

**THE AGE OF MAN
ORIGIN of WRITING
DEVELOPMENT of
OUR
ENGLISH BIBLE**

Purpose:

To show that through 3500 years of history our Present Bible Texts in Hebrew and Greek Agree very Closely with the originals.

1975 R. H. Mount

WHERE DID WE GET THE BIBLE?

The Bible says that God created man. →

Gen. 1

27 And God created man in his own image, in the image of God created he him; male and female created he them.

The Bible says that God formed man of the DUST of the ground. →

Gen. 2

7 And Jê-hô'vâh God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

The Bible teaches that man was created an intelligent being. →

Gen. 2

18 And Jê-hô'vâh God said, It is not good that the man should be alone; I will make him a help meet for him. 19 And out of the ground Jê-hô'vâh God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof. 20 And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a help meet for him.

Note: man was not created from some lower form of life. Animal life and birds were brought to Adam to be named. Naming hundreds of birds, cattle, and beasts indicates a very complex knowledge of a language.

The Bible teaches that the first woman was made from a portion of Adam's side - AFTER - he had named the cattle, beasts, and birds. This leaves no room for evolution. →

Gen. 2

And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a help meet for him. 21 And Jê-hô'vâh God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: 22 and the rib, which Jê-hô'vâh God had taken from the man, made he a woman, and brought her unto the man. 23 And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

In order to have a Bible we must of course have writing. Modern "scholars" like to think of writing as an invention of man. Guesses as to when writing began, range from a few thousand years ago to millions of years ago.

Since there is no difficulty proving the Bible is the word of God let us see just how long ago Adam lived.

Solomon started the temple about 1010 B.C.

The Israelites left Egypt 480 years earlier. About 1490 B.C.

1 Kings 6. And it came to pass in the four hundred and eightieth year after the children of Is-ra-el were come out of the land of E'gypt, in the fourth year of Sol'o-môn's reign over Is-ra-el, in the month Ziv, which is the second month, that he began to build the house of Jê'hô vah.

The law was given to the Israeli at Sinai shortly after they had left Egypt.

God made his promises to Abraham 430 years earlier, About 1920 B.C.

Gal. 3

Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, "And to thy seed, which is Christ. 17 Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect.

Abram was 75 at that time. Abram was born about 1995 B.C.

Gen. 12

12 Now Jê-hô'vâh said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: 2 and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: 3 and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. 4 So Abram went, as Jê-hô'vâh had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Hâ'ran.

Abram left Haran after his father's death.

Acts 7

The God of glory appeared unto our father Abraham, when he was in Mês-o-pô-tâ'mi-â, before he dwelt in Hâ'ran, 3 and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee: 4 Then came he out of the land of the Châl-dæ'ans, and dwelt in Hâ'ran: and from thence, when his father was dead, God removed him into this land, wherein ye now dwell: 5 and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when as yet he had no child.

Abram's father was Terah. Terah lived to be 205 yrs. old.

Gen. 11:32

And the days of Tê'rah were two hundred and five years: and Tê'rah died in Hâ'ran.

Therefore Terah was 130 when Abram was born. BUT Terah's first child had been born 60 years earlier when Terah was 70.

Gen. 11

26 And Tê'rah lived seventy years, and begat Abram, Na'hôr, and Hâ'ran.

About 2055 B.C.

From the following table you will note that this was 292 years after the flood.

Gen. 11

10 These are the generations of Shem. Shem was a hundred years old, and begat Ar-pächs had two years after the flood: 11 and Shem lived after he begat Ar-pächs had five hundred years, and begat sons and daughters.

12 And Ar-pächs had lived five and thirty years, and begat Shé-láh: 13 and Ar-pächs had lived after he begat Shé-láh four hundred and three years, and begat sons and daughters.

14 And Shé-láh lived thirty years, and begat E-bér: 15 and Shé-láh lived after he begat E-bér four hundred and three years, and begat sons and daughters.

16 And E-bér lived four and thirty years, and begat Pé-lég: 17 and E-bér lived after he begat Pé-lég four hundred and thirty years, and begat sons and daughters.

18 And Pé-lég lived thirty years, and begat Ré-ú: 19 and Pé-lég lived after he begat Ré-ú two hundred and nine years, and begat sons and daughters.

20 And Ré-ú lived two and thirty years, and begat Sé-rüg: 21 and Ré-ú lived after he begat Sé-rüg two hundred and seven years, and begat sons and daughters.

22 And Sé-rüg lived thirty years, and begat Ná-hór: 23 and Sé-rüg lived after he begat Ná-hór two hundred years, and begat sons and daughters.

24 And Ná-hór lived nine and twenty years, and begat Té-ráh: 25 and Ná-hór lived after he begat Té-ráh a hundred and nineteen years, and begat sons and daughters.

26 And Té-ráh lived seventy years, and begat Abram, Ná-hór, and Há-rán.

Shem at	2 years	after the flood	begat	Arpachshad.
Arpachshad at	35 years	begat	Shelah.	
Shelah at	30 years	begat	Eber.	
Eber at	34 years	begat	Peleg.	
Peleg at	30 years	begat	Reu.	
Reu at	32 years	begat	Serug.	
Serug at	30 years	begat	Nahor.	
Nahor at	29 years	begat	Terah.	
Terah at	70 years	begat	Abram, Nahor, and Haran.	
From the flood	→	292 years.		

This was about 2347 B.C.
The flood lasted a year.
Therefore: -
THE FLOOD came about 2348 B.C.

The following table shows Adam to be created 1656 years earlier.

Gen. 5

3 And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: 4 and the days of Adam after he begat Seth were eight hundred years: and he begat sons and daughters. 5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 And Seth lived a hundred and five years, and begat E-nosh: 7 and Seth lived after he begat E-nosh eight hundred and seven years, and begat sons and daughters: 8 and all the days of Seth were nine hundred and twelve years: and he died.

9 And E-nosh lived ninety years, and begat Ké-nán: 10 and E-nosh lived after he begat Ké-nán eight hundred and fifteen years, and begat sons and daughters: 11 and all the days of E-nosh were nine hundred and five years: and he died.

12 And Ké-nán lived seventy years, and begat Má-há-lá-lél: 13 and Ké-nán lived after he begat Má-há-lá-lél eight hundred and forty years, and begat sons and daughters: 14 and all the days of Ké-nán were nine hundred and ten years: and he died.

15 And Má-há-lá-lél lived sixty and five years, and begat Já-réd: 16 and Má-há-lá-lél lived after he begat Já-réd eight hundred and thirty years, and begat sons and daughters: 17 and all the days of Má-há-lá-lél were eight hundred ninety and five years: and he died.

18 And Já-réd lived a hundred sixty and two years, and begat E-nóch: 19 and Já-réd lived after he begat E-nóch eight hundred years, and begat sons and daughters: 20 and all the days of Já-réd were nine hundred sixty and two years: and he died.

Gen. 5

21 And E-nóch lived sixty and five years, and begat Mé-thú-sé-láh: 22 and E-nóch walked with God after he begat Mé-thú-sé-láh three hundred years, and begat sons and daughters: 23 and all the days of E-nóch were three hundred sixty and five years: 24 and E-nóch walked with God: and he was not; for God took him.

