

# The Sovereign Grace Messenger

*A Publication of the Sovereign Grace Baptist Fellowship*

**"The Lord Hath Prepared His Throne In The Heavens;  
And His Kingdom Ruleth Over All."**

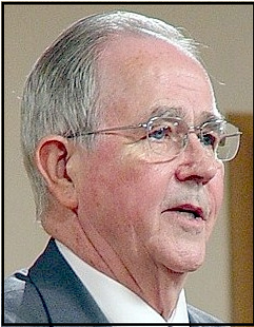
Psalm 103:19

Issue 30

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## The Full Divine Inspiration of the Holy Scriptures

and their perfect providential preservation "*to all generations*" must be understood and believed if faith is to have its "firm foundation." Pastor Holmes Moore and Pastor Jeff Johnson were given five identical questions concerning the inspiration and authority of the Scriptures and their Divine preservation. The theme of this issue is set by this interview. It was thought quite appropriate to consider these essential and foundational truths during this year of the 400th anniversary of the King James Bible. - **Editor**



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**Q. How essential is the recognition and conviction of the verbal and plenary inspiration of the Scriptures to the faith of God's people?**

**A. (Holmes Moore)** It would be difficult if not impossible to over-state the importance of believing, most emphatically, what is called the Verbal, Plenary Inspiration of the Scriptures! "Verbal" Inspiration intends that, not only are the general thoughts or main themes of the Scripture inspired, but *the very words themselves* are given of God. "Plenary" Inspiration means that, not only are certain parts of Scripture inspired, but *the entirety*, in an *unqualified, absolute sense*, is the Inspired Word of God.

First of all, the Bible itself claims to be God's Word. The reader of Scripture knows how often one encounters the phrase, "*Thus saith the Lord*," or its equivalent, within this Holy Volume. All of the human authors of Scripture write with the solemn conviction that what they write is God's Message, that it is God's Word.

Our Lord Jesus, Himself the Living Word (See John 1:1-14, etc.), handles Scripture in the conscious awareness that it is God's very Word. To Nicodemus, a teacher and ruler of the Jews in Jesus' day, our Lord references the Scriptures in speaking of the New Birth and seems astonished that Nicodemus, a student of the Bible, did

not know what He was talking about. "*Art thou a master of Israel, and knowest not these things?*" (John 3:10) Jesus goes on plainly to allude to the Book of Numbers, and speaks of Moses when he lifted up the Brazen Serpent in the wilderness and makes that to parallel His own death on the cross (Vs.14-16). Luke tells us that Jesus' public Ministry began in His home-town of Nazareth where He opened the Book to Isaiah chapter sixty-one, read the first two verses of that prophecy, and then declared plainly to that amazed congregation, "*This day is this Scripture fulfilled in your ears.*" (Luke 4:16-21) These are only two examples out of so many that could be given throughout Jesus' Ministry that show His absolute confidence in the Scriptures as God's Word. His last utterance on the cross is from Psalm 31:5, "*Father, into thy hands I commend my spirit.*"

The Apostles of our Lord, as they went forth into all the world with the Gospel of Christ, manifested their firm faith that the Bible was God's own Word. Peter, in his first sermon after the advent of the Holy Spirit, makes free use of Scripture from the Prophet, Joel, and from David in the Psalms, then authoritatively applies all to his hearers most forcefully, saying, "*Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*" (Acts 2:36, etc.)

*continued next page*

The Apostle, Paul, who wrote more of our New Testament than any other, makes free use of Old Testament quotations as he proves the Gospel of Christ out of the Scriptures, which he unquestionably considered to be the Word of God. He wrote to Timothy, a young preacher and beloved son in the faith, concerning the nature of what he calls "*the Holy Scriptures*," stating, "*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.*" (2 Tim. 3: 16, 17) In describing the Scriptures as "*given by inspiration*," the Apostle uses a word that literally means "*God-breathed*." The Scriptures, according to Paul's estimation, are the product of God's very breath! Peter adds his testimony to Paul's, declaring, "*Knowing this first, that no prophecy of the Scripture is of any private interpretation. 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.*" Could there be anything clearer than this, establishing the Bible as the verbal, plenary Word of God and that by undoubted Divine inspiration? Scripture is not a product of human intellect or wisdom, for it is not "*by the will of man.*" Rather it came when God "*moved*" holy men to speak by His Spirit. They were "*moved*," or "*borne along*" to write what they wrote as a sailing vessel is *borne along* by the wind. "*Wind*" and "*Spirit*" are the identical word in the Greek language.

**A. (Jeff Johnson)** Verbal and plenary inspiration of the *autographs* of Scripture is as important to the Christian faith as a structural foundation is to the Empire State Building—everything falls without it. The supernatural origin and the inspiration of Scripture demand that all of God's Word be both infallible and inerrant in both its message (plenary inspiration) and its wording (verbal inspiration). A single error eliminates an infallible God from being its author, and without an infallible author, the *objective* authority of the Scriptures is destroyed. Without objective authority, the rule of faith is transferred from the external Word to the internal, subjective and ever changing opinions of fallible man. Once man's opinion becomes the rule of his own faith, then faith itself falls apart. For instance, higher criticism being rooted in Darwinism and materialism (originating out of Germany in the 19th century), attacked the verbal inspiration of Scriptures by denying all of the supernatural claims of Scripture. After the supernatural is removed from the Bible, its supernatural origin is removed as well. Without a supernatural origin, there is no ground for a supernatural salvation. To combat this, neo-orthodoxy sought to redeem the supernatural claims of Scripture, while holding on to the fallible nature of its authorship. Neo-orthodoxy (which had its origin in philosophical teachings of Soren Kierkegaard and its development in the theological writings of Karl Barth and Paul Tillich) held fast to the naturalistic approach of German higher criticism, yet attempted to reclaim the supernatural element of Scripture by inserting a leap of faith or an *existential* experience. According to neo-orthodoxy, although Scripture is fallible, it still contains supernatural truth. Yet, this supernatural truth is only manifested to the reader by illumination of the Holy Spirit. Yet this too destroys the objective authority of Scriptures. Liberal scholars have used the subjectivity of neo-orthodoxy as a means to deny many important objective truths—such as the sinfulness of homosexuality. The point being is that not only does Scripture claim and demand verbal and plenary inspiration, the authority of Scripture, which is the basis of our faith, falls apart without it. In short, all of Christianity hinges upon verbal and plenary inspiration of Scriptures!

**Q. Does it matter if the translation being used by the hearer is at variance from the one used by the preacher?**

**A. (Jeff Johnson)** The more expositional the preaching, the more it matters that there is continuity in the Bible version utilized by the preacher and the congregation. Sadly, much of the topical and shallow messages that fill today's pulpits across America have made it easier for the congregation to listen to the sermon with a closed Bible. With preachers jumping from one text to the next (often disregarding the contextual setting of the passage), listeners are tempted to leave their Bibles shut. When the preacher reads a passage of Scripture just to jump off it as springboard, the congregation feels little need to follow along in the Scriptures. This type of preaching does not demand or require Bible version congruency between the congregation and the preacher. Expository preaching, on the other hand, which seeks to proclaim and apply the truth by drawing out the intended meaning of the passage through the grammatical and historical structure of the text, demands that hearers listen with an open Bible. Expository preaching demands that hearers pay close attention to the wording of the passage that they may be able to follow the intended flow of thought of the overall text. By this means, the preacher allows the text to preach itself and helps prevent reading into the passage a meaning that was never intended by the Holy Spirit. The congregation by following along in the Scriptures can more easily see that the message is from the mind of God, and not merely from the mind of man. Nevertheless, the more detailed and exact the exposition, the more important that the Bible versions match. Seeing that I believe expository preaching is to be the ordinary or regular diet of the congregation, I believe it is best (or ideal) to have a consistent version utilized by both the preacher and the hearer.

**A. (Holmes Moore)** I would say that it matters in a very profound way. All of us probably have experienced the jarring effect it has upon a person familiar with Scripture to hear a passage read with unfamiliar words and a strange cadence. Not only so, but much more importantly, in an age of so many translations when each one carries his version du jour with him into church, it certainly takes the edge off the Biblical expression, "*thus saith the Lord*," if it does not render it absolutely meaningless. The *Babel* of so many translations, each at variance with one another, has created an atmosphere in the modern church where the rightful authority of God's Word is largely lost in the minds and hearts of far too many.

**Q. Why are the modern translations based upon the 1881 revision at variance in many places from the King James, based upon the historical Byzantine and Majority Text?**

**A. (Holmes Moore)** This certainly is a very good, full, and most important question. Anyone who has critically examined almost any of the modern translations of the Bible has noticed their remarkable differences from what is called the King James Version of the Bible. However, I have found by hard experience that most students of the Bible have only the foggiest notion of what accounts for these differences. Also, let me be clear in saying that these differences are not only at variance with the King James Version, but with all the historic Versions produced before 1881. This includes all the previous English versions, the Latin Vulgate, Calvin's Geneva Bible, and Luther's German Bible, etc.

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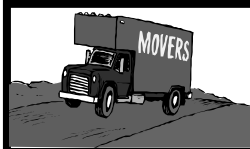
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### Moving?

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Also, the careful observer will notice that the nature of these differences largely has to do with *what is left out*, rather than *what is put in!* Even most seminary graduates, by their training, don't clearly understand what accounts for these remarkable changes. Obviously, in the space now afforded, it is not possible to go into any great detail, but allow me to give just a brief sketch of what brought about our present dilemma of the many Versions of the Holy Scriptures.

In the middle to the latter part of the nineteenth century, the Church of England felt a need to revise the Authorized Version of the Bible, the KJV. They thus authorized the New Testament Revision Committee to do this work (1870-81). This committee was headed by Brook Foss Westcott and F.J.A. Hort. The most prominent by far in this work was Dr. Hort. Though the committee was only authorized to revise the English Version of the Bible, Hort set out, secretly at first, to revise the underlying Greek Text. This had been Hort's dream for some thirty years. Thus he and Westcott published in 1881, *The New Testament in the Original Greek*, the fruit of Hort's long labors, implementing all of his *radical theories* concerning the handling of the Greek Text.

In the first place, Hort believed that the Text of the Bible should be subjected to the same rules that would apply to any other ancient writing in the world, just like *any other book*. But, of course, the Bible *is not just like* any other book in the world, ancient or modern. The Bible is the Word of God, given originally by the Inspiration of the Spirit of God. But then, Dr. Hort *did not believe in* the Verbal, Plenary Inspiration of Scripture! We know by the testimony of some of the oldest Church Fathers that early on heretics deliberately changed and corrupted the Text of Scripture to support their false beliefs. Other human writings were not subjected to the malice and hatred both of devils and men! Nonetheless, setting aside almost two thousand years of Christian scholarship and regard for Scripture, Hort felt free to handle the Bible as any other book that had its origin *merely* in the human mind, and was but the product of human skill.

One rule to discover the true reading of the Original Text that Hort seemed to be most fond of is that *the shorter reading is the better reading!* This is the basic reason why all Bibles, that follow the 1881 Revised Text, are remarkable for *what they don't have in them, for what they leave out!* For instance, they won't have the last eleven verses of the Gospel of Mark, or if they do include them, it is with some kind of disclaimer, or multiple endings. In First Timothy 3: 16, rather than the time-honored, "*God was manifest in the flesh,*" they will read "*He,*" or "*Who was manifest in the flesh,*" and the list could go on almost ad infinitum. Check out some new Version for yourself. One would think that Dr. Hort and his cohorts had never read Revelation 22:19, "*And if any man shall take away from the words 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.*"

There are well over 5,000 manuscripts and partial manuscripts of the Greek New Testament, besides many ancient versions, quotations by Church Fathers over the centuries, etc., making the Bible the best authenticated book in the world. However, it is generally conceded by all that we do not possess any Original Autographs, that is, the very writings of the Apostles and Evangelists. Therefore, we are dependent upon verifiable copies of the Originals. Thankfully, as was stated, we have over 5,000 of such copies. It is a remarkable fact that, of all these, well over

90% agree in all important points. Sure, there are spelling errors and other differences due to human frailty, but thanks to the great number of copies we possess, these differences are quite easily resolved, for all practical purposes. Also, these copies come to us from many different places throughout the Christian world and from many different time eras. After the invention of the printing press in the fifteenth century and the collation of the Text by Erasmus and others, the Text of the Bible was as good *as if it were set in stone*.

It is true that in more recent centuries some previously unknown codices have been discovered. A *codex* is an ancient manuscript in a book form. Perhaps the best known of these are: *Codex Alexandrinus, "A;" Codex Sinaiticus, "Aleph;" and Codex Vaticanus, "B."* It is often alleged that the translators of the King James, and other old Versions, did not have these Codices of more modern discovery; therefore they worked with deficient tools and could not have produced as accurate a translation as the Modern Versions. What such critics overlook is that, indeed these venerable translators lacked these Codices, but they *did not lack their readings*, for as Dr. Hort himself admitted, "All readings are old." The readings of these older Codices were known by the older translators, and they rejected them, in many cases, as inferior to what the many other manuscripts, or codices gave them. The so-called "older manuscripts" only can be dated to about the middle of the fourth century. Yet, as Dr. Hort also had to admit, the readings of the so-called Byzantine or Majority Texts also go back at least as far as that.

