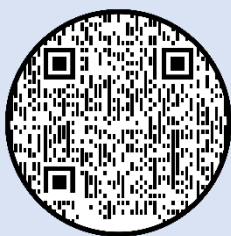
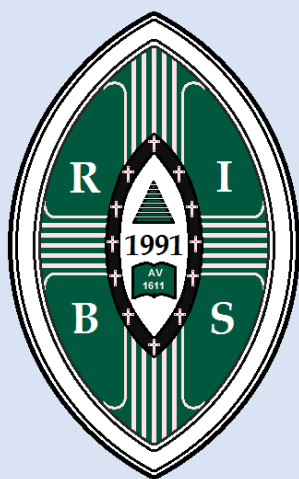


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Class Number

222

Class Title

IDENTIFICATION, HANDLING, TRANSLATING,  
AND PUBLICATION OF THE SCRIPTURES

Prepared by

N. Sebastian Desent, Ph.D., Th.D., D.D.

Date

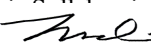
February 2, 2022

Credits

1

Level

Associate Level

Teacher Approved for  
E  nal School of the Scriptures

N. S. Desent, Ph.D., Th.D., D.D.

## CLASS 222 IDENTIFICATION, HANDLING, TRANSLATING, AND PUBLICATION OF THE SCRIPTURES

The subject of Class 222 has been touched upon throughout the doctrinal level curricula. We provide this class as a summary of what every student should already be familiar with in respect to the word of God. This class emphasizes the need to use and produce the correct scriptures in any language. Preachers and teachers must do their due diligence to determine what versions to use in any language. This is done through proper study and research.

This Syllabus can be used in conjunction with other Class Syllabi, which have other teaching.

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CLASS 222 IDENTIFICATION, HANDLING, TRANSLATING,  
AND PUBLICATION OF THE SCRIPTURES

**IDENTIFICATION, HANDLING, TRANSLATING,  
AND PUBLICATION OF THE SCRIPTURES**

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church

A Syllabus Approved for Baptist International School of the Scriptures – 1 Credit.

February 2, 2022

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**Scripture References**

Esther 1

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

Esther 3

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

Esther 8

13 The copy of the writing for a commandment to be given in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

Psalms 68

11 The Lord gave the word: great was the company of those that published it.

Isaiah 52

7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that

bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Isaiah 55

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Jonah 3

7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

Nahum 1

15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah,

keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

Mark 1

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

Mark 5

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

Mark 13

10 And the gospel must first be published among all nations.

Luke 8

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

Acts 10

37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

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Acts 13

49 And the word of the Lord was published throughout all the region.

2 Timothy 3

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

2 Peter 1

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For 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 Ghost.

Deuteronomy 8

3 And he humbled thee, and suffered thee to hunger, and

fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

Matthew 4

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

Luke 4

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

John 5

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

2 Corinthians 4

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

Psalms 12

6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve

them from this generation for ever.

Proverbs 30

1.5 Every word of God is pure: he is a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

Romans 16

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,  
26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, be glory through Jesus Christ for ever. Amen.

1 Thessalonians 2

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

# CLASS 222 IDENTIFICATION, HANDLING, TRANSLATING, AND PUBLICATION OF THE SCRIPTURES

## Introduction

The Bible is the most important component of our faith. By the word of God we learn how to be saved, and by the word of God we are saved – 1 Peter 1:22-25:

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

By the scriptures people are saved. By the scriptures people grow (1 Peter 2:2). By the scriptures we are sanctified (John 17:17). By the word of God we learn about our Savior (John 5:39). By the word of God we understand God's promises, God's prophecies, and God's program. Everything about our faith revolves around the word of God.

And if we were to remove this *essential component* from the lives of anything or anybody, failure, loss, and hurt will come.

Consequently, because the word of God is of the utmost importance and *absolutely critical* to the well-being of a believer, every child of God should make sure he bases his Christian life on the right text.

How foolish some so-called believers are to be so lackadaisical or casual as to the version they use. They think every version must be a good version – they think everyone is honest and has a godly agenda if they offer up a version of the Bible. I have even read a statement by a well-known preacher (now passed) in a book he authored who said – in answer to, *what version should I use?* – that “*All versions are the word of God.*” I was deeply disappointed by this answer from this so-called Baptist fundamentalist. Anyone who has done even one hour of research could tell you not all versions are the word of God. What foolishness to say that all versions are the word of God.

Every believer, and especially the leaders, should be able to articulate clearly and convincingly what version he uses and recommends, and why. And if his answer starts with “I like...,” “I prefer...,” or “It depends on...” whatever follows should be discarded wholeheartedly as *hogwash*.

## Identifying the Good and the Bad Texts

God's word is *pure*. God's word is *proved*. God's word is *productive*. God's word is not subject to opinion, likes or dislikes, or popularity.

God's word is so important that everyone who confesses faith in Jesus Christ should be *absolutely convinced* the scriptures he uses to feed his soul, raise his family, build the church, and be the standard of truth has been thoroughly proved.

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The scriptures are the tangible miracle of God we can hold in our hands today. God's word – every word of God – is pure (Proverbs 30:5). That means we want our Bible to give us the *actual words* God has preserved from the beginning. If a person changes the words, removes words, adds words, or paraphrases the words; we no longer have every word.

For example, which verse below has every pure word of God?

Mark 16:20:

*King James Bible*

And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

*NASB 1995*

And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed. And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.

1 John 5:7-8:

*King James Bible*

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

*New International Version*

For there are three that testify:  
the Spirit, the water and the blood; and the three are in agreement.

Revelation 22:19:

*King James Bible*

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

*Contemporary English Version*

If you take anything away from these prophecies, God will not let you have part in the life-giving tree and in the holy city described in this book.

Considering Mark 16:20; the word says in verses 14-15 that Jesus is speaking to the eleven. So, if the NASB is correct, we are to understand that what Jesus instructed Peter and his companions, that Peter and his companions (the eleven) then reported these instructions to Peter and his companions.

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Considering 1 John 5:7-8, according to the NIV, we are to assume the Spirit, the water, and the blood agree and testify, but we do not know where, with no mention of the Father, the Word, or the Holy Ghost bearing witness of anything.

And considering Revelation 22:19, are we to assume there is no difference between God taking away one's part out of the book of life, and God taking away one's part in the "life-giving tree"? And, as for the "things which are written in this book," is that supposedly is not important enough for God to preserve?

As for memorization, which is preferred:

### *King James Bible*

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

### *Amplified Bible*

"For God so [greatly] loved and dearly prized the world, that He [even] gave His [One and] only begotten Son, so that whoever believes and trusts in Him [as Savior] shall not perish, but have eternal life.

Hiding God's word in one's heart is necessary for holiness (Psalm 119:11). Which version has more power to help in memorization and effectiveness?

1 Thessalonians 4:3:

### *King James Bible*

For this is the will of God, even your sanctification, that ye should abstain from fornication:

### *Contemporary English Version*

God wants you to be holy, so don't be immoral in matters of sex.

I suppose being immoral in matters of sex is open to interpretation – a sliding scale as it were (said mockingly).

The identification of the good and bad texts of the scriptures starts first with the knowledge that there are good and bad texts:

2 Corinthians 2:17 – For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

Then there is the research to identify the good texts. And then the comparison of texts to this standard. There are scriptural methods to identify the correct texts, which we supply in the lessons that follow.

## **The New Testament is Given to the Churches**

Just as the Old Testament was committed to the Jews (Romans 3:1-2), the New Testament was committed by God to the New Testament churches. Consider the apostles were the God-ordained leaders of the churches, that they wrote to the churches, and that the churches were responsible to keep these writings safe, sound, and perfect.

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The underlying principle for this is straightforward: God requires that those who receive his word is inspired, keep his word in that perfect state, and offer it to all who would receive it as such.

1 Thessalonians 2:13 – For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

Matthew, Mark, Luke, John, Paul, James, Peter, and Jude are all with the Lord in Glory. But we still hold their words – that were given by inspiration of God – in our hands today. The reason is because the people who received these writing preserved them in a perfect state. The preservation of God's word is not done by putting it in a vacuum chamber under glass, but by faith copying and distribution. It is through the multitude of testimony that we know what the right words are.

The concept is simple enough: every person who *received* the word as inspired, made exact copies for others. Throughout the last two thousand years, the text of the New Testament – the *Textus Receptus* (i.e., the Received Text) – passed from each Bible-believing generation to the next. These *Bible-believers* made exact copies because they understood they were handling the very words of God.

And today we still have Bible-believers who understand they handle the very words of God. They do not add to it, take away from it, or change it – they simply reproduce it and pass it on.

John 14:23 – Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

The world does not do this. Therefore God uses *his people* to preserve the word of God. The world corrupts the word of God. This has been the plan from the beginning (Genesis 3:1). Jesus said these words:

John 15:18 – If the world hate you, ye know that it hated me before it hated you.  
19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

The world takes the words of God, changes them, repackages them in something they can make a profit from; and sells this corrupted word to foolish and unsuspecting believers who do not put forth the effort to discern right from wrong.

There are always people wanting to take advantage of the simple:

John 2:16 – And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

2 Peter 2:3 – And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

People are victims because they do not *learn and do* the doctrine of Christ. For example, there are “televangelists” who have huge mansions, private jets, and massive marketing programs who make merchandise off widows and silly women (2 Timothy 3:6). These women are ignorant of Proverbs 22:16: “He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.”

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God's method is to have mercy on the poor, not give more to the rich (Proverbs 14:21). And the rich tele-evangelists take money from the poor, when it should be that the rich tele-evangelists give to the poor. Instead of asking for money they ought to be sending checks to people in need!

When Bible-believing churches handle the word of God, they handle it with all the honor and care it deserves.

### **Translating the Word of God**

The translation work is also the responsibility of the New Testament churches. The reason we have so many poor and corrupt versions today is because for the most part the true churches have left the translation work to Bible critics. These critics not only change the word of God without conscience, but they systematically use the corrupt source texts to translate from.

Furthermore, these translation are continually appealing to what the people want – not what God wants. They offer a spectrum of versions from “easy-to-read” to paraphrases to vernacular speech. Additionally, there is no qualifications for the “translators” – any person who wants to can make money from their own idea of what God's word should be – and there is always someone who will buy it.

The qualifications for translators ought to be obvious, but no one checks. At the least these people who we purchase translations from ought to be or have these things:

- Truly saved
- Faithful members in good standing of scriptural *Baptist* churches – any other denomination will taint the scriptures.
- Live holy lives – 2 Peter 1:21
- Be active in the ministry – James 1:22
- Have a reverence for God's word
- Have a fear of God when handling the word of God – Ezra 10:3; Isaiah 66:5
- Use the correct and pure source texts
- Practice a *word-for-word* faithfulness in translating
- Diligently compare good versions
- Have a multitude of checks and checkers proving the work
- Have good knowledge of the associated languages
- Not be motivated by material gain

We who have done even a little research know that the translators of most of the modern “Bibles” cannot be identified. For if they were known, very few people would use their works. We expect this is the reason why the translators are usually hidden from view.

### **Publishing the Word of God**

The publishing work is also the responsibility of the New Testament churches. If all the scriptural churches did at least some scripture work, there would be no room for corrupt versions. Churches would not (and should not) charge for the word of God. They should not follow the world's example.

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So, imagine of every church put forth just a little effort in publishing and distributing God word. A simple calculation would do:

| Publishing the New Testament for World-wide Distibution                                                         |                 |
|-----------------------------------------------------------------------------------------------------------------|-----------------|
| World population (2022):                                                                                        | 8,000,000,000   |
| *Average world-wide cost for a New Testament:                                                                   | \$0.50          |
| Cost to publish a New Testament for every person                                                                | \$4,000,000,000 |
| Number of Bible-believing Baptists (US):                                                                        | 49,000,000      |
| <b>Average Cost per Baptist:</b>                                                                                | <b>\$81.63</b>  |
| <b>Monthly Contribution</b>                                                                                     | <b>\$6.80</b>   |
| * 200 pages, 5 X 8, soft cover, 100K, printed in China, India, South America, Africa, USA, Europe, by churches. |                 |

So, as a one-year project to produce enough New Testaments to give one to each person on the face of the earth, would cost about \$82 dollars per Baptist, or 7 dollars a month for one year.

Of course, some would give more, some less. Also, not every person reads. About 10% of the world population are children under 6 years old. Also, many people already have a New Testament. So, only God knows the cost, but we can estimate conservatively that if every Baptist in America gave the cost of a coffee once a week\*, that would easily get the job done. (\* Estimates average cost per year per person in the US for coffee is over \$2,000, which seems high. We used 2 dollars a week.)

Furthermore, when the world is saturated freely with the *correct* and *complete* New Testament, most modernist Bible publishers would stop publishing. Why should they make poor business decisions? Also, if the number of correct versions is abundant, people would readily realize the absolute corruption of other versions anyway.

Here are few passage showing God's people doing the publishing of God's word:

Psalm 68:11 – The Lord gave the word: great was the company of those that published it.

Mark 13:10 – And the gospel must first be published among all nations.

Luke 8:39 – Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

Acts 10:37 – That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

Acts 13:49 – And the word of the Lord was published throughout all the region.

2 Corinthians 8:14 – But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:

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### **Pastors and Church Leaders**

Pastors and other church leaders are responsible before God to lead and feed the flock of God that God has put in their trust.

Pastors, as leaders, must prove their won work. They must study to show themselves approved unto God. This study should show the pastor what things he needs to improve upon. From my limited time on earth I have seen that every leader needs improvement in some area. I am no judge, but I am a man of like passions and faults.

There is no perfect man or perfect pastor besides our Savior.

Fortunately, for this preacher, my pastor and sending church commissioned me to continue the vision of the church – which was, and still is – missions, scriptures, and training preachers. Teaching, evangelism, supporting new churches, and publishing the scriptures is a task for every church.

Some pastors need to improve in their missions' vision – faith promise giving, supporting pastors, hospitality to traveling men of God, etc. Having a myopic view of one's own ministry is unscriptural. The work is not all about one church and its work.

Some pastors need to improve in their scripture work. Distribution, production, giving to the need, are all areas where we need help. A man who does not see the "need for seed" to be distributed world-wide is blind. And leaving this to the world to do is shirking a main responsibility.

Some pastors need to train their own men instead of sending them off somewhere that charges tuition and teaches for profit. If God calls than man in a church, the pastor is responsible to train that man in his church – no excuses. And if a pastor lacks an organized teaching program, he can find here or elsewhere.

### **Seed, Sowers, and Senders**

The very first parable the Lord speaks in the New Testament is found in Matthew 13:3: "And he spake many things unto them in parables, saying, Behold, a sower went forth to sow...."

In this parable the Savior reveals many things to those who have "ears to hear" (v. 9). We can list a few of these revelations:

- The Savior is the Sower
- The Seed is the word of God
- The Father is the Sender – John 20:21; Luke 4:43
- The Seed falls on different types of hearts
- The hearts that receive the word are the ones that bear fruit
- Some bear thirtyfold, some sixtyfold, and some a hundredfold.
- Those who have ears are to hear.
- The Lord spoke in parables so that the ones who hear would know the mysteries of the kingdom of heaven (v. 11).
- Those whose ears are dull of hearing will not understand (v. 13)

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- Blessed are those who see and hear (v. 16).

Jesus came to seek and to save that which was lost (Luke 19:10). People are saved by receiving the gospel and believing on Jesus Christ. Jesus is the Word, and he preaches the word.