25 And Mé-thú-sé-láh lived a hundred eighty and seven years, and begat Lá-méch: 26 and Mé-thú-sé-láh lived after he begat Lá-méch seven hundred eighty and two years, and begat sons and daughters: 27 and all the days of Mé-thú-sé-láh were nine hundred sixty and nine years: and he died.

28 And Lá-méch lived a hundred eighty and two years, and begat a son: 29 and he called his name Noah, saying, This same shall comfort us in our work and in the toil of our hands, which cometh because of the ground which Jê-hó-váh hath cursed.

1. Adam at	130 years	begat	Seth.
2. Seth at	105 years	begat	Enosh.
3. Enosh at	90 years	begat	Kenan.
4. Kenan at	70 years	begat	Mahalalel.
5. Mahalalel at	65 years	begat	Jared.
6. Jared at	162 years	begat	Enoch.
7. Enoch at	65 years	begat	Methuselah.
8. Methuselah at	187 years	begat	Lamech.
9. Lamech at	182 years	begat	Noah.
10. Noah was	600 years	at the time of the flood.	
Time of the flood	→	1656 years	from creation. (Noah begat Seth).

Gen. 5

30 And Lá-méch lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: 31 And all the days of Lá-méch were seven hundred seventy and seven years: and he died.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Já-phéth.

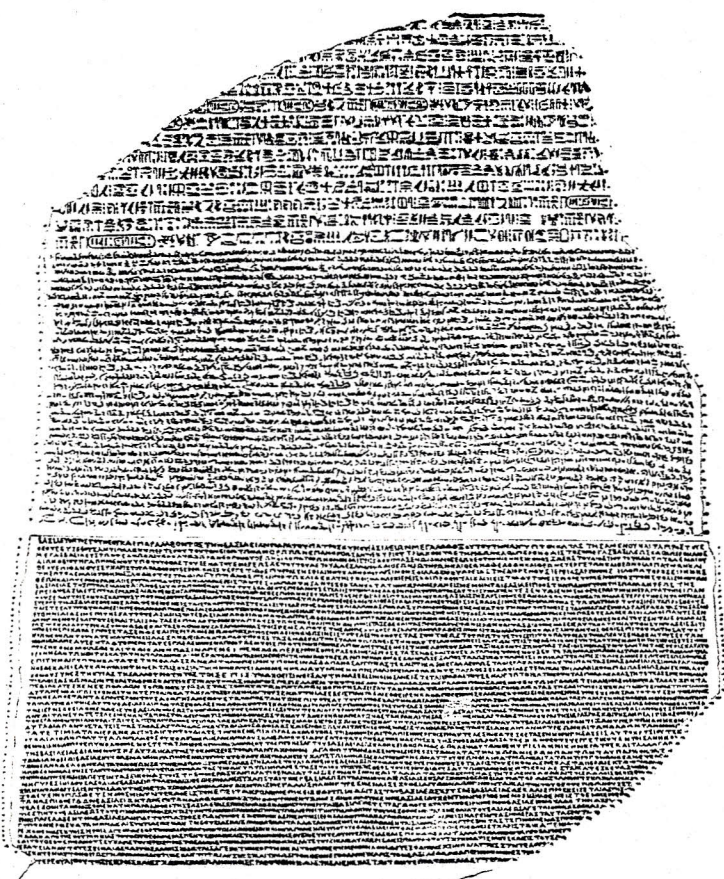
Gen. 7

6 And Noah was six hundred years old when the flood of waters was upon the earth.

Adam was created about 4004 B.C.

According to Scripture then, writing can not be more than 6000 years old. No one was here to write before 4000 B.C.

The written records of Egypt are more numerous than other countries. Let us study some of the writings.



Fac-Simile of Inscriptions on Rosetta Stone.

"In 1799 an artillery officer named Boussard discovered, while digging the foundation of a house at Fort St. Julien, near Rosetta, the ancient Bolbitane, a large black stone, which has since been generally called the 'Rosetta Stone', and which is now in the British Museum." (B.M. 24)

THE DWELLERS on
THE NILE,
E. A. Wallis Budge.

"The stone is 3'2" long, 2'5" wide, and contains inscriptions in three kinds of writing: one in hieroglyphics, another in demotic, or the language of the people, and the third in Greek." (same)

A small obelisk had been found at Philae, which had a Greek inscription on the base, and one in hieroglyphics on the shaft.

Names, in Greek, would not make any sense in Egyptian. It was assumed that the Greek sounds were written with Egyptian characters, a sort of transliteration.

One name was Cleopatra.

I. Cleopatra.



Champollion was the first to decipher Egyptian. He began his study about 1818.

Champollion supposed that each hieroglyph had the value of the initial syllable of the object which is represented.

I. Cleopatra.



¹ Dr. Birch, in Wilkinson's 'The Egyptians,' p. 199.

(The Egyptian language is the mother of Coptic.)

1. Represents a "knee" and as the Coptic word for knee begins with K this sign should be K.

2 Represents a lion. The Coptic word for lion begins with l, this sign should be L.

3. Represents a reed. Coptic word for reed begins with a. This sign should be A or E.

4 Represents a noose and equals O.

5 Was determined from another name to be P.

6 Represents an eagle - Coptic word for eagle begins with a, the same as # 9 - A

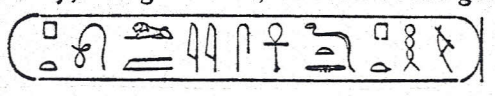
7 Represents a hand - Coptic word for hand begins with t, therefore T.

8 Represents a mouth - Coptic word for mouth begins with r, therefore R

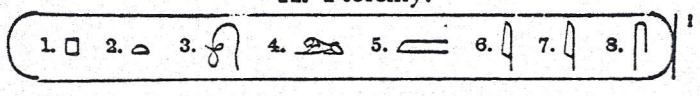
Now we have
KLEOPATRA

10 has been proved to be t and
11 representing an egg, is always
placed after the name of a woman or
a female divinity.

II. Ptolemy, living for ever, beloved of the god Ptah.



II. Ptolemy.

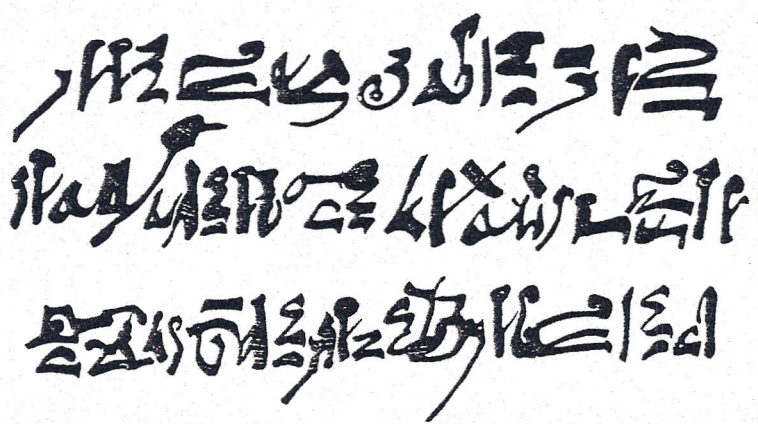


Ptolemaios

1 - The first
letter must be P
and from here we
determined the
value for the same
letter in Cleopatra.