It also is most interesting to learn exactly how these "older and better manuscripts" came to light. In 1884 Count Tischendorf, a German biblical scholar, discovered some old manuscript pages in St. Catherine monastery, on Mt. Sinai. They were in a *waste basket*, ready to be thrown away or used as tinder to start their fires. Excited by his find, the Count gathered up the two or three pages of the manuscript, paid the monks, and inquired if there were more. Seeing his interest, the monks cannily demurred, hoping for greater gain and said he would have to come back. Count Tischendorf did return, and with the help of the Russian Government, obtained the rest of the pages of what we now know as *Codex Sinaiticus, or "Aleph."* Hort counted this manuscript second in importance *only to Codex Vaticanus, or "B!"* Strange that these monks, whose occupation it was to copy the Scriptures, counted it worthy *only for the waste basket*, until they discovered they could get money for it from gullible foreigners.

Tregelles, an English textual critic, found a beautifully written Codex in the Vatican Library. It was almost new looking, though it was obviously very old. However, the priests who managed the Library would not let him remove it. He only could read it without paper or pen. He was not allowed to take notes. There was no record of *when* this Codex had been placed in the Library, and *who* had transcribed it. Tregelles, it is said, returned to read this manuscript often enough that he memorized it, and transcribed it from memory. This is how we got the famous, *Codex Vaticanus, or UB!"* Dr. Hort considered "*B*" to be closest to the Original Autographs! This is in spite of the inconvenient facts that it is "without father or mother," completely of unknown origin, and for centuries was counted worthy only to sit in a library unknown and unused.

**A. (Jeff Johnson)** There are three basic reasons why modern translations vary from the King James Version (KJV). One, today's

textual scholars have greater access to a larger amount of Greek New Testament *manuscripts*. Two, access to additional manuscripts have prompted textual scholars to construct new *critical texts* of the Greek New Testament. Three, today's translators have utilized these new critical texts in their new *translations* of Scripture.

To get a handle upon this complex subject we need to remind ourselves that the printing press was not around to aid the transmission of Scriptures until the mid 15<sup>th</sup> century. Until that time, the Bible had to be painstakingly hand-copied by fallible scribes. Mistakes were unavoidable. According to the textual evidence, mistakes came early in the process. In fact, of all the extant Greek New Testament manuscripts, there are no two in perfect agreement. Each time the Scriptures were copied, variant readings were brought into the new copies, and then passed on to the next copy, and so on. If a manuscript in Byzantine had one mistake and another manuscript in Alexandria had another mistake, those mistakes would be transmitted to the manuscripts produced in those given geographical areas. Soon manuscripts took on common traits (variant readings) according to the geographical region in which they were produced.

The common traits (variant readings) between manuscripts allow textual scholars to classify and group all the extant manuscripts into textual families, divided by the regions of their supposed origin. Of the four textual families (Western, Alexandrian, Caesarean, and Byzantine), the most trusted are the Alexandrian and Byzantine. The Alexandrian textual family is noted for having the largest collection of *Papyri* manuscripts, a little over a hundred manuscripts, which date between the early second century to the mid fourth century. The Alexandrian textual family is also supported by a mass amount of quotations from the earliest of the church fathers. Although the Byzantine textual family is not supported by the older *Papyri* manuscripts and early church father's quotations (first two and half centuries), the Byzantine textual family does have the largest and most harmonious collection of Greek New Testament manuscripts (this is why it's often referred to as the Majority Text). That is, not only does the Byzantine have a larger collection of manuscripts, the Byzantine has less textual variations within the textual family than the Alexandrian textual family. Thus, the Alexandrian textual family has greater support for its antiquity, while the Byzantine has greater support for its faithfulness.

Together, the antiquity and faithfulness of the Alexandrian and Byzantine textual families bring greater stability to the textual evidence behind the preservation of Holy Scriptures. Rather than being in opposition to each other, the two textual readings are in 98 percent agreement (most of the variations between the two textual families are minor spelling errors). Of course there are some real points of contention between the two textual families (e.g., the ending of Mark, etc...), but the continuity between the two families far outweighs the discontinuity, and since neither family can boast of a perfect transmission, it comes down to which textual reading is to be preferred. There is a lot of evidence to weigh through (too much to touch upon here), but no matter which side we come down on, it would be naive to say that the other side is of no value.

Nevertheless, the KJV is based upon the Byzantine textual family, and most of the modern versions are based primarily upon the Alexandrian textual family. This is the first reason modern versions vary from the KJV.

The second reason why modern versions vary from the KJV is that the newer versions are not based upon the Textus Receptus, but upon a different critical Greek text. A critical text is produced by textual scholars selecting a group of manuscripts, and then seeking to reconstruct the original wording of the *autographs* (original documents) by correcting the variations within those selected manuscripts.

Before 1516, there was no unified text of the Greek New Testament, only various manuscripts that differ (from one degree to another) with each other. In 1516, Erasmus gathered six Greek manuscripts (five Byzantine and one Alexandrian [Codex 1]) and published the first critical Greek text. Afterwards, Robert Estienne, who introduced verse divisions, had access to fifteen more manuscripts and improved upon Erasmus's work. Theodore Beza, Bonaventure Elzevir and his son Abraham Elzevir carried on the work of Estienne. In 1633, Daniel Heinsius would write concerning this critical text, "*Textum ergo habes, nun cab omnibus receptum*" – "You have therefore the text now received by all," which became known as the *Textus Receptus*, or the "Received Text." This, of course, is the critical text behind the KJV and the NKJV.

In 1859, Constantin von Tischendorf discovered a fourth-century Alexandrian manuscript—codex Sinaiticus (a). In 1881, two scholars from Cambridge University, Brooke Westcott and Fenton Hort used codex Sinaiticus (a) and codex Vaticanus (B), another fourth-century Alexandrian manuscript, to produce a new edition of the Greek New Testament. Most modern scholars agree that Westcott and Hort's critical text leaned too heavily upon codex Sinaiticus and Vaticanus. To help correct Westcott and Hort's critical text, Eberhard Nestle produced a critical text using both the Textus Receptus and other Alexandrian manuscripts. Nestle's son, Kurt Aland, carried on the work of his father and edited many more editions. The United Bible Societies continued the work by publishing two more critical Greek texts of the New Testament. The Revised Standard Version of 1881 is a translation of the Westcott and Hort's critical text, while most modern versions are translated from the more balanced critical texts, supported by a broader range of Alexandrian and Byzantine manuscripts.

The third and last reason modern versions differ from the KJV is found in the difference between philosophies of translations. The KJV is a literal word for word translation. While there are some modern versions (e.g., NASB and ESV) that are literal translations, the great majority of the modern versions are closer to a paraphrase of the Greek text. Rather than being a word for word translation, many modern versions have translated thought for thought, which become more of an interpretation than a translation.

**Q. Do you believe God has providentially preserved His Word? If so, please give internal Scripture references that support your conviction.**

**A. (Jeff Johnson)** Ps 12:6-7, Isa 40:8, Matt 5:18 and Luke 16:17 directly or indirectly refer to God's promise to protect and sustain the written revelation of God. Yet, Bart Ehrman has sold thousands of books (e.g., *Forged, Misquoting Jesus* and *God's Problem*), and has gained the approval of National Geographic, History Channel and the Discovery Channel by denying the faithful transmission of New Testament text. Ehrman not only claims that the Greek New Testament text has been corrupted, but that all the extant manuscripts are polluted to the point that it is impossible to reconstruct a trustworthy critical Greek text of the New Testament.

Ehrman is quick to point out that there are around 400,000 variants within the extant New Testament Greek manuscripts, and that there are no two manuscripts, which perfectly agree with each other. With the *autographs* (the original documents) being lost, and for the fact that there are no error free Greek manuscripts, it may appear that Ehrman is right. As we analyze the historical and textual evidence, are we to conclude that God has failed in fulfilling His promise to preserve His Word? Some seek to save God's reputation by closing their eyes to the textual evidence and denying that there are any textual problems. Yet, we do not have to close our eyes to the textual evidence to believe in the supernatural preservation of God's Word. The evidence is on our side. Ehrman stands in opposition to the consensus of the community of textual scholars and the overwhelming textual evidence. Yes, there are approximately 400,000 variant readings, and there are no two identical manuscripts, but no ancient piece of literature can boast of a more faithful transmission than the Scriptures. First, no other ancient book has more extant manuscripts than the New Testament—close to 6,000. Second, no other ancient work has extant manuscripts that are so close to the original *autographs*—P<sup>52</sup> dates between 100-115 AD, and we have a host of *papyri* manuscripts that date back to the 3<sup>rd</sup> and 4<sup>th</sup> centuries. Third, of the 400,000 variants, 75 percent are spelling errors, which do not do any damage to the faithfulness of the Greek text. Fourth, another 24 percent of the variants are concerned with word order, but this too does not create much of a problem, seeing that the subject of each sentence in the Greek is determined by word endings rather than by word placement. Fifth, that leaves only 1 percent (around 400) of variants that are of any importance; yet of those 400 variants, the majority are concerned with minor issues such as gospel *harmonization*. Sixth, only around 15 percent of the 1 percent of variants (about 50) is considered of any major significance, yet there is no doctrinal compromise in any of the variant readings. The virgin birth, the Trinity, the gospel and every other doctrine stands firm in the textual evidence. Considering that there are 27 books and approximately 180,000 words in the New Testament, it is amazing that there are only 50 variants of any major concern. The evidence is amazing! The harmony between the manuscripts and textual families is amazing! Thus, it is my belief that only supernatural providence can account for such accurate and thorough preservation of the Scriptures.

**A. (Holmes Moore)** Yes, I do. I further believe that not only has God *done so*, but that it was *absolutely necessary* that He should have done so. Jesus declared, "*Heaven and earth shall pass away, but My words shall not pass away.*" (Matt. 24:35) The Apostle Peter went on to affirm, "*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: But the Word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you.*" (1 Pet. 1:24, 25) Many other such passages could be quoted. From the very fact that the Bible is the Word of God, its providential preservation is ensured.

God could have written His Word in the very heavens and emblazoned it upon the skies, so that there would be no doubt as to its authenticity. However, it is obvious that He chose to *do otherwise!* God chose to preserve His Word by giving us reliable copies written by hand, for many, many centuries. These copies were written on papyrus leaves, animal skins, vellum, and other materials. This was done primarily by faithful men who honored Scripture by believing it to be God's Word! Eventually it was done in a systematic, scholarly fashion, with one copying the Text, and

up to three more experts to check the Text written, and finally *to* approve it, if found faithful. If it were not so found, it was destroyed. Also, when a manuscript was *worn out by use*, it was the practice to destroy it also. This went on for centuries, thus supplying the people and the pulpits with verifiable copies. Of course, after the invention of the printing press in the fifteenth century, such a process was no longer necessary, for the Text *was settled once and for all!* Or so it should have been, *and so it would have been*, except for a handful of *scholars*, and then a multitude of printers, wishing to *make a profit* from the latest version off their presses.

**Q. From which translation do you preach and would you briefly explain why?**

**A. (Holmes Moore)** I always have used, and still use the Authorized Version, that which is called the King James Version. Obviously I use this Version because I am most familiar with it, and my people are too. Also, the helps I use are keyed to it: the Strong's Concordance, most of my commentaries, etc. The Church Histories I love to read and the Puritan writers I so much profit from also, for the most part, use the KJV. I know it isn't perfect in every little detail, but I still find it far superior to any other English Version with which I am familiar. Daily I read and consult my Greek New Testament and have become quite familiar with it also. Yet the great majority of our people do not know or read Greek, so it has been my consistent practice to give them the results of my study, and not my very study! It is not often that I speak *Hebrew* or *Greek* to them.

Perhaps, most importantly to me on a personal basis, I use the King James Version for God has blessed it many times in the English speaking world to bring Revival to the souls of men. I do not believe that He has done so in the use of any of the new Versions. And my soul yearns for true Revival!

**A. (Jeff Johnson)** I happily use the New King James Version (NKJV) of the Bible for several reasons: 1. The NKJV is a literal and *faithful* English translation of the original languages. Along with the King James Version (AV) and New American Standard Version (NASB), the NKJV fares well when it comes to computer analysis of its faithfulness with the original text. Word order, constancy of the English vocabulary for the same Greek word in the same context, and sentence structure are consistent with the original languages. 2. The NKJV is *readable* without the grammatical structure of language being watered down. Many of the modern versions, in their attempt to achieve readability, have sought to translate the whole Bible to a sixth grade or below reading level (e.g., NIV). This may make the Bible more readable, but it does not faithfully represent the complexity and difficulty of the original language. The writing styles of Peter and John are fairly basic, but the grammatical structure and vocabulary of the Apostle Paul goes way beyond the sixth grade reading level. This is evident to the first year student of New Testament Greek. Nevertheless, the NKJV has done a good job at keeping John's writings simple and Paul's writings complex. 3. The NKJV is based upon the Byzantine textual family. I trust the Byzantine Text for several reasons as well. Of the four textual families, the Byzantine and Alexandrian are the most trustworthy. Although the Alexandrian Text includes some of the earliest Greek New Testament manuscripts, the Byzantine Text is most numerous (which is why it is known as the Majority Text). Even more importantly, even with a largest collection of manuscripts the Byzantine Text has less

textual variations than the other textual families. That is to say, it is the most harmonious textual family. 4. The NKJV is based upon the *Textus Receptus*, and the method of textual criticism used to reconstruct the original wording of the *autographs* in the Textus Receptus is the *documentary* method. There are two basic methods of textual criticism—*documentary* and *eclecticism*. The *documentary* method (also known as copy-text editing) seeks to obtain the best single manuscript as a base text and use other extant manuscripts to correct its errors. *Eclecticism* does not favor any one manuscript, but seeks to gain a synthesis of all the extant manuscripts within reason. With this in mind, the *documentary* method leans heavily upon internal evidence and *eclecticism* leans heavily upon external evidence. Both have their strengths and weaknesses, but considering that the Byzantine is the most harmonious textual family, the *documentary* method, with its reliance upon internal evidence, has less room for personal and subjective opinions of the textual critic. In conclusion, I am confident that when I open the NKJV each Sunday morning I am opening the Word of God that is both a literal and readable English translation.