If we really understand this parable, we will understand that we are to do likewise, and sow the word of God. We are given the seed – the word of God – and we sow this seed everywhere we go. Some people will hear and receive it the word, and bear fruit. Most people will not allow the word of God to take deep root in their hearts and thus bear fruit. Those who do bear fruit will do so at different quantities. We should desire to bear fruit at a hundredfold. John 15:8 says: “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.”

The Great Commission as given in Matthew 28:18-20 commands *the church leadership* (at that time, the eleven apostles) to teach all nations. They were – *and we are* – to teach the gospel, (i.e., the word of God) to all nations. 1 Peter 1:23-25 says:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

In Matthew 13, Jesus shows in the *Parable of the Sower* that *we* are to sow the seed. Here, we see the need for *the Sower* and *the Seed*. These work together to evangelize the world. We are also to pray to Jesus that he send forth laborers. Note Matthew 9:38: “Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.” The word (the seed) has the promise of being preserved forever and that it will not return void (Psalm 12:5-6; Isaiah 55:11), but the lack of men – that is, laborers – is a continual need. God owns the cattle on a thousand hills, is all powerful, and supplies all our need; but men still must surrender and be sent into the work.

Sending sowers with the seed is the work of the churches. We must reproduce these three areas – churches that send (through missions and starting churches), sent men that go (training and ordaining laborers), and the seed that the sowers sow. All New Testament churches should be involved in this work to be obedient to Christ.

### **The King James Version**

The word of God in English that we use, publish, and live our life by is the King James Version. There are many reasons for this that we have extensively documented elsewhere (see Class 505B Church Lessons on the KJV).

Practically speaking, the whole world benefits from the KJV. Most of the world can read English, or at least learn to read English. Secondly, using the KJV as a standard for comparison works in any language.

Other languages do not have a Bible at the level of the KJV in respect to accuracy, reliability, popularity, and perfection; but foreign languages can still have a good, reliable translations based upon the right source texts.

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The word of God in any language must be practical and powerful for these things:

- Preaching
- Teaching
- Study
- Memorization
- Singing (lyrics)
- Publishing free of charge

We wholeheartedly support the publishing of good versions worldwide.

### **The Connection of this class to Love Commandment Doctrine**

The great Commission requires teaching all nations. We teach all things that our Savior commanded. Obedience to Christ is based in love (John 14:15). Living by every word of God (Matthew 4:4) is what we want for every person. Consequently, the churches must be diligent to provide the scriptures to all nations, for teaching and living. When we do the work to supply the word to the world, we show our love for Christ and our neighbor.

Romans 16:25 – Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, be glory through Jesus Christ for ever. Amen.

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**Lesson 1: The Characteristics of the Word of God**

**I. The Characteristics of the Word of God**

- A. The scriptures define themselves
- B. The scriptures have much to say about the word of God
- C. The points below are only a few characteristics of God's word.

**II. Truth**

- A. Psalm 119:160 – Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.
- B. John 17:17 – Sanctify them through thy truth: thy word is truth.

**III. Given by Inspiration**

- A. 2 Timothy 3:15 – And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- B. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- C. 17 That the man of God may be perfect, thoroughly furnished unto all good works.
- D. 2 Peter 1:19 – We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:
- E. 20 Knowing this first, that no prophecy of the scripture is of any private interpretation.
- F. 21 For 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 Ghost.

**IV. Pure and Purifying**

- A. Proverbs 30:5 – Every word of God is pure: he is a shield unto them that put their trust in him.
- B. Psalm 119:140 – Thy word is very pure: therefore thy servant loveth it.
- C. John 17:17 – Sanctify them through thy truth: thy word is truth.
- D. Psalm 119:11 – Thy word have I hid in mine heart, that I might not sin against thee.

**V. Preserved**

- A. Psalm 12:6 – The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.
- B. 7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.
- C. Psalm 119:89 – For ever, O LORD, thy word is settled in heaven.
- D. Matthew 24:35 – Heaven and earth shall pass away, but my words shall not pass away.
- E. Mark 13:31 – Heaven and earth shall pass away: but my words shall not pass away.

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**VI. Powerful**

- A. Psalm 29:4 – The voice of the LORD is powerful; the voice of the LORD is full of majesty.
- B. 2 Corinthians 10:10 – For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.
- C. Hebrews 4:12 – For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

**VII. Sufficient**

- A. Matthew 4:4 – But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
- B. 2 Peter 1:19 – We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

**VIII. Profitable**

- A. 2 Timothy 3:15 – And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- B. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- C. 17 That the man of God may be perfect, thoroughly furnished unto all good works.

**IX. Illuminating**

- A. Psalm 119:105 – Thy word is a lamp unto my feet, and a light unto my path.

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**Lesson 2: The Proper Use of the Word of God**

**I. There are Many Uses for the Word of God**

- A. The Bible is always authoritative in whatever it teaches
- B. The Bible has many things to profit a man
- C. The Bible informs us of what these profitable things are
- D. The Bible profits the individual
- E. Hebrews 4:12 – For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.
- F. 13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

**II. Paul's Mention of the Scriptures to Timothy**

- A. 2 Timothy 3:15-17:
- B. 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- C. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- D. 17 That the man of God may be perfect, thoroughly furnished unto all good works.
- E. Notice these important profitable things:
  - Wise unto salvation
  - Doctrine
  - Reproof
  - Correction
  - Instruction in righteousness
  - Perfection

**III. Some Things for which we Use the Bible**

- A. Salvation
- B. History
- C. Examples
- D. Hope
- E. Study
- F. Memorization
- G. Commandments
- H. Teaching
- I. Preaching
- J. Prophecy
- K. Knowing God
- L. Comfort

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**IV. Some Things the Bible Should Not be Used For**

- A. Making money (merchandise)
- B. Supporting human causes or agendas
- C. Teaching incorrect or bad doctrine, or traditions of men.
- D. Approval of behavior God does not approve of, by using verses out of context – for example, drinking alcohol and saying that is acceptable behavior because Paul told Timothy to “use a little wine for thy stomach’s sake” (1 Timothy 5:23).
- E. To justify sin – for example, when a husband becomes a *tiny-tyrant* because the word says husbands are the head of the wife.

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**Lesson 3: The Ministry of the Word of God**

**I. The Apostles Were Ministers of the Word of God**

- A. Luke 1:2 – Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;
- B. Acts 6:4 – But we will give ourselves continually to prayer, and to the ministry of the word.

**II. Paul's Epistles to Timothy – 12 Ways of Ministering the Word:**

- 1. Preach 2 Timothy 4:2
- 2. Teach 2 Timothy 2:25
- 3. Study 2 Timothy 2:15
- 4. Reading exhortation doctrine 1 Timothy 4:13
- 5. Doctrine 1 Timothy 5:17
- 6. Meditate 1 Timothy 4:15
- 7. Bring parchments 2 Timothy 4:13
- 8. Work of evangelist 2 Timothy 4:5
- 9. Keep the commandment 1 Timothy 6:14; 2 Timothy 1:14
- 10. Hold fast 2 Timothy 1:13
- 11. Continue 2 Timothy 3:14
- 12. Writing the word of God or studies. 1 Timothy 3:14

**III. Memorizing God's Word**

- A. Psalm 119:11 – Thy word have I hid in mine heart, that I might not sin against thee.
- B. At the Temptation of Christ Jesus knew the word of God.
- C. The preaching of Jesus and the apostles showed they had memorized the word of God and used it in their preaching (Acts 2:25-28).
- D. Believers today should memorize passages of scripture for these reasons:
  - Memorizing passages helps in meditation
  - Memorizing passages helps in teaching and preaching.
  - Memorizing scripture helps in living a pure life.
  - Memorizing verses helps in soul-winning.
  - Every believer should have memorized the Romans Road.
  - Memorizing scripture helps fulfil Philippians 4:8.
  - Memorizing the word of God is a good exercise of the mind.

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## The Ministry of the Word

But we will give ourselves  
continually to prayer, and to  
the ministry of the word.



Acts 6:4

|                          |                |
|--------------------------|----------------|
| Preaching (Exhortation)  | 2 Timothy 4:2  |
| Teaching                 | 2 Timothy 2:25 |
| Study                    | 2 Timothy 2:15 |
| Reading                  | 1 Timothy 4:13 |
| Doctrine                 | 1 Timothy 5:17 |
| Meditation               | 1 Timothy 4:15 |
| Delivering Parchments    | 2 Timothy 4:13 |
| Evangelism               | 2 Timothy 4:5  |
| Keeping the Commandments | 1 Timothy 6:14 |
| Holding Fast             | 2 Timothy 1:13 |
| Continuing               | 2 Timothy 3:14 |
| Writing                  | 1 Timothy 3:14 |

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**Lesson 4: The Word of God is Entrusted to the People of God**

**I. God's Word is Given to Men**

- A. God's word given to the Jews first.
- B. God's word is now to be made available to all men

**II. Men Wrote or Copied the Word of God**

- A. God's word is preserved in Writing
- B. God's word is preserved through copies (multiplication)
- C. Old Testament committed to Israel; New Testament committed to churches
- D. Kings and Priests in Old Testament
- E. Kings and Priests in New Testament
- F. Never change – just faithfully copy and translate

**III. The Old Testament was Committed to the Jews**

- A. They were faithful
- B. Kings and priests copied the word of God
- C. Deuteronomy 17:18 – And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites:
- D. 19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:
- E. 20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.
- F. Scribes, Masoretes
- G. Those who perverted it – Ptolemy, Origen, the world, Hellenized Jews, Bible Critics, pagans, philosophers, etc.

**IV. The New Testament was Committed to the Churches**

- A. The New Testament was written and sent to churches or church leaders
- B. The churches were faithful unto death keeping (preserving) and reproducing the word of God.
- C. Only the churches have combined the Old and the New Testaments.
- D. Only the churches had the complete word of God (Jews have only the O.T.)
- E. Those who perverted it: Catholics, Origen, Catholics **added** the apocrypha through Vaticanus.

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**Lesson 5: The World Corrupts the Word of God**

**I. The Old Covenant is Replaced with the New Covenant**

- A. The Old Covenant is replaced with the New Covenant
- B. Hebrews 8:1-13:

1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;  
2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.  
3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.  
4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:  
5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.  
6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.  
7 For if that first covenant had been faultless, then should no place have been sought for the second.  
8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:  
9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.  
10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:  
11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.  
12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.  
13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

- C. The Old Testament sacrifices replaced with Jesus' sacrifice.
- D. We are New Testament kings and priests (Revelation 1:5-16).
- E. The Old Testament only to be understood by the New Testament.

**II. The Churches *Only* are to Handle the Scriptures**

- A. The New Testament was written to believers in Christ
- B. The churches have been faith to identify, handle, preserve, translate, and publish the word of God.
- C. Men should seek to the churches for the word of God

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- D. 1 Timothy 3:15 – But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

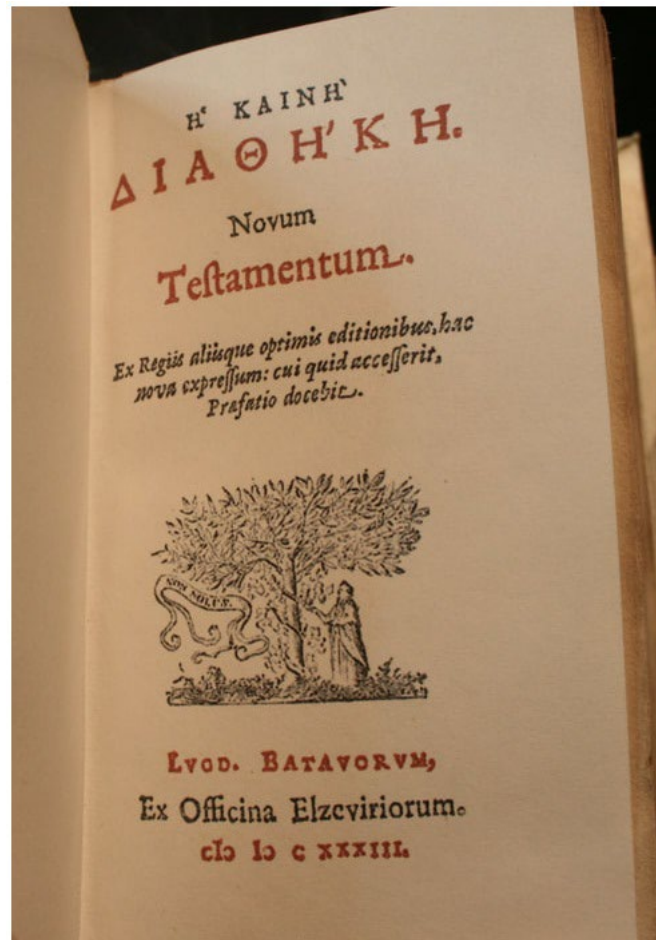
III. The Principle of the Textus Receptus

- A. Textus Receptus means Received Text in Latin
- B. First coined by Elzevir in his 1633 edition of the Greek New Testament
- C. “A text therefore you have, that has now by everyone been received”
- D. From this the term "Textus Receptus" was derived.
- E. See image below from Elzevir’s edition

*lumus videri) ut investigandi labor ab-  
sit, utilissime dividimus. Textum er-  
go habes, nunc ab omnibus receptum:  
in quo nihil immutatum aut corru-  
ptum damus. Qui, cum lapides ac*

- F. The T/R is the text that was passed down through the ages without adding to or taking away from.
- G. Title page from Elzevir’s New Testament of 1633 below.

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IV. Root Produces Fruit

- A. Matthew 7:17 – Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
- B. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
- C. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
- D. 20 Wherefore by their fruits ye shall know them.
- E. 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
- F. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
- G. 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
- H. Not all that prophesy in Jesus' name (including Bible translations) are true workers.
- I. Matthew 7:15 – Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
- J. 2 Peter 2:1 – But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

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- K. 1 John 4:1 – Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

**V. The World has No Business Touching the Word of God**

- A. The world has made a business of the word of God
- B. Making worldly merchandise of God's word corrupts the word.
- C. Proverbs 23:23 – Buy the truth, and sell it not; also wisdom, and instruction, and understanding.
- D. Matthew 21:13 – And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.
- E. Mark 11:17 – And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.
- F. Luke 19:46 – Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.
- G. 2 Peter 2:1 – But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.
- H. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.
- I. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.
- J. Matthew 10:8 – Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.
- K. Romans 8:32 – He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
- L. 1 Corinthians 2:12 – Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

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**Lesson 6: God's People Need Discernment Regarding the Word of God**

**I. The Bible a Man Uses Makes All the Difference**

- A. The Bible a believer uses is most important for learning and growth.
- B. A good Bible means a strong believer
- C. A poor Bible means a weak believer
- D. 1 John 2:14 – I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.
- E. Preachers and teachers must be able to discern the right word from the corrupted word.
- F. Understand the difference between *Alexandrian* and *Antiochian* texts (Byzantine texts)
- G. Majority vs. Minority Texts
- H. Pure Line vs. Corrupt Line
- I. Masoretic Text (MT) versus Septuagint (LXX)
- J. Textus Receptus vs. Codices Vaticanus, Alexandrinus, and Sinaiticus
- K. Principle of the Textus Receptus – not changing – just faithful copying and passing along the text to next generation

**II. Erasmus and his First Printed Greek Text**

- A. *Novum Instrumentum omne* was the first published New Testament in Greek (1516).
- B. It was prepared by Desiderius Erasmus (1466–1536) and printed by Johann Froben (1460–1527) of Basel.
- C. Although the first printed Greek New Testament was the Complutensian Polyglot (1514), it was the second to be published (1516).
- D. Erasmus used several Greek manuscripts housed in Basel, but some verses in Revelation he translated from the Latin Vulgate.
- E. Five editions of *Novum Instrumentum omne* were published, although its title was changed to *Novum Testamentum omne* with the second edition, and the name continued.
- F. Erasmus issued editions in 1516, 1519, 1522, 1527, and 1536.
- G. Notable amongst these are the second edition (1519), used by Martin Luther for his translation of the New Testament into German (the so-called "September Testament"), and the third edition (1522), which was used by William Tyndale for the first English New Testament (1526) and later by translators of the Geneva Bible and the King James Version.
- H. With the third edition, the Comma Johanneum was included.
- I. The Erasmus editions, and the 16th century revisions thereof, were the basis for the majority of modern translations of the New Testament in the 16–19th centuries.

