

Sunday, October 4, 2015—Grace Life School of Theology—*From This Generation For Ever*  
Term 1 Lesson 2: The “Yea, Hath God Said” Society, Part 2

### **Introduction/Review**

- In our last lesson (two weeks ago) we discussed the difference between Presuppositional and Evidential Apologetics and how every world view operates on a set of assumptions.
- II Timothy 3:16—at the outset it is important to note what the Bible claims for itself. The Bible claims to have a divine origin. This claim is not something that men have placed upon the Bible; rather it is the Bible’s claim for itself.
- I believe that the Bible is the inspired word of God because that is the Bible’s claim for itself. This does not mean that there are no evidentiary proofs that speak to the Bible’s inspiration, it just means that we need to base our study on the proper set of assumptions:
  - God exists. (Psalm 14:1)
  - God has magnified His word above His own name. (Psalm 138:2)
  - God’s word is eternally settled in heaven. (Psalm 119:89)
  - God, through the process of inspiration, has communicated His word to mankind. (I Tim. 3:16 & II Peter 1:21)
  - God’s words were written down so that they could be made eternally available to men. (I Peter 1:23)
  - God promised to preserve that which He inspired. (Psalm 12:6-7)
- Genesis 3:1-6—the original standards of the original Textual Critic are preserved for you by God, and you can see the tactics, and the methods, and the approach, and the policy of evil that Satan has against God’s word. In summation, the Adversary’s attack on the final authority of God’s word is rooted in the following five tactics:
  - Tactic 1—Question God’s word (Gen. 3:1)
  - Tactic 2—Subtract from God’s word (Gen. 3:2)
  - Tactic 3—Add to God’s word (Gen. 3:3)
  - Tactic 4—Water down God’s word (Gen. 3:3)
  - Tactic 5—Deny God’s word (Gen. 3:4)

### Satan: The First Destructive Critic

- Amos 8:11-12—now notice that it says “words”. That’s the words on the page, not just the message but the words. There is going to be a famine, an inability to find God’s word. Now, if you study the book of Amos, you will find that this passage is prophetic, not just of the captivity of Israel; but it is also prophetic of the tribulation period. In the tribulation period there will be two big issues:
  - Issue 1—Where is the promise of His coming? (II Peter 3:4)
  - Issue 2—Where are the words of God? (Amos 8:11-12)
  
- Amos 8:13-14—we see the results of not being able to find the words of God. They will be totally consumed by a religious system – no book, no light, no revelation. They will have their doctrinal statements – “Thy god, O Dan, liveth.” They conform to the fundamentals of a creed. They are orthodox, but they do not have a book, and they do not have light; and God’s judgment is on them. They are all swept off in judgment.
  - *“If you do not have an absolute final authority, don’t you preach to anybody. If you cannot find out what God’s word is and know what it is and have it in your hand and know you are preaching it, then you hang up your track shoes and you go fishing, but don’t you preach. If you preach, all you are going to do is what that verse in Amos says. You are just going to build a bunch a people into a religious system that God Almighty is going to judge and condemn. . .*
  - Now, the world is hungry today for authority. They are hungry for leadership; they are hungry for purity; they are hungry for an honest message that has some power in it. And there is not any power, anywhere, except in that book. You know that, and that is the reason you are here. But, I want you to understand, that that is a fact. And that is why this issue is important.
  - Folks, if you want power to get a drunkard saved, or you want power to get a proud boastful spirit in line, or you want power to overcome the sins of life in your life and the lives of those you will minister to—that power must come out of a book; and that book is God’s book. You will need some authority. And that is what the world is after, and that is what the religious system does not have.” (Jordan, MSS 101)
  
- Romans 10:17—In the final analysis, the word of God (your bible) is the only ultimate proof that you have for your faith. The ultimate proof for your faith is in that book.
  - “Folks, if you use that book right, it is enough to overwhelmingly convince any honest and sincere listener and that is the answer. Ultimately, you know you are right because of the Bible. Do you see why it is important to be able to know what that book is and where it is? If Satan can take that book away from you, he has destroyed the basis of your ministry.” (Jordan, MSS 101)