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***“Thy word is a lamp unto my feet, and a light unto my path.”*** (Psalm 119:105)

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## Editorial: How Firm a Foundation!

Ron Staley

Youth has its wonders; things that are new, often strangely captivating to the mind. I can say with David, *“I have been young, and now am old”* (Psalm 37:25). Well, not really so old, just in my mid 60’s! But I can remember how learning to read captivated my imagination as a young boy. It opened an avenue to new wonders. Then, at eight or nine years old, my Sunday School teacher began leading us boys to memorize Scripture. Verses like John 3:16 and whole passages like Psalm 23 and Psalm 100 were among what I would call the classic ones.

Somehow, in those early years even before the Lord brought me to know Him and trust Him who died for my sins, I was fascinated with the teaching of the life of Jesus. And then in memorizing certain passages of Scripture, I would think about what I was memorizing. One of the strongest impressions came from Psalm 100, which in the last verse declares *“his truth endureth to all generations.”* I would not have been able to articulate or even know of what we call “the providential preservation of the Scriptures,” but there was that which made the greatest of impressions. I equated “*truth*” in Psalm 100 with the Word of God. Only much later would I come to understand that the “*truth*” involved both the Scriptures and He of whom they testified. But I can remember thinking something like: “Wow, this is great! When I get to be old, the truth

will still be the truth because God will make sure that it is still there.”

At such a young age, knowing nothing of “original autographs” or even that the Scriptures were an English translation of the Hebrew and Greek, I knew that I was reading the very Word of God. Never did I entertain a doubt of that. And I read the KJV because that alone was used by the churches claiming to be Evangelical.

It is by conviction that I now use the KJV for study, memorization, teaching and preaching. It is the standard used in our church. After much study, believing what God Himself says about the preservation of His Word; rejecting emphatically the thought that God kept the so-called “better manuscripts” from His people for over eighteen hundred years; knowing the incredible blessing God has brought through this “Standard English Bible,” the KJV, for four hundred years, blessing it as no other translation during this time; I am thoroughly convinced that God has faithfully preserved His Word through the Received Text and the King James Bible.

What God, by grace, put in my heart as a young boy is still there. We could never have the spiritual understanding and heart-knowledge that the Word of God is indeed word for word inspired by God, or have any true knowledge of its contents, without the work of God in the soul.

When the spiritual factor is removed for a purely academic one, the life is also removed. The spiritual factor is the Divinely given heart-knowledge that rests in the faith that “*God gave the Word*”; that God keeps His own Word; that we may fully trust in the One revealed therein. “*Every word of God is pure; he is a shield unto them that put their trust in him*” (Proverb 30:5). To the prophet, Jeremiah, God said, “*I have put my words in thy mouth*” (Jeremiah 1:8). To that same prophet, God commanded, “*Write thee all the words that I have spoken unto thee in a book*” (Jeremiah 30:2). The Prophet of prophets, the Son of God, said, “*the words that I speak unto you, they are spirit, and they are life*” (John 6:63). How dare we trust the work of men, claiming a revision of the Scriptures (1881), who denied their verbal inspiration?

We agree with Spurgeon, whose article is found on pages 22-23, for it is faith and not just scholarship that must read “*the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.*” Spurgeon wrote, “God revealeth himself rather to babes than to the wise and prudent, and we are fully assured that our own old English version of the Scriptures is sufficient for plain men for all purposes of life, salvation, and godliness. We do not despise learning, but we will never say of culture or criticism, “*These be thy gods, O Israel!*””



Arthur W. Pink  
(1886-1952)

During his ministry, A. W. Pink served as a pastor, evangelist and became a prolific writer. His writings helped spark a renewal of expository preaching.

# Verbal Inspiration

Arthur W. Pink

words. Instead of being diminished the difficulty is increased. It were as logical to talk of a sum without figures or a tune without notes, as of a Divine revelation and communication without words. Instead of speculation our duty is to receive and believe what the Scriptures say of themselves.

What the Bible teaches about its own inspiration is a matter *purely of Divine testimony*, and our business is simply to receive the testimony and not to speculate about or seek to pry into its *modus operandi*. Inspiration is as much a matter of Divine revelation as is justification by faith. Both stand equally on the authority of the Scriptures themselves, which must be the final court of appeal on this subject as on every question of revealed truth.

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**“The most convincing of all the proofs and arguments for the verbal inspiration of the Scriptures is the fact that the Lord Jesus Christ regarded them and treated them as such.”**

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The teaching of the Bible concerning the inspiration of the Scriptures is clear and simple, and uniform throughout. Its writers were conscious that their utterances were a message from God in the highest meaning of the word. "And the LORD said unto him (Moses), Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Exod. 4:11-12). "The Spirit of the Lord spake by me, and *His word* was in my tongue" (II Sam. 23:2). "Then the LORD put forth His hand, and touched my mouth. and the LORD said unto me, Behold, I have put *My words* in thy mouth" (Jer. 1:9). The above are only a sample of scores of similar passages which might be cited.

What is predicted of the Scriptures themselves, demonstrates that they are entirely and absolutely the Word of God. "The law of the LORD *is perfect*, converting the soul" (Ps.19:7)--this

altogether excludes any place in the Bible for human infirmities and imperfections. "Thy Word *is very pure*" (Ps.119:140), which cannot mean less than that the Holy Spirit so superintended the composition of the Bible and so "moved" its writers that all error has been excluded. "Thy Word *is true from the beginning*" (Ps.119:160)—how this anticipated the assaults of the higher critics on the Book of Genesis, particularly on its opening chapters!

The teaching of the New Testament agrees with what we have quoted from the Old. "Take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in the same hour what ye ought to say" (Luke 12:11-12),—the disciples were the ones who spake, but it was the Holy Spirit who "taught them *what* to say." Could any language express more emphatically the most entire inspiration? And, if the Holy Spirit so controlled their utterances when in the presence of "magistrates," is it conceivable that He would do less for them when they were communicating the mind of God to all future generations on things touching our eternal destiny? Assuredly not. "But those things, which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled" (Acts 3:18). Here the Holy Spirit declares through Peter that it was *God* who had revealed by the mouth of all His prophets that Israel's Messiah must suffer before the glory should appear. "But that I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, *believing all things* which are written in the law and in the prophets" (Acts 24:14). These words clearly evidence the fact that the Apostle Paul had the utmost confidence in the authenticity of the entire contents of the Old Testament. "And my speech and my preaching was not with enticing words of man's wisdom, but *in demonstration of the Spirit* and of power" (I Cor. 2:4). Could any man have used such language as this unless he had been fully conscious that he was speaking the very words of God? "The prophecy came not at any time by the will of man: but holy men of God spake *as they were moved by the Holy Ghost*" (II Peter 1:21). Nothing could possibly be more explicit.

Dr. Gray has strikingly and forcefully

Not only does the Bible claim to be a Divine revelation but it also asserts that its original manuscripts were written "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (I Cor. 2:13). The Bible nowhere claims to have been written by *inspired men*--as a matter of fact some of them were very defective characters--Balaam for example--but it insists that the words they uttered and recorded were *God's words*. Inspiration has not to do with the minds of the writers, for many of them understood not what they wrote (I Peter 1:10-11), but with *the writings* themselves. "All Scripture is given by inspiration of God," and "Scripture" means "the writings." Faith has to do with God's Word and not with the men who wrote it—these are all dead long since, but their writings remain.

A writing that is inspired by God self-evidently implies, in the very expression, that the words are the words of God. To say that the inspiration of the Scriptures applies to their concepts and not to their words; to declare that one part of Scripture is written with one kind or degree of inspiration and another part with another kind or degree, is not only destitute of any foundation or support in the Scriptures themselves, but is repudiated by every statement in the Bible which bears upon the subject now under consideration. To say that the Bible is not the Word of God but merely *contains* the Word of God is the figment of an ill-employed ingenuity and an unholy attempt to depreciate and invalidate the supreme authority of the Oracles of God. All the attempts which have been made to explain the *rationale* of inspiration have done nothing toward simplifying the subject, rather have they tended to mystify. It is no easier to conceive how ideas without words could be imparted, than that Divinely revealed truths should be communicated by



stated the necessity of a *verbally* inspired Bible in the following language:—"An illustration the writer has often used will help to make this clear. A stenographer in a mercantile house was asked by his employer to write as follows:

"Gentlemen: we misunderstood your letter and will *now* fill your order."

Imagine the employer's surprise, however, when a little later this was set before him for his signature—

"Gentlemen: we misunderstood your letter and will *not* fill your order."

The mistake was only of a single letter, but it was entirely subversive of his meaning. And yet the thought was given clearly to the stenographer, and the words, too, for that matter. Moreover, the latter was capable and faithful, but he was human, and it is human to err. Had not his employer controlled his expression, down to the very letter, the thought intended to be conveyed would have failed of utterance." So, too, the Holy Spirit had to superintend the writing of the very letter of Scripture in order to guarantee its accuracy and inerrancy.

Many proofs might be given to show the Scriptures are verbally inspired. One line of demonstration appears in the literal and verbal fulfillment of many of the Old Testament prophecies. For example, God made known through Zechariah that the price which Judas should receive for his awful crime was "thirty pieces of silver" (Zech. 11:12). Here then is a clear case where God communicated to one of the prophets not merely an abstract concept but a specific communication. And the above case is only one of many.

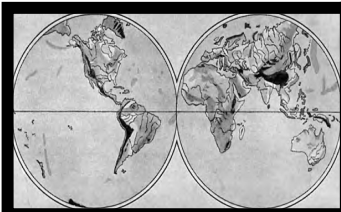
Another evidence of verbal inspiration is to be seen in the fact that *words* are used in Scripture with the most exact precision and discrimination. This is particularly noticeable in connection with the Divine titles. The names Elohim and Jehovah are found on the pages of the Old Testament several thousand times, but they are never employed loosely or used alternately. Each of these names has a definite significance and scope, and were we to substitute the one for the other the beauty and perfection of a multitude of passages would be destroyed. To illustrate: the word "God" occurs all through Genesis 1, but "LORD God" in Genesis 2. Were these two Divine titles reversed here, a flaw and blemish would be the consequence. "God" is the

creatorial title, whereas "LORD" implies covenant relationship and shows God's dealings with His own people. Hence, in Genesis 1, "God" is used, and in Genesis 2, "Lord God" is employed, and all through the remainder of the Old Testament these two Divine titles are used discriminatively and in harmony with the meaning of their first mention. One or two other examples must suffice. "And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as *God* had commanded him"—"God" because it was the Creator commanding, with respect to His creatures, as such; but, in the remainder of the same verse, we read, "and *the LORD* shut him in" (Gen. 7:16), because God's action here toward Noah was based upon covenant relationship. Going forth to meet Goliath David said, "This day will *the LORD* deliver thee into mine hand (because David was in covenant relationship with Him); and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth (which was *not* in covenant relation with Him) may know that there is *a God* in Israel. And all this assembly (which were in covenant relationship with Him) shall know that *the LORD* saveth not with sword and spear" etc. (I Sam. 17:46-47). Once more: "And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and *the LORD* helped *him*; and *God* moved them (the Syrians) to depart from him" (II Chron. 18:31). And thus it is all through the Old Testament.

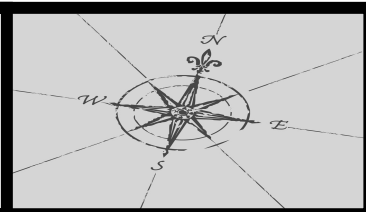
The above line of argument might be extended indefinitely. There are upwards of fifty Divine titles in the Old Testament which are used more than once, each of which has a definite signification, each of which has its meaning hinted at in its *first* mention, and each of which is used subsequently in harmony with its original purport. They are never used loosely or interchangeably. In every place where they occur there is a reason for each variation. Such titles are the Most High, the Almighty, the God of Israel, the God of Jacob, the LORD our Righteousness, etc., etc., are not used haphazardly, but in every case in harmony with their original meaning and as the best suited to the context. The same is true in connection with the names of our Lord in the New Testament. In some

passages He is referred to as Christ, in others as Jesus, Jesus Christ, Christ Jesus, Lord Jesus Christ. In every instance there is a reason for each variation, and in every case the Holy Spirit has seen to it that they are employed with uniform significance. The same is true of the various names given to the great adversary. In some places he is termed Satan, in others the devil etc., etc.; but the different terms are used with unerring precision throughout. A further illustration is furnished by the father of Joseph. In his earlier life he was always termed Jacob, later he received the name of Israel, but after this, sometimes we read of Jacob and sometimes of Israel. Whatever is predicted of Jacob refers to the acts of the "old man," whatever is postulated of Israel were the fruits of the "new man." When he doubted it was *Jacob* who doubted, when he believed God it was *Israel* who exercised faith. Accordingly, we read, "And when *Jacob* had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost" (Gen. 49:33). But in the next verse but one we are told, "And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel (Gen. 50:2)!! Here then we see the marvelous verbal precision and perfection of Holy Scripture.

