

HISTORY OF THE BIBLE

The texts of many ancient human books have been lost or severely damaged during their voyage over the Sea of Time. The text of the Holy Bible has been preserved in its purity by the Special Providence of God. The following will outline how God has preserved the Bible down through the ages in the usage of His Church – the Old Testament through the Aaronic Priesthood within the Jewish Nation of Israel and the New Testament through the Universal Priesthood of Believers which is the Christian Church.

TEXTUAL CRITICISM – (What is it & What method should be used when applying it to the Bible?)

Textual criticism is the study, evaluation, and interpretation of literature that is concerned with the identification and removal of transcription errors in the texts of manuscripts. Ancient scribes may have made errors or alterations when copying manuscripts by hand. Given a manuscript copy or several copies, but not the original document, the textual critic seeks to reconstruct the original text (the autograph) as closely as possible. The same processes can be used to attempt to reconstruct intermediate editions via editing or revising a text based on critical analysis of a document's transcription history. The ultimate objective of the textual critic's work is the production of a "critical edition" containing a text most closely approximating the original.

The basic issue in Biblical textual criticism is as follows: We have no original (autograph) manuscripts of the biblical authors; the manuscripts we possess are obtained through an unknown number of intermediate copies. The business of textual criticism is to produce a text as close as possible to the original.

What are the Methods of Textual Criticism as Applied to Biblical Texts?

There are two methods of textual criticism, the theological or consistently Christian method and the naturalistic method. These two methods deal with the same materials, the same Greek manuscripts, the same translations, and the same quotations, but they interpret these materials in two ways:

- In accord with the doctrines of inspiration and providential preservation – that the Bible is the Word of God and has been kept pure through His singular care and providence in all ages and
- On the premise that the Bible is nothing more than a human book.

Both of these methods use similar techniques, i.e. such things as the time period during which the text was compiled, the number of times the manuscript copies used to compile the text agree or disagree in content, the historical context of the writing, etc. However, the theological method makes all determinations in accord with the doctrines of inspiration and providential preservation. The naturalistic method makes all determinations solely on “scientific” bases and probabilities.

Using scientific logic as the basis of textual criticism leads to a naturalistic view not only of the biblical text but of the Bible as a whole and the Christian faith. For if it is right to ignore the providential preservation of Scriptures in the study of the New Testament text, why isn't it right to go further in the same direction? Why isn't it right to ignore the divine inspiration of the Scriptures when discussing the authenticity of various disputed texts or the authorship of the Pentateuch? And why isn't it right to ignore

the doctrines of the Trinity and of the Incarnation when dealing with the messianic consciousness of Jesus (that Jesus viewed Himself as the Messiah) and the Son of Man wording? Furthermore, however they may differ in other matters, scientists are convinced of one thing - namely that science has no use for absolute or final truth.

If the Bible is just an ordinary book, no different from any other human writing, it can be handled as such. But, if the Bible is not an ordinary book, but one given by divine inspiration as long confessed by the Christian church, then the textual criticism of the Bible is different from that of an ordinary book.

DOCTRINES THAT GOVERN BIBLICAL INTERPRETATION & TEXTUAL CRITICISM

The Infallible Inspiration of Scripture

II Peter 1:21 teaches “The prophecy came not in old time of man; but holy men of God spake as they were moved by the Holy Spirit.” Also, II Timothy 3:16 “All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

The Eternal Origin of the Scripture

Jesus constantly affirmed that His message was eternal. In His highpriestly prayer Jesus states emphatically that the words He gave to the Apostles had been given to Him by the Father, “I have given unto them the words which Thou gavest me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send me.” (John 17:8) Does that mean the Hebrew and Greek languages were eternal? No. But it does mean that these languages were made fit vehicles for the conveyance of God’s saving message. Although the Scriptures were written during a definite historical period, they are not the product of that period. They are forever relevant. In Isaiah 40:8 God teaches “The grass withereth and the flower fadeth but the Word of our God shall stand forever.”