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### III. Good Hebrew Texts (Masoretic Text)

- A. Aleppo Codex
- B. Great Rabbinic Bible *Mikraot Gedolot* 1516 First Rabbinic Bible
- C. Published by Daniel Bomberg in Venice (1516-15-17)
- D. 1524 Second Rabbinic Bible
- E. The Hebrew Rabbinic Bible by Daniel Bomberg (1524-1525) was basis for KJV Old Testament
- F. The Rabbinic Bibles were based on the Abraham Ben Chayyim Masoretic Text.
- G. The Ben Chayyim Text represents the vast majority of manuscripts of the Hebrew Text.

### IV. Corrupt Old Testament Texts

- A. Leningrad Codex (called L, 1008 AD, sometimes referred to as the Ben Asher Text)
- B. Ben Asher Text based on few manuscripts and has 20,000 changes compared to the Ben Chayyim Text.
- C. The Ben Asher text was based on the Leningrad Codex
- D. Biblia Hebraica by Rudolf Kittel – BHK (1906 and 1912) based on Ben Chayyim Text with modernist editing.
- E. BHK (1937 modernist editing) by Kittel based on the Ben Asher Text (L)
- F. Biblia Hebraica Stuttgartensia – BHS (1966 modernist editing based on Ben Asher Text)
- G. The 1937 BHK and BHS include changes from the Septuagint (LXX).

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- H. The Septuagint (LXX) is the corrupt Greek translation of the Old Testament found in Codex Vaticanus (B) and contains the Apocrypha.

**V. Other Translations**

- A. The Syriac Versions (both Old and New Testaments) Peshitta
- B. The Latin Vulgate, or Jerome's Latin Vulgate
- C. Coptic
- D. Aramaic (Targum)
- E. Dead Sea Scrolls

**VI. Good Greek Texts (Textus Receptus)**

- A. Printed Greek Editions
- B. Erasmus' Editions (first in 1516)
- C. Beza
- D. Stephanus
- E. Elzivers
- F. Scrivener
- G. Barry

**VII. Corrupt Greek Texts**

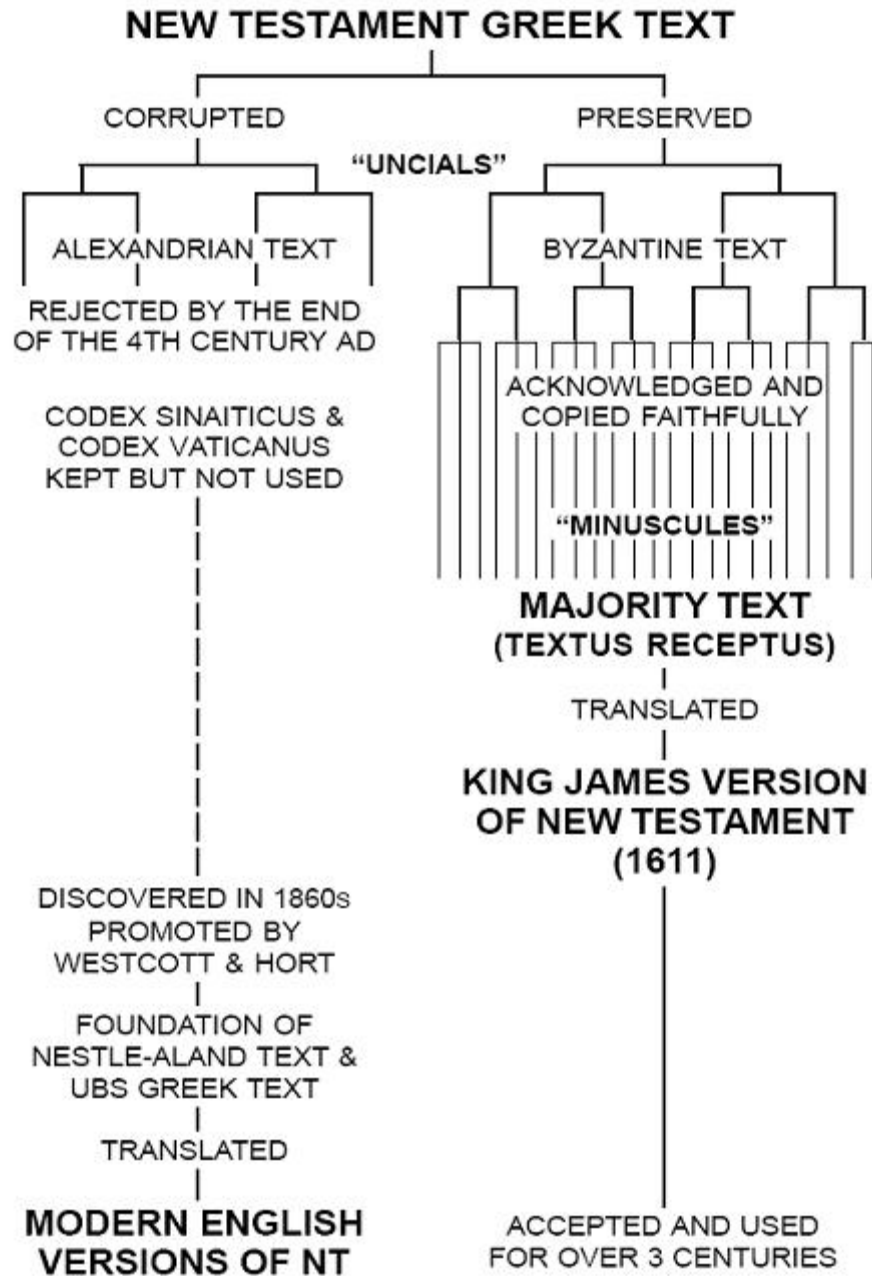
- A. LXX
- B. Vaticanus
- C. Alexandrinus
- D. Sinaiticus
- E. Origen
- F. Modern Critical Text (MCT)
- G. Westcott and Hort
- H. Griesbach
- I. Lachmann
- J. Nestle-Aland
- K. UBS
- L. Tischendorf

**VIII. Two Families, Two Roots, Two Trees, Good and Evil Fruit**

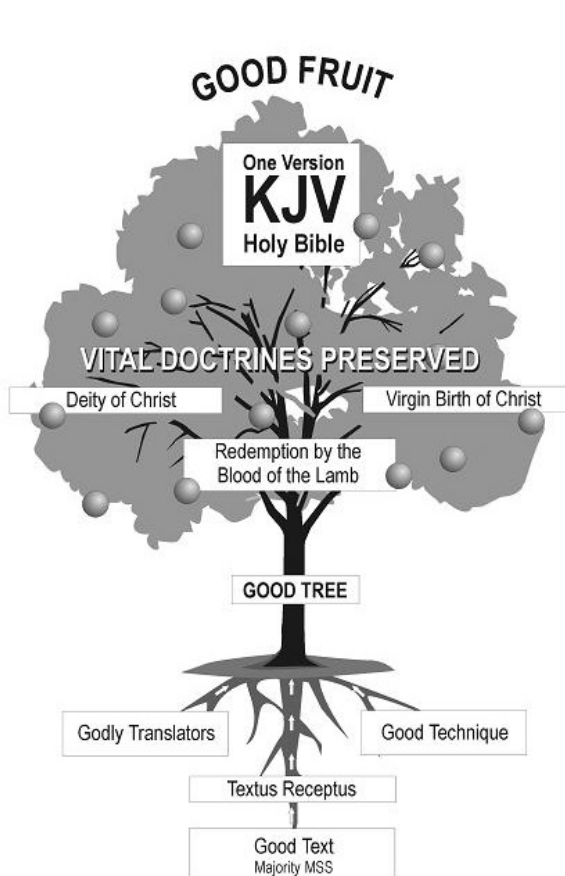
- A. Old Testament – Two Sources (MT and LXX)
- B. New Testament – Two Sources (TR and Codex Vaticanus)
- C. Miniscule vs. Uncial Greek
- D. Jesus said in Matthew 12:33: "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."
- E. Koine vs. Classical Greek
- F. Jerome's Latin Vulgate; Jerome vs. Eusebius of Caesarea vs. Eusebius Sophronius

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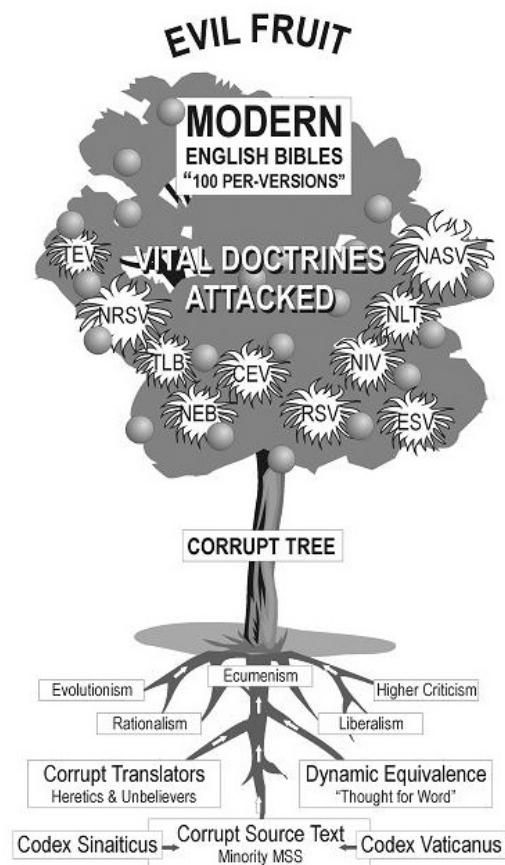
- G. Verse Comparison and the Multiplicity of Testimony
- H. Direct Translating of Greek to New Language or Hebrew to New Language
- I. The Commandment to Require Multiplicity of Testimony
- J. The Credibility of Witnesses
- K. A Tree is Known by its Fruit
- L. Using the New Testament Verse Comparison
- M. The Perfection of the King James Version



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"... every good tree bringeth forth good fruit."



"... a corrupt tree bringeth forth evil fruit."

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**Lesson 7: We Have Every Jot and Tittle**

**I. Not One Jot or One Tittle Shall Pass Away**

- A. Matthew 5:17 – Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
- B. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
- C. The jot (yod) is the smallest letter of the Hebrew alphabet.
- D. The tittle is the small tail that makes a distinction between letter – similar to our O and Q.



- E. Matthew 24:35 – Heaven and earth shall pass away, but my words shall not pass away.
- F. Mark 13:31 – Heaven and earth shall pass away: but my words shall not pass away.
- G. Luke 21:33 – Heaven and earth shall pass away: but my words shall not pass away.
- H. Jesus promised that both the Old Testament will be preserved until fully fulfilled and the New Testament will be preserved forever.

**II. Man Lives by Every Word of God**

- A. Matthew 4:4 – But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
- B. Luke 4:4 – And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.
- C. Proverbs 5:5 – Every word of God is pure: he is a shield unto them that put their trust in him.
- D. 6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.
- E. We must have EVERY WORD to live by EVERY WORD

**III. God's Promise of Preservation**

- F. Psalm 12:6 – The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

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- G. 7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.
- H. Old Testament preserved by the Jews
- I. New Testament preserved by the churches

**IV. God's People to Reproduce and Distribute the Right Texts of Scripture**

- A. Church leaders must not be ignorant of the textual history of the Bible versions they use
- B. They should be experts in scripture history for their versions
- C. They should know and practice the comparative tests
- D. Matthew 18:16 – But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
- E. 2 Corinthians 13:1 – This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

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**Lesson 8: The Good Texts**

**I. Bible-believers Use the Good Texts**

- A. Bible-believers to identify and reproduce the correct texts and translations
- B. Due diligence to be put forth to identify the right Bibles we use to teach and preach.
- C. We need to instruct the new believers which versions are good, and which are corrupt.

**II. God Supplies the Methods to Identify the Good Texts of the Word of God**

- A. There are scriptural methods we can use to identify the correct texts.
- B. We research external, internal, historical, spiritual, and comparative evidence to prove what is truly God's word.
- C. Using the comparative method is the quickest and easiest method we can use to identify good and corrupt texts.

**III. Scriptural Considerations when Identifying the Correct vs. the Corrupt Manuscripts**

**13 Scriptural Considerations when Identifying the Correct vs. the Corrupt Manuscripts**

N. Sebastian Desent, Ph.D., Th.D., D.D.

When identifying the correct text in Greek, Hebrew, or in a translation; God has given us in his word the rules we should follow. We do not rely upon scholars. We rely upon the Holy Ghost.

The most obvious discussion for Christians in respect to the New Testament is whether to use the *Textus Receptus* (T/R) or the *Modern Critical Text* (MCT). In respect to the Old Testament, the question is whether to use the Hebrew or Greek translation (i.e., the *Septuagint*). We believe there are scriptural rules override any of the scholars' arguments.

Here are some scriptural and common-sense rules we can trust when identifying God's word in the many manuscripts:

1. If God preserved his word, it would be available throughout all the time. It would not disappear without evidence and then reappear centuries later with no previous witness (Psalm 12:7). Therefore, the text used by churches over the last *two thousand years* is preferred above a new text edited in the last *two hundred years*.

Psalm 12:6 – The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.  
7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

2. God's word is loved by God's people, and they keep his word. Therefore, when identifying the right text, we should be asking the right people – not unbelievers and critics of God's word. God

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gave his word to the churches, and to the churches we shall go (Psalm 68:11).

Psalm 68:11 – The Lord gave the word: great was the company of those that published it.

3. Following the thought above, manuscripts that are well-worn or show evidence of use through translations or by references of church leaders should be more readily accepted than pristine manuscripts that appear never to be used or discarded manuscripts rejected by the users. It is by reason of use that God's people discern good and evil (Hebrews 5:14).

Hebrews 5:12 – For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

4. God's word will have a multitude of testimony. God himself said that out of the mouth of two or three witnesses the truth is established. Consequently, God's word will have multiple witnesses as to the right text. A single manuscript alone is not a sufficiently credible witness (Matthew 18:16; 2 Corinthians 13:1).

2 Corinthians 13:1 – This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

5. God's word will not be changing every few years based on *most recent discoveries*. God gave his word. It was and is perfect, complete, known, and testified to. God's word is not a moving target that we must rely on scholars to identify (Psalm 119:89; Malachi 3:6).

Psalm 119:89 – For ever, O LORD, thy word is settled in heaven.

6. There should be no internal contradictions. God's word always agrees with itself. We compare spiritual with spiritual (1 Corinthians 2:13; 1 Corinthians 14:33).

1 Corinthians 2:13 – Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14:33 – For God is not the author of confusion, but of peace, as in all churches of the saints.

7. The scriptures will always magnify Christ. He is not diminished in any manner (John 5:39; Colossians 1:17).

John 5:39 – Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

8. In respect to the Old Testament, we know the promises of preservation and fulfillment apply to the Hebrew scriptures, not a Greek translation (Romans 3:1-2; Matthew 5:18; Luke 16:17).