The most convincing of all the proofs and arguments for the verbal inspiration of the Scriptures is the fact that the Lord Jesus Christ regarded them and treated them as such. He Himself submitted to their authority. When assaulted by Satan, three times He replied, "It is written," and it is particularly to be noted that the point of each of His quotations and the force of each reply lay in a single word—"Man shall not live by bread *alone*" etc.; "Thou shalt not *tempt* the Lord thy God;" "Thou shalt worship the Lord thy God, and him *only* shalt thou serve." When tempted by the Pharisees, who asked Him, "Is it lawful for a man to put away his wife for every cause?" He answered, "Have ye not *read*?" etc. (Matt. 19:4-5). To the Sadducees He said, "Ye do err, not knowing the Scriptures" (Matt. 22:29). On another occasion He accused the Pharisees of "Making *the Word of God* of none effect through their tradition" (Mark 7:13). On another occasion, when speaking of the Word of God, He declared "The Scripture cannot be broken" (John 10:35). Sufficient has been adduced to show that the Lord Jesus regarded the Scriptures as the Word of God in the most absolute sense. In view of this fact let Christians beware of detracting in the smallest degree from the perfect and full inspiration of the Holy Scriptures. ◆ ◆ ◆



# World Missions



## Sovereign Grace Youth Camp 2011 Report

One of the mission projects associated with the Sovereign Grace Baptist Fellowship is an annual Youth Camp near Springfield, MO each year in July. The dates for the camp this year were July 25-29.

This camp was begun in 1985 by Steve Long, pastor of Grace Baptist Church of Ozark, MO., who planned and directed the camp for many years. Recently, Steve asked Tim Nehrbass, a Reformed Baptist layman from Denver, CO, to take the reins as Camp Director. Tim has assisted in the camp for a number of years and has served ably as Director in spite of having to miss the 2010 Camp due to medical problems.

Our 'Camp Pastor' this year was Ryan Butler, pastor of Summit Baptist Church of Summit, AR. Ryan preached a series of messages under the general heading of "Walk Worthy." His topics included "Our Identity in Christ," "Desires and Motivations of the Heart," "A Biblical Method of Change," "Guilt," "Contentment," "Anger," and "Fear." In addition, the campers received instruction in smaller group sessions led by Daniel Noah of Springfield, MO, Braxton Hodgkin of St. Louis, MO, Tim Nehrbass of Denver CO, Tom Henry, Associate Pastor of Bible Baptist Church of St. Louis, MO, and Larry Dean, Pastor of Bridgetown Baptist Church of Nesbit, MS.

Days began with Devotion and Prayer time before breakfast, and a General Session of preaching immediately after breakfast. There were activities until lunch, a rest time after lunch, group sessions of Bible teaching and more activities until dinner. After dinner there were activities followed by another time of preaching before the return to the cabins to close and end the day.

All Sovereign Grace pastors and churches are invited to participate. Information concerning the camp can be acquired from Terry Boyer who is the Church Secretary of Bible Baptist Church, 3150 Sutton Blvd, Maplewood, MO 63143. The church phone number is 314-645-4248.

Dates for the 2012 Camp will be July 23-27, 2012. A Camp Pastor has not been chosen yet for the 2012 Camp but will be announced later.

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### Prem Waghmare India

As some of you recall, in the summer of 2009 I was accused by a false witness and local police officials of an accident that I had no connection with whatsoever. I've mentioned before that it's a common practice of some con men here who blackmail or exhort

monies from their targets by filing false reports. In India the punishment for causing accidental death is imprisonment up to 10 years, and often such court cases go on and on in the court system for many years with the accused party unable to leave the country. So after two years, a lot of financial expenses, and many court appearances, it is quite a relief for this to be over.

The other side of the story is that we know that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Praises and thanksgiving be to our Sovereign God that He has used this situation for the glory and exaltation of His beloved Son. The Gospel of His free grace was preached and the believers were encouraged, "that with purpose of heart they would cleave unto the Lord" (Acts 11:23). I personally was blessed by our Lord's gracious visitations with many Scripture passages like Job 2:10 ... "What? shall we receive good at the hand of God, and shall we not receive evil?" We know that He has loved us with an everlasting love and that everything works for our good, to make us into the likeness of our precious Jesus. Oh how I thank and praise Him for granting me His peace and joy, causing me, my family and the brethren to acknowledge His sovereignty and worship Him in every situation (1Thess 5:16-18)!

#### Prayer Requests:

1. Please continue to pray for the Gospel outreach. We need discernment and direction from our Lord as we get invited to preach in distant places.
2. Pray much for the believers who are under constant pressure and temptation to be attracted by the world as well as by the worldly church with its false gospel.
3. With all of us being U.S. citizens we were enabled by our Lord to be here in India close to five years and now that we are free to leave, we're seeking Him as to when to return to the U.S. for a few months. Please join with us in praying for His guidance, resources and directions in this regard.

We praise God for each of you and look forward to seeing many of you soon. Thank you again for your loving concern and care for us.

Your servants for Christ,  
Prem & Anita Waghmare

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*I have recently become aware of the ministry of Dr. Barry G. Carpenter, pastor of Friendship North Baptist Church of Russellville, Al. The following is excerpted from one of his recent updates. - ed.*

### An Open Letter on the Creation of a Bible Institute

With my recent visit to the Philippines, God has placed a tremendous opportunity before us. The Philippines have over 92

million people and less than 3% are Christian. That means there are almost 90 million people who if they died today, they would spend eternity in hell. We might be inclined to say "So what, there are many places in the world that do not have the Gospel." Certainly that is true. But there are some unique factors that make the Philippines enticing. First, the government of the Philippines is friendly to our country. A U.S. citizen can travel to the Philippines without a VISA (a VISA is only required if a person intends to stay for over 21 days and the VISA is easy to acquire).

Also, half the population speaks English. There were 10 pastors (a total of 14 people) at the conference. I spoke in English the entire conference and all our conversations were in English. Language is not a barrier. Also there are no cultural barriers. It is not necessary to train a missionary in the language, pay to get them into the country, pay to support them in the country and give them months to assimilate into the culture and more time to "build relationships" to plant a church. These men live there. They already know people and are established in the community.

We do not have to evangelize the country; all we have to do is train and empower the men who are there to do the work. Indigenous missionaries can do so much more with so much less. The money that would support one American missionary will support 10-20 indigenous missionaries (also, many "mission societies" spend large amounts of money on bloated salaries and administration). The real advantage of this endeavor is that there are already pastors and men who desire to preach the Gospel. They are hungry for the Word and starving for training. They have passion and zeal. They are spiritually strong. They recognize their need for training in the Word and in ministry.

We are in the process of developing a 4-year program (Associate of Biblical Studies degree and Bachelor of Divinity degree). This program could be made available world-wide in the future. There are very many obstacles to overcome in the Philippines and a great deal of work to do. Please pray for us.

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## Dan Roten

*As many of you may know, Dan Roten committed himself to mission work in Chile, S.A. some time ago. In the providence of God, some health problems have delayed his deployment. The following is the most recent update that I have. – ed.*

Dear praying friends,

Greetings. I always begin my Mission Briefs with that salutation, because I know you all do pray much with us, and it is greatly appreciated! In Matthew 7:7, the Lord says, "Ask, seek, knock." And adds the promise, "it shall be given, ye shall find, it shall be opened." If that were not enough, 7:8 Reaffirms "every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." God always answers prayer. The answers may not be what we expect, or want, but He always answers. He is a wise and loving Father, and gives good gifts to his children--the very best gifts.

Janet had her visit with the endocrinologist last week. The last MRI raised several concerns, and she is scheduled for a biopsy

tomorrow, the 16th, at 8:30am. Please pray much for that, and also for strength after that, since she has another important appointment the next day. The family doctor could see several issues causing the intense pain in her upper arm, and the referral appointment with the orthopedist is scheduled for the 17th. Also, she saw the doctor for her wrist, and she will be needing surgery for that. We will not hear about the results of the biopsy until next Monday. Daniel continues with therapy for his hand, which seems to be progressing well. For Michael, so far the doctor has suggested nothing more than lifestyle changes that will lead to better liver health.

I too will be seeing the doctor this afternoon, to try to diagnose and get some help with some of the long term effects that came about through the radiation and medications that I was given 10 years ago with my cancer.

For His purposes, the Lord gave Paul a thorn in the flesh. When he cried to be delivered of that affliction, the Lord's reply was "My grace is sufficient for thee: for my strength is made perfect in weakness." He gives both weakness and strength, for His purposes. The weakness makes apparent His divinely appointed limitations, while He gives us strength to do the things He wants us to do. He is glorified when His will is accomplished. Whatever strength we have is a gift. Every breath is a gift. Every day and life itself is a gift. It is a comfort to know that every circumstance is being used to bring about His perfect will.

Brethren, pray for us.  
Blessings,  
Bro. Danny Roten

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**Sovereign Grace  
Baptist Church,  
Aqua Caliente**

## Andrés Galaviz Missionary to Mexico

Dear Brethren,

I greet you in the name of our Lord and Saviour Jesus Christ. I am thankful for each and everyone of you and pray for you before the throne of grace because I know that all of us have needs and that without Him we can do nothing.

We had our yearly conference here in AguaCaliente on June 8-12 with Bro. Joe Ortega (Iglesia Bautista Particular, San Antonion, TX) bringing us the blessed Word of God from the book of Isaiah

*continued next page*

40. It was a great blessing for Sovereign Baptist Church of AguaCaliente de Arisiachi as well as an exhortation for non-believers to come to the Lord in repentance and faith. God blessed us with visitors who have never come before being invited by members of the church. We also had a few who had come on occasions when we have had special services like Mother's Day or in December. We praise the Lord that two have continued to come, Martha and her daughter Sugy. We pray that the Lord will do a work in their hearts for His honor and glory. It was also good to have among us Brethren from Cuauhtemoc and Guerrero. We also had visiting us during this conference Bro. Hector Mendoza from Hermosillo, Sonora. (Sonora is the state that is slightly northwest of Chihuahua.) We recently have had contact with Bro. Hector through the ministry of the website Bro. Danny Roton maintains, Riquezas De Gracia. (Bro. Danny puts on this website many of the sermons we preach here as well as those by other faithful brethren who preach in Spanish.) It was a blessing to finally get to know personally Bro. Hector and know that there is another church who has embraced the doctrines of grace.

During the days of conferences here I had an extraordinary experience because of the message that God brought to us through Bro. Ortega. It was for me, personally, especially uplifting, renewing my spirit and giving me strength. As many of you already know the week before conferences, namely on May 31<sup>st</sup>, my wife's birthday, we received a phone call from my family in Torreon. They were calling to let us know that my 17 yr old nephew (he would have been 18 in August) Saul, my brother Mario's son, had fallen as another victim to the raging violence here in Mexico. He was with a group of young people when a vehicle drove by letting off a round of gunfire. They hid but the people from the vehicle came after Saul specifically finding him where he had hid killing him. I am sure most of you have heard about this wave that has swept over us again and again. (Please remember us before the throne of grace and we thank those of you who have done so time and time again.) I was given the opportunity to preach at the cemetery and to comfort the parents who were literally undone. (There is much I cannot say, but was shared with many of you during this time. As of today 25 more young people from this same group that Saul knew have been killed. May the Lord have mercy.) So you can imagine returning to Chihuahua after dealing with all of this and finish making all ready for the conferences. Again, thank you for praying for us and with us. But, without a doubt the Lord knew what I personally needed as well as what everyone else who came needed, and He met my needs. (Just a by note: It looks like my brother Mario and one of his sons may be coming closer to the Lord because of all that has happened. I pray that all will be reached by the power of the gospel.)

Please remember to pray for us that we will be hidden under the wings of the Almighty, that we will remain invisible to those who can harm us or impede the ministry but visible to those who we minister to. Danger continues to be around us in the mountains as in the city. We must travel every week but we try to do so with caution and knowledge trying not to travel at night but lately much has even happened in the light of day. But until now the Lord has been our protector, our help in the time of trouble so we have not had to be afraid of the terror by night or the arrow by day. We still have peace in our hearts.

In our Lord's service always,  
J. Andrés Galaviz G. and family

## Miles McKee

*Many of you know of the ministry of Bro. Miles McKee. He has recently returned to Ireland to begin anew his mission work there and God has been blessing the work. As I was preparing this report, I received the following sad news from him. – ed.*

Dear Friends,  
Awful news, tragic news—I've just been informed that my son, Conal, aged 27, has been killed in a car wreck in Texas----I am gutted stunned, broken hearted----somebody wake me up and tell me this is a bad, bad dream! Please keep us both in your prayers.

God gives God takes away, blessed be the name of the Lord. Lord help me to say that from my heart.

*The following is a short update on the work. – ed.*

Our ministry here is going well even though there have been many challenges. From a church that started with 5 people we are now at 25 and sometimes 30. Praise God! It is a very difficult mission field over here - so very unlike America as most people have never heard the real Gospel, even in passing, and those who are not dedicated Roman Catholics are against anything that might mention God since they blame Him for everything especially that which was done here in the Catholic church in the name of religion by despicable people.

With Gospel Blessings, Miles and Gillian McKee

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### P... S..... Missionary to Indonesia (Papua) June 2011

Last year at this time we were headed to the University of North Dakota for our linguistics training with SIL International. Now just a little over 3 months remaining before departure, we are finalizing our last schedule of travel. July 31st we will be visiting Northwest Bible Church in Oklahoma. August 5-7th we will be in Colorado with Calvary Baptist Church speaking at their mission's conference. Matt & Leanne Wilkinson will be speaking and sharing at this conference. We are also in the process of registering for language school and securing our visas. This August I graduate from Northwestern, and we are also planning on shipping over items for interior. I am attaching a list of items that are needed for remote, interior tribal work. If you have any of these items that you or someone else you know does not need, please consider sending them our way. Consider donating items to the efforts in the lowland swamps!