The Providential Preservation of Scripture

The true Bible text has been preserved down through the ages by God's special providence. The Old Testament was preserved through the Aaronic Priesthood. The New Testament has been preserved through the Universal Priesthood of Believers in the usage of the Church. As the Holy Spirit guided the early Christians to gather the individual New Testament books into one New Testament canon, so in the same manner the Holy Spirit also guided them to preserve the New Testament text.

Because these doctrines are true, ***the original manuscripts were written under special conditions, under the inspiration of God, and the copies of these original manuscripts were made and preserved under special conditions, under the singular care and providence of God.***

Those who regard these doctrines merely as mistaken beliefs of the Christian Church either ignore them or give them only a minor place in their treatment of the text. On the other hand, those who hold these doctrines to be true give them a prominent place in their treatment of the text so as to make their textual criticism different from that of other books. We must return to giving the divine doctrines of Inspiration and Providential Preservation a functional place in the transmission of the text.

CANONIZATION – (HOW THE 66 BOOKS WERE DETERMINED)

How Was the Old Testament Preserved?

As we all know, the OT Scriptures were written by Moses, the prophets and other inspired men. The duty to preserve that revelation was given to the priests. In Deut. 31:24-26 we read, “And it came to pass when Moses had made an end of writing the words of this law in a book until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the law and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.” The priests were also given the task of supervising who would copy out the law, as indicated in Deut. 17:18. The Psalms were preserved in the temple by the priests and were sung by them at the dedication of the temple (II Chron. 7:6), the coronation of Joash (II Chron. 23:18) and the cleansing of the temple by Hezekiah (II Chron. 29:30). How the other OT books during the reign of the kings were preserved we are not told explicitly, but it is likely that the books of Solomon were collected together and carefully kept at Jerusalem. In Prov. 25:1 we are told “These are also the proverbs of Solomon, which the men of Hezekiah king of Judah copied out.” During the times of apostasy the priests were derelict in their duties so that during the reign of Manasseh the law had been mislaid and was not found until Josiah’s time, II Kings 22:8 Because the priests were unfaithful as teachers, the Jews were carried to Babylon (Micah 3:11-12). But God still watched over His Word so that when Ezekiel and Daniel were led away captive, they carried with them copies of the OT Scriptures which had been written up to that time. After the Babylonian exile, the law was taught by Ezra, and it is by Ezra and his successors under the guidance of the Holy Spirit that the OT books were gathered into one OT Canon.

Jewish scribes transmitted this Hebrew OT text faithfully until the Protestant Reformation. The oldest of these scribes were the Tannaim (teachers) who copied the OT text with great accuracy. The Masoretic text, which is the Hebrew Text of the King James Version (KJV) was copied by the Masorettes, traditionalists of the 6th century, who took extraordinary pains such as counting the number of times each letter of the alphabet occurs in each book, so as to transmit without error the OT text received from their predecessors. The first portion of the Hebrew OT issued from the press was Psalms in 1477. In 1488 the entire Hebrew Bible was printed for the first time.

You have all heard of the Dead Sea Scrolls found in 1947. These date from 175-150 BC. Scholars have found that in Isaiah the text generally agrees with the Masoretic Text, which was an important witness to the age and accuracy of that text.

In the providence of God the Hebrew OT was translated into Greek beginning in the 3rd century BC. It is believed that this translation was made by 70 Jewish elders in Alexandria, Egypt. From Alexandria the use of “The Septuagint” spread rapidly until in the days of the Apostles it was read everywhere in Jewish synagogues by those who were no longer proficient in the Hebrew language. Converts from these Greek speaking synagogues brought their Septuagint with them into the Christian church. The Apostles recognized the Septuagint as the providentially approved translation of the OT into Greek because they never distinguished between their quotations from the Hebrew and the Septuagint.

There is very little controversy over the formation and transmission of the OT text.

How Was the New Testament Formed, Transmitted and Translated?

