arrival. With the spurious word ‘cometh’ out of the text, the statement reads, *“Behold the Bridegroom,”* which indicates a recognition that Christ has already returned and is present.

Mark 4:37 — “*so that it [the ship] was now full.*” This is obviously an enthusiastic exaggeration of a copyist, for no ship could be *full* of water without being awash, which evidently was not the case.

Mark 7:14 — “*unto me every one of you,*” This was evidently added by a copyist who had the erroneous idea that Jesus did all he could to convert everyone, which is not in keeping with the Master’s teachings. Jesus did not expect everyone to understand at that time. Indeed, he often spoke in parables so they could not understand. The time for the general enlightenment of the world is yet future.

Mark 10:30 — “*houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions;*” Verses 29 and 30, without these added words, contain a wonderful promise to Christians, assuring them of abundant compensating blessings of a spiritual kind in this life for every sacrifice they make, and in the world to come, eternal life. But no Christian has ever received a hundred houses in return for a house he may have sacrificed in the LORD’s service. Material blessings are not promised to the Christian, and such statements as this tend to discredit the reasonableness of the Bible.

Mark 16:9-20 — All these verses are spurious. Christians are not promised protection from harm resulting from snake bites and drinking poison, as in the 18th verse that says: “*They shall take up serpents; and if they drink any deadly thing, it shall not hurt them.*” This, like many other interpolations, tends to make the Bible seem unreasonable.

Luke 16:16 — “*and every man presseth into it.*” It is not true that *every man presseth into* the kingdom. On the contrary, the privileges of the kingdom are available only to *a little flock* (Luke 12:32) during this Gospel Age. The addition to the inspired text was evidently made by a copyist who held the view that the divine plan for this age is the conversion of the entire world.

Luke 22:68 — “*me, nor let me go.*” These added words give the thought that Jesus was attempting to put up a defense that would result in acquittal, but this was not the case. Jesus knew that he was to die as man’s Redeemer, and that his hour for the supreme sacrifice had come, so he was not asking to be set free.

Luke 23:34 — “*Then said Jesus, Father, forgive them; for they know not what they do.*” Some copyist added these words with the evident thought of revealing the Master’s benevolence toward his enemies, but actually they are not in harmony with the known facts. Whatever Jesus requested of the Heavenly Father would be granted. But those who crucified him were not forgiven. It was a national sin for which they have suffered severely.

John 3:13 — “*which is in heaven.*” Jesus, the Son of Man, was not in heaven at the time of his dialogue with Nicodemus. Whoever added these spurious words may have believed that Jesus was God himself, and in some mysterious way could be on earth and in heaven at the same time.

John 4:9 — “*for the Jews have no dealings with the Samaritans.*” These words are historically incorrect, as is indicated by Luke 9:52.

John 5:3,4 — From the word “*waiting*” in the third verse, through verse four. These words reflect superstitions which played such an important role in the religious lives of professed Christians during the Dark Ages.

John 5:25 — “*and now is,*” Soon after the apostles fell asleep in death the church began to lose sight of the real hope of the resurrection. The heathen doctrine of immediate survival after death — which, in professed Christian circles became the doctrine of inherent immortality — made void the necessity of a resurrection of the dead. The addition of the words “*and now is*” to this text is intended to convey the thought that Jesus’ promise of the resurrection is fulfilled in some mysterious way when one hears the call of truth and becomes a Christian. Thus not only is the real meaning of this promise voided, but the text is made to contradict itself, because the resurrection could not be *coming* and *now is* at the same time.

John 8:1-11 — All these verses are spurious. A very interesting story, but evidently merely legendary.

John 21:25 — This entire verse is also spurious. Obviously no one could say enough in three and one-half years — the length of Jesus’ ministry — to fill so many books that the world would not hold them. Passages like this help to discredit the Bible, regardless of what its friends had in mind when adding them.

Acts 15:32 — “*and confirmed them.*” These words, descriptive of a traditional ordinance, may have been added in an attempt to justify a practice not otherwise authorized in the Bible.

