

SOUTH HEIGHTS BAPTIST'S WEEKLY

REMINDER

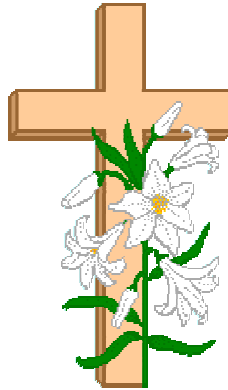
Volume XVII

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JOIN US NEXT SUNDAY, FOR A SPECIAL OBSERVANCE OF -

RESURRECTION DAY!



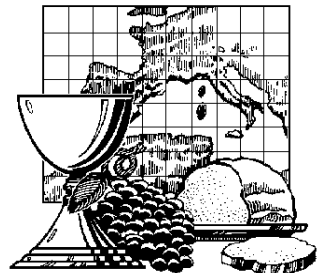
BE SURE AND STAY FOR OUR ALL-CHURCH

FAMILY DINNER

(Please Sign Up For What Food You Will Bring In The Foyer Today)

FOLLOWED BY AN OBSERVANCE OF

THE LORD'S SUPPER





Textual Criticism Fact and Fiction

A fresh look at Bible Inspiration Preservation And Translation

by Dr. Thomas Cassidy, Pastor - First Baptist Church of Spring Valley, California
(continued from last week)

Section Two - Preservation (continued)

I must also now address the reluctance on the part of many to refer to the English Bible as "inspired." Many today insist that the term inspired applies only to the original languages, and that referring to the King James Bible as inspired, is to be a "Ruckmanite" or to believe in "double inspiration." (By the way, I have never met Dr. Ruckman, never listened to one of his tapes, never read one of his books. I came to my present position by studying the Bible, not Dr. Ruckman or his writings.)

God did not inspire the Bible twice. He didn't have to - **He did it right the first time!** The theological term for the inspiration of the English Bible is "**derivative inspiration.**" This simply means the English Bible is inspired because the Hebrew and Greek texts from which it is derived are inspired. Things that are equal to the same thing, are equal to each other. The verbal and formal translation technique provides for the English words to be equal to the Hebrew and Greek in meaning and form. If the Hebrew and Greek are inspired, and the English equals the Hebrew and Greek in form and meaning, then the English is also inspired. **The only alternative to an inspired Bible is an expired Bible!** It doesn't take a rocket scientist to know that expired means dead! Those who refuse to call the English Bible inspired, are admitting they preach and teach from a dead book! This will be dealt with more completely in the next section, entitled **Translation.**

Now let's look at the position that is taken by others that there are deliberate deceptions in the Authorized King James Bible. These men state in part, "...When the King James translators came to the Greek word *baptizo*, they did not translate the word. Rather, they transliterated the word. If they had translated the word, they would have had to translate it to 'dip', or to 'immerse.' However, the Church of England at that time taught sprinkling for baptism. If the translators had translated the word 'immerse,' they would have been in trouble with the Church of England. So in order to avoid the trouble and to hide the true meaning of *Baptizo*, they transliterated the word. To claim that God inspired the translators in that deception borders on blasphemy. If someone wishes to accuse God of that kind of deception, that is his business. But that is not a position that we at 'The Sword Of The Lord' wish to take."

I realize that I have already dealt with this kind of statement from another source, but it is so common that I believe it needs to be restated before we go on. This sort of statement is an exact illustration of the main problem in fundamental circles today. Far too many preachers are ignorant of the simple truths of Bible inspiration and preservation. God did not inspire men, He inspired His Word, and those inspired words we call Scripture.

II Timothy 3:16 tell us that "**All scripture is given by inspiration of God,**" if the King James Bible is Scripture, then it must be inspired, or God is a liar! Furthermore, we are not accusing God of deception, we are accusing these foolish men of deception through ignorance. As far as their criticism of the word Baptism is concerned, let me again point out a few facts, not opinions.

First, our English word baptism was not transliterated from the Greek word *baptizo* (baptizo) by the King James translators, but was an English word in common usage since *five hundred years before* the King James translators began their work. The word did not come into the language as a transliteration of the Greek, but from the French word, "Baptiste", at the time of the Norman conquest in 1066! The French got it from the Romans (Latin) as the Romans moved north into Gaul (present day France). It was the Romans who got it from the Greek, and carried it throughout their Empire, where it has lived on in French, Italian, Spanish, English, and other languages, even after the death of the Latin language.