- # 2 = t
- # 3 = o
- # 4 = i
- # 5 = m
- # 6 = a or e
- # 7 = a or e
- # 8 = s

The Egyptians used hieroglyphic
letters but they also wrote a cursive
writing called hieratic.



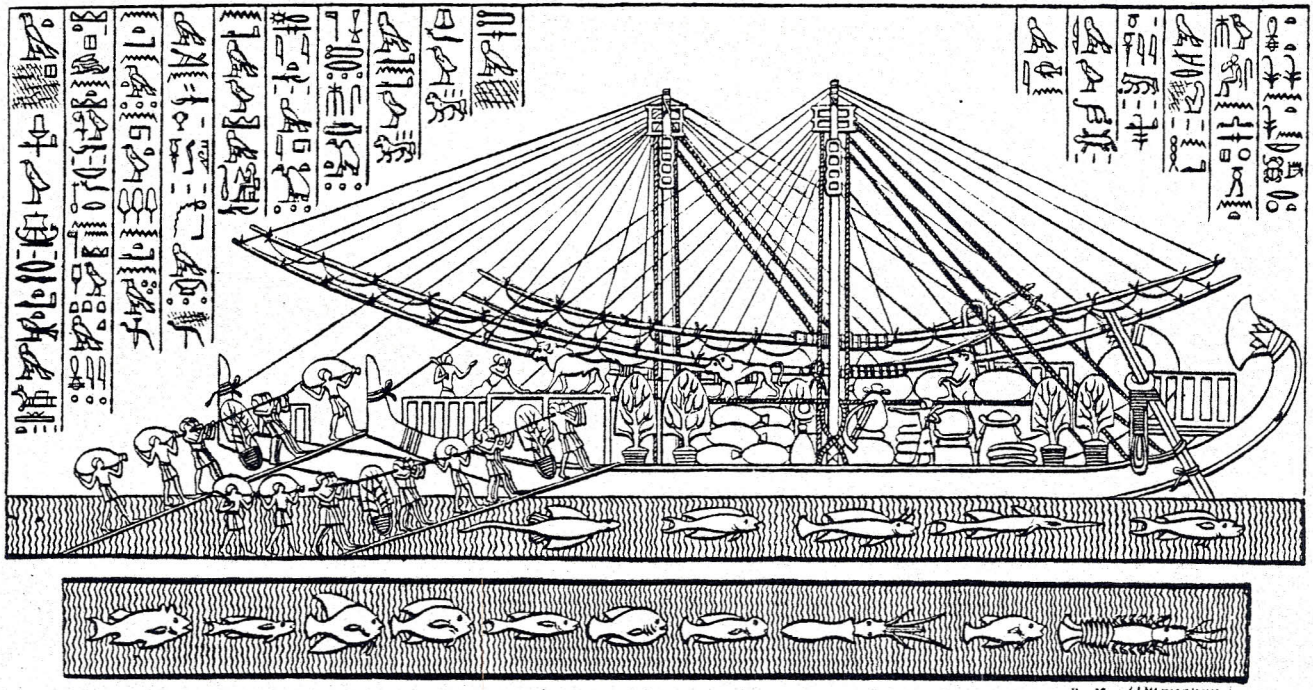
Hieratic Writing.¹

TRANSCRIPTION.



They also wrote
a simplified
form of hieratic
known as
demotic or the
language of the
people.

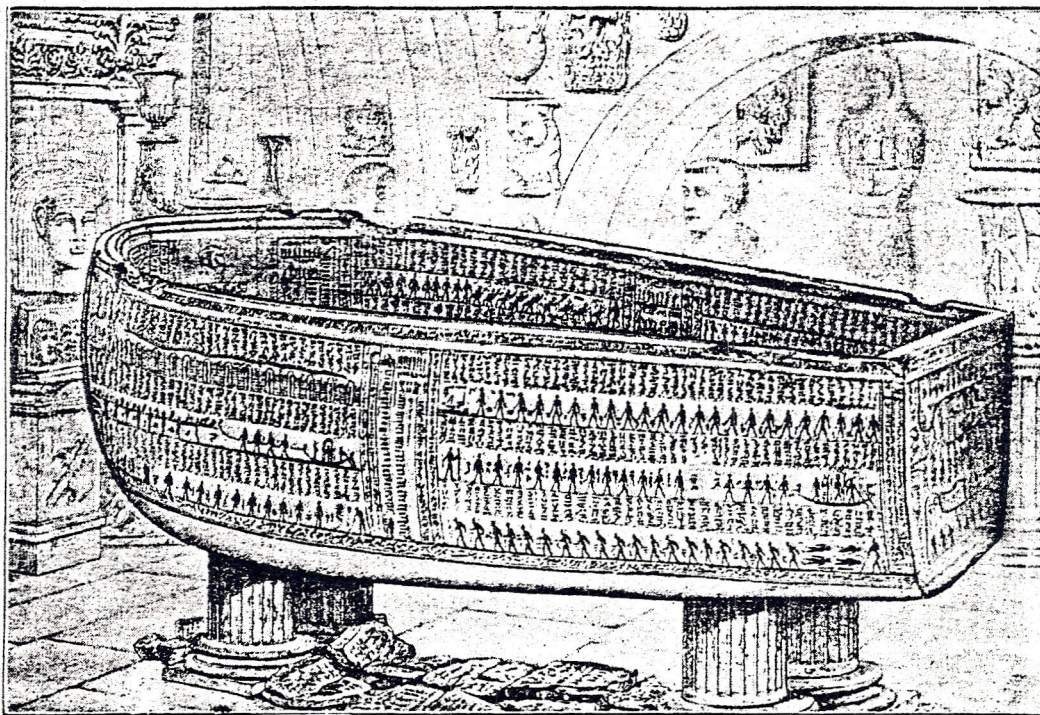
The Egyptians,
then, were
very advanced
in writing
skills. When
and where did
they learn to
write?



—Ships of Queen Hatshepsu.

B. X. (Lluchmanu.)

Brugsch dates this queen about 1600 B.C.
 There is great disagreement in Egyptian
 dating as we shall see.



—Alabaster Sarcophagus of Seti I.

Brugsch dates Seti I about 1366 B.C.
 Note the elaborate work done on this
 casket.



Part of the Seventeenth Chapter of the Ritual of the Dead. The Deceased in a Hall; the Boat of the Ram rowed by the Kings.

Note:

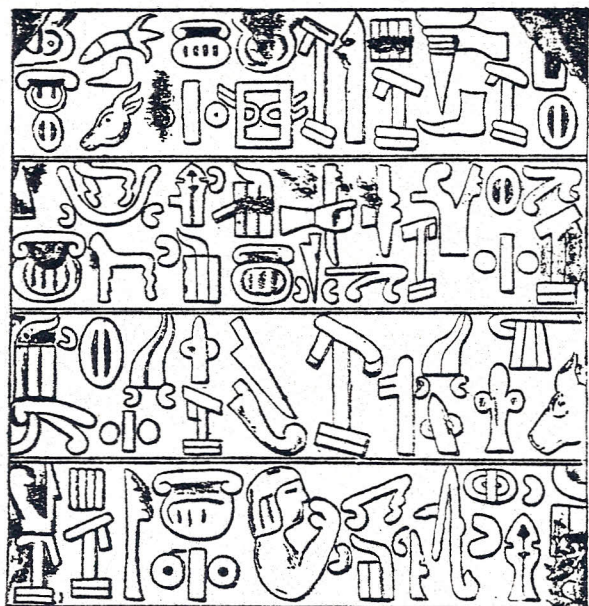
In all of Egypt's history Budge says in THE DWELLERS ON THE NILE, page 63, "Moreover, there is very little difference between the shape of the hieroglyphs of those days and those of a much later date; and however far we go back, we never come to an inscription belonging to a period in which we can see that the Egyptians were learning to write."