Romans 8:26 — “*for us*” These two little words may seem like a harmless addition to this text, but when we analyze the passage we find that by their use the Holy Spirit, or power of God, is made to appear as a person who intercedes at the throne of grace on behalf of Christians, with groanings which cannot be uttered. By omitting these added words, we get the real meaning of the text. It is the Christian’s own spirit, which oftentimes, for the lack of adequate words to express himself, approaches God in the attitude of prayer.

I Corinthians 6:20 — “*and in your spirit, which are God’s.*” An evident attempt to bolster the erroneous theory which was introduced into the church during the Dark Ages that the *spirit* is an entity separate and distinct from the body.

Ephesians 5:30 — “*of his flesh, and of his bones.*” The body of Christ glorified, of which Christians are prospective members, is not a fleshly body, as these words tend to indicate.

I Timothy 3:16 — “*God*” The addition of the word *God* in this text represents another effort to prove that Jesus and God are one and the same person. The personality discussed in this text is Christ Jesus, who is introduced in verse 13. According to the Greek text, the word *who* should be used instead of *God*.

I Peter 2:5 — the second usage of the word “*spiritual*.” The sacrifices offered by Christians are their earthly rights and privileges. They are promised a spiritual reward, but are not asked to sacrifice spiritual things.

I John 3:16 — “*of God*” These words were supplied by the translators and are not in any Greek text. This is another effort to have the Bible prove that God and Jesus are the same. God did not lay down his life for us, but the Son of God did.

I John 5:7 — “*in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*” These words were added in an effort to prove the Trinitarian doctrine. It is the only expression in the King James Version of the Bible that in any way suggests a triune God, but it is spurious, so should not be accepted as part of the inspired Word.

I John 5:8 — “*And there are three that bear witness in earth.*” Having added the above noted words in verse 7, the copyist evidently felt it necessary to add these words to verse 8 to make the entire passage seem more complete and reasonable.

Revelation 20:5 — “*But the rest of the dead lived not again until the thousand years were finished.*” These words were added at a time when the church claimed to be fulfilling scriptural promises concerning the thousand-year reign of Christ. The dead were not being raised during this pseudo-millennium, so it was convenient to make the inspired record teach that the resurrection should not be expected until the close of the thousand years.

Revelation 21:24 — “*of them which are saved.*” The copyist who added these words had evidently lost sight of the divine promises to bless all the nations of the earth. While the Scriptures do not teach the universal salvation of all individuals, yet all the families of the earth are to have an opportunity to be blessed during the kingdom reign of Christ, which fact these added words tend to annul.

The English Bible Translated: A Chronology of Principal Translations

Chapter Eight

The Bible in Written Manuscript

1384 Wycliffe's translation (from Latin)

1396 Purvey's revision

The Bible in Printed Form

1525 Tyndale's New Testament

1530 Tyndale's Old Testament

1534 Tyndale's New Testament (revised by Tyndale)

1535 Coverdale's Bible (from the Latin, Luther's German and
Zwingli's Swiss Bibles)

1537 Matthew (based on Tyndale's Bible)

1539 Taverner's revision (based on Matthew Bible)

1539 The Great Bible (based on Matthew Bible)

1557 Whittingham's New Testament

1560 Geneva Bible

1568 Bishops' Bible

1582 Rheims New Testament (based on Latin)

1610 Douai Bible (Old Testament based on Latin)

1611 King James Authorized Version

1881 Revised Standard New Testament

1885 Revised Standard Old Testament

1901 American Standard (of the Revised Standard Version)

Other Interesting Translation Facts:

- Before Wycliffe, there were about forty translations of only portions of the Bible from Latin into English.

- Between the time of Wycliffe and Tyndale, there were another twenty-six translations, including Wycliffe's Bible and its several revisions.

- From 1525 to the King James Version in 1611, there were some 212 editions—both complete and in part.

- Between the completion of the King James Version and the American Standard Version, there have been no less than 522 translations.

- Between 1901 and 1985, there have been approximately 440 recorded efforts to translation the Bible.