#### **Here is a list of the items that T..... and I have come up with to use interior:**

Rope, netting, tools for building and repairs, a couple of canoes or rafts, chainsaws, weed eaters, lawn chairs, hiking equipment, axes/machetes, mosquito nets, Tupperware, ladder, garden tools.

*As of Aug. 1, P... has 3 more weeks of schooling. So he will be in classes through the end of August and then will plan to leave for Indonesia in Sept. depending on visas. Pray that the visas will come thru in time. His support is now at 70% of the total needed. A special gift has been given to allow the S..... to advance to the field for now but they are still in need of additional regular funding. – ed.*

**T..... J.....  
Missionary to Indonesia (Papua)**

*As of Aug. 1, the J.....s have left Papua for Bandung, Java to await the arrival of the newest member of the family. So far T..... is doing well. The J.....s celebrated their 12<sup>th</sup> wedding anniversary in July – ed.*

N... has never been happier, running and playing soccer and swimming all day every day. He just finished First Grade!

A..... has enough stuffed animals and pretty dresses to play contentedly, and there are always friends in our yard.

As for me, I have been healthy and strong for 2-3 months now without malaria or so much as even a slight stomach-ache. Praise God for a reprieve from the sicknesses of the last 12 months.

As you can see, our house now has a VSAT internet dish and a platform full of solar panels powering it. We are getting some rust on our roof, but not many leaks. Our solar freezer died, but we got plenty of fish this time interior so that we could have fresh meat nearly constantly. Our water tower is holding up with a few support poles leaning at an angle buttressing it up (if you look carefully). And our yard is nice and clean and growing transplanted Japanese grass from the coast, hopefully thick enough to fight off the jungle growth.

Recently T..... and T..... were used of the Lord to nurse a lady back to health from a very dangerous situation with Cerebral Malaria. She is the wife of one of the native evangelists and was gravely ill when she was brought to them. They were unable to evacuate her as she needed for a variety of reasons and were forced to care for her in the jungle. T..... sent out an emergency appeal for prayer and God has been gracious to spare her life and restore her health.

*Also, T..... recently hosted some interns who are investigating the possibility of coming to Indonesia to work with the missions there. – ed.*

**AN UPCOMING NEED: NEW BABY COSTS!**

In August we will be moving to Bandung for a few months waiting for Baby to come. The due date is 10 September. Then we will wait 2 months or so before returning back to Papua.

There will be hospital and travel costs as we prepare for the birth of this child.

**Photo removed for security  
reasons**

The J..... Family

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# The 400th Anniversary of the King James Bible

David W. Dickerson



**Dr. David Dickerson** has served Peachtree Baptist Church of Senoia, Georgia as senior pastor for thirty-seven years. He holds four earned degrees, which include the Doctor of Ministry and Doctor of Education. He has served on the Board of Directors of Global Baptist Mission, Ashville, North Carolina for thirty years.

He led Peachtree Baptist Church in establishing of educational ministries, which include Peachtree Baptist Academy, Georgia Baptist College and Theological Seminary.

Many brethren boast about their preaching and teaching only from the 1611 King James Version when in fact their Bible is not the 1611 edition. "The King James Version of the Bible in America at present is in fact the 1769 edition. (There were also eight other revisions and editions of the King James Version between 1611 and 1769... All of these essentially were to correct typographical errors or to modernize spelling or punctuation. They were revisions nevertheless)."<sup>1</sup>

We believe the King James Bible is the best translation because it is based on the Hebrew (Old Testament) Masoretic Text and the Greek (New Testament) Textus Receptus.<sup>2</sup>

The original manuscripts, known as **autographs**, were predominately written on **parchment** made from animal skins and some were written on **papyri**, a type of writing material created from the papyrus plant. There are no original autographs left because they have deteriorated with time. One would believe God allowed them to deteriorate lest men worship the manuscripts rather than God. However, God preserved the scriptures down through the ages by **transmission**. **Transmission** is the process by which the biblical manuscripts were copied and recopied. Those copying the scriptures were known as scribes. God allowed the original autographs to disappear, but not before scribes made copies.

The Hebrew Old Testament was so accurately preserved down through the centuries that when the Dead Sea Scrolls, which date back to 150 BC, were found by a shepherd boy in 1948 and subsequently compared with existing Hebrew manuscripts of AD 900-1000, they were virtually identical. These manuscripts included portions of every Old Testament book except Esther,<sup>3</sup> thus confirming the trustworthiness of our English Old Testament.

The same is true of the New Testament books, for they were hand written by the scribes until the middle of the fifteenth century AD when the Gutenberg printing press changed the process of transmission. It is true that there were minor scribal errors, but God preserved the scriptures from error to this present day. It might be added that even Bibles printed in the twenty first century sometimes have minor printer's errors, but they do not effect the text and are easily corrected.

The purity of the transmitted scriptures is without question. When one holds a copy of the King James Bible in his hands he can safely say that it is a dependable translation because of the text from which it was translated. Further, we believe it is a trustworthy copy of the inspired and infallible Word of God.

Paul refers to the process by which God gave us the original writings of the Bible as "God-breathed." It is the Greek word **theopneustos** translated in 2 Timothy 3:16 as "inspiration of God."<sup>4</sup>

In 2 Peter 1:20-21, we learn that the scriptures did not originate with man but "holy men of God spake as they were moved by the Holy Ghost." God used holy men of old, taking from their vocabularies the very words He would have recorded in Holy Scriptures. Therefore, we believe in **verbal** inspiration as well as **plenary**, or **complete**, inspiration.

We might add that it is imperative that we believe that God, who is Omnipotent, has promised to **preserve** the inspired scriptures down to the very words. We do not ascribe to a **dynamic** inspiration.<sup>5</sup> We believe the very words of scripture are inspired.

The Psalmist said, "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, Thou shalt **preserve**

Georgia Baptist College stands uncompromisingly for the verbal, plenary inspiration of the Scriptures. We believe and teach God has **providentially preserved** the Word of God in the English language through the King James Version. As pastor of Peachtree Baptist Church and president of Georgia Baptist College, I can testify without hesitation that the King James Version is the only translation we use in the pulpit and classroom.

When discussing translations of the English Bible there is a great deal of ignorance with which to contend in our society. My dear mother used to say, "Nip ignorance in the bud lest it go to seed and multiply." I am not sure that all of those that are contending for the King James Bible fully understand why they should be standing for it, but one thing is for sure, God has and will continue to preserve His Word through His people (I Timothy 3:15).

We do not believe nor advocate the position of Dr. Peter Ruckman and his followers. One does not correct the Hebrew or Greek manuscripts with the King James Version. The King James Bible is not "re-inspired" but rather a translation through which God has **providentially preserved** His inspired Word for the English speaking world.

them from this generation forever" (Psalm 12:6, 7, emphasis added).

Jesus' use of the Old Testament proves His confidence in the preservation of the Word (Luke 16:17; Matthew 22:42-45; John 10:34-36). He later declared that the Old Testament had been preserved and would be preserved. "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" (Matthew 5:18). Our Christian faith and practice are based upon the absolute trustworthiness and authority of the Word of God. It is prudent for us to be certain that we have a sure foundation. We must be careful not to let ancient or modern apostasy rob us of our Bible.

Godly church leaders down through the centuries assembled the existing Hebrew and Greek manuscripts of the Bible. These compiled manuscripts of the Masoretic Text and the Textus Receptus formed the text from which our King James Bible was translated. For almost two thousand years a majority of Bible believing churches accepted these manuscripts as the preserved Word of God.

In the late nineteenth century, B. F. Westcott and F. J. A. Hort, textual critics from Great Britain, produced a new Greek text of the New Testament from what is known today as the Alexandrian Text. The Alexandria Text is primarily made up of the Codex Sinaiticus and the Codex Vaticanus.<sup>6</sup> The Codex Sinaiticus was found in 1844 in a Greek Orthodox monastery on Mount Sinai. This manuscript became known as **Aleph**. The Codex Vaticanus was an ancient manuscript that had been lost in the Vatican library until the middle of the nineteenth century, and it became identified as manuscript **B**. Both manuscripts **Aleph** and **B** were dated back to approximately AD 350. That meant they were the oldest known existing manuscripts of the New Testament. Operating on the assumption that older is better, Drs. Hort and Westcott collated the **Aleph** and **B** manuscripts, which have greatly influenced what is known today as the **Critical** or **Eclectic** Text from which the vast majority of the modern English translations and versions of the Bible have been published. These include the RSV, ASV, NASB, TLB and the NIV to name just a few.

Though there are some other minor textual groups known only to textual academia,

the two major textual groups today are the Alexandrian Text and the Received, or Preserved Text. "The Alexandrian textual group is the predominate source of the modern Critical Text. The Received Text is that lineage of manuscripts, which trace back to the earliest days of believing, orthodox Christianity."<sup>7</sup>

During the Reformation Period there was a flurry of translation activity throughout Europe, and they all collectively recognized the Masoretic Text and Textus Receptus as the preserved Word of God from which they translated the scriptures into their own languages. Only in the last one hundred twenty years has the Received Text been in question. It all started with the turn of the nineteenth century and the rise of textual criticism.

**Textual criticism** is the "science" of comparing existing manuscripts and noting any scribal discrepancies between different copies. However, "modern" textual criticism has advanced the idea that the true Word of God has been lost and must be "reconstructed" by scientific means.<sup>8</sup> One of these supposed scientific premises suggests that the Alexandrian Text is older, therefore it is better. Older does not necessarily mean better. One must remember there were corrupt enemies even in the Apostle Paul's lifetime. He warned the Corinthian Church, "For we are not as many, which corrupt the Word of God" (2 Corinthians 2:17). Even at that early date, there were no doubt scribes who deliberately modified the text to fit their own theological scheme.

Based upon the belief of **providential preservation** honest believers recognize that the Received Text has been the text that God has used to preserve His Word for over nineteen hundred years. It has been the text of the Reformation and every major revival movement in the world. The King James Version has proven itself to be the translation of choice by the English speaking church and the blessing of the Holy Spirit.

If one emphatically embraces the Critical Text and rejects the Received, or Preserved Text, he must confess that the Church had no Bible for over nineteen hundred years.

In contrast, the Critical Text compiled from the Alexandrian manuscripts by Drs. Hort and Westcott came into existence only a little more than one hundred years ago. It is actually a relatively new text and

its history is sordid. The vast majority, if not all, of the modern English translations are taken from the Critical Text. With their **deletions** and **dilutions**, the modern English translations have marred cardinal doctrines, such as the shed blood of Christ, the deity of Christ and inspiration of the scriptures.

The King James Bible soon after publication became the most popular of all English Bibles, and it is still the world's best seller. For the serious student of the English Bible, the King James Version is the best translation because of its literal rendering and literary style, which inevitably supports analytical study. F. F. Bruce said, "By sheer merit the Authorized Version established itself as **The English Bible**."<sup>9</sup>



King James Bible - 1611

<sup>1</sup> David H. Sorenson, **Touch Not the Unclean Thing** (Duluth, MN: Northstar Baptist Ministries, 2001), p.17.

<sup>2</sup> Textus Receptus, or the Received Text, is a designation given to an edition of the Greek New Testament printed by the Elzevir Brothers in Holland in 1633 (after the King James Version). It was an edition of a series that was printed since Erasmus published the first one in 1514. The King James Version used these editions of Erasmus, Robert Etienne and Beza in their translation. They are all basically the same. The term Textus Receptus is often used by King James Version defenders to speak of the whole majority line of Byzantine manuscripts that agree, in contrast to the Critical Text, which is in the minority (15%).

<sup>3</sup> Irving L. Jensen, **Jensen's Survey of the Old Testament** (Chicago, Ill: Moody Press, 1978), p.p. 20-21.

<sup>4</sup> **theopneustos** is a compound Greek word made up of **Theos** (God) and **pneustos** (to breathe).

<sup>5</sup> **Dynamic inspiration** means God inspired the thoughts of the Scriptures but left the choice of words to the biblical writer.

<sup>6</sup> **Codex** is a Latin word meaning a bound volume in contrast to a scroll.

<sup>7</sup> Sorenson, **Touch not the Unclean Thing**, p.49.

<sup>8</sup> *Ibid*, p.23.

<sup>9</sup> F. F. Bruce, **The Books and the Parchments** (Westwood, NJ: Revell, 1963), p.229.





**Charles D. Alexander** was a pastor in Great Britain from 1954-1977. His ministry became widespread through his prolific writings and conference work in both England and the United States. He was a personal friend of the editor of this publication.

Our readers ought to know that the Received Text is the name given to that collation of ancient manuscripts which in unbroken succession (we believe) has come down to us from the time of the apostles, preserving for all time, in the providence of God, what was originally written by the apostles' own hands. As we believe in the verbal inerrancy, infallibility and absolute inspiration of that Word which God originally gave through the writers of Old Testament and New, so we believe equally that it was just as necessary for God to preserve inviolate what was originally committed to the Church. We could not believe in a God who would be so remiss as to overlook that necessity to preserve His word, thus leaving the world in darkness or uncertainty as to His truth - until possibly the day of Professor Dodd, who does not believe that the most of it is the Word of God anyway.

The Received Text was jealously preserved in the custody of the Eastern (or Greek) Church for many centuries during which the Latin world, centered on Rome and the Papacy, used only the Vulgate, which was the grossly imperfect Latin version descending by many hands from the days of Jerome. The recovery of the Greek version following the fall of Constantinople in the 15<sup>th</sup> century coincided in the providence of God with the invention of printing, the rise of the new learning in Europe, and the appearance of the great Dutch scholar Erasmus who published the Greek New Testament which proved the basis of the Reformation. The discovery that the word "penance" in the Vulgate was "repentance" in the Greek, denoting the new heart and mind of the Covenant of Grace sealed in

# The Wretched Woman of John Eight

(An excerpt from an article defending the Received Text and AV)

Charles D. Alexander

the blood of Christ, was an earthshaking thing. It was the subject of Luther's first proposition in those 95 theses by which he set the world afire.

