

SOUTH HEIGHTS BAPTIST'S WEEKLY

REMINDER

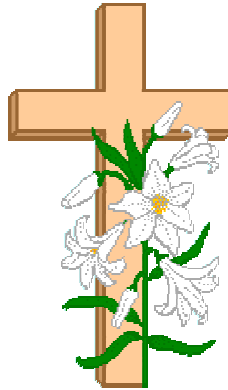
Volume XVII

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TODAY WE ARE CELEBRATING -

RESURRECTION DAY!

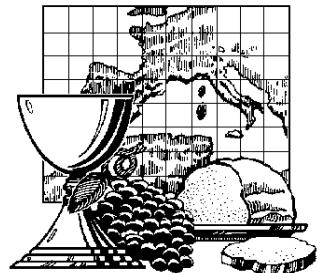


BE SURE AND STAY FOR OUR ALL-CHURCH

FAMILY DINNER

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 Three - Translation (continued)

God's appointed guardians of the Old Testament Text were the Jews according to **Romans 3:1-2**, "**What advantage then hath the Jew? or what profit is there in circumcision? Much in every way: chiefly, because that unto them were committed the oracles of God.**" The methods used by the Jews in fulfilling their responsibilities as the guardians of these sacred texts is an interesting study. There were eight rules that the Jewish copyists used in the copying of the texts:

1. The parchment must be made from the skin of a clean animal (clean meaning ceremonially clean according to the Old Testament sanitary laws); must be prepared by a Jew only, and the skins must be fastened together by strings taken from clean animals.

2. Each column must have no less than forty-eight, nor more than sixty lines. The entire copy must be first lined.

3. The ink must be of no other color than black, and it must be prepared according to a special recipe.

4. No word nor letter could be written from memory; the scribe must have an authentic copy before him, and he must read and pronounce aloud each word before writing it.

5. He must reverently wipe his pen each time before writing the word for "God" (Elohim), and he must wash his whole body before writing the name "Jehovah" (LORD in our King James Bibles), lest the Holy Name be contaminated.

6. Strict rules were given concerning forms of the letters, spaces between letters, words and sections, the use of the pen, the color of the parchment, etc.

7. The revision (to correct any errors) of a roll must be made within thirty days after the work was finished; otherwise it was worthless. One mistake on a sheet condemned the entire sheet. If three mistakes were found on any page, the entire manuscript was condemned.

8. Every word and every letter was counted, and if a letter was omitted, or if an extra letter was inserted, or if two letters touched one another, the manuscript was condemned and destroyed at once.

NOTE: H. S. Miller, writing in his book "General Biblical Introduction", says: "*Some of these rules may appear extreme and absurd, yet they show how sacred the Holy Word of the Old Testament was to its custodians, the Jews, and they give us strong encouragement to believe that we have the real Old Testament, the same one that our Lord had and which was given by inspiration of God.*"

So then - our only choice is between the traditional Hebrew Masoretic Text that has been the standard text of the Old Testament for well over two thousand years, and is represented by the vast majority of the existing Old Testament manuscripts, **OR** the new, modern text that has only a little minor manuscript support, and leaves out or changes between **20,000 and 30,000 words** in the Old Testament. The choice is obvious, **only the Traditional (Ben Chayyim) Text can lay claim to uninterrupted use for all the generations from the time of David (Psalm 12) until now.**

The New Testament Manuscripts -

□ **The Traditional Text.** The Traditional text of the New Testament has existed from the time of Christ right down to the present. It has had many different names down through the years, such as Byzantine Text, Eastern Text, Received Text, Textus Receptus, Majority Text, and others. Although no complete Bible manuscripts have survived which would allow us to date the Traditional text to the first century, there is a strong witness to the early existence and use of the Traditional text by the early church in its lectionaries. These lectionaries were portions of the Scripture that were read in the churches on certain days. Because modern printing technology had not yet been invented, many of the early Christians did not have personal copies of the Bible. It was a custom of the early church to read a portion of the Gospels, then a portion from the Epistles each day. This practice is similar to our reading a verse of Scripture from our daily devotional booklet, then starting the day in prayer, the only difference being, it was done in the church house rather than in your own house.

Nearly every lectionary in existence contains Traditional readings, attesting to the very early existence and use of the Traditional text. The early Baptists, called "**Waldensians**" by their enemies, which can be dated to 120 A. D., was known to have quoted from the Traditional text in many of its writings. Also the vast majority of all existing manuscripts, somewhere around ninety percent, follow the Traditional text. The Greek Orthodox Church used, and still uses, the Traditional text, and they are experts in the Greek language, as it is their native tongue! (Allow me to say here that the attempt by some "scholars" to identify the Traditional Text as being merely the "liturgical text of the Greek Orthodox Church" is hypocritical at best, and deliberately deceptive at worst. Such a pathetically weak attempt to attach the word "liturgical" to the Traditional Text is sophomoric and moronic. It would be like saying the King James Bible is merely the liturgical text of the Anglican Church simply because it was used exclusively by them for over three hundred years. If such condemnation by association is valid, then the Revised Version (which they love so much) is the liturgical text of the Presbyterian Church, the New American Standard Version (which they also seem to love), and the New International Version are the liturgical texts of the New Evangelical Church, and the Living Bible is the liturgical text of the Charismatic Church. Such deliberately deceptive statements have no place in an honest inquiry into the true identity of the preserved text of the

Holy Scriptures!)