Now let us turn to the formation, transmission and translation of the NT. We saw that the OT Scriptures were preserved through the divinely appointed OT priesthood. The Holy Spirit guided the priests to gather the separate parts into one OT canon. Have the NT Scriptures been preserved in this official manner? No. When Christ died upon the cross, the veil of the temple was rent from top to bottom and the OT priesthood was done away with forever.

God preserved the OT by something physical – the Aaronic Priesthood. God preserved the NT by something inward and spiritual, - the Universal Priesthood of Believers, through the leading of the Holy Spirit in the hearts of individual Christians.

The writing of the NT books was a fulfillment of Christ's promise that His Word would be preserved forever. In Mark 13:31 the Lord says, "Heaven and earth shall pass away but my words shall not pass away." In the four Gospels Jesus reveals Himself through His earthly ministry. The rest of the NT books are a divine commentary on the meaning of that ministry and in these books Jesus also reveals Himself. These remaining books were written according to the promise of Jesus "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He the Spirit of Truth is come, He will guide you into all truth; for He shall not speak of Himself but whatsoever He shall hear that shall He speak; and He will show you things to come." John 16:12-13

After the NT books were written, it was necessary that they be gathered together in one NT canon to be placed beside the OT canon. The first NT books to be gathered together were the Epistles of Paul. The Apostle Peter before he died referred to Paul's Epistles as Scripture in such a way as to indicate that at least a beginning of such a collection had already been made (II Peter 3:15-16). As early as 117 AD, Ignatius, Bishop of Antioch, referred to Paul's Epistles. When the four Gospels were gathered together we do not know, but it is generally agreed that this must have taken place before 170 AD because at that time Tatian made his Diatesseron which was a harmony of the four Gospels. Before 200 AD Paul's Epistles, the Gospels, Acts, I Peter and I John were recognized as Scripture by Christians everywhere. It was Tertullian who first applied the name NT to this collection of Apostolic writings. The seven remaining books: II Peter, II and III John, Hebrews, James, Jude and Revelation were not as yet unanimously accepted as Scripture. However, by the 4th century only a few Christians questioned the right of these disputed books to a place in the NT canon. Church fathers of the 4th century such as Augustine and Jerome include them in their lists of the NT books. Gradually and silently, but surely, the Church as a whole was led to the recognition of the fact that these 27 books of the NT, and these only, were canonical.

The guidance of the Holy Spirit also involved the rejection of many non-canonical books. For example the apocryphal books, written by Jewish authors from 200BC-100AD, were included in the Septuagint and recognized by a few of the early church fathers, but were rejected by later ones such as Jerome who first used the term "apocrypha" meaning Hidden. Although all protestants reject the apocrypha as canonical OT Scripture, there was long disagreement as to where to place these. The early English Bibles

including the KJV placed them between the Old and New Testament. In 1825 the British and Foreign Bible Society eliminated them and this practice has been continued. In the first two centuries there were also many other books that were mistakenly regarded as canonical for a time such as the Shepherd of Hermes, the Apocalypse of Peter, Acts ascribed to various Apostles and many others. Some of these were temporarily accepted but eventually repudiated.

Just as the Holy Spirit guided the early Christians to gather the individual NT books into one canon, in the same manner also the Holy Spirit guided the early Christians to preserve the **text by receiving the true readings and rejecting the false.** Surely it would have been strange if God had guided His people in regard to the assimilation of the NT canon but had withheld from them His divine assistance in the preservation of the text. This would mean that Bible believing Christians could have no certainty concerning the NT text but would have to rely upon the opinions of naturalistic critics. Wonderfully God did not leave His people to remain in uncertainty:

- First, many copies of the original Apostolic writings were produced by faithful scribes.
- Second, these trustworthy copies were read and re-copied by true believers down through the centuries.
- Third, untrustworthy copies were not so generally read or so frequently copied. Although they enjoyed temporary popularity, in the long run they were laid aside and consigned to oblivion.