Not only do we have this kind of evidence from Egypt, but from the Hittites as well.

"THE BOOK OF THE DEAD --- was very old even in the reign of Senti, a king of the First Dynasty." Page X. THE BOOK OF THE DEAD, Sir E.A. Wallis Budge

Continuing -
 --- the pious Egyptian --- based his hope of everlasting life and happiness upon the efficacy of its hymns and prayers, and words of power, --- into the presence of the divine being Osiris, the conqueror of death, who made men and women 'to be born again.'"

IF WE BELIEVE THE BIBLE WE MUST CONCLUDE THAT WRITING GOES BACK TO THE BEGINNING OF MAN.

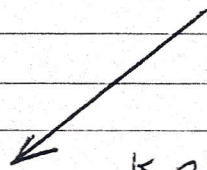


Hittite Inscription from Hamah. (B.M.)



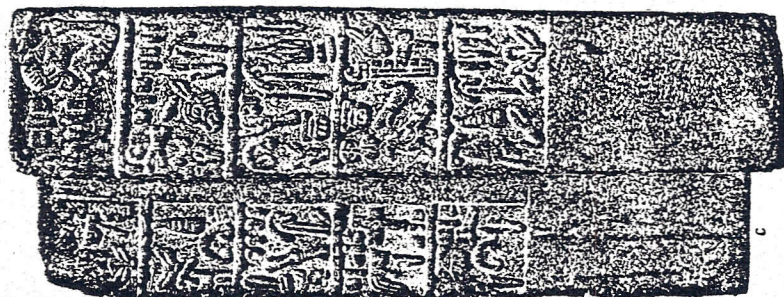
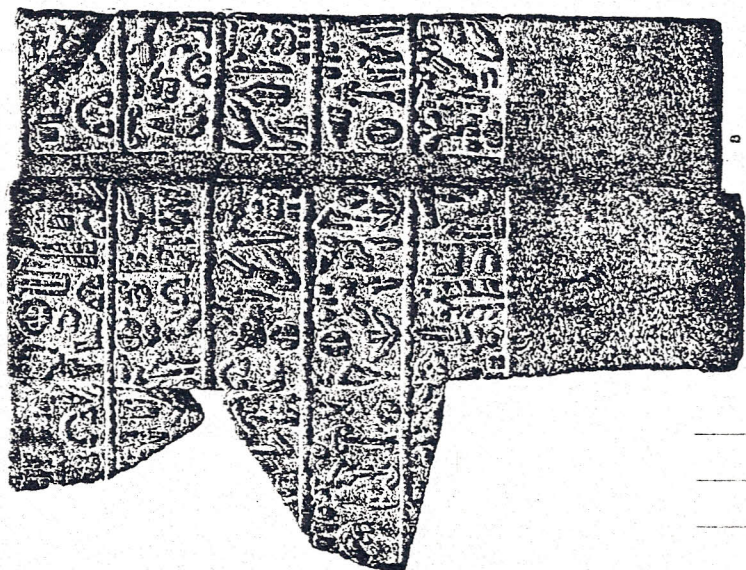
GRAVEN IN THE ROCK, Samuel Kinns, (pp. 156, 157)

Hittite Inscription from Jerabis. (B.M.)

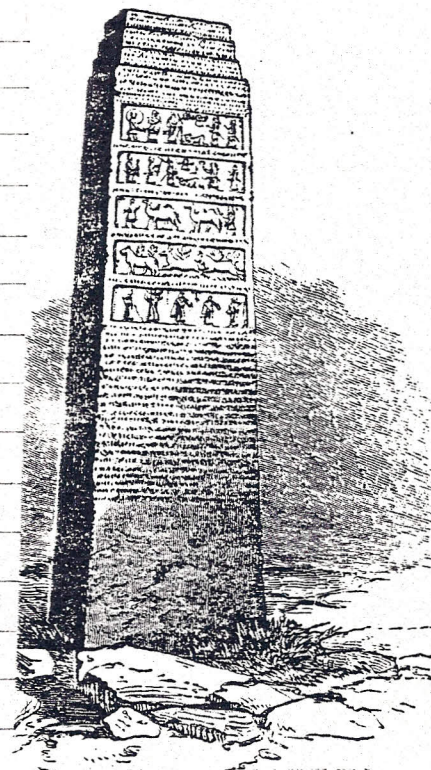


As far as I know the Hittite language has not yet been deciphered.