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Matthew 5:18 – For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

9. Because we have “every word” that God gave us (Deuteronomy 8:3; Proverbs 30:5; Matthew 4:4), a text that omits a part of God’s word should be identified as faulty. If there is a possibility that the words in the text are actually additions, then comparisons to other texts should show the truth (2 Corinthians 13:1). “One-off’s” – a singular textual witness – should not be trusted, regardless of how nicely they are preserved.

2 Corinthians 13:1 – This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

Furthermore, texts that add other books as inspired (*i.e.*, *Apocrypha*) should be suspect.

Proverbs 13:20 – He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

Amos 3:3 – Can two walk together, except they be agreed?

10. Similarly to point 9 above, another component of the judging of a text as to whether it is correct or not is determined by the method of copying or editing. Man is commanded by Christ to live by “every word” that God gave (Matthew 4:4; Luke 4:4; and Proverbs 30:5; 2 Corinthians 13:1; etc.). Any text that replaces the actual plenary words with paraphrases or ideas is a contrary method of copying God’s word. *Each and every word* is inspired and important to preserve, and this is done by believers who uphold the inspiration and infallibility of God’s word. The difference in textual criticism is the difference between *formal correspondence* and *dynamic equivalence*.

Isaiah 66:5 – Hear the word of the LORD, ye that tremble at his word; your brethren that hated you, that cast you out for my name’s sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

11. Is the source of the text Antiochian or Alexandrian? Christians were called such first at Antioch (Acts 11:26) and prophets from Jerusalem went there (Acts 11:27). We know the missionary journeys of Paul and his co-laborers were sent from that church in Antioch (Acts 13:1-3). Alexandria, in contrast, is first mentioned in Acts 6:9-15 when certain Jews, although “they were not able to resist the wisdom and spirit by which [Stephen] spake,” still suborned (*i.e.*, *bribed*) men, stirred up the people, set up false witnesses, and delivered Stephen to the council that ultimately stoned him to death. Stephen is noted as saying in Acts 7:51-53:

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

Alexandria is also mentioned in respect to Apollos (Acts 18:24-28). Although Apollos (quite the name for a Jewish boy) was “instructed in the way of the Lord” and “taught diligently the things of

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the Lord,” he was not fully knowledgeable of the right way. We find that Aquila and Priscilla “expounded unto him the way of the God more perfectly.” Aquila was likely a pastor (1 Corinthians 16:19) and he worked with Timothy in Ephesus (2 Timothy 4:19). Aquila was a close companion of the Apostle Paul (Acts 18:1-4).

Thirdly, Alexandria is mentioned in Acts 27:6 and 28:11, speaking of ships. In the latter verse, the Bible says: “And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.” The sign of the ship – Castor and Pollux – represents the Gemini twins of astrology and is rooted in Greek mythology. They were sons of Zeus. Luke is revealing to his readers the influence of Greek mythology in Alexandria. Keep in mind the Alexandrian manuscripts are corrupt because of Greek influence. Origen, although a scholar in the world’s view (1 Corinthians 1:22), had only his Greek-influenced background when translating the Old Testament. He was not a Jew, he was not an expert in Hebrew (few are), and neither did he have the Cristian understanding and application of the Old Testament. To him, the translating of the scriptures was like translating any other human-authored work.

Although the associations of Alexandria and Antioch are shown in the scriptures to be opposites – one (Alexandria) resisting the word of God, setting up false witnesses, and being influenced by Greek mythology; and the other (Antioch) a place of Christianity and missionary work – we can only apply these facts so far to manuscripts. However, the information supplied in the New Testament is sufficient to alert students of the potential danger of Alexandrian-type manuscripts.

12. God blesses his word, and God blesses the hearers of his word (Matthew 13:16; Luke 11:28). Consequently, we ought to consider it a weighty thing when we see the blessings of God poured out on a certain family of manuscripts. These blessings can be considered as souls saved, churches edified, victory in the spiritual battle, material and other blessings in the home and governments that uphold the word, etc.
13. In respect to comparing the texts, and also in the case of translation, we know that “every word of God is pure,” and that it is not to be added to (Proverbs 30:5-6). In practical study, does the text convey the *actual words* God used (proved by comparing witnesses) or does the text “paraphrase” and try to convey some *idea* or *meaning* as understood by the writer? We want to have “*every word*” that God gave, not some man’s *opinion* of what God meant to say.

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**Lesson 9: The Corrupt Texts**

**I. Corrupt Texts Should be Rejected by Bible-believers**

- A. We as children of God are to walk in truth – 2 John 1:3-4; 3 John 1:4
- B. Speak truth – Colossians 3:9
- C. Teach in the way of truth – Matthew 22:16
- D. Do truth – John 3:21
- E. Worship in truth – John 4:24
- F. Bear witness of the truth – John 5:33
- G. We have the Spirit of truth – John 15:26; 16:13
- H. God's word is truth – John 17:17; Ephesians 1:13
- I. Rejoice in the truth – 1 Corinthians 13:6
- J. Obey the truth – Galatians 5:7
- K. Have knowledge of the truth – 1 Timothy 2:4
- L. The church is the pillar and ground of the truth – 1 Timothy 3:15
- M. Love in truth – 1 John 3:18

**II. The Churches Should Never Use Corrupt Texts**

- A. Corrupt texts are bad water
- B. Corrupt texts are bad doctrine
- C. Corrupt texts are bad example
- D. Corrupt texts are bad patterns
- E. Pastors and leaders have the responsibility to teach their congregations using the right Bible.
- F. Pastors and leaders should teach why certain versions are good and others are corrupt.

**III. Churches Identify and Promote the Good Texts**

- A. We teach and preach only from the good texts
- B. We publish and distribute only the good texts
- C. Corrupt texts only used to show the error of their text.
- D. Churches that promote the use of the Septuagint are in error as they do not follow Romans 3:1-2 or Matthew 5:18:
- E. Romans 3:1 – What advantage then hath the Jew? or what profit is there of circumcision?
- F. 2 Much every way: chiefly, because that unto them were committed the oracles of God.
- G. Matthew 5:18 – For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
- H. Churches that use a Greek version of the Old Testament as a corrector of the Hebrews Masoretic Text ignore Jesus' words in Matthew 5:18.
- I. Most churches that promote the Septuagint are corrupt churches.
- J. The Septuagint (LXX) is the Old Testament in Greek as found in Codex Vaticanus.

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**IV. We Identify Good and Corrupt Texts through Comparison**

- A. Follow the principle of multiple testimony
- B. Deuteronomy 19:15 – One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.
- C. Matthew 18:16 – But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
- D. 2 Corinthians 13:1 – This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.
- E. Use Class 409 Verse Comparison Chart to check New Testament

**V. Example of New Testament Corruption**

- A. Example of Mark 1:2-2

***King James Bible***

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

***English Standard Version***

2 As it is written in Isaiah the prophet, “Behold, I send my messenger before your face, who will prepare your way,

3 the voice of one crying in the wilderness: ‘Prepare the way of the Lord, make his paths straight,’”

- B. Mark 1:2 quotes Malachi and Isaiah:

Malachi 3:1 – Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to this temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

Isaiah 40:3 – The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

- C. Any version that uses “Isaiah” in Mak 1:2 is corrupted and comes from the corrupted line. The King James Version perfectly translates from the pure Greek texts so it is correct.
- D. There are over 200 examples in the Class 409 Verse Comparison that shows the corrupted versions.

**VI. Example of Old Testament Corruption**

- A. Example of Psalm 145:13

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***King James Bible***

13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

***New International Version***

13 Your kingdom is an everlasting kingdom, and your dominion endures through all generations. The LORD is trustworthy in all he promises and faithful in all he does.

- B. The Septuagint (i.e., Codex Vaticanus) adds the fourteen words in the second part of the verse.
- C. Any version that adds these words uses a corrupt Greek translation to correct the Hebrew text.
- D. Example of Isaiah 19:18

***King James Bible***

In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.

***New International Version***

In that day five cities in Egypt will speak the language of Canaan and swear allegiance to the LORD Almighty. One of them will be called the City of the Sun.

- E. The city is called, the city of destruction, not the city of the Sun. The word “sun” follows the corrupt Septuagint.
- F. There are over 6,000 places that the Septuagint – which is a poor Greek paraphrase of the Hebrew text to which they added the apocrypha – disagrees with the Masoretic Text.
- G. It is hypocrisy for those who (incorrectly) say the KJV cannot be inspired because it is a translation, but they then use a corrupt Greek translation of the Hebrew Old Testament to correct the Masoretic Text.
- H. Most modernist complete bibles do not use the Septuagint as a source text for translation as it is a paraphrase, but they use the Septuagint to correct the Hebrew Text.
- I. Most complete bible versions that say they use the Septuagint for the Old Testament text, really only use it to correct the Hebrew translation.

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## Lesson 10: The Good Translations

### I. Good Translation are Based on the Pure Texts

- A. The pure texts are these:
- B. The Textus Receptus for the New Testament – T/R
- C. The Masoretic Text for the Old Testament – MT
- D. Use Theodore Beza's 1598 edition for the Greek New Testament translation (see image below).
- E. Use the second Rabbinic Bible 1525 for the Hebrew Old Testament translation (see image below).



### II. Good Translations are Accurate Translations of the Pure Texts

- A. A poor translation of a good text produces a poor translation.
- B. A good translation of a poor text produces a poor translation.
- C. An accurate word-for-word translation of a good text produces a good translation.

### III. Most Translations Do Have Small Issues

- A. Because of using various source texts, most bibles have a few small translation issue.

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- B. We should strive to use the best translation of the pure text available
- C. Some translations (pre-1881) have old style language usage and reading is difficult.
- D. Every leader should check their version for accuracy using the Verse Comparison method.

**IV. The KJV Translation is a Perfect Translation of the Pure Text**

- A. The King James Version is the Bible for today
- B. English is the world-wide language
- C. This version has been proved for more than 400 years
- D. There has never been any fault found in the KJV although it has been attacked non-stop for hundreds of years.
- E. Every word in the KJV is translated rightly from the pure source text words.

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**Lesson 11: The Corrupt Translations**

**I. Source of Corrupt Translations**

- A. Codex Vaticanus (B) is a **complete** bible with Old and New Testament and Apocrypha in Greek.
- B. Translated and edited in Alexandria under Origen (214 – 253 AD).
- C. Copied and distributed by Eusebius (c. 260 – 340 AD).
- D. Bible of Roman Catholicism
- E. Eusebius and Constantine (the first Roman pope) were very close
- F. The Old Testament of Vaticanus is the Greek Septuagint (LXX)
- G. The New Testament of Vaticanus is the basis for Westcott and Hort and following corrupt Greek New Testaments.

**II. Editions Made from Corrupt Source**

- A. Septuagint (Greek Old Testament)
- B. Apocrypha
- C. All Catholic bibles
- D. All Greek Orthodox bibles
- E. All Jehovah Witness' bibles (New World Translation)
- F. Westcott and Hort Greek Text 1881 (W/H)
- G. United Bible Society (UBS) Greek Text
- H. Nestle's Greek Text
- I. Griesbach New Testament (1775)
- J. Lachmann
- K. Tischendorf
- L. Hexalpa
- M. Modern Critical Text (MCT)
- N. Dead Sea Scrolls

**III. Beware of Catholic and Post-1881 Translations**

- A. Douay-Rheims
- B. New International Version
- C. New American Standard
- D. Revised Standard
- E. Almost all modern bibles – post 1881

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**Lesson 12: Scripture Comparisons**

**I. The Best Way to Identify Good Translations is by Scripture Comparison**

- A. Use Class 409 Verse Comparison Chart to check New Testament
- B. Matthew 18:16 – But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
- C. 2 Corinthians 13:1 – This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

**II. Class Exercise**

- A. Take any five versions or translations of the Bible
- B. Have each student take one bible and read the verse
- C. Compare to KJV using the list from Class 409
- D. Check 20 or more passages.

**III. Example of Verse Comparison (French Versions)**

| BAPTIST INTERNATIONAL SCHOOL OF THE SCRIPTURES<br>CLASS 409 VERSE COMPARISON CHART -- LANGUAGE EXAMPLE (FRENCH) |                              |                     |              |                  |                  |                |                 |                  |             |
|-----------------------------------------------------------------------------------------------------------------|------------------------------|---------------------|--------------|------------------|------------------|----------------|-----------------|------------------|-------------|
| Verse Comparison List                                                                                           | King James Version (AV 1611) | Majority Text (T/R) | NUMBER OF OK | D. Martin (1707) | D. Martin (1855) | L. Segond (D.) | L. S. (Colombe) | Segond (Trinit.) | Darby       |
| Matthew 1:2                                                                                                     | begat                        | ok                  | 1            | ok               | ok               | ok             | ok              | ok               | ok          |
| Matthew 1:25                                                                                                    | firstborn                    | ok                  | 1            | ok               | ok               | omit           | omit            | ok               | ok          |
| Matthew 2:11                                                                                                    | him (worshiped)              | ok                  | 1            | ok               | ok               | ok             | ok              | ok               | pay tribute |
| Matthew 5:22                                                                                                    | without a cause              | ok                  | 1            | ok               | ok               | omit           | omit            | omit             | omit        |
| Matthew 5:27                                                                                                    | old time                     | ok                  | 1            | ok               | ok               | omit           | omit            | omit             | omit        |
| Matthew 5:44                                                                                                    | bless them that curse you    | ok                  | 1            | ok               | ok               | ok             | ok              | ok               | ok          |
| Matthew 6:13                                                                                                    | kingdom, power, glory        | ok                  | 1            | ok               | ok               | ok             | ok              | ok               | omit        |
| Matthew 6:27                                                                                                    | stature                      | ok                  | 1            | ok               | ok               | life           | life            | life             | ok          |
| Matthew 6:33                                                                                                    | (kingdom) of God             | ok                  | 1            | ok               | ok               | ok             | ok              | ok               | ok          |
| Matthew 8:29                                                                                                    | Jesus                        | ok                  | 1            | ok               | ok               | omit           | omit            | omit             | ok          |

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|                |                                 |    |   |    |    |      |      |      |      |
|----------------|---------------------------------|----|---|----|----|------|------|------|------|
| Matthew 9:13   | to repentance                   | ok | 1 | ok | ok | omit | omit | ok   | omit |
| Matthew 12:35  | of the heart                    | ok | 1 | ok | ok | omit | omit | omit | omit |
| Matthew 13:51  | Jesus said unto them; Lord      | ok | 1 | ok | ok | omit | omit | omit | ok   |
| Matthew 15:8   | draweth nigh                    | ok | 1 | ok | ok | omit | omit | ok   | omit |
| Matthew 16:3   | o ye hypocrites                 | ok | 1 | ok | ok | omit | omit | ok   | omit |
| Matthew 16:20  | Jesus                           | ok | 1 | ok | ok | omit | omit | omit | omit |
| *Matthew 17:21 | verse                           | ok | 1 | ok | ok | ok   | ok   | ok   | ok   |
| Matthew 18:11  | verse                           | ok | 1 | ok | ok | ok   | ok   | ok   | ok   |
| Matthew 19:9   | and whoso marrieth ... adultery | ok | 1 | ok | ok | ok   | ok   | ok   | ok   |
| Matthew 19:17  | but God                         | ok | 1 | ok | ok | omit | omit | ok   | omit |
| Matthew 20:22  | baptism, baptism, baptism       | ok | 1 | ok | ok | omit | omit | omit | omit |
| Matthew 23:14  | verse                           | ok | 1 | ok | ok | ok   | ok   | ok   | omit |
| Matthew 24:2   | Jesus                           | ok | 1 | ok | ok | omit | omit | omit | omit |
| Matthew 25:13  | Son of man cometh               | ok | 1 | ok | ok | omit | omit | ok   | omit |
| Matthew 26:60  | yet they found none             | ok | 1 | ok | ok | omit | omit | omit | omit |
| Matthew 27:4   | the (innocent blood)            | ok | 1 | ok | ok | ok   | ok   | ok   | ok   |
| Matthew 27:35  | fulfilled, spoken, prophet      | ok | 1 | ok | ok | ok   | ok   | ok   | omit |
| Matthew 28:2   | from the door                   | ok | 1 | ok | ok | omit | omit | omit | omit |
| Matthew 28:9   | they went to tell his disciples | ok | 1 | ok | ok | omit | omit | ok   | ok   |
|                |                                 |    |   |    |    |      |      |      |      |
| Mark 1:2       | prophets (not Isaiah)           | ok | 1 | ok | ok | ok   | ok   | ok   | ok   |
| Mark 1:14      | of the kingdom                  | ok | 1 | ok | ok | omit | omit | omit | ok   |
| Mark 1:31      | Immediate -ly                   | ok | 1 | ok | ok | ok   | omit | ok   | omit |
| Mark 2:17      | to repentance                   | ok | 1 | ok | ok | omit | omit | ok   | omit |

