



# BIBLE WORD STUDY

But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward and be broken, and snared, and taken. (Isaiah 28:13).

AUGUST-SEPTEMBER 2005

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THE GREEK ORIGINAL (continued)

## TRANSMISSION OF GOD'S WORDS

Can a *copy* of God's original words be accurate? The Bible says so. Enough of this endless, humanistic reasoning about scribes' "glosses" and shorter readings being more accurate, and older manuscripts being better! What saith the scripture?

After Joshua led Israel into the promised land, as the LORD had commanded:

**And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. (Joshua 8:32).**

Did he omit, misspell, or add words in this copy? According to scripture, he accurately wrote every word because he read *every word that was in the original Moses wrote*.

**34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.**

**35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them. (Joshua 8:34-35).**

Due to normal wear and tear over time, we have copies of copies of worn out copies, but no "originals." There are basically two streams of copies of Greek manuscripts: the Textus Receptus (TR) is one, and the other is known as the Westcott/Hort Critical text (WH). The King James Bible is the only major English translation that follows the TR. All other translations such as: NIV; NASB; ASV; LB; GNMN; NWT (Jehovah's Witness Bible); and RSV, follow the WH text. The TR is also known as the Majority Text because there are about 5,000 manuscripts in this group and they agree with each other.

Until the 1800s God's people agreed, almost unanimously, that the TR was the word of God. A small group of skeptics seized upon the WH argument that two manuscripts, known as Vaticanus (discovered in the Vatican library in mid 1800) and Sinaiticus (discovered in a monastery waste can in mid 1800) were older, and therefore more accurate than the TR. This fantastic lie spread during the period of 1840-1900 when man moved into a humanistic centered era of false science: questioning everything, ever learning and never able to come to the knowledge of the truth. Darwin's evolutionary lie, modern art's distortion of realism, the "jazzing up" of music, Horace Mann's government education, and *Yea, hath God said...* are all products of that generation.

Does this “ever learning” mean that we are uncertain as to the original words of God? The only uncertainty rests in the minds of skeptics and unbelievers. Since God is the author and finisher of our faith, He can do whatever He pleases with His revelation. We have examples of God *subtracting* words when quoting the OT in the NT (Romans 1:17 with Habakkuk 2:4), and even adding in the NT statements by the OT prophets, not recorded in the OT (Matthew 2:23). The inspiration and preservation are retained because God oversees it.

We have looked at two truths regarding inspiration and preservation: (1) God promised His words would not pass away. (2) He used godly men (and women) to transmit and copy His words so that accurate copying is possible. We have Bible examples of this in Joshua 8 and other places such as the reproduction of the original Law that Moses broke (Exodus 32:19 with 34:1).

But we know a *third* eternal truth. We also know: (3) In spite of criticism’s penknife, God preserves His words and, *in inspiration and preservation*, may add words which are necessary to a situation. God foresaw that such critics as Westcott and Hort would arise. The Bible warns us of these who make a god of education.<sup>1</sup>

In the book of Jeremiah we have a Bible example of criticism and God’s preservation of His revelation, but within the preservation there are words added.

**10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people.**

**11 When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,**

**12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.**

**13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.**

We have here an example of the effectual work of God’s word. The word of God does a work in the hearts of men. These men recognized that this writing was more than normal literature. A person can not read the word of God and remain passive. You will either leave it alone, while maintaining a reverential attitude toward it, or you will begin to study it. Those who begin to study the Bible fall into two classes: those who recognize it

<sup>1</sup> Even in the first century there were those who sought to pervert the words of God.

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

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. (2 Timothy 3:4-8).

is what it claims to be, and love it, or those who claim authority over it and hate its words.

**14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.**

**15 And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears.**

**16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.**

**17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?**

**18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.**

We see that Baruch is what theology calls an “amanuensis” or a secretary. God gave Jeremiah the words; Jeremiah gave Baruch the words; Baruch actually wrote the words. So, to all these modern “experts” on original only inspiration, we ask “Where did inspiration begin and when did it end?” Was it at the mouth of the LORD or at the ear of Jeremiah? Was it at the ear of Baruch? Was it when Baruch finished the writing and laid his pen down? Inspiration involves more than a simplistic “original only” thought. *Inspiration was active in all the steps.* And, inspiration did not breathe its last breath there, it continued.

**19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.**

**20 And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.**

**21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.**

**22 Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him.**

**23 And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. (Jeremiah 36:10-23).**

The scribe’s penknife was very active on that cold day. He cut away the words of God until all of this “original” was burned.

**27 Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,**

**28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.**

**29 And thou shalt say to Jehoiakim the king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?**

**30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.**

**31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not. (Jeremiah 36:27-31).**

Not only was judgment pronounced upon Jehoiakim, God's people also suffer because of the sins of their leaders. The descendants and servants of Jehoiakim, as well as the inhabitants of Jerusalem and men of Judah, suffer for generations when leaders attack the word of God. God's people have the individual responsibility and right to reject unbelievers in leadership. When we do not, we are just as guilty as they. The church today is suffering the judgment of God because we, as a whole, have accepted the words of false scholarship above the words of God. The only hope a Christian has is to separate himself from that crowd and plead the grace and mercy of God.

**Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words. (Jeremiah 36:32).**

Again, we say to the "original only inspiration" society: God gave Jeremiah the words; Jeremiah gave Baruch the words; Baruch actually wrote the words. Jehoiakim had all of those words burned. God gave again Jeremiah the first words but added many like words; Jeremiah gave Baruch all of the words; Baruch writes the words again. Our question is still, "Where did inspiration begin and when did it end?" Was it at the ear of Jeremiah? Was it at the ear of Baruch? Was it when Baruch finished the original writing and laid his pen down? Was it when God spoke the second time to Jeremiah? Did inspiration include the "many like words" added? Did Baruch accurately get all the words the second time around? Of course, the key to the additional words is the **many like words**. When the word of God is copied, due to circumstances caused by destructive critics, physical conditions of wear, or in transmission of languages, inspiration continues from originals to copies. Attacks upon the word of God or wear and tear of paper is no surprise to God for He knows the end from the beginning. When we translate from one language into another and an additional word, understood in the original, but needed in the target language, is added, that additional word, if accurate, is just as inspired. It is one of those "like" words.

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**NOTE TO THOSE WHO RECEIVE "BIBLE WORD STUDY"**

**This issue is longer than other monthly 2 page issues ( 4 pages this month) in order to allow for Dr. Reese's mission work. The Reeses are in China and the Philippines and lessons (due to China restrictions on communication) after July 2 will be impossible for August and September. Therefore, we include the months of August and September together in this one study.**

**If you have someone you would like to put on our mail list for a complimentary year of "Word Bible Study" please email or write Dave Reese at address above.**

**Both of the commentaries on Hebrews and Matthew are available for the prices above at the same address. You will not find another commentary on these books with the dispensational emphasis of Pretribulational Premillennialism, King James Bible, while maintaining Baptist distinctives, like you find in these. Truths omitted by many, such as the reason for "covenant" and "testament" being translated from the same Greek word in the KJB, are clearly opened in these commentaries.**