The earliest translations of the Greek text into a foreign language produced versions that follow the traditional text. The *Syriac Peshitta*, which I mentioned earlier, bears such strong witness to the antiquity of the Traditional text of the New Testament that the early proponents of the Critical Text had to get it out of the **second and third centuries** (100-300 A. D.), where it has been historically agreed to have been produced, and make it **appear** as if it were of later origin. J. A. Hort theorized a late revision to account for it, and F. C. Burkitt went even farther than Hort and specified Rabbula, Bishop of Edessa (411-435 A. D.) as the author of the revision! The complete absence of even one shred of evidence to support any part of this theory has very conveniently been ignored by the proponents of the Critical text. The true evidence of course points in exactly the opposite direction, namely that Rabbula himself used the Old Syriac text in his earliest writings! Additional strong evidence against this poorly constructed fraud of a theory is found in the fact that one of the early sects, called the Nestorians, used the Peshitta extensively and thought of it as the authoritative Word of God. This would be unthinkable if the Peshitta were the work of Rabbula, who was a great adversary of the Nestorians and openly denounced them as heretics! I seriously doubt they would consider any of their greatest enemy's work as being authoritative!

The Italic church in northern Italy in 157 A. D. was known to use a version based on the Traditional text, and the Gallic Church in what is now southern France was known to have used a Gallic version in 177 that followed the Traditional text. The Gothic Version of the fourth century (300-400 A. D.) was also based upon the Traditional text. The Old Latin texts were texts that were translated into the Latin language, not only in North Africa, but also in the East, possibly even in Antioch. These Old Latin translations, going back in their earliest form to about the middle of the second century (150 A. D.), are very early witnesses to the Greek text from which they were translated. They are very literal translations, and the fact that they are often quoted by the church fathers of these areas, enables us to see which Greek text was generally in use in that area at that time. The vast majority of these Old Latin versions follow, in almost word-for-word format, the Traditional text.

Churches all down through the ages have used the Traditional text. The churches of the reformation period all used versions based on the Traditional text. Martin Luther's German Bible was based on the Traditional text. The French version of Olivetot was based on the Traditional text. The Czech Version and the Italian version of Diodati were based on the Traditional text. All of the early English versions including William Tyndale's Bible, The Coverdale Bible, The Matthew's Bible, the Taverners Bible, The Great Bible, The Geneva

Bible, and the Bishops' Bible were all based on the Traditional text.

When the Roman Catholic cleric Jerome was commissioned by the Bishop of Rome to produce a new Latin version, he wrote a letter in 383 A. D. to the person commissioning the translation stating: "*Thou compellest me to make a new work out of an old so that after so many copies of the Scriptures have been dispersed throughout the whole world I am as it were to occupy the post of arbiter, and seeing they differ from one another am to determine which of them are in agreement with the original Greek. If they maintain that confidence is to be reposed in the Latin exemplars, let them answer which, for there are almost as many copies of the translations as manuscripts. But if the truth is to be sought from the majority, why not rather go back to the Greek original, and correct the blunders which have been made by incompetent translators, made worse rather than better by the presumption of unskillful correctors, and added to or altered by careless scribes.*"

It was Jerome's contention that in his day a number of manuscripts existed that had been "altered," "corrected," and otherwise corrupted by "careless scribes" and "incompetent translators," and the only way to insure the new Latin translation was to be accurate was to allow him to go to the majority of the Greek manuscripts that were in common usage in his time. Unfortunately, the Roman masters did not allow him to do so, and his Vulgate was simply a revision of the already existing corrupt Latin versions.

- more next week

CHRIST IS NOT HERE



He Is Risen

NURSERY MINISTRY WORKERS FOR THIS WEEK

10:50 a.m. Service ----- Cradle Roll 1: Kristi Hooper
 Cradle Roll 2: Andrea Hooper
 Lord's Supper Service ----- Cradle Roll 1: Shirley White
 Cradle Roll 2: LeAnna White
 Wed. Evening Service ----- Cradle Roll 1: Vicki Martin
 Cradle Roll 2: LeAnna White

AND THE PEOPLE CAME...

Week of April 10, 2011

Sunday School ----- 23
 Sunday Morning Service ----- 51
 Sunday Evening Service ----- 36
 Wed. Evening, 04/20/11 Service ----- 28

AND THE PEOPLE GAVE...

Week of April 17, 2010

Undesignated Tithes & Offerings ----- \$ 1,134.64
 Insurance Fund ----- \$ 23.00
Total Received for Week of 04/17/11: \$ 1,157.64

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 ----- \$ 134.00
Amount Still Needed By 05/06/11: \$ 139.08

LISTEN TO -



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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