The text found in the vast majority of the Greek manuscripts is a trustworthy reproduction of the divinely inspired original text. This text has been called the Byzantine text, thereby acknowledging that it was the text in use in the Greek churches during the Byzantine period from 452-1453. However, it is better to call this text the “Traditional Text” because by this term we signify that it has been handed down by God’s providentially guided tradition of the Church from the time of the Apostles to the present day.

WHY DID THE TRADITIONAL OR BYZANTINE TEXT TRIUMPH? (See Attached Diagram)

During the 2nd century there were 3 separate sets of texts in use:

- the Alexandrian Text which basically represented the area of Egypt;
- the Western Text which represented the area of Rome and
- the Traditional Text representing Greece and Asia Minor

The Western and Alexandrian Texts represent two nearly simultaneous departures from the Traditional Text which took place during the 2nd century. The making of these two texts proceeded according to two schools of thought. The scribes that produced the Western Text regarded themselves more as interpreters than as mere copyists. Therefore they made bold alterations in the text and added many interpolations. The makers of the Alexandrian Text, on the other hand, conceived of themselves as grammarians. Their chief aim was to improve the style of the sacred text. They made few additions to it. Their fear was so great that they often went to the opposite extreme of wrongly removing genuine readings from the Traditional Text. Because of this the Western Text is generally longer than the Traditional Text and the Alexandrian Text is generally shorter.

Because of their origin (in Alexandria & Rome) these “prestige” texts were much sought after by the wealthier and more scholarly members of the Christian community. The Traditional Text, on the other hand, continued in use among the poorer and less learned Christian brethren. These humble believers would be less sensitive to matters of prestige and would no doubt prefer the familiar wording of this text to the changes introduced by the new “prestige” texts. Therefore, the Traditional Text continued to circulate among these lowly Christian folk, virtually undisturbed by the influence of the other texts. Moreover, because it was difficult for these less prosperous Christians to obtain new manuscripts, they put the ones they had to maximum use. Thus all the early manuscripts of the Traditional Text were eventually worn out. None of them seem to be in existence today. The papyri which do survive seem for the most part to be “prestige texts” which were preserved in the libraries of ancient Christian schools. The papyri with the true text were read to pieces by the believing Bible students of antiquity. But, in the providence of God, they were used by the Church and survived long enough to preserve the Traditional Text and to bring it into the period of triumph that followed.

Triumph of the Traditional Text

The victorious march of this text began in the 4th century. The great conflict with the Arian heresy (see note below) brought orthodox Christians to a theological maturity which enabled them, under the leading of the Holy Spirit, to perceive the superior doctrinal richness and soundness of the NT text. In ever increasing numbers Christians in the higher social brackets abandoned their corrupt prestige texts which they had been using and turned to the well-worn manuscripts of their poorer brethren, meaner in appearance but precious since they contained the true texts. Copies were made of these ancient books and this was done so often that these venerable documents were worn out through much handling by the scribes. But before these old manuscripts perished, they left behind them a host of fresh copies made from them and bearing witness to the true text. Thus it was that the true text became the standard text now found in the vast majority of the Greek NT manuscripts. *By the watchful Providence of God, this text, with slight variations, is surprisingly uniform, a fact which puzzles naturalistic critics, and which they have not been able to explain satisfactorily because they refuse to see the hand of God in its preservation.*

Note: *The Arian Heresy is the doctrine denying the divinity of Christ, named after the Alexandrian priest Arius (250-336). It maintained that the Son was not eternal, or of one nature with God, but was a dependent instrument created for the redemption of the world. The General Council of Nicaea (296-373) defined and affirmed the doctrine of the coeternity and coequality of God and the Son.*

INVENTION OF PRINTING & THE PROTESTANT REFORMATION

A further step in the providential preservation of the NT text was the printing of it in 1516, and the dissemination of it through western Europe during the Protestant Reformation. The editor of this first printed edition was Erasmus, born at Rotterdam in 1466. He received the best education available to a young man of his day and became the most famous scholar and author of his time, and perhaps the most prolific writer of all time. Between 1516 and 1535 Erasmus published 5 editions of the Greek NT. This printed text is commonly called the Textus Receptus (Received Text-TR) and was used by the Protestant Reformers during the Reformation and by all protestants for 350 years thereafter because it represented

the commonly believed view that the original NT text had been preserved primarily in the current Greek Traditional or Byzantine text.