B. M. I.

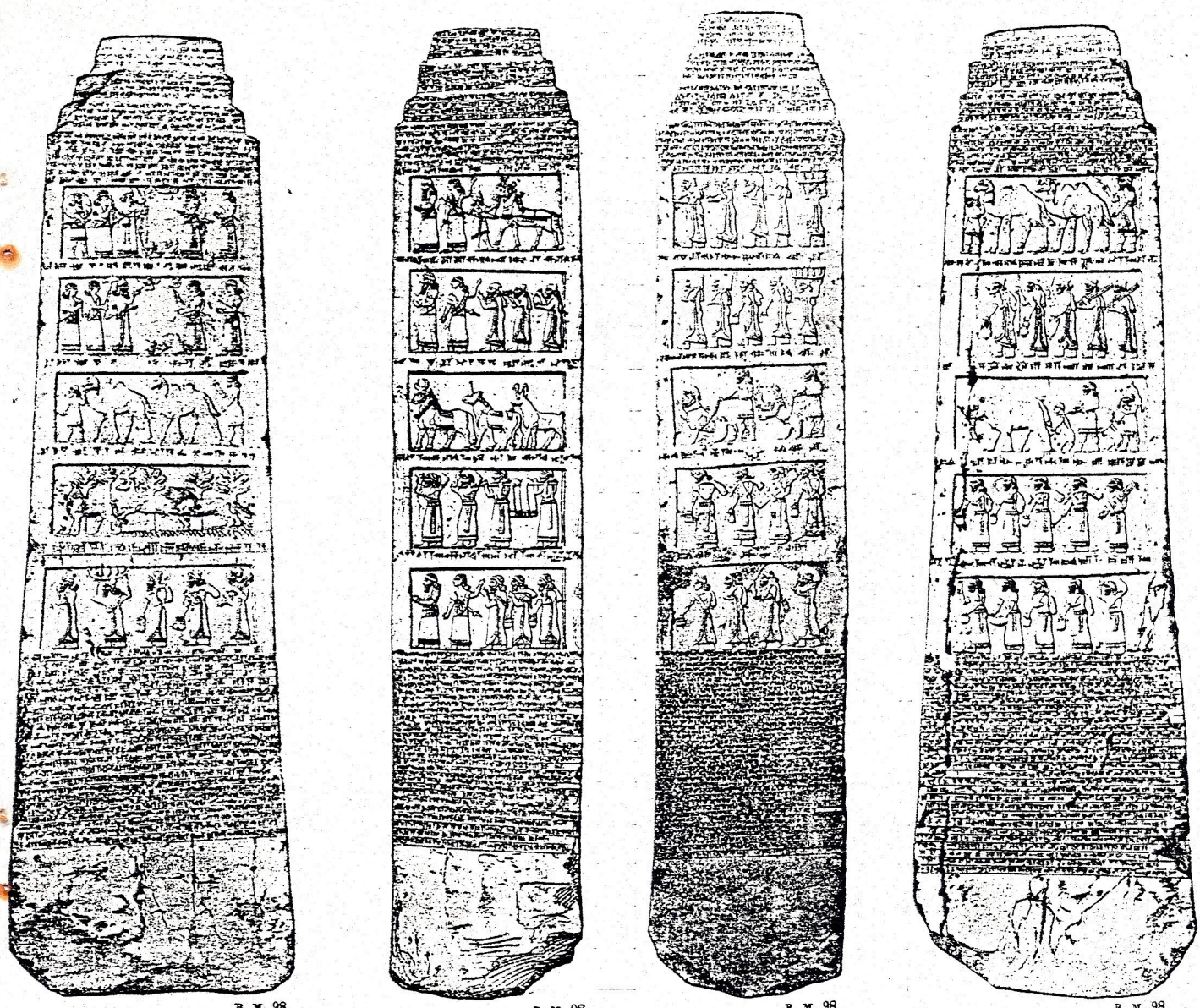


This Black Obelisk contains the record of Shalmaneser II, Assyrian King, 859 B.C. to 828 B.C.



The Black Obelisk.

B. M. 98.



B. M. 98.
-Front of Black Obelisk.

B. M. 98.
-Right Side.

B. M. 98.
-The Left Side.

B. M. 98.
-The Back.

This was one of the first Assyrian writings to be translated.
 Benhadad (1 Kings 20: 1-33) is mentioned twice on the obelisk.
 Jehu (1 Kings 19: 16, 17) is mentioned.
 (See GRAVEN IN THE ROCK, Samuel Kinns, Vol. II. pages 53-65)
 Here are written records by the Assyrians confirming the Biblical record.

What do we have in history concerning the origin of writing?
 Both Josephus and the Book of Enoch give us some interesting information.

Josephus - ANTIQUITIES OF THE JEWS,
Ch. 2 par. 3.

"They (Seth's children) also were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies, and their order. And that their inventions might not be lost before they were sufficiently known --- they made two pillars; the one of brick, the other of stone: they inscribed their discoveries on them both ---."

Here writing is taken for granted as early as Seth's children. The logical conclusion is that Adam himself was created with this kind of knowledge.

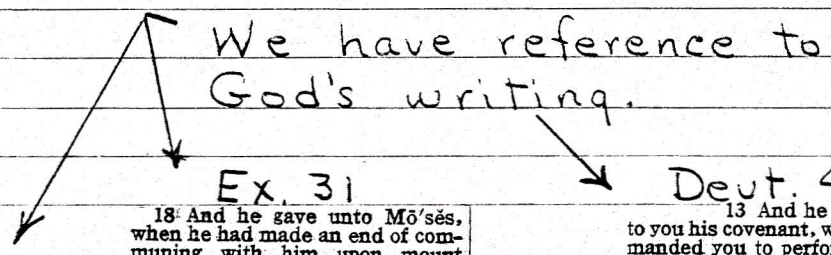
BOOK OF ENOCH translated by R.H. Charles, ch. 69 v 8 in reference to the fallen angels has this statement:

"And the fourth was named Penemue; he taught the children of men the bitter and the sweet, and he taught them all the secrets of their wisdom. And he instructed mankind in writing with ink and paper ---."

Should you care to question writing as an art in heaven let us note some Scripture.

Ex. 32.

30 And it came to pass on the morrow, that Mō'sēs said unto the people, Ye have sinned a great sin; and now I will go up unto Jē-hō'vāh; peradventure I shall make atonement for your sin. 31 And Mō'sēs returned unto Jē-hō'vāh, and said, Oh, this people have sinned a great sin; and have made them gods of gold. 32 Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. 33 And Jē-hō'vāh said unto Mō'sēs, Whosoever hath sinned against me, him will I blot out of my book. 34 And now go, lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee; nevertheless in the day when I visit, I will visit their sin upon them. 35 And Jē-hō'vāh smote the people, because they made the calf, which Aār'ōn made.



We have reference to God's writing.

Ex. 31

18 And he gave unto Mō'sēs, when he had made an end of communing with him upon mount Sī'nāi, the two tables of the testimony, tables of stone, written with the finger of God.

Deut. 4:13

13 And he declared unto you his covenant, which he commanded you to perform, even the ten commandments; and he wrote them upon two tables of stone. 14 And Jē-hō'vāh commanded me at that time to teach you statutes and ordinances, that ye might do them in the land whither ye go over to possess it.

God wrote Hebrew.
There are writings in heaven as the Scriptures tell us.

Dan. 12.

12 And at that time shall MI' chá-el stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Rev. 5:1

5 And I saw ^{in the right hand} of him that sat on the throne a book written within and on the back, close sealed with seven seals.

Rev. 13:8

8 And all that dwell on the earth shall worship him; every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain.

Rev. 17

8 The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come.

Rev. 20

12 And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works.

Rev. 21

27 and there shall in no wise enter into it anything ^{unclean}, or he that ^{maketh} an abomination and a lie: but only they that are written in the Lamb's book of life.

15 And if any was not found written in the book of life, he was cast into the lake of fire.

We see writing is not an "invention" of man.

Note these statements on the subject of writing in Fairbairn's, IMPERIAL STANDARD BIBLE ENCYCLOPEDIA, Vol. 6 p. 348.

"The most ancient alphabet is the Hebrew or Phoenician ---"

"It is impossible with any confidence to decide to which branch of the Semitic family of nations the invention of the Semitic alphabet is to be traced."

Note these statements in Hastings', DICTIONARY OF THE BIBLE, pp. 978, 979.

"Since God is represented as writing on two Tables of stone (Ex. 32:15 f), it might seem improper that He should employ a human invention ----"

"It is improbable that the O.T. contains any documents which in their written form are earlier than the time of David ---"

"Probably, then, their earliest writing was alphabetic, but whence the Israelites got the art is a question of great difficulty, never likely to be cleared up."

The usual approach, as you see, is to try to find out when man invented writing.

It is quite impossible to show that one language developed from another, for all are ancient and very different.



Writing on Cameo, representing Nebuchadnezzar.

אִשׁוֹרָא אֶלְנָא אֶלְנָא אֶלְנָא
אֶלְנָא אֶלְנָא אֶלְנָא אֶלְנָא

שֵׁן יִשְׂרָאֵל שֵׁן
יִרְוֹשָׁלַם הַקְּדוֹשָׁה

Ancient and Modern Hebrew Writing.
Lines 1 and 3 read: *Shekel Israel (and date)*; 2 and 4 read: *Serusalem, the Holy.*



Moabite Stone, with Inscription of King Mesha. About B.C. 900.