### The Society's Modern Chapter

- Given the Adversary's tactics against the word of God, we need to think about God's word accordingly. Three times the word of God warns against adding or subtracting from the scriptures.
  - Deuteronomy 4:1-2
  - Proverbs 30:5-6
  - Revelation 22:18-19
- II Corinthians 11:3—the Adversary is willing to use whatever means necessary to undermine the final authority that God has placed in His word.
- In *Which Bible Would Jesus Use?* author Jack McElroy points out that “it's not politically correct to believe that one Bible is the final authority for Christians.” (McElroy, 287) McElroy goes on to point out that no one who uses or promotes modern versions claims that any of them has “all the words of God without error.”
  - “That's why you do not see any influential Christian leaders who profess to be NIV Onlyists, ESV Onlyists, or NASB Onlyists, or any other version Onlyists, and you never will. They all believe that their Bibles have errors in the text and translation and they are not ashamed to admit it. This is why they make the “Whole Bible?” issue one of preference and not of conviction.
 

Since they still are not completely sure which words are original and which are imposters, the only thing that is really important to them is the message and not the words.” (McElroy, 288)
- All the modern versions do not say the same thing. Take for example what the tabernacle (mentioned 297 times) was made out of:
  - Exodus 36:19
    - KJB—And he made a covering for the tent of rams' skins dyed red, and a cover of **badgers' skins** above that.
    - NIV (1984)—Then they made for the tent a covering of ram skins dyed red, and over that a covering of **hides of sea cow**.
    - NASB (1995)—He made a covering for the tent of rams' skins dyed red, and a covering of **porpoise skins** above.
    - ESV (2001)—And he made for the tent a covering of tanned rams' skins and **goatskins**.
    - NIV (2011)—Then they made for the tent a cover of ram skins dyed red, and over that a covering of the other **durable leather**.

- All of these cannot be correct. This a case where the same Hebrew word is translated five different ways.
- This is not just an issue of the KJB verses modern versions. The modern versions themselves cannot even agree about how verses should read:
  - Ecclesiastes 8:10
    - NASB (1995)—Then I saw the wicked buried. They . . . **were praised** in the city. . .
    - ESV (2001)—So then, I have seen the wicked buried . . . they **are soon forgotten** in the city. . .
  - Matthew 18:22
    - NIV (1984)—Jesus answered, “I tell you, not seven times, but **seventy-seven** (77) times.”
    - ESV (2011)—Jesus said to him, I do not say to you seven times, but **seventy times seven** (490).”
  - II Samuel 15:7
    - NASB (1995)—Now it came about at the end of **forty years** that Absalom said to the king. . .
    - ESV (2011)—And at the end of **four years** Absalom said to the king, . . .
    - Dr. Albert Mohler Jr. president of Southern Baptist Theological Seminary said the following regarding the NASB and the ESV despite the clear contradiction in II Samuel 15:7:
      - NASB (40 Years)—“The New American Standard Bible has set the standard for faithful Bible translations for a generation. It is the favorite of so many who love the Bible and look for accuracy and clarity in translation. The New American Standard Bible should be close at hand for any serious student of the Bible. I thank God for this faithful translation.” (Lockwood Foundation, “[NASB Endorsements](#)”)
      - ESV (4 Years)—“The ESV represents a new level of excellence in Bible translations—combining unquestionable accuracy in translation with a beautiful style of expression. It is faithful to the text, easy to understand, and a pleasure to read. This is a translation you can trust.” (Crossway, “[MacArthur Study Bible: ESV](#)”)
  - Luke 10:1
    - NASB (1995)—Now after this the Lord appointed **seventy** others. . .

- ESV (2001)—After this the Lord appointed **seventy-two** others. . .
  - Matthew 12:47
    - NASB (1995)—Someone said to Him, “Behold, Your mother and Your brothers are standing outside seeking to speak to you.”
    - ESV (2011)—Omitted
    - Dr. Paige Patterson is the president of Southwestern Baptist Theological Seminary in Fort Worth, Texas. Dr. Patterson stated the following regarding the NASB and ESV:
      - NASB (Contains Matthew 12:47)—“The New American Standard Bible . . . is still the most accurate translation of the Greek and Hebrew Scriptures available. . .” (Lockwood Foundation, “[NASB Endorsements](#)”)
      - ESV (Omits Matthew 12:47)—“For our churches and pulpits, as well as for our students, it is critically important to have a Bible translation that does not compromise orthodox theology or gender issues, and that is both faithful to the language of the text and eminently readable. The ESV unequally fulfills that prescription.” (Crossway, [ESV Endorsements](#))
  - Acts 8:37
    - NASB (1995)—includes verse 37 in brackets with the following footnote attached. “Early mss do not contain this verse.”
    - ESV (2011)—Omitted
    - NIV (2011)—Omitted
- II Corinthians 13:14
  - Holman Christian Standard Bible (HCSB) **does not contain** it.
  - New American Standard Bible (NASB) and the English Standard Version (ESV) **do contain** it.
- Matthew 12:47
  - ESV **does not contain** it.
  - HSCB and the NASB **do contain** it.
- James 1:7