After the death of Erasmus in 1536, God in His providence continued to extend the influence of the TR by the works of the famous French printer Robert Stephanus. From 1546-1551 he published 4 editions of the Greek text. In his 4th edition the text was first divided into verses. In all essentials there is full agreement between the texts of Erasmus, Stephanus and later, the Elzevirs and the traditional text. This fact is even demonstrated by Kirsopp Lake in 1928, who is not a Christian text critic. It is upon this Received Text that the King James Version is based and all the early classic Protestant translations such as Luther's in 1522, Tyndale in 1525, the Geneva version in 1560 and others.

Scholasticism & The Logic of Faith

During the middle-ages, scholars tried to reconcile the philosophy of Aristotle with the dogmas of the Roman Catholic Church by separating faith from reason and praying from thinking. They contended that while dealing with dogma, faith and prayer were appropriate, but the study of philosophy was reason's province and soon this doctrine of the separation of faith from reason became generally accepted throughout the medieval Roman Catholic Church.

The Protestant Reformers were fully occupied with other matters and spent little time combating this medieval, Roman Catholic error of the separation of faith and reason. Hence, this false scholastic doctrine survived the Reformation and soon became embedded in the thinking of conservative Protestants everywhere. Apologetic systems were based on this false principle of the separation of faith and reason, and in the 19th Century, at Princeton and other conservative theological seminaries, this scholastic principle even governed the curriculum and the way in which the several subjects were taught. Systematic theology, practical theology and homiletics were placed in one box labeled FAITH. All the other subjects, including New Testament textual criticism, biblical introduction, apologetics and philosophy, were placed in another box labeled REASON.

Following the scholastic model (separating faith and reason) inevitably leads to unbelief. The area allotted to reason is steadily enlarged and that remaining for faith correspondingly decreased. The box labeled FAITH is emptied, while REASON'S box is crammed to the full. This process of deterioration cannot be avoided because *as soon as we give reason an equal place with faith in our thinking, we have no true faith at all. God is the Supreme Reality, the Source of all things real, and therefore, we must believe on Him as such. We must allow nothing else to be as real to us as God.* If we found even part of our thinking on a set of rational principles which are independent of God, then we are no longer believing but doubting.

How Did This Affect the Transmission & Translation of the Bible Text

Accordingly, in the late 17th and during the 18th and 19th centuries, rationalists began to arise who laid aside the theological approach to the text and who denied the common faith; these began to treat the text as an ordinary book. Scholars began to question the doctrine of inspiration; they questioned the authors of the books of the Bible, claiming that Moses did not write the Pentateuch and Isaiah was not the author of his book; they questioned the placement of the chapters of the NT. Questions arose regarding the belief that II Cor. 9 was misplaced and that Romans 16 was originally a letter to the Corinthians and got attached

to Romans by mistake. Scholars also questioned the words of the NT. This skepticism, hurled at the Received Text has continued to present day. So these scholars created a climate of skepticism which had not existed before and which cast doubt upon the reliability of the Received Text.

The climate of doubt and skepticism concerning the NT text was greatly accelerated by the discovery of a manuscript in 1859. Konstantine Tischendorf, professor at the University of Leipzig, made a visit to the Monastery of St Catherine on Mt. Sinai. There in a waste basket he found the *Codex Sinaiticus*, a 4th century Greek manuscript. Although this document differed from the Received Text in thousands of places, it was hailed as the greatest discovery of the 19th century. In 1860 it was made available to scholars along with *Codex B* which is housed in the Vatican library. These two manuscripts, in contrast to the Traditional Text, **do not agree with one another at all!** In the Gospel of Mark alone they differ from each other 652 times. Both of these manuscripts are characterized by serious omissions and alterations which affect the meaning of the text. They also diminish the deity of the Lord Jesus Christ.