## THE TRAITORS OF 1881

The modern attack on this glorious Received Text really began with the Revised Version of 1881, the translators of which were bullied by the modernistic Professor Westcott into substituting for the Received Text three or four ancient manuscripts, including the recently discovered Sinaitic Codex (a codex is a manuscript in book form as distinct from a scroll). The others were the Codices (plural for Codex) known as the Alexandrian, the Vatican, and that known as "Ephraemi Rescriptus". We spare our readers the more scholastic and scientific terms by which these copies are known

Now it is true that the story of the Woman of John Eight is omitted from all four of these copies which reputedly belong to the 4<sup>th</sup> century of our era or thereabouts, and these, being the most ancient copies extant of the Greek New Testament were enthusiastically adopted by Westcott and other critics as being more reliable on account of their age. We shall see presently how naively mistaken these critics were.

The story in John 8 is found in full in Codex Bezae, dating from the 6<sup>th</sup> century (named after Calvin's successor Theodore Beza who bequeathed it to posterity after it had come providentially into his hands).

The fact that the Alexandrian Codex does not contain the story is of little consequence, for this very defective ms. omits the whole of John's gospel from chapter 6:50 to 8:53 anyway, while Codex Ephraemi leaves out the whole from chapter 7:3 to 8:34. There is not wanting scholarship of the first order to defend the Received Text at this stage. Dr J. H. A. Ebrard, one time professor of Theology in

the University of Erlangen, Germany, declared, "The external testimonies against its genuineness are altogether insignificant". Dr Rudolf Stier, whose massive work, *The Words of the Lord Jesus* has never been surpassed as a work of deep piety and scholarship of the first order, reminds us that the question why this story was omitted in most of the known ancient mss. and versions was answered long ago by Augustine and Ambrose, who declared that it arose from a fear of misunderstanding or of abuse; or from an ascetic scruple concerning its morality, inducing men to ignore the very remarkable absolution of so gross a sinner.

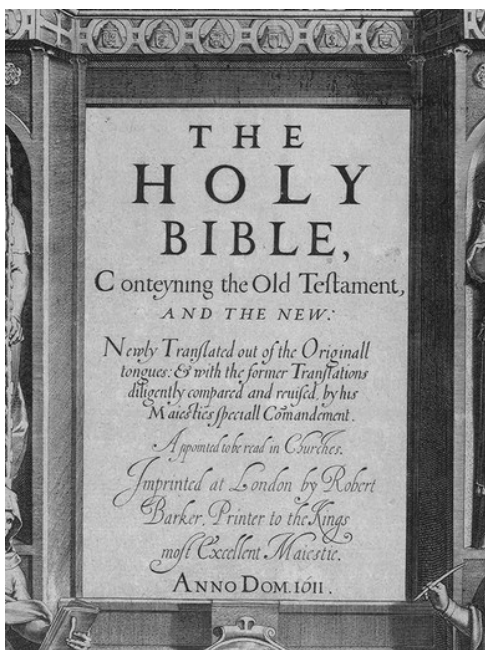
Readers need hardly be reminded that the early centuries of the Church were notable for the increasing development of a double standard of morality. The Church was on the road to the monkish cell, and celibacy was being exalted into a virtue. Marriage was already being treated as something not quite clean, while adultery (in women at any rate) was a crime for which there was little hope of mercy. It was not surprising that men of this calibre were utterly unfitted to understand the Saviour's words, "Neither do I condemn thee." They would mutilate the Word of God rather than allow this dangerous clemency to get abroad.

## BUT HOW DID SHE GET IN?

Let us quote the fine words of the sainted Dr. Stier: "They who are not contented with this explanation place themselves under an obligation to answer a preliminary question of still more significance: whence and upon what ground did any ever presume to interpolate in the Gospel of John such an unauthorised and unattested narrative?" Klee says boldly, "It is, generally speaking, easy enough to account for its absence in many of the codices, if it had been originally in the text; but the converse is utterly unaccountable, how it should ever have crept in if it had never been there."



In other words, the critics are under obligation to show how, in an age when the church was racing to asceticism and celibacy, and marriage itself was falling into contempt, the insertion of such a narrative could ever have been tolerated. It would be like foisting the Book of Jonah on the Rabbis, with all its concern for gentile repentance outside the Law, against the intolerable weight of Jewish prejudice. The fact that Jonah is there at all is a proof of the authenticity of the prophecy. And the fact that the Woman of John Eight is there at all, and at such a time in the Church's history, is one of the greatest proofs of her canonicity. She literally forces her way into the Sacred Page against all the pharisaism and prejudice of mistaken men.



From a 1611 Printing

Jerome, that mighty assessor of scriptural evidences, unhesitatingly admits this woman into the canon, despite his own prejudices against conjugalism. And Jerome lived at a time when he was in a position to know what ought to be included in Holy Scripture.

The case for the woman goes even further. In the eloquent words of Dr. Stier: "The narrative in itself was assuredly not such as could have been invented; it exhibits no trace of being apocryphal, betrays no marks whatever of fiction: on the contrary it is throughout, and especially in the stooping down and writing upon the ground, as original as it is in harmony with the spirit and mind of Jesus. If any man fails to discern that, we most confidently deny to him the capacity of estimating the

value of internal criticism in matters that pertain to Scripture... We hold, and hold fast, with the utmost confidence, the assurance that this contested section is St. John's."

### THE FINAL PROOF

The concealed prophetic meaning in the story of the Wretched Woman of John Eight is the final proof of the authenticity of the account. None but an apostle could have written that account, and that apostle, the apostle John. The allegation that the story was invented long after the apostles by a fraudulent anonymity with an axe to grind would be an intolerable absurdity if it were not so wicked an invention.

Like all the incidents recorded by John it has a deep and prophetic significance which might well elude all the combined powers of Bible scholars to discover, did not the Lord of Glory Himself, who holds in His right hand the seven stars of rule and authority in the Church, see fit to have laid it on the minds and hearts of earnest students of the Word in the course of the centuries.

Luther, with unerring instinct, perceived in the narrative a clear exposition of the Law and the Gospel. The representatives of Moses were there to carry out the injunction of that Divine Code which requires the death of the sinner for unrequited sin. He who came, not to condemn the world, but that the world through Him might be saved, gave the Pharisees that peerless answer, "Let him who is without sin cast the first stone". For under the Mosaic Law, all are condemned and guilty...

### INTERPOLATIONS

But our defence of the canonicity of the story of this woman raises the entire question of "interpolations" in the Divine Word, and the reliability of the Bible we have in our hands. It is almost universally assumed that one of the greatest examples of these "intrusions" into the sacred text is 1 John 5:7 -

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost and these three are one."

We like what Dr. John Owen said when speaking of those who would not admit the canonicity of the epistle to the Hebrews.

He laid down a principle which they should heed who accept the allegation that there are interpolations in the Received Text upon which the evangelical Church has relied for so long. "It may be easily imagined," he wrote, "once such exceptions are admitted, how able some men will think themselves, to question other passages in the New Testament and thereby render the authority dubious." Which is precisely what is happening.

Our readers ought not to accept for one moment that any single alleged interpolation in the Received Text has been proved to be so in fact. We now proceed to show the ground of our confidence and also to advance a DEFENCE OF THE AUTHORISED VERSION.

What we have written above represents what we wrote in 1961, the year the New English Bible was launched upon the market. It is now 1970, and at the time of writing we are on the eve of the publication of the Old Testament section of that Bible, and consider this hour both propitious and ominous, for the issue of this paper.

### THE PLOT EXPOSED

Dr Stier did not know that at the very time he wrote in the middle of last century, scholars were already at work in Britain and America whose researches were to confirm in a startling way, the authenticity of the Received Text upon which the Authorised Version of 1611 is based, and to expose the defectibility of the very manuscripts on which the Revised Translators of 1881 and their partners in the USA (who produced the American Standard Version) relied. These defective versions are those upon which all revisions have been based ever since, including the American R.S.V. (now being insidiously or even openly and aggressively foisted upon the evangelical world), the N.E.B. and the numerous brood of versions which are springing from the printing presses with such rapidity that it is now almost impossible to keep pace with them.

Dr. R. L. Dabney, U.S.A., scholar, pastor, philosopher, teacher, a man of acute logical and analytical mind, laboured to show that the Received Text was the true authentic text which lay nearest to the actual original writings of the apostles. He showed moreover, that the three ancient manuscripts known as the Sinaitic,

*Continued next page*

Vatican, and Alexandrian, upon which largely the modern revisions are based, are defective and contradictory to each other and their principal variations from the Received Text are undoubtedly due to their connection with the Arian heresy which raged some time before the alleged date at which these mss. were written. The Arian heresy of course, was that early form of what is now known as Unitarianism, which questioned the absolute deity of Christ as the Second Person of the Glorious Trinity.

Accepting for argument that the Received Text is represented only in mss. dating from a time considerably later than the alleged age of the three mss. mentioned previously, Dr. Dabney showed conclusively that the dictum, "The earlier the mss. the more accurate", was completely fallacious. The probable reason why those earlier mss. survived was because they were not in regular use, and they were put on one side while the liturgical copies, those in constant use in the churches for the daily lectionary readings, were worn out and discarded to make way for fresh copies. It can never be proved that the copyists were other than careful and reverent men, who handed on the authorised text unimpaired in generation after generation.

On the other hand there is every reason to suspect that the heretical copies survived because they WERE heretical, and the orthodox would not use them.

### REVISIONS BASED ON BAD COPIES

The fallacy of the dictum, "the older the better." by which the Revision of 1881 and its American counterpart were betrayed, is devastatingly exposed by Dr. Dabney. The three ancient mss. upon which the revisers relied (and bequeathed their error to all the revisionists who have followed them, down to the latest American R.S.V. or the British N.E.B.) disagree more between themselves than they disagree with the Received Text!

This is what Dabney says on this point:

"If the maxim were true that the most ancient codices are the most trustworthy, then the most ancient ought to differ least between themselves...The instances in which the Sinaitic, Vatican, and Alexandrine mss. agree among themselves are comparatively rare. The disagreements of the

three among themselves are not fewer than five thousand: and this excludes the minuter variations of spelling and arrangement which disappear in translation... Thus it appears that the plan of our critics, when executed by their own hands, seems to yield very poor results. The three codices mentioned harmonize less with each other than the digests made from the diversified testimony of the despised!"

### 1 JOHN 5:7 VINDICATED

In a masterly survey of the entire field, Dabney vindicates the text 1 John 5:7 as being part of the original text which the apostle John wrote, along with John 8, and the other portions which have been omitted, rejected or otherwise impugned by the R.V., the A.R.V., the R.S.V., the N.E.B. and others too numerous to mention. Evangelicals with an almost divine reverence for the name of Dr. Scofield of Reference Bible fame, should know that their idol has perpetuated the errors of the rationalists and the unitarians in his marginal note of 1 John 5:7. As though Dr. Dabney, his fellow countryman, never existed, and in apparent ignorance of the work of other great evangelical scholars of last century, Dr. Scofield says: "It is generally agreed that verse 7 has no real authority and has been inserted." It is not Dr. Scofield's only offence in this field for he seems to have slavishly followed the evil example set by the Revisers in several other important places.

The position of these revisions gets worse and worse as one inquires further into them.

Dr. Dabney points out some matters of the very gravest concern which ought to suspend a question mark over practically all the numerous versions which have appeared with chronic frequency during this century.

### CHRIST'S DEITY THE TARGET

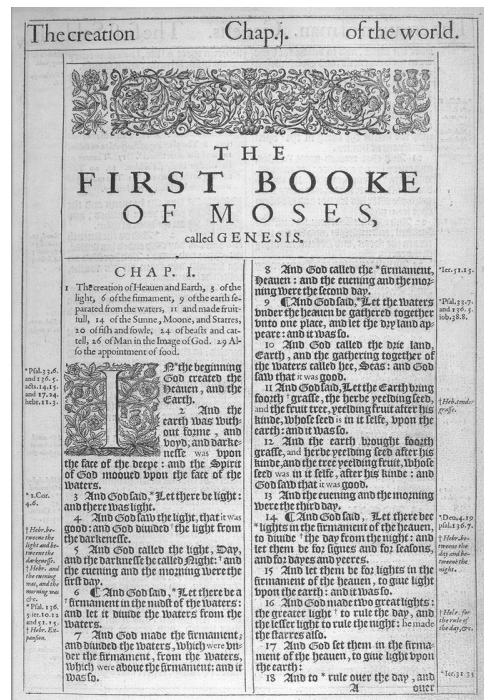
He shows that the only real doctrinal variations proposed by the three codices as against the Received Text, **ATTACK THE DOCTRINE OF THE HOLY TRINITY AND IN PARTICULAR THE ONE DOCTRINE OF CHRIST'S DEITY.**

We quote again from Dr. Dabney:

"The various readings taken from the various mss. and versions are counted by the hundred thousands; but the vast majority of them are utterly insignificant; and among the few which remain (after deducting these) all which bear on doctrine bear one doctrine; and that, a doctrine which was keenly debated just before the times when, it is claimed, these three old codices were copied. Their admirers claim for them an origin in the fourth or fifth century. The Sabellian and Arian controversies raged in the third and fourth. Is there no coincidence here? Things do not happen again and again regularly without a cause. Why is it that some other doctrines of Christianity do not happen to be assailed by these variations? The curious coincidence almost irresistibly impels the mind to the conclusion, that not the chance errors of transcribers but some deliberate hand has been at work. When we remember the date of the great Trinitarian contest, and compare it with the supposed date of these exemplars of the sacred text, **THE GROUND OF SUSPICION BECOMES VIOLENT....**"

The writings and audio sermons of Charles D. Alexander are available on the internet.