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|                  |                                          |    |   |    |    |        |         |      |         |
|------------------|------------------------------------------|----|---|----|----|--------|---------|------|---------|
| Mark 3:5         | whole as<br>the other                    | ok | 1 | ok | ok | omit   | omit    | omit | omit    |
| *Mark 6:11       | Sodom and<br>Gomorrah                    | ok | 1 | ok | ok | omit   | omit    | ok   | omit    |
| Mark 6:16        | from the<br>dead                         | ok | 1 | ok | ok | omit   | omit    | omit | ok      |
| Mark 6:33        | him (not<br>them)                        | ok | 1 | ok | ok | them   | them    | them | ok      |
| Mark 7:8         | washing of<br>pots and<br>cups           | ok | 1 | ok | ok | omit   | omit    | omit | ok      |
| *Mark 7:16       | verse                                    | ok | 1 | ok | ok | ok     | ok      | ok   | ok      |
| *Mark 9:24       | Lord                                     | ok | 1 | ok | ok | omit   | omit    | omit | omit    |
| Mark 9:29        | and fasting                              | ok | 1 | ok | ok | omit   | omit    | ok   | ok      |
| Mark 9:42        | in me                                    | ok | 1 | ok | ok | omit   | omit    | omit | ok      |
| *Mark 9:44       | verse                                    | ok | 1 | ok | ok | omit   | ok      | ok   | ok      |
| *Mark 9:46       | verse                                    | ok | 1 | ok | ok | omit   | ok      | ok   | ok      |
| Mark 9:49        | every<br>sacrifice<br>shall be<br>salted | ok | 1 | ok | ok | omit   | omit    | ok   | ok      |
| Mark 10:21       | take up the<br>cross                     | ok | 1 | ok | ok | omit   | omit    | omit | ok      |
| Mark 10:24       | for them<br>that trust in<br>riches      | ok | 1 | ok | ok | ok     | omit    | ok   | ok      |
| Mark 11:10       | cometh in<br>the name<br>of the Lord     | ok | 1 | ok | ok | omit   | omit    | omit | omit    |
| *Mark 11:26      | verse                                    | ok | 1 | ok | ok | ok     | ok      | ok   | ok      |
| *Mark 13:14      | Daniel                                   | ok | 1 | ok | ok | omit   | omit    | ok   | omit    |
| Mark 13:33       | and pray                                 | ok | 1 | ok | ok | ok     | ok      | ok   | ok      |
| Mark 14:22       | (take,) eat                              | ok | 1 | ok | ok | omit   | omit    | omit | omit    |
| *Mark 14:51      | the young<br>men                         | ok | 1 | ok | ok | omit   | omit    | omit | omit    |
| Mark 14:68       | and the<br>cock crew<br>but he           | ok | 1 | ok | ok | omit   | omit    | ok   | ok      |
| *Mark 15:3       | answered<br>nothing                      | ok | 1 | ok | ok | omit   | omit    | omit | omit    |
| *Mark 15:28      | verse                                    | ok | 1 | ok | ok | ok     | ok      | ok   | ok      |
| Mark 15:39       | the Son<br>(not a son)                   | ok | 1 | ok | ok | ok     | ok      | ok   | ok      |
| Mark 16:9-<br>20 | passage                                  | ok | 1 | ok | ok | ok     | ok      | ok   | ok      |
|                  |                                          |    |   |    |    |        |         |      |         |
| Luke 2:33        | Joseph                                   | ok | 1 | ok | ok | father | father  | ok   | father  |
| Luke 2:40        | in spirit                                | ok | 1 | ok | ok | omit   | omit    | ok   | omit    |
| Luke 2:43        | Joseph and<br>mother                     | ok | 1 | ok | ok | father | parents | ok   | parents |

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|-------------|--------------------------------------------|----|---|------|------|------|------|------|------|
| Luke 4:4    | every word<br>of God                       | ok | 1 | ok   | ok   | omit | omit | ok   | ok   |
| Luke 4:8    | get thee<br>behind me<br>Satan             | ok | 1 | ok   | ok   | omit | omit | ok   | omit |
| Luke 4:41   | Christ                                     | ok | 1 | ok   | ok   | omit | omit | ok   | omit |
| Luke 7:31   | and the<br>Lord said                       | ok | 1 | ok   | ok   | omit | omit | omit | omit |
| Luke 8:48   | Be of good<br>comfort                      | ok | 1 | ok   | ok   | omit | omit | omit | omit |
| Luke 8:54   | put them<br>all out                        | ok | 1 | ok   | ok   | omit | omit | omit | ok   |
| Luke 9:43   | Jesus                                      | ok | 1 | omit | omit | ok   | ok   | ok   | ok   |
| Luke 9:54   | Elias                                      | ok | 1 | ok   | ok   | omit | omit | ok   | ok   |
| Luke 9:55   | ye know<br>not what<br>manner of<br>spirit | ok | 1 | ok   | ok   | ok   | ok   | ok   | ok   |
| Luke 9:56   | Son of<br>man is<br>come to<br>save lives  | ok | 1 | ok   | ok   | ok   | ok   | ok   | omit |
| Luke 11:2-4 | many parts<br>of the<br>Lord's<br>prayer   | ok | 1 | ok   | ok   | omit | omit | ok   | omit |
| Luke 11:29  | (Jonah) the<br>prophet                     | ok | 1 | ok   | ok   | omit | omit | omit | omit |
| Luke 17:36  | verse                                      | ok | 1 | ok   | ok   | ok   | ok   | ok   | ok   |
| Luke 21:4   | cast in<br>unto the<br>offerings           | ok | 1 | ok   | ok   | omit | omit | omit | ok   |
| Luke 22:31  | of God<br>and the<br>Lord said             | ok | 1 | ok   | ok   | ok   | omit | ok   | ok   |
| Luke 22:64  | they struck<br>him on the<br>face          | ok | 1 | ok   | ok   | ok   | ok   | ok   | omit |
| *Luke 23:17 | verse                                      | ok | 1 | ok   | ok   | ok   | ok   | ok   | ok   |
| Luke 23:38  | letters of<br>Greek,<br>Latin,<br>Hebrew   | ok | 1 | ok   | ok   | omit | omit | omit | ok   |
| *Luke 23:42 | Lord                                       | ok | 1 | ok   | ok   | omit | omit | ok   | ok   |
| Luke 23:45  | sun was<br>eclipsed                        | ok | 1 | ok   | ok   | ok   | ok   | ok   | ok   |
| Luke 24:3   | of the Lord<br>Jesus                       | ok | 1 | ok   | ok   | ok   | ok   | ok   | ok   |
| Luke 24:6   | he is not<br>here, but is<br>risen         | ok | 1 | ok   | ok   | ok   | ok   | ok   |      |
| Luke 24:36  | Jesus                                      | ok | 1 | ok   | ok   | omit | omit | omit | omit |

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|                     |                                        |    |   |    |    |              |              |      |              |
|---------------------|----------------------------------------|----|---|----|----|--------------|--------------|------|--------------|
| Luke 24:49          | of<br>Jerusalem                        | ok | 1 | ok | ok | omit         | omit         | omit | omit         |
| Luke 24:51          | carried up<br>into<br>heaven           | ok | 1 | ok | ok | ok           | ok           | ok   | ok           |
|                     |                                        |    |   |    |    |              |              |      |              |
| John 1:14           | begotten                               | ok | 1 | ok | ok | ok           | ok           | ok   | ok           |
| John 1:18           | begotten                               | ok | 1 | ok | ok | ok           | ok           | ok   | ok           |
| John 1:27           | preferred<br>before me                 | ok | 1 | ok | ok | omit         | omit         | omit | omit         |
| John 3:13           | which is in<br>heaven                  | ok | 1 | ok | ok | ok           | ok           | ok   | ok           |
| John 3:15           | should not<br>perish                   | ok | 1 | ok | ok | omit         | omit         | ok   | ok           |
| John 3:16           | begotten                               | ok | 1 | ok | ok | ok           | ok           | ok   | ok           |
| John 3:18           | begotten                               | ok | 1 | ok | ok | ok           | ok           | ok   | ok           |
| John 4:42           | the Christ                             | ok | 1 | ok | ok | omit         | omit         | ok   | omit         |
| John 5:3            | waiting for<br>moving of<br>the water  | ok | 1 | ok | ok | ok           | ok           | ok   | ok           |
| John 5:4            | verse                                  | ok | 1 | ok | ok | ok           | ok           | ok   | ok           |
| John 6:22           | save t. o.<br>w. h. dis.<br>w. entered | ok | 1 | ok | ok | omit         | omit         | omit | ok           |
| John 6:47           | on me                                  | ok | 1 | ok | ok | ok           | omit         | ok   | ok           |
| John 6:69           | that Christ<br>the Son                 | ok | 1 | ok | ok | the<br>saint | the<br>saint | ok   | the<br>saint |
| John 7:53 -<br>8:11 | passage<br>(woman<br>caught in<br>a.)  | ok | 1 | ok | ok | ok           | ok           | ok   | ok           |
| John 8:16           | Father                                 | ok | 1 | ok | ok | ok           | ok           | ok   | ok           |
| John 9:35           | Son of<br>God (not<br>man)             | ok | 1 | ok | ok | ok           | man          | ok   | ok           |
| John 11:41          | where the<br>dead was<br>laid          | ok | 1 | ok | ok | omit         | omit         | ok   | omit         |
| John 14:14          | ask<br>anything<br>(not me<br>any.)    | ok | 1 | ok | ok | ok           | ok           | ok   | ok           |
| John 16:16          | go to the<br>Father                    | ok | 1 | ok | ok | ok           | ok           | ok   | ok           |
| John 17:12          | in the<br>world                        | ok | 1 | ok | ok | ok           | omit         | ok   | omit         |
| John 18:36          | now                                    | ok | 1 | ok | ok | ok           | ok           | ok   | ok           |
| John 20:29          | Thomas                                 | ok | 1 | ok | ok | omit         | omit         | omit | omit         |
|                     |                                        |    |   |    |    |              |              |      |              |
| Acts 1:8            | both                                   | ok | 1 | ok | ok | omit         | omit         | omit | omit         |
| Acts 2:30           | raised<br>according,                   | ok | 1 | ok | ok | omit         | omit         | ok   | omit         |

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|                 |                                       |    |   |              |    |        |              |      |      |
|-----------------|---------------------------------------|----|---|--------------|----|--------|--------------|------|------|
| Acts 3:7        | flesh,<br>Christ<br>verse             | ok | 1 | ok           | ok | ok     | ok           | ok   | ok   |
| Acts 3:26       | Jesus                                 | ok | 1 | ok           | ok | omit   | omit         | ok   | omit |
| Acts 7:30       | of the Lord                           | ok | 1 | ok           | ok | omit   | omit         | omit | omit |
| Acts 7:37       | him shall<br>ye hear                  | ok | 1 | ok           | ok | omit   | omit         | ok   | omit |
| Acts 7:45       | Jesus (not<br>Joshua)                 | ok | 1 |              |    |        |              |      |      |
| Acts 8:37       | verse                                 | ok | 1 | ok           | ok | ok     | ok           | ok   | omit |
| Acts 9:5        | kick<br>against the<br>pricks         | ok | 1 | ok           | ok | ok     | omit         | ok   | omit |
| Acts 10:6       | what thou<br>oughtest to<br>do        | ok | 1 | ok           | ok | omit   | omit         | ok   | omit |
| Acts 15:11      | Christ                                | ok | 1 | ok           | ok | omit   | omit         | omit | omit |
| Acts 15:18      | known<br>unto God<br>his works        | ok | 1 | ok           | ok | omit   | omit         | omit | omit |
| Acts 16:31      | Christ                                | ok | 1 | ok           | ok | omit   | omit         | ok   | omit |
| Acts 17:26      | blood                                 | ok | 1 | ok           | ok | ok     | omit         | ok   | ok   |
| Acts 20:25      | of God                                | ok | 1 | ok           | ok | ok     | ok           | ok   | ok   |
| Acts 20:28      | blood                                 | ok | 1 | ok           | ok | ok     | ok           | omit | ok   |
| Acts 20:32      | brethren                              | ok | 1 | soldier<br>s | ok | omit   | omit         | ok   | omit |
| Acts 23:9       | let us not<br>fight<br>against<br>God | ok | 1 | ok           | ok | omit   | omit         | ok   | omit |
| Acts 24:6-8     | part of the<br>verse                  | ok | 1 | ok           | ok | ok     | ok           | ok   | ok   |
| Acts 24:15      | of the dead                           | ok | 1 | ok           | ok | omit   | omit         | omit | omit |
| Acts 28:16      | part of the<br>verse                  | ok | 1 | ok           | ok | omit   | ok           | ok   | ok   |
| Acts 28:29      | verse                                 | ok | 1 | ok           | ok | ok     | ok           | ok   | ok   |
| Romans 1:16     | of Christ                             | ok | 1 | ok           | ok | omit   | omit         | ok   | omit |
| Romans 1:29     | fornication                           | ok | 1 | ok           | ok | omit   | omit         | ok   | omit |
| Romans 5:2      | by faith                              | ok | 1 | ok           | ok | ok     | ok           | ok   | ok   |
| Romans 8:1      | last ten<br>words<br>in               | ok | 1 | ok           | ok | omit   | ok           | ok   | omit |
| Romans 9:28     | righteousn<br>ess                     | ok | 1 | ok           | ok | omit   | omit         | ok   | ok   |
| Romans<br>10:15 | of peace                              | ok | 1 | ok           | ok | ok     | good<br>news | ok   | ok   |
| Romans<br>10:17 | of God                                | ok | 1 | ok           | ok | Christ | Christ       | ok   | ok   |