BIBLICAL ANTIQUITIES
by Edwin Cone Bissell, 1893, p149

GRAVEN IN THE ROCK
Rev. Samuel Kinns, 1895,
Vol. I. page 318.



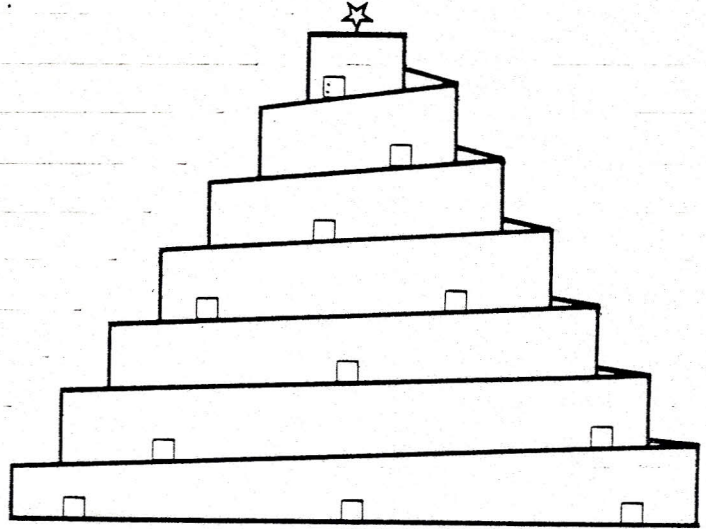
Fig. 74.—Portion of Chronological Table of Egyptian Kings.

If writing began with Adam — and that writing was Hebrew — how can you account for Egyptian, Persian, Babylonian, Chinese, Assyrian, and the many other ancient languages? It can not be shown that Egyptian came from Hebrew, or Hebrew from Babylonian, or Hittite from Egyptian etc. Turn to Scripture and then to further history.

Gen. 11

11 And the whole earth was of one language and of one speech. 2 And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. 3 And they said one to another, Come, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. 4 And they said, Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth. 5 And Jê-hô'vâh came down to see the city and the tower, which the children of men builded. 6 And Jê-hô'vâh said, Behold, they are one people, and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do. 7 Come, let us go down, and there confound their language, that they may not understand one another's speech. 8 So Jê-hô'vâh scattered them abroad from thence upon the face of all the earth: and they left off building the city. 9 Therefore was the name of it called Bâ'bél; because Jê-hô'vâh did there confound the language of all the earth: and from thence did Jê-hô'vâh scatter them abroad upon the face of all the earth.

← literally
 "one lip and the same words"
 literally- "and one lip"
 "lip"



Why is it so difficult to believe God? At this point all peoples spoke different languages.

THE BOOK OF JUBILEES translated by R. H. Charles, ch 12 v 25. (R.H. Charles dates this work 153-155 B.C.). God is speaking in reference to Abraham:

"Open his mouth and his ears, that he may hear and speak with his mouth, with the language which has been revealed"; for it had ceased (Hebrew) from the mouths of all the children of men from the day of the overthrow (of Babel).

And I opened his mouth, and his ears and his lips, and I began to speak with him in Hebrew in the tongue of the creation. And he took the books of his fathers, and these were written in Hebrew ---"

Gen. 14

13 And there came one that had escaped, and told Abram the Hebrew:

← Now you can see why Abraham is called the Hebrew.

Now notice the historic explanation we have of what took place at the Tower of Babel.

TESTAMENT OF NAPHTALI, translated by R. H. Charles, p. 363.

Note first this statement in the book, THE ESSENE WRITINGS FROM QUMRAN, by A. Dupont-Sommer 1961, p. 304

"Today we possess numerous fragments from the Qumran caves of two authentically Jewish Testaments; the TESTAMENT OF LEVI and the TESTAMENT OF NAPHTALI ---"

Now from THE TESTAMENT OF NAPHTALI:

"And do not forget the Lord your God, the God of your fathers; Who was chosen by our father Abraham when the nations were divided in the time of Phaleg. For at that time the Lord, blessed be He, came down from His highest heavens, and brought down with Him seventy ministering angels, Michael at their head. He commanded them to teach the seventy families which sprang from the loins of Noah seventy languages. Forthwith the angels descended and did according to the command of their Creator. But the holy language, the Hebrew language, remained only in the house of Shem and Eber; and in the house of Abraham our father, who is one of their descendants."

Gen. 10

25 And unto E'ber were born two sons: the name of the one was 'Pe'leg; for in his days was the earth divided; and his brother's name was Jok'tan.

Where do we get the idea of 70 languages? If God instantly gave these various languages to

thousands of people is it so hard to believe he gave writing as well? On a much smaller scale this was repeated at Pentecost.

Gen. 10

"Every one after his tongue"

10 Now these are the generations of the sons of Noah, namely, of Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. 3 And the sons of Gomer: Ashkenaz, and Riphath, and Thogarmah. 4 And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim. 5 Of these were the isles of the nations divided in their lands, every one after his tongue, after their families, in their nations.

Gen. 10 contains the table of these 70 nations.



The people of Europe and North America come from this group,

This is not a genealogy table but rather a list of family divisions into which God divided the nations at the tower of Babel in the days of Peleg.

Why does the Bible mention Peleg particularly in this connection?

Children were of course named at birth and many names God chose by the Holy Spirit to be prophetic. Peleg means "division" and God calls attention to His prophecy and the fulfilment.

Note: no children of Magog, Madai, Tubal, Meshech, or Tiras are named.

Gen. 10

6 And the sons of Ham: Cush, and Miz'ra-im, and Put, and Ca'náan. 7 And the sons of Cush: Se'ba, and Hav'i-lah, and Sáb'tah, and Ra'á-máh, and Sáb'tá-cá; and the sons of Ra'á-máh: Shé'ba, and Dé'dán. 8 And Cush begat Nim'ród: he began to be a mighty one in the earth. 9 He was a mighty hunter before Jé-hó'váh: wherefore it is said, Like Nim'ród a mighty hunter before Jé-hó'váh. 10 And the begin-ning of his kingdom was Há'hel, and E'rech, and Ac'cad, and Cal'néh, in the land of Shi'nár. 11 Out of that land he went forth into As-sýr'i-á, and builded Nin'ê-veh, and Ré-hó'both-ir', and Ca'láh, 12 and Ré'sén between Nin'ê-veh and Ca'láh. (the same is the great city). 13 And Miz'ra-im begat Lü'dim, and An'á-mim, and Lé'há-bim, and Náph'tu-him, 14 and Páth-ru'sim, and Cás'lu-him (whence went forth the Phi-lis'tines), and Caph'tó-rim.

15 And Ca'náan begat Si'dón his first-born, and Heth, 16 and the Jéb'ú-site, and the Am'ór-ite, and the Gír'gá-shite, 17 and the Hí'vite, and the Ark'ite, and the Sin'ite, 18 and the Ár'vad-ite, and the Zém'á-rite, and the Há'máth-ite: and afterward were the families of the Ca'náan-ite spread abroad.