In spite of these deficiencies, the propaganda of Tischendorf convinced many British scholars that the TR was a **“late and therefore inferior”** text and that a revision of the KJV was highly necessary. So, a Revision Committee was appointed by the Church of England to carry out the project. Two Cambridge scholars, Westcott and Hort, who had already prepared a Greek text based upon the above manuscripts, were seated on the NT section of this committee. The influence of these two men was so predominant that their text was adopted by the Revision Committee. The translation of this text was published in 1881 as the “Revised Version”. Its American counterpart was “The American Standard Version” in 1901. The majority of versions published since that time are based upon the Westcott & Hort text. Today this text is taught in almost all of the seminaries and Bible schools in America with very few exceptions. (See attached document which compares omissions in various versions)

What did these men believe about the Traditional Text (Textus Receptus)?

First – They believed that the NT text must be treated like that of any other book, making little or nothing out of inspiration and providence. Hort wrote, “For ourselves we dare not introduce considerations which could not reasonably be applied to other ancient texts...” Sad to say that today, even evangelicals insist that the text must be approached from a neutral standpoint. **This results in shaping the NT according to social and regional whims of the translator.**

Second – W&H said that the Traditional Text must be discarded because it is a “late text”. Modern scholars, however, have disproved this notion. They have discovered traditional readings in 4th and 5th century manuscripts such as A and W (see attached diagram). Traditional readings have also been found in the biblical quotations of early church fathers (Origen 119), and in 2nd and 3rd century versions such as the Peshitta (172).

QUESTIONS TO THE READER – DO YOU OR DON’T YOU?

Reader, do you or don’t you believe in the special, providential preservation of the Holy Scripture?

1. If you don’t believe in the special, providential preservation of the Scripture, how can you believe in the infallible inspiration of the Scriptures? For why would God infallibly inspire the Scriptures if He did not intend to preserve them by His special providence?
2. If you **do** believe in the special, providential preservation of the Scriptures, then how was this preservation effected? Were the Scriptures preserved secretly in holes and caves or on forgotten library shelves, or were they preserved in a public way in the usage of Christ’s Church?
3. If the true text was preserved in the usage of the Church, did this special, providential preservation cease with the invention of printing? Does God preserve the Holy Scriptures at some times but not at other times?
4. If the special, providential preservation of Scriptures did not cease with the invention of printing, was the formation of the Textus Receptus providentially guided? If not, what printed NT text would you say was providentially guided?
5. If the formation of the Textus Receptus was providentially guided, which is most pleasing to God, the King James Version and other faithful translations from that text, or other versions which are based on the 19th century Westcott and Hort text and reject the Textus Receptus?

These are the questions which we must individually resolve. Do we want to use a Bible version based on the Textus Receptus or on a text which was developed under naturalistic New Testament textual criticism?

Why Should the Traditional Text (Textus Receptus) and Faithful Translations such as the KJV be Retained?

1. The text of the KJV represents the unbroken usage of the Christian Church for 15 centuries.
2. The KJV is the historic Bible of English speaking Protestants. Upon it, God, working providentially through many generations of Bible-believing Christians, has placed His stamp of approval.
3. The English KJV is Biblical English. It is not the English of the 17th century as so many believe. In fact, it is not a type of English that was ever spoken anywhere. Its’ language is different because it is a faithful translation of the Hebrew and Greek. Even in its use of thee and thou the translators were not following 17th century English usage because at that time these forms had already been replaced by you.
4. The current attack on the KJV and promotion of modern speech Bibles has discouraged the memorization of Scripture. We are commanded by God to hide His Word in our hearts. Modern versions lack the rhythm, poetry, and venerable language which is so conducive to memorization.
5. The multiplicity of versions has caused confusion and doubt as to what God really said. It is the duty of the translator to give the exact equivalent of the original language of the text, not what he thinks that text means. The KJV translators have done this.