[www.vinelandparkbaptist.org](http://www.vinelandparkbaptist.org)  
[www.sermonaudio.com/vpbcbygrace](http://www.sermonaudio.com/vpbcbygrace)





**Vicki Johnson** is a member of Grace Baptist Church of Madison, Alabama and has written numerous articles on the lives of missionaries.

# The Power of Prayer

## Hudson Taylor

By Vicki Johnson

*“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.” (Matthew 6:33-34)*

*“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be added unto you.” (Jesus Christ, John 15:7)*

Adoniram Judson, the pioneer American missionary to Burma, adopted a set of "Rules for Life" in 1842. His first rule: Be diligent in prayer, every morning and evening. James Hudson Taylor also believed in the power of prayer. It was the passion of his life!

At the tender age of nineteen, while living in Hull, England studying medicine and theology, Taylor learned to depend completely upon God to supply every provision in his life. Something burned inside Taylor, telling him to "Go for Me to China," and he was preparing to answer that call.

One evening, a desperate man came to Taylor, asking him to pray over his dying wife. Hudson knew the man was Catholic and asked him why he hadn't contacted a priest. The man explained that the priest would not come unless he was paid for his services, and the man had no money. Upon arrival at the man's home in an undesirable area of town, Hudson couldn't escape the physical poverty of this family. The room was bare. The sick and dying woman was lying on a thin straw mattress with her newborn infant on the floor beside her. The other children stood around in tattered clothes without shoes or socks to cover their feet, and Hudson could see the hunger in their eyes.

He had one silver coin in his pocket. He knew these people needed money, but he had only one coin and barely enough food at home for his next meal. He also knew this family needed something more than money; they needed Christ. He proceeded to tell them about his Heavenly Father who, if we trust Him, will supply all our need. He almost choked on his own words, and a small voice inside seemed to accuse, "Hypocrite!"

Here he was, telling these people to trust God, when he wouldn't trust Him to meet his own needs. Taylor prayed with the man's wife then gave him the one coin in his pocket.

When he returned home, he sat down to eat a bowl of porridge. While he was eating, he remembered Proverbs 19:17. *"He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again."* When he prayed that night, he reminded God of the coin and asked that He repay the loan quickly, so he could eat the next day.

As Taylor ate his last bowl of porridge at breakfast the next day, a knock came at the front door. His landlady was there with a package. Inside was a pair of children's gloves and a gold coin worth ten times more than the silver one he had given to the needy family. Taylor knew, from that moment on, that he could trust God to completely supply every need he would ever have in his life.

God proved His faithfulness in Taylor's life over and over again. Hudson Taylor depended so fully upon God to move men through prayer that he never asked any man for help. This unyielding faith in his Heavenly Father to supply all his need, from one small coin to hundreds of missionaries for the China Inland Mission, carried Taylor through numerous trials in his missionary work. His example challenges Christian's today to follow his lead and be diligent in prayer, depending fully upon God.



**Hudson Taylor**  
(1832—1905)

### Quotes by Hudson Taylor

*“The branch of the vine does not worry, and toil, and rush here and there to seek for sunshine, and there to find rain. No; it rests in union with the vine; and at the right time, and in the right way, is the right fruit found on it. Let us so abide in the Lord Jesus.”*

*“God’s work in God’s way will never lack God’s supplies.”*

# The Gospel in the Old Testament

Curt Daniel



**Dr. Curt Daniel** is pastor of Faith Baptist Church of Springfield, Illinois. He has authored several books as well as numerous published articles.

Abraham and others who lived before Jesus. They believed and were thereby saved. The Gospel came through types, sacrifices and mainly Messianic prophecies of the coming Christ.

Jesus Himself rebuked the two disciples on the road to Emmaus for forgetting that the Law, Prophets and Psalms prophesied that the Messiah would suffer, die and rise again (Luke 24:25-27, 44). I Cor. 15:3-4 sums up the Gospel: "*Christ died for our sins and rose again,*" adding "*according to the Scriptures,*" that is, the Old Testament. Acts 10:43 says, "*To Him give all the prophets witness, that through His name whoever believeth in Him shall receive remission of sins.*" These and other verses clearly show that Old Testament saints were saved by believing the same basic Gospel as New Testament saints. They believed in Christ who was to come; we believe in Christ who has come.

## The Gospel According to Moses

Just as there are four Gospel accounts in the New Testament, we see four main clusters of the same Gospel in the Old Testament. The first group is found in the Pentateuch, the five books of Moses. Genesis 3:15 contains the so-called Proto-Evangelium, or first gospel. It has been called the Gospel in the Garden and the Mother of all Messianic Prophecies. Curiously, it was stated in words spoken to Satan, but Adam and Eve listened in. God promised that a seed of Eve would defeat Satan. This seed would thus be human but not from Adam. If you look closely you can see the virgin birth and sinlessness of Christ in it. This coming one would defeat Satan, therefore be super-human, that is, God. He would be bruised but be triumphant. In hindsight we see that this spoke of Christ's suffering, death and resurrection. Believers are freed from the condemnation of sin from Satan and share in the victory of the Messiah (Romans 16:20). The theme of "Christus Victor" is found elsewhere in Scripture (Hebrews 2:14, 1 John 2:8, etc).

What about Abraham? He was promised a seed, too, same one as in Genesis 3:15. Dispensationalists say it was Isaac, but

Galatians 3:16 and 19 explicitly says it was Christ. He was also promised a land, but Hebrews 11:10 says he looked mainly for the promise of Heaven, not Canaan. In John 8:56, Jesus said that Abraham saw His day and rejoiced. Romans 4 refers to Genesis 15:6 and says Abraham was justified by faith, not works. Putting all these together, we see that Abraham believed in Christ to come and was saved. Remember that those who read the Pentateuch would read Genesis 3:15 very early on. Other prophecies of the Messiah would fill out the basic Gospel, such as Genesis 49:10, Numbers 24:17 and Deuteronomy 18:15-19.

**“Old Testament saints were saved by believing the prophecies of Moses, David, Isaiah, Daniel and other prophets - just as Jesus specified in Luke 24:44.”**

## The Gospel According to David

The next cluster of Messianic prophecies is found in the Psalms, especially Psalm 22. It begins with Christ's cry from the cross, "My God, my God, why hast thou forsaken me?" It goes on to describe Calvary as if David were an eye-witness. It describes the Messiah's mockings, sufferings, being pierced, even His clothes being gambled for. Yet it ends with Messiah being triumphant. Clearly this presents the Gospel of Christ crucified and risen. David believed in Christ and was saved.

There are other Messianic Psalms and individual verses. Psalm 2 promised that God's "*Anointed*" (Hebrew: Messiah) would be God's Son and King over the nations. He is to be kissed in submissive

How were people saved in the Old Testament? Several answers have been suggested. Some think they were saved by keeping the Law. Or, the Law as much as they could and the sacrifices would make up for the sins they committed. But Romans and Galatians make it quite clear that nobody was ever saved by the Law, in part or in whole. Besides, this theory opens the door to the liberal idea that pagans today are in the same situation as Old Testament saints. If they live a good life by their religion, God will accept them. That too is very unbiblical.

A second answer is put forward by Dispensationalism. It says that Old Testament saints were saved by faith, for salvation has always been by grace through faith. But they add that the content of their faith was not the same as for New Testament believers. Abraham was saved by believing God would give him a son (Isaac) and land (Canaan). Others were saved by believing God would protect them from enemies, and other such promises. They often appeal to Heb. 11. Old Testament saints did not understand the prophecies of a Messiah and therefore did not really believe in Christ but in God in general. This is necessary in order to maintain the essential difference between Israel and the Church. Old Testament saints did not believe in Christ and therefore were not "in Christ." Thus says Dispensationalism.

The third option is that given by historic Calvinists and others. For example, see the 1689 Baptist Confession of Faith, chapters 7, 8 and 20. I am persuaded this is the correct answer. Gal. 3:8 says: "*the scripture preached before the gospel unto Abraham.*" God presented the Gospel to

faith and love. Psalm 8:4-5 is quoted in Hebrews 2:6-9 and applied to Christ as the Son of Man over all. Psalm 16:10 is quoted in Acts 2:25-28 and 13:35 as predicting Messiah's resurrection. Hebrews 10:5-9 quotes Psalm 40:6-8 to show that Messiah's sacrifice is greater than animal sacrifices. Psalms 45 and 102 are quoted in Hebrews 1 to explain that Messiah is actually God.. Psalm 69 says Messiah would be hated without a cause (John 15:25), reproached (Romans 15:3), given gall (Matthew 27:24, 48) and betrayed (Acts 1:20). Psalm 110 is the psalm quoted most in the New Testament. It says Messiah would be Lord over all (1 Corinthians 15:25) and a priest like Melchizedek (Hebrews 10:13). Jesus Himself appeals to it to show that Messiah would be Son of David but also David's Lord (Matthew 22:42-45). Hence, Jesus is humanly the Son of David (Matthew 1:1) but also the Son of God (Romans 1:3-4).

### The Gospel According to Isaiah

As God's Messianic revelation continued through Israel's history, more prophetic details would be given. Isaiah records many of them. In chapter 6, Isaiah saw God on the throne of Heaven. Jesus said in John 12:41 that this was actually Jesus Himself. In 7:14, God promised that Messiah would be born of a virgin. This is quoted in Matthew 1:21-23 and applied to Jesus. Thus, Messiah would be human. But Isaiah 9:2-7 also says Messiah would be "God with us." Messiah would bring light to the Gentiles (see Matthew 4:16). In Isaiah 45:23, all knees would bow to God. Romans 14:11 and Philippians 2:10-11 say this is fulfilled in Christ's exaltation after His atoning death. In Luke 4:18-19, Jesus applied Isaiah 61:1-3 to Himself as the Messiah endued with the Holy Spirit in a special way.

The middle chapters of Isaiah in particular describe Messiah as The Elect One (42:1,

Luke 23:35) and the Suffering Servant (Matthew 12:18-21 and 1 Peter 2). He would be beaten, spat on and even have part of His beard torn off (Isaiah 50:6) But the Holy of Holies of all Messianic prophecies is Isaiah 53, which the New Testament frequently says spoke of Jesus Christ (Matthew 8:17, Mark 15:28, Luke 22:37, John 12:37-38, Acts 8:32-35, Romans 10:16, 1 Peter 2:22-25, etc). Messiah would be tortured, His face barely recognizable (vs.2). He would be rejected and despised by men (vs.3), and in the words of the famous hymn, would be the "*Man of Sorrows*" (vss.3-4). But since He is sinless, He would suffer as a substitute for others (vss.5-6). As in Genesis 3:15 He would be bruised (vs.5). He would be whipped and beaten as he took our sins on Himself like a silent sacrificial lamb (vs. 5-7). He would be buried in a grave borrowed from a rich man (vs. 9). All this was by the hand of God Himself (vss.6, 10) as Messiah would be a sacrifice for sin (vs.10). On the basis of this atonement, believers would be justified (vs.11) and Messiah would be rewarded with exaltation (vs.12).

### The Gospel According to Daniel

There are two very significant prophecies of the Messiah in Daniel. First, Daniel 7:9-14 says that this coming one would be an exalted Son of Man, no mere angel. Jesus frequently referred to Himself as the "*Son of Man*," a term the Jews applied to the Messiah. Then in 9:24-27 we are told more about His mission. 490 years after Daniel got the prophecy, Messiah would come and make a sacrifice that would put an end to all the animal sacrifices. This would be the basis for reconciliation with God and bring in everlasting righteousness. Note that He is explicitly called "*Messiah*." Moreover, He would bring in a special covenant (vs. 27). In light of Hebrews and other places, we see that this is what Jesus Christ did.

Unfortunately, Daniel's great prophecy in chapter 9 is often totally misunderstood and misapplied by popular Dispensationalists. They say that it predicts that the Antichrist would make a covenant with Israel, destroy their sacrifices in a rebuilt temple, break the covenant, and so on. On this shaky basis they build a whole system of unusual predictions for the Great Tribulation. But precise exegesis, as seen in the better commentators such as E.J. Young, shows that it is Christ and not Antichrist who is being predicted in these verses. Other prophets record further details of the coming Messiah's person and work. He would be born in Bethlehem (Micah 5:2). Zechariah has numerous prophecies of the Messiah, especially 12:10 in which the Messiah would be God and would be pierced (see John 19:37). By looking in faith a person grieves and yet is saved. Even the mysterious book of Job spoke of a coming mediator between God and Man (19:25, 16:19-21. Cf. 1 Timothy 2:4).

### Conclusion

This brief overview answers our opening question. Old Testament saints were saved by believing the prophecies of Moses, David, Isaiah, Daniel and other prophets - just as Jesus specified in Luke 24:44. The prophecies said that Messiah would be sinless Man but also God. He would suffer and die as a sacrifice for sinners, yet rise again and be exalted. Is this not the core of the same Gospel presented in the New Testament? It certainly is. Let us share this same Gospel with others today. We can show our Jewish friends that Jesus fulfilled the Messianic prophecies and is our Savior and theirs. We can share this Gospel with Gentiles as well, so Jewish and Gentile believers will sit down together at table with Abraham, Isaac and Jacob - and Moses, David, Isaiah and Daniel - in Heaven (Matthew 8:11). ♦ ♦ ♦



**The Quilt Project** began under the leadership of T..... J..... to help Indonesian women who lost the support of their Muslim families when they confessed faith in Christ. They make beautiful, high quality quilts (like the one shown here) that would normally sell at much higher prices in the U.S. Please consider supporting these converts by purchasing one of their fine hand-crafted pieces.