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|                           |                                          |    |   |    |    |      |      |      |      |
|---------------------------|------------------------------------------|----|---|----|----|------|------|------|------|
| Romans 11:6               | last<br>eighteen<br>words                | ok | 1 | ok | ok | ok   | ok   | ok   | omit |
| Romans 13:9               | not bear<br>false<br>witness             | ok | 1 | ok | ok | omit | ok   | ok   | omit |
| Romans 14:6               | part of<br>verse<br>regarding<br>the day | ok | 1 | ok | ok | ok   | ok   | ok   | ok   |
| Romans<br>14:21           | offended,<br>made weak                   | ok | 1 | ok | ok | ok   | ok   | ok   | ok   |
| Romans<br>15:29           | of the<br>gospel                         | ok | 1 | ok | ok | omit | omit | ok   | omit |
| Romans<br>16:24           | verse                                    | ok | 1 | ok | ok | ok   | ok   | ok   | ok   |
|                           |                                          |    |   |    |    |      |      |      |      |
| I Corinthians<br>1:14     | I thank<br>God                           | ok | 1 | ok | ok | ok   | omit | ok   | ok   |
| I Corinthians<br>5:7      | for us                                   | ok | 1 | ok | ok | omit | omit | omit | omit |
| I Corinthians<br>6:20     | last seven<br>words                      | ok | 1 | ok | ok | ok   | ok   | ok   | omit |
| I Corinthians<br>7:5      | fasting and                              | ok | 1 | ok | ok | omit | omit | omit | omit |
| I Corinthians<br>7:39     | by the law                               | ok | 1 | ok | ok | omit | omit | omit | omit |
| I Corinthians<br>9:22     | as (weak)                                | ok | 1 | ok | ok | ok   | ok   | ok   | ok   |
| I Corinthians<br>10:28    | for the<br>earth is the<br>Lord's        | ok | 1 | ok | ok | omit | omit | omit | omit |
| I Corinthians<br>11:24    | take, eat                                | ok | 1 | ok | ok | omit | omit | ok   | omit |
| I Corinthians<br>11:29    | Lord's                                   | ok | 1 | ok | ok | ok   | ok   | ok   | omit |
| I Corinthians<br>15:47    | the Lord                                 | ok | 1 | ok | ok | omit | omit | ok   | omit |
| I Corinthians<br>16:22    | Jesus<br>Christ                          | ok | 1 | ok | ok | omit | omit | ok   | ok   |
| I Corinthians<br>16:23    | Christ                                   | ok | 1 | ok | ok | omit | omit | omit | ok   |
|                           |                                          |    |   |    |    |      |      |      |      |
| II Corinth-<br>ians 4:6   | Jesus                                    | ok | 1 | ok | ok | omit | omit | omit | omit |
| II Corinth-<br>ians 4:10  | the Lord                                 | ok | 1 | ok | ok | omit | omit | ok   | omit |
| II Corinth-<br>ians 5:18  | Jesus                                    | ok | 1 | ok | ok | omit | omit | omit | omit |
| II Corinth-<br>ians 11:31 | Christ                                   | ok | 1 | ok | ok | omit | omit | ok   | omit |
|                           |                                          |    |   |    |    |      |      |      |      |
| Galatians<br>1:15         | God                                      | ok | 1 | ok | ok | omit | omit | omit | ok   |

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|                      |                               |    |   |    |    |      |      |      |      |
|----------------------|-------------------------------|----|---|----|----|------|------|------|------|
| Galatians 3:1        | not obey truth                | ok | 1 | ok | ok | omit | omit | ok   | omit |
| Galatians 3:17       | in Christ                     | ok | 1 | ok | ok | omit | omit | omit | omit |
| Galatians 4:7        | through Christ                | ok | 1 | ok | ok | omit | omit | ok   | omit |
| Galatians 6:15       | in Christ Jesus               | ok | 1 | ok | ok | omit | omit | ok   | omit |
| Galatians 6:17       | Lord                          | ok | 1 | ok | ok | omit | omit | ok   | ok   |
|                      |                               |    |   |    |    |      |      |      |      |
| Ephesians 3:9        | by Jesus Christ               | ok | 1 | ok | ok | omit | omit | ok   | omit |
| Ephesians 3:14       | of our Lord Jesus Christ      | ok | 1 | ok | ok | omit | omit | ok   | ok   |
| Ephesians 5:30       | of his flesh and of his bones | ok | 1 | ok | ok | omit | omit | ok   | ok   |
| Ephesians 6:1        | in the Lord                   | ok | 1 | ok | ok | ok   | ok   | ok   | ok   |
| Ephesians 6:10       | my brethren                   | ok | 1 | ok | ok | omit | omit | omit | ok   |
|                      |                               |    |   |    |    |      |      |      |      |
| Philippians 2:11     | is Lord                       | ok | 1 | ok | ok | ok   | ok   | ok   | ok   |
| Philippians 3:16     | let us mind the same thing    | ok | 1 | ok | ok | omit | omit | omit | omit |
|                      |                               |    |   |    |    |      |      |      |      |
| Colossians 1:2       | Lord Jesus Christ             | ok | 1 | ok | ok | omit | omit | ok   | ok   |
| Colossians 1:14      | through his blood             | ok | 1 | ok | ok | omit | omit | ok   | omit |
| Colossians 1:28      | Jesus                         | ok | 1 | ok | ok | omit | omit | ok   | omit |
| Colossians 2:11      | of the sins of                | ok | 1 | ok | ok | omit | omit | omit | omit |
| Colossians 3:6       | sons of disobedience          | ok | 1 | ok | ok | ok   | omit | ok   | ok   |
|                      |                               |    |   |    |    |      |      |      |      |
| I Thessalonians 1:1  | last eight words              | ok | 1 | ok | ok | ok   | ok   | ok   | ok   |
| I Thessalonians 2:19 | Christ                        | ok | 1 | ok | ok | omit | omit | ok   | omit |
| I Thessalonians 3:11 | Christ                        | ok | 1 | ok | ok | omit | omit | ok   | omit |
| I Thessalonians 3:13 | Christ                        | ok | 1 | ok | ok | omit | omit | ok   | omit |
|                      |                               |    |   |    |    |      |      |      |      |
| II Thessalonians 1:8 | Christ                        | ok | 1 | ok | ok | omit | omit | omit | ok   |

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|----------------------------|----------------------------------|----|---|----|----|--------|------|------------|------|
| II Thessa-<br>lonians 2:15 | traditions                       | ok | 1 | ok | ok | ok     | ok   | omit       | ok   |
| I Timothy<br>1:17          | wise                             | ok | 1 | ok | ok | omit   | omit | ok         | omit |
| I Timothy<br>2:7           | in Christ                        | ok | 1 | ok | ok | omit   | omit | ok         | omit |
| I Timothy<br>3:16          | God                              | ok | 1 | ok | ok | ok     | omit | ok         | ok   |
| I Timothy<br>4:12          | in spirit                        | ok | 1 | ok | ok | omit   | omit | omit       | omit |
| I Timothy<br>6:5           | from such<br>withdraw<br>thyself | ok | 1 | ok | ok | omit   | omit | ok         | omit |
| II Timothy<br>1:11         | of the<br>Gentiles               | ok | 1 | ok | ok | pagans | omit | paga<br>ns | omit |
| II Timothy<br>4:1          | the Lord                         | ok | 1 | ok | ok | omit   | omit | ok         | omit |
| II Timothy<br>4:22         | Jesus<br>Christ                  | ok | 1 | ok | ok | omit   | omit | ok         | ok   |
| Titus 1:4                  | the Lord                         | ok | 1 | ok | ok | omit   | omit | ok         | omit |
| Titus 1:6                  | husband of<br>one wife           | ok | 1 | ok | ok | ok     | ok   | ok         | ok   |
| Philemon<br>1:6            | Jesus                            | ok | 1 | ok | ok | omit   | omit | ok         | ok   |
| Philemon<br>1:12           | receive<br>him                   | ok | 1 | ok | ok | ok     | ok   | ok         | ok   |
| Hebrews 1:3                | by himself                       | ok | 1 | ok | ok | ok     | ok   | ok         | ok   |
| Hebrews 2:7                | last nine<br>words               | ok | 1 | ok | ok | omit   | ok   | omit       | ok   |
| Hebrews 3:1                | Christ<br>after order<br>of      | ok | 1 | ok | ok | omit   | omit | ok         | omit |
| Hebrews<br>7:21            | Melchised<br>ec                  | ok | 1 | ok | ok | ok     | omit | ok         | ok   |
| Hebrews<br>9:14            | verse                            | ok | 1 | ok | ok | ok     | ok   | ok         | ok   |
| Hebrews<br>10:30           | saith the<br>Lord                | ok | 1 | ok | ok | omit   | omit | ok         | ok   |
| Hebrews<br>10:34           | in heaven                        | ok | 1 | ok | ok | omit   | omit | ok         | omit |
| Hebrews<br>11:11           | was<br>delivered<br>of a child   | ok | 1 | ok | ok | omit   | omit | omit       | omit |
| James 2:24                 | justified                        | ok | 1 | ok | ok | ok     | ok   | ok         | ok   |
| James 5:16                 | faults                           | ok | 1 | ok | ok | sins   | sins | sins       | sins |

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|----------------|------------------------------------|-------------------------------|---|------|------|------|------|------|----------|
| I Peter 1:22   | through the Spirit                 | ok                            | 1 | ok   | ok   | omit | omit | ok   | omit     |
| I Peter 4:1    | for us                             | ok                            | 1 | ok   | ok   | omit | omit | omit | ok       |
| I Peter 4:14   | last fifteen words                 | ok                            | 1 | ok   | ok   | omit | omit | ok   | ok       |
| I Peter 5:10   | Jesus                              | ok                            | 1 | ok   | ok   | ok   | omit | ok   | ok       |
| I Peter 5:11   | glory and dominion                 | ok                            | 1 | ok   | ok   | omit | omit | omit | ok       |
|                |                                    |                               |   |      |      |      |      |      |          |
| II Peter 2:17  | for ever                           | ok                            | 1 | ok   | ok   | omit | omit | omit | omit     |
| II Peter 3:9   | us                                 | ok                            | 1 | ok   | ok   | omit | omit | omit | omit     |
|                |                                    |                               |   |      |      |      |      |      |          |
| I John 1:7     | of God                             | ok                            | 1 | ok   | ok   | omit | omit | omit | omit     |
| I John 2:7     | from the beginning                 | ok                            | 1 | ok   | ok   | ok   | ok   | ok   | ok       |
| I John 3:16    | of God                             | Scriven<br>er's<br>1894<br>OK | 1 | omit | omit | omit | omit | omit | omit     |
| I John 4:3     | Christ is come in the flesh        | ok                            | 1 | ok   | ok   | ok   | omit | ok   | ok       |
| I John 4:9     | begotten                           | ok                            | 1 | ok   | ok   | ok   | ok   | ok   | ok       |
| I John 4:19    | (we love) him                      | ok                            | 1 | ok   | ok   | ok   | omit | ok   | ok       |
| I John 5:7     | Father, Word, Holy Ghost, one last | ok                            | 1 | ok   | ok   | omit | ok   | ok   | omit     |
| I John 5:13    | thirteen words                     | ok                            | 1 | ok   | ok   | omit | omit | ok   | omit     |
|                |                                    |                               |   |      |      |      |      |      |          |
| II John 1:3    | the Son of the Father              | ok                            | 1 | ok   | ok   | ok   | ok   | ok   | ok       |
| II John 1:9    | the doctrine of Christ             | ok                            | 1 | ok   | ok   | ok   | ok   | ok   | ok       |
|                |                                    |                               |   |      |      |      |      |      |          |
| III John 1:3   | testified of the truth             | ok                            | 1 | ok   | ok   | ok   | ok   | ok   | ok       |
| III John 1:10  | of the church                      | ok                            | 1 | ok   | ok   | ok   | ok   | ok   | assembly |
|                |                                    |                               |   |      |      |      |      |      |          |
| Jude 1:13      | for ever                           | ok                            | 1 | ok   | ok   | ok   | ok   | ok   | omit     |
| Jude 1:25      | wise                               | ok                            | 1 | ok   | ok   | omit | omit | ok   | omit     |
|                |                                    |                               |   |      |      |      |      |      |          |
| Revelation 1:8 | beginning and the ending           | ok                            | 1 | ok   | ok   | omit | omit | ok   | omit     |

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|                                                       |                                         |                                     |            |              |              |              |              |              |              |
|-------------------------------------------------------|-----------------------------------------|-------------------------------------|------------|--------------|--------------|--------------|--------------|--------------|--------------|
| Revelation 1:11                                       | Alpha, Omega, etc.                      | ok                                  | 1          | ok           | ok           | omit         | omit         | ok           | omit         |
| Revelation 2:13                                       | thy works                               | ok                                  | 1          | ok           | ok           | omit         | omit         | omit         | omit         |
| Revelation 5:10                                       | we shall reign him that liveth for ever | ok                                  | 1          | ok           | ok           | they         | they         | they         | they         |
| Revelation 5:14                                       |                                         | ok                                  | 1          | ok           | ok           | omit         | omit         | ok           | ok           |
| Revelation 6:1                                        | and see                                 | ok                                  | 1          | ok           | ok           | omit         | omit         | ok           | ok           |
| Revelation 8:13                                       | angel (not eagle)                       | ok                                  | 1          | ok           | ok           | eagle        | eagle        | ok           | eagle        |
| Revelation 11:17                                      | and art to come                         | ok                                  | 1          | ok           | ok           | omit         | omit         | omit         | omit         |
| Revelation 12:12                                      | inhabitants of                          | ok                                  | 1          | ok           | ok           | ok           | ok           | ok           | ok           |
| Revelation 12:17                                      | Christ                                  | ok                                  | 1          | ok           | ok           | omit         | omit         | ok           | omit         |
| Revelation 14:5                                       | before the throne of God                | ok                                  | 1          | ok           | ok           | omit         | omit         | ok           | omit         |
| Revelation 16:17                                      | of heaven                               | ok                                  | 1          | ok           | ok           | omit         | omit         | omit         | ok           |
| Revelation 20:9                                       | God out of                              | ok                                  | 1          | ok           | ok           | one          | one          | ok           | ok           |
| Revelation 20:12                                      | God                                     | ok                                  | 1          | ok           | ok           | omit         | omit         | ok           | omit         |
| Revelation 21:24                                      | of them which are saved                 | ok                                  | 1          | ok           | ok           | omit         | omit         | ok           | omit         |
| Revelation 22:14                                      | do his commandments                     | ok                                  | 1          | ok           | ok           | omit         | omit         | ok           | omit         |
| Revelation 22:19                                      | book                                    | ok                                  | 1          | ok           | ok           | omit         | omit         | omit         | omit         |
|                                                       |                                         |                                     |            |              |              |              |              |              |              |
| <b>Omissions / Changes Using Comparison List</b>      | <b>0</b>                                | <b>Number of OK's</b><br><b>243</b> | <b>243</b> | <b>3</b>     | <b>2</b>     | <b>156</b>   | <b>166</b>   | <b>69</b>    | <b>122</b>   |
|                                                       |                                         |                                     |            |              |              |              |              |              |              |
| <b>Translation Completeness Using Comparison List</b> | <b>100%</b>                             |                                     |            | <b>98.8%</b> | <b>99.2%</b> | <b>35.8%</b> | <b>31.7%</b> | <b>71.6%</b> | <b>49.8%</b> |

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**Lesson 13: Proper Handling of the Word of God**

**I. Churches Only to Handle the Word of God**

- A. Oversight of production
- B. Oversight of distribution
- C. Oversight of translation

**II. Church Members to Handle the Word of God**

- A. Saved and baptized
- B. Faithful
- C. Obedient
- D. Holy
- E. Obedient children
- F. As saints
- G. As priests
- H. As kings
- I. As stewards of the mysteries of God
- J. As providers of the seed
- K. As preachers of the word

**III. Means of Handling**

- A. Carefully
- B. Reverently
- C. Fear of God
- D. God's word is inspired – treat it as such
- E. Every word is pure
- F. Quality control – multiple checks
- G. Do not let errors go forth without correction
- H. NOT FOR SALE printed on cover

**IV. Use Wisdom in Distribution**

- A. No random distribution
- B. Planning, preparation, and prayer needed when distributing the word of God
- C. Matthew 7:6 – Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.
- D. Matthew 13:13 – Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.
- E. Matthew 10:14 – And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.
- F. Offer the word of God to those who will read it.
- G. Use tracts for people who are not interested.