Second, it is ridiculous to say that the translators "*would have had to translate the word to 'dip' or to 'immerse'.* Any competent researcher can see from a quick look into the standard reference book on the origin and usage of the English language..." The Oxford English Dictionary" (any good library will have one) states that "immerse" did not appear in English until 1605, the year after the King James translators started their work, and even then, it did not have the same meaning as it does today. The word "immerse" originally meant to "merge with", and only came to mean "submerge in" in 1613, two years *after* the King James Bible was published. As far as "dip" is concerned, the word is used ten times in the King James Bible, and never once is it used to describe Christian Baptism. It is used nine times in the Old Testament, and only once in the New Testament to describe what the rich man in hell requested Abraham to have Lazarus do with his finger because of his terrible thirst.

Third, great ignorance and inconsistency is shown by criticizing the word baptism, while calling yourself a Baptist, which comes from the same word! If we are to remove the word baptism from our King James Bibles, we must also remove "angel," "apostasy," "apostle," "blaspheme," "blasphemous," "blasphemy," "paradise," "psalm," "prophecy," and "prophet!" In fact, you are going to have to remove about seventy percent of the English language, for it is just about that much that has come from foreign sources. **One thing we as Christians must never forget is that God the Holy Spirit has the same power to preserve His Word as He had to inspire it - if God could inspire His Word, but has not been able to preserve it for us, intact, then He is not the Omnipotent God of Creation, but a mere impostor, posing and posturing in cheap imitation of the Almighty.** That does not describe my great God and Saviour! My God is able to do all that He has promised, without exception!

Section Three - Translation

We must now ask ourselves the question: **Which Bible did God preserve for us who speak English? Which English language translation is the best, and why is one superior to the**

others?

When studying Bible translation we must divide our study into three areas:

1. The text from which we are translating.
2. The translators that are doing the translation.
3. The technique, or rules that the translators use in producing the translation.

Herein, or course, lies the controversy. Let's look deeper into the identity of the texts.

The Old Testament Texts

In 1516, Daniel Bomberg published a text of the Old Testament under the name "First Rabbinic Bible." This text was followed in 1524 by a second edition that had been compiled from ancient manuscripts by a Hebrew scholar and converted Jewish Rabbi named Abraham Ben Chayyim. Today this work is called the Ben Chayyim Masoretic Text, and is the text that underlies the Old Testament of the King James Bible. The word "masoretic" comes from the Hebrew word "*mesor*" meaning traditional. The **Masoretes** were the scribes that were given the responsibility of guarding and keeping the text of the Old Testament, and keep it well they surely did, as we shall soon see. The Ben Chayyim Masoretic text was the uncontested text of the Old Testament for over four hundred years. The Ben Chayyim text was used in the first two editions of "Biblia Hebraica" by Rudolph Kittel, usually referred to as BHK, published in 1906 and 1912. However, in 1937, Kittel changed his Hebrew text from the Ben Chayyim to the **Ben Asher** text.

The **Ben Asher** text was based on a text call the **Leningrad Manuscript** (B19a; also called simply L), which was dated around 1008 A. D. Using the peculiar logic of that day, which believed that older must always be better, Kittel published his 1937 edition based on this "older" text. His 1937 edition had about 20,000 changes (most of them minor, but changes nevertheless) from the Ben Chayyim text. **Both texts are still referred to as "Masoretic," so care must be taken as to which text is being referred to.**

It had apparently not dawned on Kittel that the Ben Asher version was based on very few minor manuscripts **similar to** B19a, while the Ben Chayyim text followed the **vast majority** of the manuscripts available. Why would Kittel throw out the evidence provided by the vast majority of manuscripts to follow only a small minority of texts? May I suggest, very carefully, that profit may have been the motive? Kittel had not published a major work for many, many years, he was growing older, funds for his retirement were low, and he was living in the rapidly fading glow of past glory. One final work would not only propel him back into the limelight of scholarly recognition, but would provide the funds for his impending retirement. He found a large and receptive market in the rapidly growing modernist camp that had grown to hate the

traditional texts of both the Old and New Testaments.