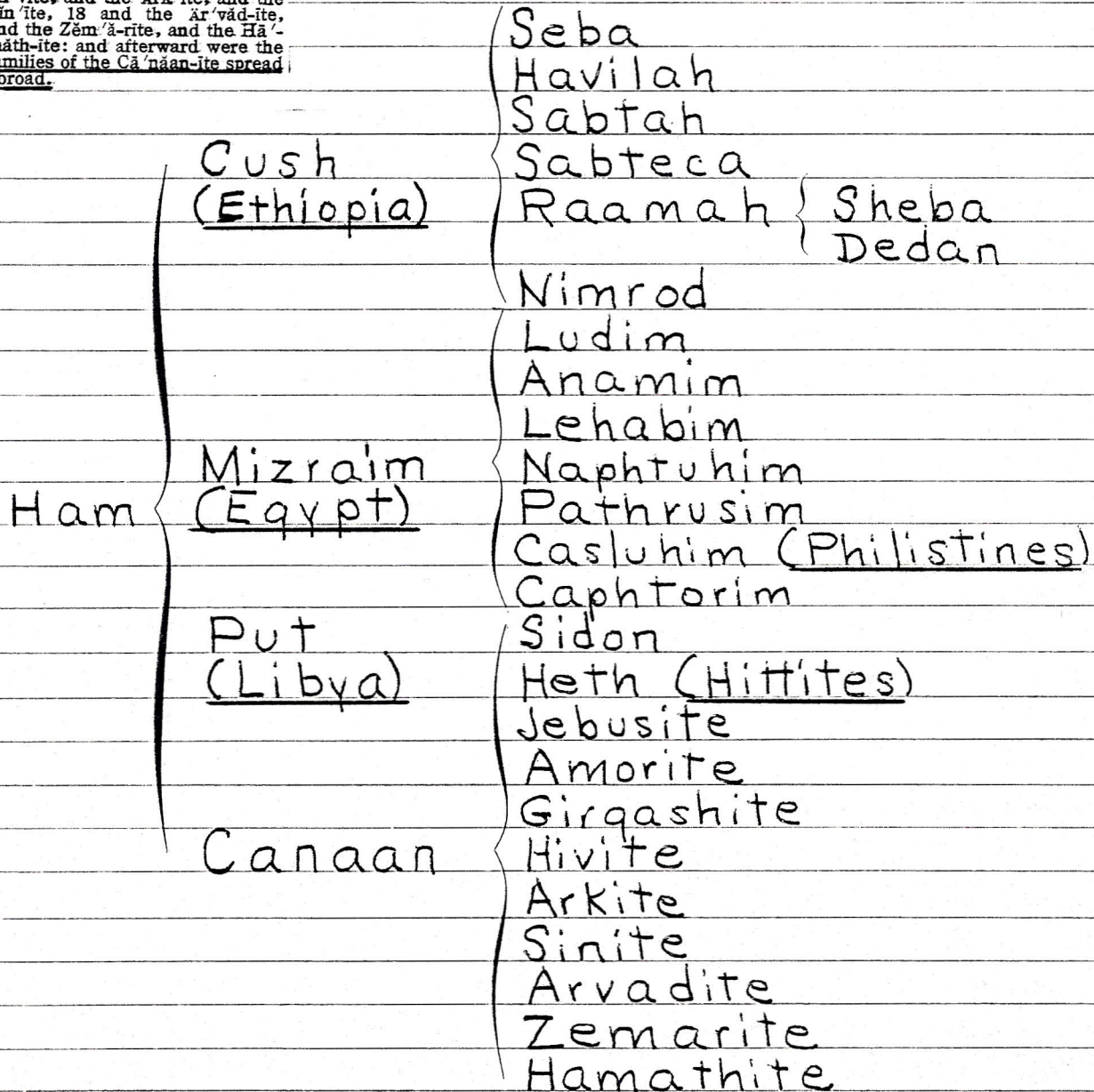
The 30 nations from Ham.

Ham (חַם) means "warm, hot" HEBREW AND CHALDEE LEXICON by Benjamin Davies

Cush (כּוּשׁ) means, to be sunburnt, to be swarthy or black. same.

Gen. 10

²⁰
These are the sons of Ham, after their families, after their tongues, in their lands, in their nations.



Gen. 10

21 And unto Shem, the father of all the children of E'ber, the elder brother of Ja'pheth, to him also were children born. 22 The sons of Shem: E'lam, and Assh'ur, and Ar-pachs'had, and Lud, and A'ram. 23 And the sons of A'ram: Uz, and Hul, and Ge'ther, and Mash. 24 And Ar-pachs'had begat She'lah; and She'lah begat E'ber. 25 And unto E'ber were born two sons: the name of the one was Pe'leg; for in his days was the earth divided; and his brother's name was Jok'tan. 26 And Jok'tan begat Al-mo'dad, and She'leph, and Ha-zar-ma'veth, and Je'rah, 27 and Ha-do'ram, and U'zal, and Dik'lah, 28 and O'bal, and A-bim'a-el, and She'ba, 29 and O'phir, and Hav'i-lah, and Jo'bab: all these were the sons of Jok'tan. 30 And their dwelling was from Me'sha, as thou goest toward Se'phar, the mountain of the east. 31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. 32 These are the families of the sons of Noah, after their generations, in their nations; and of these were the nations divided in the earth after the flood.

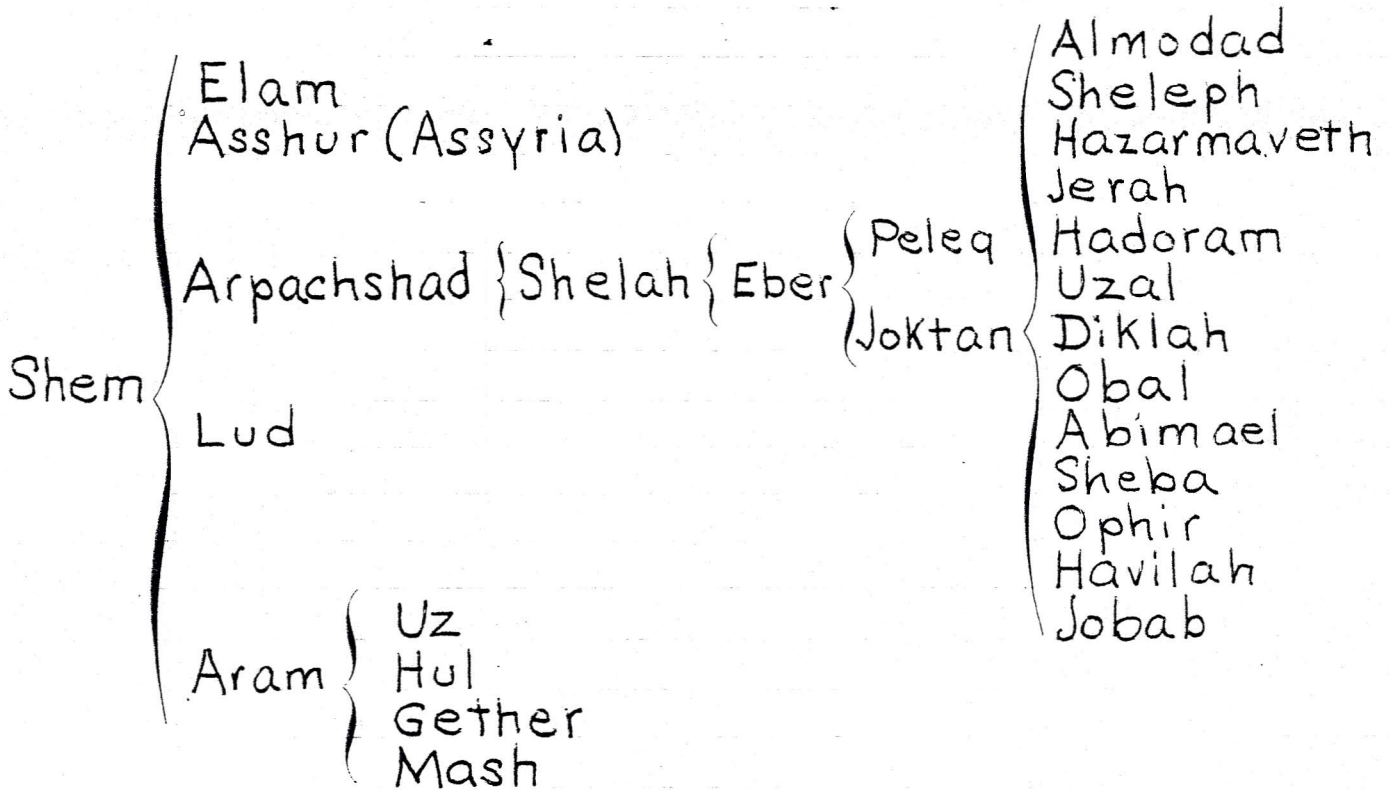
The 26 Nations from Shem.