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**V. Publishing by the Church**

- A. Publishing of the scriptures can be accomplished with minimal equipment and technical expertise within the church.
- B. Many churches today already print bulletins, flyers, lessons, tracts, etc.
- C. Printing a John/Romans is the equivalent of printing ten to twenty bulletins.
- D. Basic digital printing equipment is affordable and easy to operate.
- E. Book making is simple.
- F. Any church can publish the scriptures at some level.

**VI. Publishing Using a Vendor**

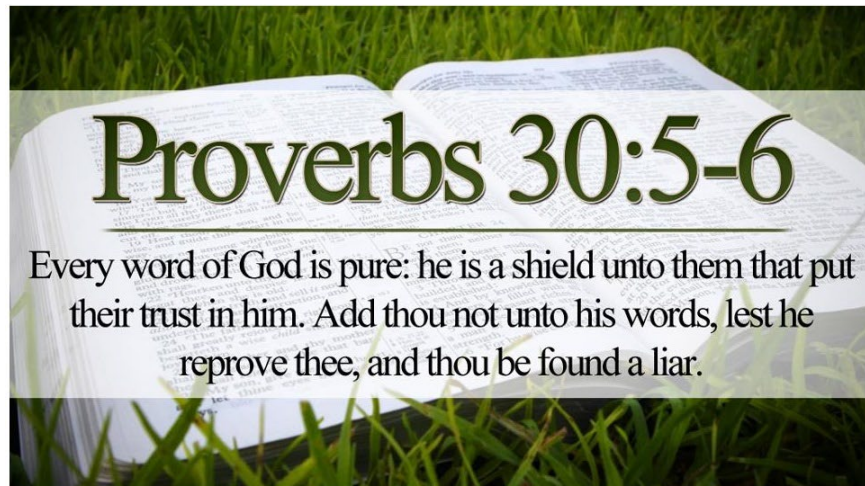
- A. For larger printing, a church can contract a publishing house.
- B. The church must provide the text and artwork for printing.
- C. The church must oversee the publishing house for the production.

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**Lesson 14: Every Word of God is Pure**

**I. Every Word of God is Pure**

- A. Proverbs 30:5 – Every word of God is pure: he is a shield unto them that put their trust in him.
- B. 6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.
- C. Psalm 19:8 – The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.
- D. Psalm 119:140 – Thy word is very pure: therefore thy servant loveth it.
- E. Titus 1:15 – Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.
- F. Philippians 4:8 – Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.
- G. 1 Peter 2:2 – As newborn babes, desire the sincere milk of the word, that ye may grow thereby:



**II. Every Word of God Needs to Be Preserved in Translation**

- A. Translate word-for-word
- B. Pray over each word as to best translation
- C. Compare other translations for word usage
- D. We reject paraphrases and liberal translations – meaning for meaning

**III. Publishing God's Word Requires Quality Control**

- A. Proofreading
- B. Checking

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- C. Correcting
- D. Fix all printing errors
- E. The advantage of digital printing is that we do not make new errors when reprinting

IV. **Never Charge for God's Word**

- A. Merchandising God's word corrupts God's word
- B. Copyrights are used to protect the text from changes, but do not use to prevent actual reproduction for free distribution.

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**Lesson 15: The Translation of the Scriptures**

**I. Churches Responsible for Scripture Translation**

- A. Church leadership commanded to teach all nations – Matthew 28:18-20
- B. Apostles given the gift of tongues in Acts 2 to communicate the gospel to many people
- C. It is by the scriptures that we reach the world with the gospel –Romans 16:26
- D. Part of the scripture work will by necessity involve translation.
- E. There are many nations and tongues that need the word of God.
- F. Many of these do not have God's word in written form.
- G. It is required of God's people – his churches – to be faithful to hold forth the word of life.
- H. Because of our church's experience in the translation work, we can provide the following teaching.

**II. Translation Objectives**

- A. Word for word, but still readable
- B. Certain grammar standards to be met
- C. Translation is for the common people, but not the common language.

**III. Basic Rules for Translating**

- A. The basic principles for translating are simple:
- B. Translation of God's word is to be done by Jesus' disciples – faithful men and women who uphold
- C. the words of God as they truly are – inspired and perfect.
- D. 2. The source text needs to be uncorrupted.
- E. We learn to identify the right scriptures by the multitude of testimony.
- F. Even a perfect translation of a bad text is still bad.
- G. The translation work needs to be done from the original language and with comparison of other faithful translations.
- H. We do not translate from a translation.
- I. We do not modify poor translations to make them better (adding, subtracting, or changing).
- J. Never is God's word to be sold for profit.
- K. God's word is to be given away free of charge.
- L. Sometimes God leads his people to translate using current language if the old versions are out of date.

**IV. Principles of Bearing Precious Seed**

- A. Francisco Guerrero, working with Historic Baptist Church, worked over thirty years in translating the Spanish New Testament.
- B. Because of our involvement in the translation of the Spanish New Testament, we can supply the following information in respect to the translating work.
- C. The Example of LPS 2018 New Testament

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D. The Translation Work and Principles are provided below.

### Certain Principles

For the record, the chief translator, Dr. Francisco Guerrero-Meza, followed certain rules and principles in the translation work. They are summarized below.

- Most importantly, the text used as the basis for this New Testament translation is the *Textus Receptus* (Beza's 1598 Greek New Testament), and for all intents and purposes is the same text (Stephanus' 1550) used by Casiodoro de Reina and Cipriano de Valera, and the translators of the English Authorized Version of 1611.
- This translation was done from the original language, and it is *NOT* a work of revising an existing work<sup>9</sup>. God's principle for translating his word is that we translate from the original to the new (the shortest distance), and not from another translation (i.e., translating English into Spanish). In addition, other well-received translations should be diligently compared, and readings followed if they are accurate and well-established.
- We diligently compared this translation to other translations, specifically, all mainline Spanish translations (Francisco de Enzinas 1543, Juan Perez de Pineda 1556, Casiodoro de Reina 1569, Cipriano de Valera – Reina Valera 1602, and the RV 1960), with other versions compared from time-to-time, such as, the English Authorized Version of 1611, Giovanni Diodati Italian 1607, Martin Luther's German, Joao Ferreira de Almeida Portuguese, and the David Martin's 1707 in French.
- This work was done by faithful ministers of God's word, born-again believers, handling the inspired word of God as it is in truth, God's infallible word. We dare not add to it or take away. We dare not corrupt it by any means. We know God's word is perfect as we received it. We know God's word is committed to his kings and priests (Deuteronomy 17:18; Revelation 1:5, 6). We know God's word is God-breathed (2 Timothy 3:16). *Thy word is very pure: therefore thy servant loveth it* (Psalm 119:140).
- This work was *NOT* done for profit, and it is *NOT* to be sold for any reason. We shall not charge for its publication or distribution. Our motives are pure. We do this work, first, because it is commanded by the Lord Jesus Christ (we are commanded to make known the gospel by the scriptures to all nations – Romans 16:25, 26); secondly, because we have made ourselves servants for your sakes (2 Corinthians 4:5); and thirdly, to see souls saved and saints edified.
- We used italics for words not in the original text, so that it is obvious to the readers, and that we should be honest in our translating<sup>10</sup>.
- Postscripts are included at the end of Paul's fourteen epistles, reflecting the source text.
- The translation is to be proved by multiple testimonies. We encourage the review and practical use of this version in the Lord's work.

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In summary, this *Bearing Precious Seed* Spanish New Testament is an accurate and honest translation from the right text, with the right motives, translated using the current usage of Spanish words; all while maintaining an elegance and cadence allowed by one of the most beautiful and widely-used languages.

We intend for this translation to win its way upon its own merits alone. We may not see the full benefit of this New Testament in our lifetimes. If God be for us, who can be against us?

### **Mission and Background**

Dr. Don M. Fraser (1926–2003) could easily be called the recent era leader of Bearing Precious Seed – the Biblical commandment that New Testament churches should be publishing the scriptures.

Through God’s direction and power, he worked to revive the work of churches publishing and distributing the word of God. Most of the churches publishing the scriptures today are doing so largely because of the efforts of D. M. Fraser.

Brother Fraser worked with J. G. Tharpe, pastor of Baptist Tabernacle in Shreveport, LA., for over twenty years to develop the *School of the Scriptures*, a Biblical curricula intended for use in Baptist International, which at that time was a university under the leadership of Baptist Tabernacle. The main component of that teaching is obedience to Jesus Christ’s commandment to distribute the word of God to all nations.

Brother Fraser and Brother Tharpe are both gone home to be with the Lord Jesus Christ. Their influence and teaching, however, continues. They were faithful ministers of God teaching faithful men (2 Timothy 2:2).

Dr. Francisco “Paco” Guerrero-Meza first met Don Fraser in Mexico City, Mexico in 1973 and became one of his first students. Brother Paco from that time has diligently been involved in the scripture work and has proved his love for and loyalty to the word of God. He has faithfully and diligently been involved in scripture translation for more than thirty years.

Dr. Nash Sebastian Desent first met Brother Fraser in 1988 while on staff at Baptist Tabernacle. At that time he became one of Brother Fraser’s last students, and to him was delivered the responsibility for the School of the Scriptures. He became the president of Baptist International, which continues until today. He is also pastor and founder of Historic Baptist Church in Rhode Island since 1991.

The love for the scripture work created a life-long bond and synergy between Brother Paco and Brother Nash when they met in Shreveport in the late eighties. Since that time they have labored together for the scripture work.

Historic Baptist Church first published the BPS Spanish version John and Romans booklets translated by Dr. Guerrero in the early nineties. These were not only distributed to Spanish-speaking places, but Missionary Robert Baker published the same in Honduras during the mid-nineties.

During the many decades of involvement in the scripture work, we have met and been helped by many churches, pastors, and missionaries – too many to mention. We have been encouraged to continue in this work by God and these servants more times than we can count. We are now close to the end of this work (and almost to the end of our earthly journey). By God’s grace we have made available this translation to

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any and all who sincerely care for the word of God. Only the Lord knows what the fruit of this work will be.

We happily and respectfully offer this translation to every person who has a heart for God's word and a desire to see souls saved and God's people edified. We have strived to do our best for the Savior and his infallible word. We encourage its free use and free distribution. God word will not return void.

### **Final Review and Preparation of Text for Production**

This Spanish New Testament was by all intents and purposes finished in July 2015. However, to perform the due diligence for a final review by a "multiplicity of witnesses," we held a conference November 2015, in Rhode Island to "strain out gnats" and do the "final polishing" of the text. The participation at the conference was encouraging. Our agenda included a presentation on Spanish-speaking demographics, a history of this translation, and a separation of the checking of books into teams. After a number of weeks of fine tuning, this Spanish New Testament, by the grace of God, is ready for typesetting and production. Below we list those involved in the final checking of the text.

Matthew – N. S. Desent  
Mark – Timothy Kuhn  
Luke – Marvin Del Cid  
John – Francisco Guerrero  
Acts – N. S. Desent, Michael Carrier, Azariah N. Desent  
Romans – Francisco Guerrero  
1 Corinthians – Aroldo Figueroa  
2 Corinthians – Marvin Del Cid  
Galatians – Timothy Kuhn  
Ephesians – N. S. Desent  
Philippians – N. S. Desent  
Colossians – N. S. Desent  
1 Thessalonians – N. S. Desent  
2 Thessalonians – N. S. Desent  
1 Timothy - Billy Ojopi  
2 Timothy - Billy Ojopi  
Titus – Timothy Kuhn  
Philemon – Francisco Guerrero  
Hebrews – Aroldo Figueroa  
James – Aroldo Figueroa  
1 Peter – Timothy Kuhn  
2 Peter – N. S. Desent  
1 John – Marvin Del Cid  
2 John – Marvin Del Cid  
3 John – Marvin Del Cid  
Jude – Francisco Guerrero  
Revelation – Francisco Guerrero

General help and checking: Kirk DiVietro, Azariah N. Desent, Rev. Justin Martin, Michael Carrier, and Francisco Guerrero.

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Additionally, we have profited over the years from the help and encouragement of certain brethren in this translation work, of whom we care to make mention (some of these dear brethren are now with the Lord). These fellow-laborers are listed here (alphabetically):

Dr. George Anderson, Denton Baptist Temple, Denton, TX  
Rev. Chris Baker, Knotty Oak Baptist Church, Coventry, RI  
Dr. Raymond Barber, Worth Baptist Church, Fort Worth, TX  
Michael Carrier, Historic Baptist Church, North Kingstown, RI  
Dr. Rex Cobb, Baptist Bible Translators Institute (BBTI), Bowie, TX  
Dr. Mike Daniels, Landmark Baptist Church, Tyler, TX  
Dr. Don Davis, Sherwood Baptist Church, Irving, TX  
Marvin Del Cid, Iglesia Bautista Biblica (Bible Baptist Church), Central Fall, RI  
Dr. Carlos Demarest, First Baptist Church, Milford Oh  
Rev. Dennis Deneau, Parker Memorial Baptist Church, Lansing, MI  
Dr. Dennis Derocher, Knotty Oak Baptist Church, Coventry, RI  
Azariah N. Desent, Historic Baptist Church, North Kingstown, RI  
Dr. Nash Sebastian Desent, Historic Baptist Church, North Kingstown, RI  
Dr. Kirk DiVietro, Grace Baptist Church, Franklin MA  
Dr. Bob Eggers, Metroplex Baptist Church, Fort Worth, TX  
Rev. Aroldo Figueroa, Iglesia Bautista Getsemani (Gethsemani Baptist Church), Aurora, IL  
Dr. Don M. Fraser, First Baptist Church, Fort Worth, TX  
Dr. Francisco Guerrero, Worth Baptist Church, Fort Worth, TX  
Rev. Victor Guzman, Iglesia Bautista Shalom (Shalom Baptist Church), Saltillo, Mexico  
Dr. Paul Henderson, Central Baptist Church, Bowie, TX  
Dr. Charles Keen, First Baptist Church, Milford, OH  
Rev. Donald King, Missionary to Spain  
Rev. Timothy Kuhn, Iglesia Bautista Biblica (Bible Baptist Church), Central Falls, RI  
Rev. Justin Martin, Knotty Oak Baptist Church, Coventry, RI  
Rev. James McWorther, Mabank Baptist Church, Mabank, TX  
Douglas Meadows, Restoration Life Church, Marietta, GA  
Rev. Billy Ojopi, Historic Baptist Church, North Kingstown, RI  
Rev. Francisco Paredes, Iglesia Bautista Fundamental (Fundamental Baptist Church), Mexico City, Mexico  
Rev. Elfego Ramirez, Iglesia Bautista Biblica (Bible Baptist Church), Tampico, Mexico  
Rev. Robert Ramirez, Open Door Baptist Church, Weslaco, TX  
Dr. Terry Rigsby, Worth Baptist Church, Fort Worth, TX  
Dr. Bob Smith, Trinity Baptist Church, Arlington, TX  
Dr. Jonathan Steward, Victory Baptist Church, Weatherford, TX  
Dr. Jimmy Gid Tharpe, Baptist Tabernacle, Shreveport, LA  
Dr. Charles Turner, Baptist Bible Translators Institute (BBTI), Bowie, TX  
Dr. Willie Weaver, Worth Baptist Church, Fort Worth, TX

### Footnotes.

1. This version is NOT FOR SALE and is never to be sold (Proverbs 23:23; Matthew 10:8).
2. Maybe 1,000 copies were first made of the Bible translated in 1611. From that first printing that version has risen to the most printed book in history.
3. Spanish is the third most common language in the world, and more common than English. There are approximately 400 million Spanish-speaking people worldwide. Spanish is the most non-

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English language spoken in the United States. The United States is the fifth largest Spanish speaking country in the world.