Information on quilt designs, sizes and pricing may be obtained by contacting Jeannie Henry in St. Louis, Missouri at (636) 677-6241 or emailing her at [bbcinstl@aol.com](mailto:bbcinstl@aol.com). A new shipment was received in December, so please have a look at what is currently available!

This is a non-solicited and non-compensated announcement.



**Charles H. Spurgeon**  
1834 - 1892

We are resolved, then, since we have this arsenal supplied for us of the Lord, and since we want no other, to use the Word of God only, and to use it with greater energy. We are resolved—and I hope there is no dissent among us—to know our Bibles better. Do we know the sacred volume half so well as we should know it? Have we laboured after as complete a knowledge of the Word of God as many a critic has obtained of his favourite classic? Is it not possible that we still meet with passages of Scripture which are new to us? Should it be so? Is there any part of what the Lord has written which you have never read? I was struck with my brother Archibald Brown's observation, that he bethought himself that unless he read the Scriptures through from end to end there might be inspired teachings which had never been known to him, and so he resolved to read the books in their order; and having done so once, he continued the habit. Have we, any of us, omitted to do this? Let us begin at once. I love to see how readily certain of our brethren turn up an appropriate passage, and then quote its fellow, and crown all with a third. They seem to know exactly the passage which strikes the nail on the head. They have their Bibles, not only in their hearts, but at their fingers' ends. This is a most valuable attainment for a minister. A good textuary is a good theologian. Certain others, whom I esteem for other things, are yet weak on this point, and seldom quote a text of Scripture correctly: indeed, their alterations jar on the ear of the Bible reader. It is sadly common among ministers to add a word or subtract a word from the passage, or in some way to debase the language of sacred writ. How often have I heard brethren speak about making "your calling and salvation" sure! Possibly they hardly enjoyed so much as we do the Calvinistic word "election," and therefore they allowed the meaning; nay, in some cases

# We Are Resolved!

Charles H. Spurgeon

An excerpt from "The Greatest Fight in the World," which was the final address of Spurgeon to assembled fellow pastors before his death. One of his strongest exhortations, as forceful now as when first delivered. - Editor

contradict it. Our reverence for the great Author of Scripture should forbid all mauling of His words. No alteration of Scripture can by any possibility be an improvement. Believers in verbal inspiration should be studiously careful to be verbally correct. The gentlemen who see errors in Scripture may think themselves competent to amend the language of the Lord of hosts; but we who believe God, and accept the very words He uses, may not make so presumptuous an attempt. Let us quote the words as they stand in the best possible translation, and it will be better still if we know the original, and can tell if our version fails to give the sense. How much mischief may arise out of an accidental alteration of the Word! Blessed are they who are in accord with the divine teaching, and receive its true meaning, as the Holy Ghost teaches them! Oh, that we might know the Spirit of Holy Scripture thoroughly, drinking it in, til we are saturated with it! This is the blessing which we resolve to obtain.

**“Believe in the inspiration of Scripture, and believe it in the most intense sense. You will not believe in a truer and fuller inspiration than really exists.”**

By God's grace we purpose to believe the Word of God more intensely. There is believing, and believing. You believe in all your brethren here assembled, but in some of them you have a conscious practical confidence, since in your hour of trouble they have come to your rescue and proved themselves brothers born for adversity. You confide in these, with absolute certitude, because you have personally tried them. Your faith was faith before; but now it is a higher, firmer, and more assured confidence. Believe in the inspired

volume up to the hilt. Believe it right through; believe it thoroughly; believe it with the whole strength of your being. Let the truths of Scripture become the chief factors in your life, the chief operative forces of your action. Let the great transactions of the gospel story be to you as really and practically facts, as any fact which meets you in the domestic circle, or in the outside world: let them be as vividly true to you as your own ever present body, with its aches and pains, its appetites and joys. If we can get out of the realm of fiction and fancy, into the world of fact, we shall have struck a vein of power which will yield us countless treasure of strength. Thus, to become "mighty in the Scriptures" will be to become "mighty through God."

We should resolve also that we will quote more of Holy Scripture. Sermons should be full of Bible; sweetened, strengthened, sanctified with Bible essence. The kind of sermons that people need to hear are outgrowths of Scripture. If they do not love to hear them, there is all the more reason why they should be preached to them. The gospel has the singular faculty of creating a taste for itself. Bible hearers, when they hear indeed, come to be Bible lovers. The mere stringing of texts together is a poor way of making sermons; though some have tried it, and I doubt not God has blessed them, since they did their best. It is far better to string texts together, than to pour out one's own poor thoughts in a washy flood. There will at least be something to be thought of and remembered if the Holy Word be quoted; and in the other case there may be nothing whatever. Texts of Scripture need not, however, be strung together, they may be fitly brought in to give edge and point to a discourse. They will be the force of the sermon. Our own words are mere paper pellets compared with the rifle shot of the Word. The Scripture is the conclusion of the whole matter. There is no arguing after we find that "It is written." To a large extent in the hearts and consciences of our hearers debate is over when the Lord has spoken. "Thus saith the Lord" is the end of discussion to Christian minds; and even the

ungodly cannot resist Scripture without resisting the Spirit who wrote it. That we may speak convincingly we will speak Scripturally.

We are further resolved that we will preach nothing but the Word of God. The alienation of the masses from hearing the gospel is largely to be accounted for by the sad fact that it is not always the gospel that they hear if they go to places of worship; and all else falls short of what their souls need. Have you never heard of a king who made a series of great feasts, and bade many, week after week? He had a number of servants who were appointed to wait at his table; and these went forth on the appointed days, and spake with the people. But, somehow, after a while the bulk of the people did not come to the feasts. They came in decreasing number; but the great mass of citizens turned their backs on the banquets. The king made enquiry, and he found that the food provided did not seem to satisfy the men who came to look upon the banquets; and so they came no more. He determined himself to examine the tables and the meats placed thereon. He saw much finery and many pieces of display which never came out of his storehouses. He looked at the food and he said, "But how is this? These dishes, how came they here? These are not of my providing. My oxen and fatlings were killed, yet we have not here the flesh of fed beasts, but hard meat from cattle lean and starved. Bones are here, but where is the fat and the marrow? The bread also is coarse; whereas mine was made of the finest wheat? The wine is mixed with water, and the water is not from a pure well." One of those who stood by answered and said, "O king, we thought that the people would be surfeited with marrow and fatness, and so we gave them bone and gristle to try their teeth upon. We thought also that they would be weary of the best white bread, and so we baked a little at our own homes, in which the bran and husks were allowed to remain. It is the opinion of the learned that our provision is more suitable for these times than that which your majesty prescribed so long ago. As for the wines on the lees, the taste of men runs not that way in this age; and so transparent a liquid as pure water is too light a draught for men who are wont to drink of the river of Egypt, which has a taste in it of mud from the Mountains of the Moon." Then the king knew why the people came not to the feast. Does the reason why going to the house of God has become so distasteful to a great many of

the population, lie in this direction? I believe it does. Have our Lord's servants been chopping up their own odds and ends and tainted bits, to make therewith a potted meat for the millions; and do the millions therefore turn away? Listen to the rest of my parable. "Clear the tables!" cried the king in indignation: "Cast that rubbish to the dogs. Bring in the barons of beef: set forth my royal provender. Remove those gewgaws from the hall, and that adulterated bread from the table, and cast out the water of the muddy river." They did so; and if my parable is right, very soon there was a rumour throughout the streets that truly royal dainties were to be had, and the people thronged the palace, and the king's name became exceeding great throughout the land. Let us try the plan. May be, we shall soon rejoice to see our Master's banquet furnished with guests.

We are resolved, then, to use more fully than ever what God has provided for us in this Book, for we are sure of its inspiration. Let me say that over again. WE ARE SURE OF ITS INSPIRATION. You will notice that attacks are frequently made as against verbal inspiration. The form chosen is a mere pretext. Verbal inspiration is the verbal form of the assault, but the attack is really aimed at inspiration itself. You will not read far in the essay before you will find that the gentleman who started with contesting a theory of inspiration which none of us ever held, winds up by showing his hand, and that hand wages war with inspiration itself. There is the true point. We care little for any theory of inspiration: in fact, we have none. To us the plenary verbal inspiration of Holy Scripture is fact, and not hypothesis. It is a pity to theorize upon a subject which is deeply mysterious, and makes a demand upon faith rather than fancy. Believe in the inspiration of Scripture, and believe it in the most intense sense. You will not believe in a truer and fuller inspiration than really exists. No one is likely to err in that direction, even if error be possible. If you adopt theories which pare off a portion here, and deny authority to a passage there, you will at last have no inspiration left, worthy of the name.

If this book be not infallible, where shall we find infallibility? We have given up the Pope, for he has blundered often and terribly; but we shall not set up instead of him a horde of little popelings fresh from college. Are these correctors of Scripture infallible? Is it certain that our Bibles are not right, but that the critics must be so?

The old silver is to be depreciated; but the German silver, which is put in its place, is to be taken at the value of gold. Striplings fresh from reading the last new novel correct the notions of their fathers, who were men of weight and character. Doctrines which produced the godliest generation that ever lived on the face of the earth are scouted as sheer folly. Nothing is so obnoxious to these creatures as that which has the smell of Puritanism upon it. Every little man's nose goes up celestially at the very sound of the word "Puritan"; though if the Puritans were here again, they would not dare to treat them thus cavalierly; for if Puritans did fight, they were soon known as Ironsides, and their leader could hardly be called a fool, even by those who stigmatized him as a "tyrant." Cromwell, and they that were with him, were not all weak-minded persons—surely? Strange that these are lauded to the skies by the very men who deride their true successors, believers in the same faith. But where shall infallibility be found? "The depth saith, it is not in me"; yet those who have no depth at all would have us imagine that it is in them; or else by perpetual change they hope to hit upon it. Are we now to believe that infallibility is with learned men? Now, Farmer Smith, when you have read your Bible, and have enjoyed its precious promises, you will have, to-morrow morning, to go down the street to ask the scholarly man at the parsonage whether this portion of the Scripture belongs to the inspired part of the Word, or whether it is of dubious authority. It will be well for you to know whether it was written by the Isaiah, or whether it was by the second of the "two Obadiahs." All possibility of certainty is transferred from the spiritual man to a class of persons whose scholarship is pretentious, but who do not even pretend to spirituality. We shall gradually be so bedoubted and becriticized, that only a few of the most profound will know what is Bible, and what is not, and they will dictate to all the rest of us. I have no more faith in their mercy than in their accuracy: they will rob us of all that we hold most dear, and glory in the cruel deed. This same reign of terror we shall not endure, for we still believe that God revealeth himself rather to babes than to the wise and prudent, and we are fully assured that our own old English version of the Scriptures is sufficient for plain men for all purposes of life, salvation, and godliness. We do not despise learning, but we will never say of culture or criticism. "These be thy gods, O Israel!" ♦ ♦ ♦

# Sovereign Grace Baptist Fellowship



October 24-28, 2011

## Annual Fall Sovereign Grace Bible Conference Grace Baptist Church, West Milton, Pennsylvania David King, pastor

**Schedule of Services:** The conference begins Monday evening, October 24, 2011 at 7:00 PM and continues through Friday morning, October 28, 2011. There will be two speakers in the morning sessions and two speakers in the evening sessions. The morning sessions will begin at 10:00 AM. The evening sessions will begin at 7:00 PM.

**Speakers:** **Gene Breed**, pastor of Grace Baptist Church, Jonesboro, Georgia. **Ron Carr**, pastor of Free Grace Baptist Church, Luray, Virginia. **Rodney Grey**, pastor of Calvary Baptist Church, Hummels Wharf, Pennsylvania. **Tom Henry**, assistant pastor of Bible Baptist Church, St. Louis, Missouri. **Barrett Holloway**, pastor of Cherith Baptist Church, Wedowee, Alabama. **Gary Scott**, Middle Valley Baptist Church, Hixson, Tennessee. **Larry Scouten**, pastor of First Baptist Church, Wellsburg, New York. **Ron Staley**, pastor of New Hope Baptist Church, Mechanicsville, Virginia.

**Recommended Lodging:** **Comfort Inn, New Columbia, Pennsylvania** (a short driving distance from the church building). Comfort Inn offers comfortable accommodations with a free deluxe breakfast included. Call early and mention Grace Baptist Conference to receive a special rate. Phone: (570) 568-8000

**Meals Provided by Grace Baptist Church:** Each day of the conference, an afternoon meal is provided by the church at a local restaurant for all who attend.

Pastor King and Grace Baptist Church invite all to attend. If you need any help to attend the conference, Pastor King urges you to contact him. For further information, contact Pastor King at: (570) 742-8915.

## A Convocation for Prayer for Revival and Awakening

**Bridgetown Baptist Church, Nesbit, Mississippi, February 21-23, 2012**

This is a call for a gathering of concerned believers to lift united prayer for a special visitation of the Spirit of God on the churches of the Lord Jesus Christ and through them to the nation. Pastor David King is the scheduled speaker.

**For more information, contact Pastor Larry Dean: [larrywdean@aol.com](mailto:larrywdean@aol.com)**

Check out the SGBF website: [www.sovereigngracebaptistfellowship.org](http://www.sovereigngracebaptistfellowship.org)

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