- New Revised Standard Version (NRSV) **does not contain** it.
- HSCB, NASB, and ESV **do contain** it.
- Matthew 21:44, Luke 24:12, and Luke 24:40
  - Revised Standard Version (RSV) **does not contain** these verses.
  - HSCB, NASB, ESV **do contain** them.
- “Almost all modern versions are nothing more than personal versions of “The Original Bible” the experts are still searching for. They are “personal versions” because they reflect the editor’s choices as to which variant readings are authentic and which are not. Plus, they provide plenty of footnotes and encourage you to choose how “the Bible” should read.” (McElroy, 290)
- According to Kurt and Barbara Aland’s (the go-to folks in New Testament textual criticism), *The Text of the New Testament*, there are at least 31, possibly as many as 39, complete verses that should not be in the Bible. (see pages 306-311)
  - Matthew—5:44, 6:13, 16:2b-3, 17:21, 18:11, 20:16, 20:22-23, 23:14, 25:13, 27:35-4
  - Mark—7:16, 9:44, 9:46, 11:26, 15:28
  - Luke—4:4, 9:54-56, 17:36, 23:17, 24:24
  - John—5:3b-4
  - Acts—8:37, 15:34, 24:6b-8, 28:16, 28:29
- The editors and committees responsible for the production of modern versions are in agreement about some of these but not all. The following is a list of verses that are placed in the text in brackets thereby showing their doubtful authenticity. So they are (by modern textual criticism standards) probably impure forgeries yet they are still placed within the text.
  - Mark—10:7, 10:21, 10:24, 14:68
  - Luke —8:43, 22:43-44
- The fact that the editors and committees that produce and publish modern versions cannot agree with each other about what verses should and should not be in the Bible highlights an important point according to Jack McElroy:
  - “The experts are all in competition with each other. They all claim that it’s their mandate to update the “Word of God” or “The Bible” into a language you can understand, and yet they can’t even agree on which verses they should translate, let alone how they should be translated.” (McElroy, 291)
- The real question is—who gets to pick which readings out of the pile are authentic. Even the editors of the Greek New Testament behind virtually all modern versions self-graded their

choices regarding what the readings should be. According to the preface of the latest edition of the Greek text published by the United Bible Society (*USB4*) the grading system works as follows:

- A—Indicates the text is certain;
  - B—Indicates the text is almost certain;
  - C—Indicates the text is difficult to determine;
  - D—Indicates the text is very difficult to determine. ([Ballard](#))
- If you pay close attention, you will run across instances of extreme candor on the part of the men doing the textual work to reconstruct the “original Bible.” One such instance is provided by Eldon J. Epp, Professor of Biblical Literature at Case Western Reserve University in Cleveland, Ohio. In addition to serving as the president for the Society of Biblical Literature from 2003 to 2004, Professor Epp also coauthored *Studies in the Theory and Method of New Testament Textual Criticism* (1993) with Gordon D. Fee. As an expert and recognized authority in the field of New Testament textual criticism Professor Epp stats the following:
    - “. . . we no longer think so simplistically or so confidently about recovering “the New Testament in the Original Greek.” . . . We remain largely in the dark as to how we might reconstruct the textual history that has left in its wake—in the form of MSS and fragments—numerous pieces that we seem incapable of fitting together. . . we seem to have no such theories and no plausible sketches of the early history of the text that are widely accepted. What progress, then, have we made? Are we more advanced than our predecessors, after showing their theories to be unacceptable, we offer no such theories at all to vindicate our accepted text?” (Epp and Fee, 114-115)
  - In the end, the only thing textual critics/experts are certain of is that the King James Bible is not the word of God for English speaking people. There is not a book in existence today that can rightly be called word of God, according to the prevailing thoughts of Christian academia.
  - The Adversary’s attacks and tactics have been successful. Scores of competing and contradictory Bibles have flooded the market place. Anything goes in Christian academia except the belief that there is one final absolute authority.

### Works Cited

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