In 1966 there was a further revision of Kittel's "Biblia Hebraica" called "*Biblia Hebraica Stuttgartensia*," which was also based on the "older" Ben Asher text. This new edition of Kittel is generally referred to as BHS. The revision was the work of unbelieving German rationalists, and represents theologically liberal modernism in its worst form. The 1937 BHK and the newer BHS are not only based on a few minor Hebrew manuscripts which contain many erroneous footnotes, but "corrections" were often made to these already inadequate and corrupt texts by referring to such things as the "Septuagint" or "LXX", which is nothing more than the Hebrew Scriptures translated into the Greek language. The "Septuagint" is a poor translation at best of the Hebrew due mainly to the fact that it does not follow the verbal and formal rules of translation, but is largely a paraphrase, changing the wording wherever the translators desired, seeking to "clarify" the meaning of the original.

The Syriac Version. This was a version of both the Old and New Testaments translated into the Syriac language. The source language is in doubt, some insisting it was translated by Jews from the Hebrew, and others insisting it was translated by early Christians from the Greek.

The Latin Version was the complete Bible translated into Latin, portions of which may date to the second century A. D. Jerome is generally credited with the first complete Latin version, called the Latin Vulgate, or Jerome's Vulgate, which dates to the fourth century.

- continued next week

OUR EDUCATIONAL INSTITUTIONS ONCE BELIEVED THIS



How Many Believe It Today?

NURSERY MINISTRY WORKERS FOR THIS WEEK

10:50 a.m. Service ----- Cradle Roll 1: Mary Byars
 Cradle Roll 2: Larry Byars
 6:30 p.m. Service ----- Cradle Roll 1: Charity Crawford
 Cradle Roll 2: Brian Crawford
 Wed. Evening Service ---- Cradle Roll 1: Shirley White
 Cradle Roll 2: LeAnna White

AND THE PEOPLE CAME...

Week of April 10, 2011

Sunday School -----20
 Sunday Morning Service -----43
 Sunday Evening Service -----28
 Wed. Evening, 04/13/11 Service -----27

AND THE PEOPLE GAVE...

Week of April 10, 2010

Undesignated Tithes & Offerings ----- \$ 1,331.00
 Insurance Fund ----- \$ 111.00
Total Received for Week of 04/10/11: \$ 1,442.00

Average amount of Undesignated Offerings needed to operate the church EACH WEEK, as a minimum = \$ 1,400.00

INSURANCE FUND REPORT FOR THIS MONTH:

Monthly Requirement ----- \$ 273.08
 Amount Received since 03/06/11 ----- \$ 111.00
Amount Still Needed By 05/06/11: \$ 162.08

WHAT IT MEANS TO BE SAVED

1. *Admit that you are a sinner.*
2. *Admit that God says all sins must be paid for.*
3. *Accept the fact that Christ took upon Himself the suffering necessary to pay for all your sins.*
4. *You must change your mind about sin and sinning (God calls this repentance).*
5. *By an act of your will, accept by faith the Lord Jesus Christ, who can save you from the penalty of sin. Then, tell God about this in a simple prayer. Believe that God keeps His promise to save you, and thank Him for His salvation.*

Please Remember To Be Faithful to Give!



As with everything else, the costs of keeping a church going never go down - they always go **up**. Bills wait for no one, and churches are no exception to this. An extra, sacrificial gift today by everyone present would go a long way...

We encourage all of our membership to practice obedience to God by being faithful every payday to give back to Him His tithe (10%). *If every family in our church would practice this one simple discipline, we would never have weeks where we have to put off paying some bills until the following week!*

Everything is expensive, especially for a small church like ours, but ours is a BIG God, and He LOVES to bless His children when they are obedient to Him!

If you are already a tither, we thank you, and encourage you to also give offerings as well. If you're currently not tithing, won't you please start **today** - **OK?** Thank you.

Church Directory

Todd W. White ----- Pastor
 Mickie Shatwell ----- Pianist
 Dickie Eberle ----- Greeter, Custodian
 Larry Mathews, Caryn Quinnelly, Todd W. White ----- S.S. Teachers
 Larry & Mary Byars, Brian & Charity Crawford,
 Dwayne English, Lou & Vicki Martin ----- Outreach
 Flowers ----- Hannah and Shirley White