- Therefore, between 1384 and 1985, there have been at least 1,240 translations and/or revised editions of the Bible in whole or part.

Ever since the Revised Version, published in 1884, appeared with corrected errors of the authorized King James Version, which is so widely used in the Christian world, many new versions came upon the scene. About the same time, (1872—1st edition; 1902—3rd edition) *Rotherham's Emphasized Bible* was published. Ferrar Fenton's, *The Holy Bible in Modern English*, issued in 1903, was republished with slight modifications several times into the 1940's.

In 1939, *The Complete Bible*, an American translation by Goodspeed and Smith also known as *The Goodspeed Bible* became available. The original *Revised Version* was revised in 1901, and became known as the *American Standard Version*. The copyright to this 1901 ASV Bible was procured by the National Council of Churches of Christ in the 1920's, and they began a revision to the ASV in 1946, publishing the *Revised Standard Version* in 1952. This work, conducted by a committee of many scholars, received wide publicity because it was sponsored by the Federal Council of Churches of the USA.

New translations of the Bible did not end there:

- *New Testament in Modern English*, (1958), J.B. Phillips
- *Berkley Version*, (1959)
- *Amplified Bible*, (1965), by the Lockman Foundation
- *Jerusalem Bible*, (1966), Roman Catholic translation in French at the Ecole Biblique et Archeologique in Jerusalem
- *New Testament: A New Translation*, (1968), William Barclay
- *New English Bible*, (1970). Scholars from England, Scotland, Wales, and Ireland, in cooperation with Cambridge and Oxford Universities
- *New American Bible*, (1970), by Catholic scholars and the first departure from the Latin Vulgate
- *New American Standard*, (1971), by the Lockman Foundation
- *Living Bible*, (1974), K.N. Taylor's paraphrase of the ASV
- *Today's English Version*, (1976), also known as the *Good News Bible*, sponsored by the American Bible Society
- *New International Version*, (1978), sponsored by the New York Bible Society using worldwide scholars, each book of the Bible assigned to a team of scholars
- *New King James Version*, (1982), sponsored by the International Trust for Bible Studies and Thomas Nelson Bible Publishers using 119 scholars
- *Revised English Bible*, (1989). Updating and revising of *New English Bible*
- *New Revised Standard Version*, (1994), a Revision of the *Revised Standard Version*

Every translation is a testimony to the great care God has provided for His written message to His faithful children. The blood of faithful martyrs who have died to bring forward to each new generation speaks volumes as to their love for God and His sacred truth. Let us be faithful to it.

Other Fascinating Facts About the Bible

— Chapter Nine —

- The word bible comes from a greek word *Biblia* which means, *books*. The Bible is made up of 66 books.

- In 1456, in Mainz, Germany, Johann Gutenberg printed the first Bible using movable type. It was a beautiful, artistic folio-size Latin Vulgate.

- The bible is actually made up of 773,692 words and would take the average person 70 hours to read.

- The Bible Society of the United Kingdom calculates that the number of Bibles printed between 1816 and 1975 was 2,458,000,000. By 1992 the estimated number rose to nearly six billion. This means that as of 2007 approximately 7.5 billion Bibles have been distributed throughout world—with the vast majority still available for use. And these figures do not include the various digital versions of the Bible being used today by millions on computers, Blackberries and iPhones.

- It tops the best seller lists every year. World sales of the Bible are more than 100 million every year, far outpacing any other book in history. Without a doubt, the Bible is the best selling book of all time.

- The Old Testament was originally written in Hebrew and the New Testament was originally written in Greek. Currently, the complete Bible has been published in over 450 languages. The New Testament alone has been published in nearly 1,400 languages, with the Gospel of Mark in over 2,370 languages. Although these figures represent less than half of the languages and dialects presently in use in the world, they nonetheless include the primary vehicles of communication of well over 90% of the world's population. (United Bible Societies World Report, March 2002)

- The Harper San Francisco book catalog estimates that the annual expenditure for Bibles in America is currently \$425 million and that the average American household contains four Bibles.