6. The few obsolete words in the KJV should not deter us from its use. They should rather stimulate us to increase our vocabulary by consulting a dictionary.
7. In Psalm 119:89 we read “Forever, O Lord, thy word is settled in heaven.” Therefore, a translation must have an enduring quality in order that it may be an unchanging standard by which we can test our faith and conduct. Since 1900 some 200 plus Bible versions have been produced and the end is not in sight. This continual clamor for change is a reflection of the view that there is no fixed truth, no absolutes. Thank God, the venerable KJV is still loved and used by English speaking believers everywhere!

CONCLUSION

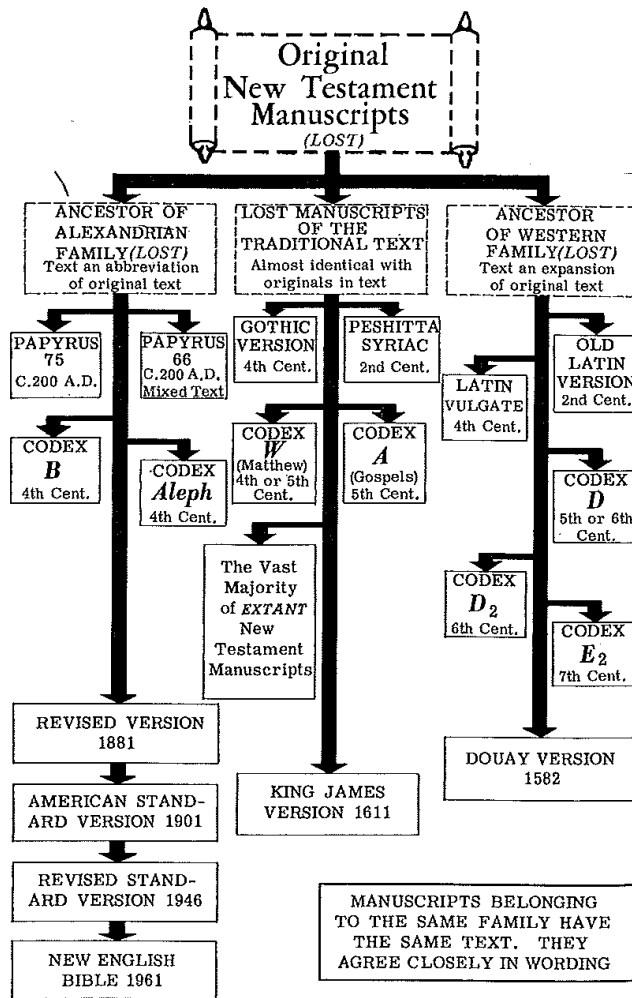
Many Bible teachers today would have us reject translations made from the Greek text (Textus Receptus), inspired and preserved by God and used by the church since Apostolic days, in favor of translations made from Greek texts newly discovered in the 19th century (Westcott-Hort text), not in common use by the church.

When we study the Bible prayerfully and believingly, we are guided by the logic of faith into a true conception of the history of the Bible text. Because the Gospel is true and necessary for the salvation of souls, the Bible which contains the Gospel was infallibly inspired and has been preserved down through the ages by God's special providence, not secretly in holes and caves and on forgotten library shelves but publicly in the usage of God's Church.