4. Eugene A. Nida, in his Introduction to the 1960 *Popular Version* Spanish Bible, wrote concerning the principles of this 1960 version: “Nevertheless, in some instances where a critical text is so much to be preferred over the traditional *Textus Receptus*, the committee did make some slight changes particularly if such changes were not in well-known verses where an alteration would be unduly upsetting to the constituency.” [Editor’s note: But, as the Apostle Paul wrote, “A little leaven leaveneth the whole lump” (1 Corinthians 5:6; Galatians 5:9).]
5. The primary sources of the *Textus Receptus* used in this *Bearing Precious Seed* Version are Beza’s 1598 text, as found in Berry’s text, and the Trinitarian Bible Society text.
6. The 1960 version did a good work of translating words into contemporary usage. We have done likewise. Some examples of comparing previous translated words to the modern usage words include: *salud* is now *salvacion*, *criar* is now *crear*, *drogas* is now *especias*, *repasar* is now *considerar*, etc. One can say that the English words in King James Version have not changed meaning to the extent that they have in the older Spanish versions. Secondly, we standardized the translation of proper nouns. Two examples are noteworthy: We used *Santiago* for the name of James, and *Jacob* for the name of Jacob. The Greek words are indeed different, so it would be incorrect to use the same Spanish name for both. The other example is that we used *Pascua* in Acts 12:4, as this is the only word available in Spanish for the word Easter.
7. At first, Historic Baptist Church published and distributed the Gospel of Saint John and Paul’s Epistle to the Romans in small booklet form before 1995. Many years were spent working on the translation of these two books. After these two books were finished, we proceeded to translate the whole New Testament.
8. We believe this elegance and cadence is missing from the 1960 *Popular* version.
9. The translation of the scriptures is to be done from the original tongue, not from an existing translation (Revelation 22:18, 19). We should never patch up a poor translation in the places where it lacks, but rather, translate a complete work from the original tongue. Neither should we translate from a previous translation (i.e., to Spanish from English), but take the most direct route, which is from original tongue to the new language. We should, however, diligently compare existing good translations from good sources.
10. Unlike other modern versions, including the RV1960.

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**Lesson 16: The Scriptures Must be Distributed Free of Charge**

**I. The Commandments to Reproduce the Scriptures**

- A. Every church should be involved in scripture word
- B. Preaching and teaching
- C. Distribution to the lost
- D. Reproduction

**II. The Word of God to be Made Available to All Men**

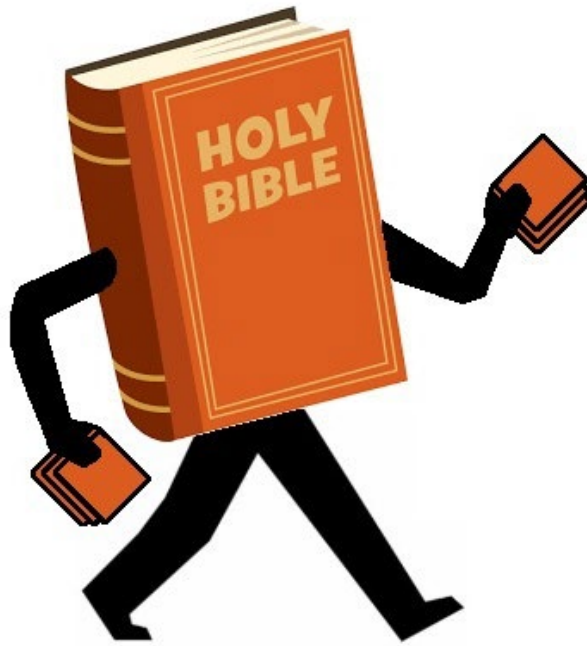
- A. No respect of persons
- B. All nations
- C. All languages
- D. Very creature
- E. Free of charge
- F. Avoid Copyrights than hinder free production

**III. The Perfect Missionary**

- A. A Copy of the Scriptures is the Perfect Missionary
  - We still need workers in the field
  - We need sowers, waterers, and reapers
  - The sower soweth the word
  - The word of God does the saving through the power of God (1 Peter 1:23-25)
  - Our responsibility is to provide the word of the gospel to the lost.
- B. The Scripture Missionary is Always Inspired by God (2 Timothy 3:16)
- C. The Scripture Missionary Always says the Right Things
- D. The Scripture Missionary Always Ministers to the Saved and the Lost
- E. The Scripture Missionary Never Wastes Time (Isaiah 55:11)
- F. The Scripture Missionary Always Produces Good Fruit
- G. The Scripture Missionary is Always Ready to Preach
- H. The Scripture Missionary Never Rests or Gets Tired
- I. The Scripture Missionary Never Murmurs or Complains
- J. The Scripture Missionary Always has a Good Testimony
- K. The Scripture Missionary Never Makes Mistakes
- L. The Scripture Missionary is Never Sick or Unable to Work
- M. The Scripture Missionary is Never Afraid
- N. The Scripture Missionary is Instant in All Seasons
- O. The Scripture Missionary Can Get into Any Place
- P. The Scripture Missionary Does Not Need Wisdom
- Q. The Scripture Missionary Needs Little Monthly Support
- R. The Scripture Missionary is Available 24-7

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- S. The Scripture Missionary is Never Distracted
- T. The Scripture Missionary is Always Faithful to the Task
- U. The Scripture Missionary Can Cross Borders, Languages, and Cultures
- V. The Scripture Missionary is Never Discouraged
- W. The Scripture Missionary Never Fails
- X. The Scripture Missionary is Easily Reproduced



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**Lesson 17: Every Church Has a Responsibility**

**I. Every Church Should be Involved in Scripture Work**

- A. Romans 16:26 commandment
- B. 25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,
- C. 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
- D. 27 To God only wise, be glory through Jesus Christ for ever. Amen.
- E. In respect to Apollos
- F. Acts 18:27 – And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:
- G. 28 For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.

**II. Churches are the Responsible Authorities**

- A. Keep
- B. Copy
- C. Distribute
- D. Teach the word of God
- E. Preach the word of God
- F. Always distributed *Free of Charge*

**III. Headwater Churches**

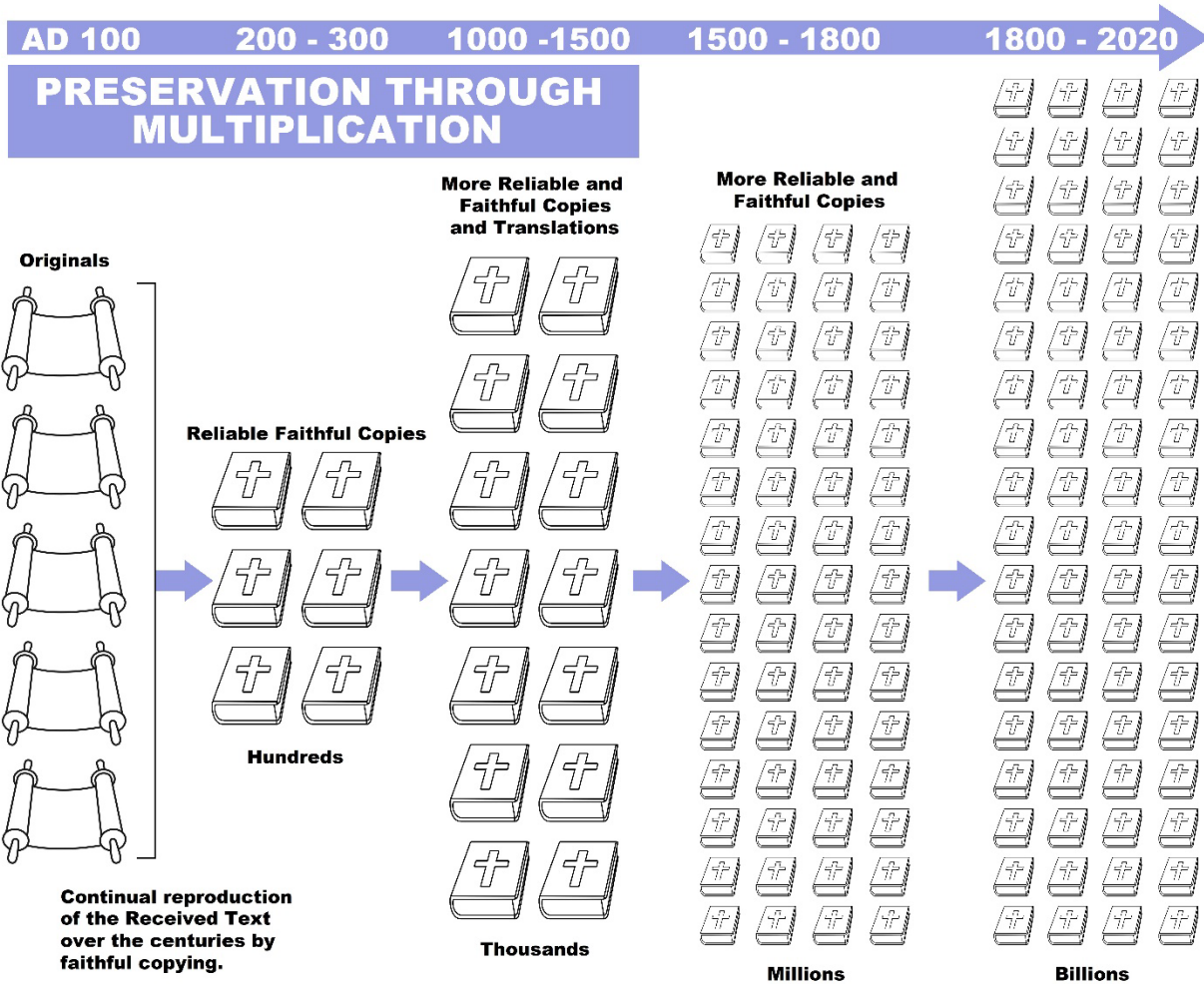
- A. “Headwater” churches are local leaders in scripture production.
- B. Churches work together to produce scripture for all to use.
- C. Every church can produce their own scriptures but working together is scriptural and more productive.
- D. Better to print higher volume at one time as cost is lower.
- E. Churches should strive to be headwater churches and help other churches and missionaries to receive and distribute the scriptures.
- F. Galatians 5:13 – For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

**IV. The Churches’ Responsibility to Preserve God’s Word**

- A. The church is the pillar and ground of the truth.
- B. God’s word is truth – John 17:17

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- C. 1 Timothy 3:15 – But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.
- D. God’s word is preserved by his churches through multiplication and distribution of the correct word of God.
- E. Preservation through multiplication.



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Lesson 18: Scripture Portions

I. God's Word was Given in Portions

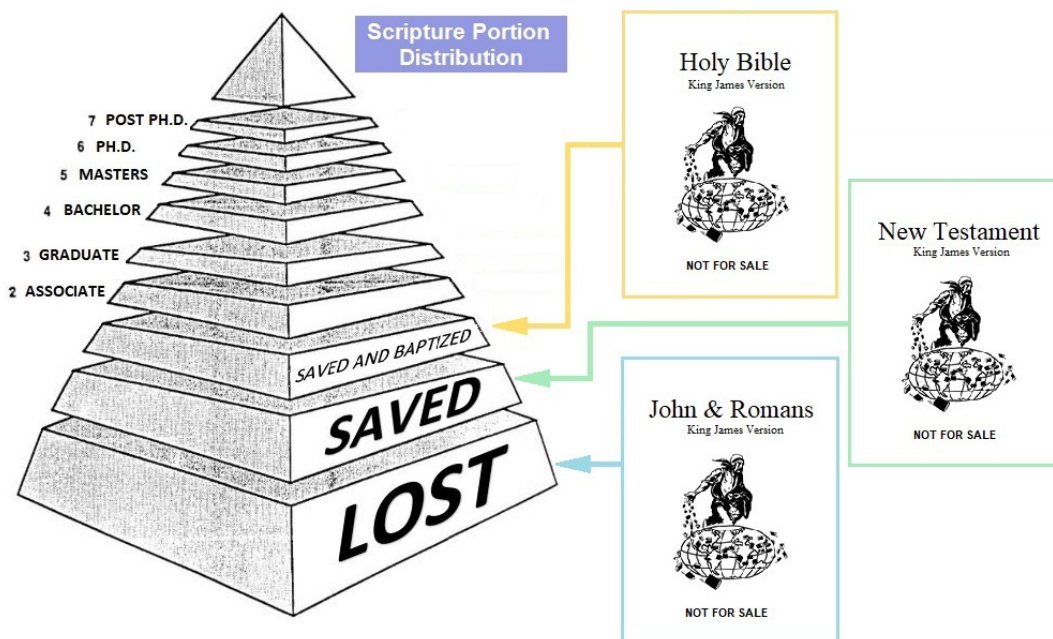
- A. Law
- B. History
- C. Prophets
- D. New Testament
- E. Revelation

II. Distribution of God's Work at Various Levels

- A. Each church to determine what portion the people receive.
- B. Cast not our pearls before swine
- C. Preach *the gospel* to every creature – Mark 16:15
- D. The four gospels show the importance of salvation as a starting point
- E. Old Testament is a schoolmaster to teach salvation by Jesus Christ – Galatians 3:24-25
- F. The Old Testament testifies of Jesus Christ – John 5:39

III. Portions per Person

- A. Lost – they receive Gospel of John, or John and Romans
- B. Saved receive New Testament
- C. Saved and baptized receive whole Bible



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**IV. Church's Involvement at Various Levels**

- A. The churches use the entire Bible for teaching, preaching, and ministry.
- B. Churches use the New Testament for doctrine and church polity
- C. Churches to teach ***all things*** Jesus commanded – New Testament – Matthew 28:18-20
- D. Church publishing proceeds through this order:
- E. Portions, New Testament, whole Bibles
- F. Churches also use other printed matter:
  - Tracts
  - Hangers
  - Brochures
  - Post cards
  - Lessons
  - Magazines
  - Teaching books
  - John
  - John and Romans – two witnesses
  - New Testament
  - Psalms
  - Whole Bible
  - Large print
  - Pocket size
  - Bilingual New testaments

**V. The Faithful in Least is Also Faithful in Much**

- A. Luke 16:10 – He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.
- B. If a person reads a John-Romans, he will likely read a New Testament.
- C. If a person does not read a John-Romans, he will likely not read a whole Bible.
- D. A church shows its true faithfulness in small things.

**VI. Saturation vs. Tonnage**

- A. Scripture publishing and distribution to consider every creature.
- B. One's community (Jerusalem) should be fully evangelized.
- C. Every person should have opportunity to read the scriptures (John-Romans).
- D. Self-Publication (digital printing at grass roots) starts small and increases.
- E. Sub-contracting printing is wise in many cases.

**VII. Scripture Distribution Principles**

- A. Every creature by portions.

CLASS 222 IDENTIFICATION, HANDLING, TRANSLATING,  
AND PUBLICATION OF THE SCRIPTURES

- B. Scripture given only if the person will read it.
- C. Scriptures are always “NOT FOR SALE”
- D. Scripture production (and reproduction) always uses correct text
- E. Scripture publishing is done by God’s people
- F. Scripture distribution – Jerusalem, Judea, Samaria, and uttermost part of the earth.