- A conservative estimate is that in 2005 Americans purchased some twenty-five million Bibles—twice as many as the most recent Harry Potter book. (The New Yorker, April 18, 2006)

- The Dead Sea Scrolls were discovered in eleven caves along the northwest shore of the Dead Sea between the years 1947 and 1956. The area is 13 miles east of Jerusalem and is 1300 feet below sea level. The mostly fragmented texts are numbered according to the cave that they came out of. They have been called the greatest manuscript discovery of modern times.

- The *Dark Ages* are so named because knowledge was frowned upon by Christendom, which forbid the reading and possession of the Bible. The Church admits this in her own Laws : “*Canon 14. We prohibit also that the laity should not*

be permitted to have the books of the Old or New Testament; we most strictly forbid their having any translation of these books." (The Church Council of Toulouse 1229 AD) Hundreds of thousands have been tortured in the name of Christ, to prevent his own words from reaching the hearts and minds of the people.

- Examination of every Scripture on a single subject was once an impossibility. Now it is relatively easily accomplished by use of two large books: *Strong's Exhaustive Concordance* and *Young's Analytical Concordance*. Each of these books lists every word in the King James Bible. Also listed are the Hebrew and Greek words from which they come with definitions.

- Binding and loosing was a common form of expression in Bible times to indicate forbidding and permitting. Matthew 16:19 states: "*And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.*" Respecting the apostles alone, God controlled their utterances so that their decisions and writings might properly be considered authoritative.

- Jews call their Bible the *Tanakh*. The word is based upon the three divisions of the Hebrew Bible: *the Law, the Prophets, and the Writings*. The Hebrew words for these are Torah, Nebi'im, and Kethubim. The first letters of these three words are T-N-K, which come together in the word Tanakh.

- When Jesus said, "*one jot or one tittle shall in no way pass from the law, till all be fulfilled*" (Matthew 5:18), he affirmed the importance of the Old Testament and the Law of Moses. The *jot* was the *yodh*, the smallest letter of the Hebrew alphabet, while the *tittle* was only part of a letter: a small pen stroke. Jesus also said: "*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*" (Matthew 5:17) And Galatians 3:24, 25 states: "*Wherefore the law was our schoolmaster to bring us unto Christ...*"

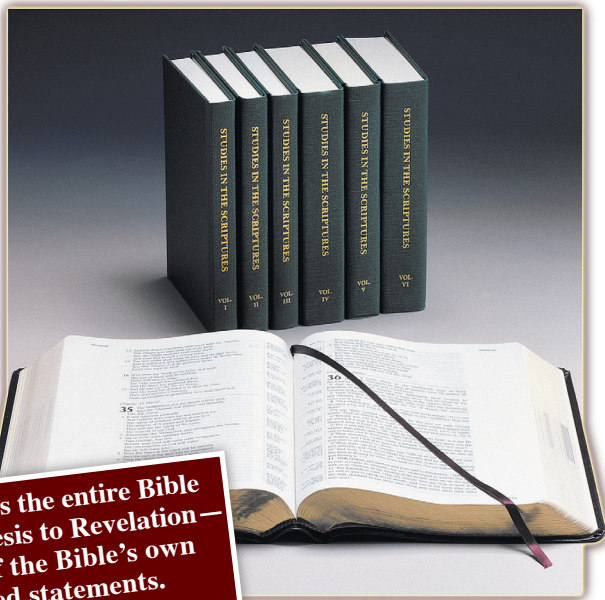
- The Great Pyramid in Egypt is referenced in the Bible? (See Isaiah 19:19-20) The pyramid is the only shape that has four corner stones and one top stone—a chief corner stone. The top stone of the Great Pyramid was rejected by the builders, just as Jesus was rejected. "*Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner...*" (Matthew 21:42; Ephesians 2:20)

- The Bible is the oldest history book ever written which has survived its history.

- Parables are not meant to be easily understandable, but were meant to hide truths from those who were just curious readers of the Bible. "*And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given... Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand... But blessed are your eyes, for they see: and your ears, for they hear.*"

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