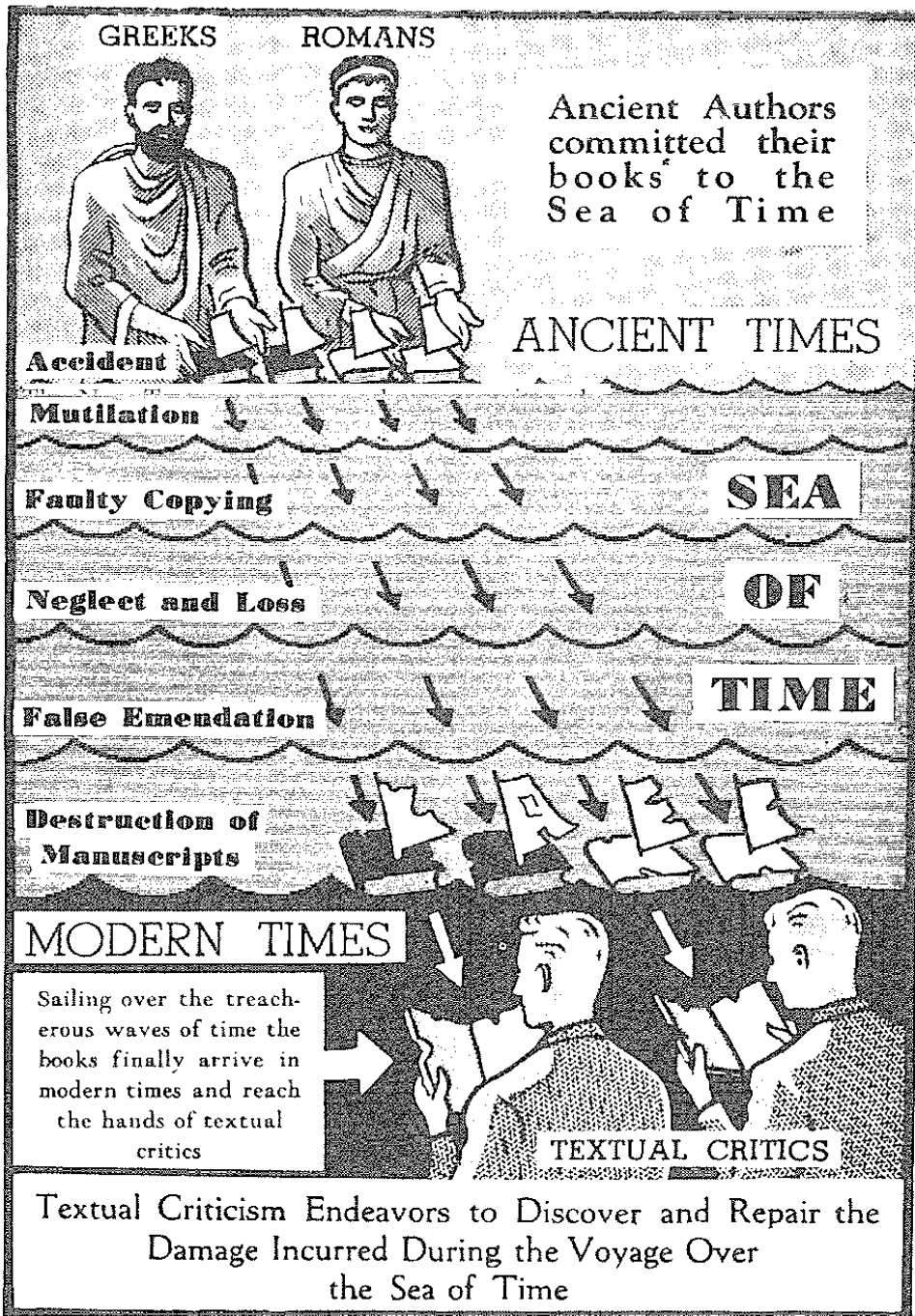
If the providential preservation of Scriptures is not essential for the transmission of the biblical text, then it must be non-existent and not a fact. If providential preservation is not a fact, why should the infallible inspiration of the Scriptures be regarded as a fact? Why would God infallibly inspire a book and then decline to preserve it providentially? For example, why would God infallibly inspire the Gospel of Mark and then permit its ending, describing the resurrection appearance of Christ, to be lost? “Heaven and earth shall pass away: but my words shall not pass away. Mark 13:31.

We believe that the New Testament is the infallibly inspired Word of God and has been preserved through the ages by God's special providence. Therefore, the true New Testament text is found today in the vast majority of the Greek New Testament manuscripts, in the Textus Receptus, in the King James Version and other faithful translations of the Textus Receptus.

CHAPTER THREE



The Ancestry of the English Versions



The texts of many ancient human books have been lost or severely damaged during their voyage over the Sea of Time. The text of the Holy Bible has been preserved in its purity by the Special Providence of God.