The Israelites come from Peleg, as do the Arabs.

Thus we have:

- Japheth - 14 Nations
- Ham - - 30 Nations
- Shem - - 26 Nations.

Total 70 Nations



Some day God will again restore one language to all people. The first sign of these prophecies being fulfilled is the fact that Hebrew has again become the language of the Israelites.

Zeph. 3

8 Therefore wait ye for me, saith Je-ho'vah, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure language, that they may all call upon the name of Je-ho'vah, to serve him with one consent.

1. We see that according to Scripture Adam lived about 6000 years ago.

2. The great nations have always had writing. There is no record of writing developing.

3. The Bible gives the division of languages as having occurred at Babel in the days of Peleg.

4. The Bible mentions writing in books in the Heavens.

We conclude that Adam when created had the ability to write. At Babel the nations were given the ability to suddenly speak new tongues, think in these tongues, and write in these new languages.

The earliest reference to writing in the Bible, other than in the heavens, is in the book of Job.

Job was written by Moses but concerns the life of Job the son of Issachar. (Gen. 46:13)

Job 13:26
26 For thou writest bitter things against me,
And makest me to inherit the iniquities of my youth:

Job mentions writing as an ordinary matter.

Job 31:35
35 Oh that I had one to hear me!
(Lo, here is my signature, let the Almighty answer me);
And that I had the indictment which mine adversary hath written!

Ex. 17:14
14 And Jê-hô'vâh said unto Mō'sēs, Write this for a memorial in 'a book, and rehearse it in the ears of Josh'û-â: that I will utterly blot out the remembrance of Am'â-lêk from under heaven.

← God first commands Moses to write in a book in this passage. It is clearly indicated that not only could Moses write but he knew about

books. The Egyptians were writing long before the days of Moses as we have shown, and we read in Acts:

Acts 7:22
22 And Mō'sēs was instructed in all the wisdom of the E-gyp'tians; and he was mighty in his words and works.

But remember the Israelites spoke Hebrew.

Ex. 24

24 And he said unto Mō'sēs, thou, and Aār'ōn, Nā'dāb, and A-bi'hū, and seventy of the elders of is-rā-ēl; and worship ye afar off: 2 and Mō'sēs alone shall come near unto Jē-hō'vāh; but they shall not come near; neither shall the people go up with him. 3 And Mō'sēs came and told the people all the words of Jē-hō'vāh, and all the ordinances: and all the people answered with one voice, and said, All the words which Jē-hō'vāh hath spoken will we do. 4 And Mō'sēs wrote all the words of Jē-hō'vāh, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of is-rā-ēl.

Moses wrote: Job, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Many people do not believe that Moses wrote these books. Nearly all commentaries, and other Bible histories, dictionaries, etc. do not believe the Bible is the word of God. Is it possible to believe the Bible and deny that Moses wrote these books? Hardly, the name Moses occurs 80 times in the New Testament. Note the emphasis Jesus placed on the writings of Moses.

John 5

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not? 45 Think not that I will accuse you to the Father: there is one that accuseth you, even Mō'sēs, on whom ye have set your hope. 46 For if ye believed Mō'sēs, ye would believe me: for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?

Believe Moses
Believe Jesus
Disbelieve Moses
Disbelieve Jesus.

On page 13 we have shown some lines from very ancient Hebrew, here is a large portion of Hebrew in the square letters.

ועתה ישראל שמע אלהתקיים וא לא מוטפנים
 אשר אנכי מלמד אתכם לעשות למען תחיו
 וזאתם יורשתם את הארץ אשר יקוה אלהי
 אבותיכם נתן לכם לא תספו על הדבר אשר
 אנכי מצוה אתכם ולא תגרעו ממנו לשנה

This passage is Deut. 4: 1, 2 and is from the Cambridge roll or Indian copy of the

Pentateuch. It is written on a roll of goats-skins dyed red. This and the following passage of text is from, AN INTRODUCTION to the CRITICAL STUDY and KNOWLEDGE of the

HOLY SCRIPTURES by Thomas Hartwell Horne 1841.

The Cabul Jews, who travel annually into the interior of China; remarked, that in some synagogues the Law is still found written on a roll of leather; not on vellum, but on a soft flexible leather, made of goat-skins, and dyed red. It is evident that the Jews, in the time of Moses, had the art of preparing and dyeing skins; for rams' skins, dyed red, made a part of the covering for the tabernacle (Exod. xxvi. 14.); and it is not improbable, that the very autograph of the Law, written by the hand of Moses, was written on skins so prepared. The ancient rules prescribed to the Jewish scribes direct, that the Law be so written, provided it be done on the skins of clean animals, such as sheep, goat, or calf-skins: therefore this MS., and many others in the hands of the Jews, agree in the same as an ancient practice. The Cabul Jews, above noticed, show that copies of the Law, written on leather skins, are to be found

among their people in India and China; and hence we have no doubt, that such are copies of very ancient MSS. The Cambridge roll, or Indian copy of the Pentateuch, which may also be denominated *Malabaric*, is written on a roll of goat-skins dyed red, and was discovered by Dr. Buchanan in the record-chest of a synagogue of the black Jews, in the interior of Malayala, in the year 1806. It measures forty-eight feet in length, and in breadth about twenty-two inches, or a Jewish cubit. The book of Leviticus and the greater part of the book of Deuteronomy are wanting. It appears, from calculation, that the original length of the roll was not less than ninety English feet. In its present condition it consists of thirty-seven skins; contains one hundred and seventeen columns of writing perfectly clear and legible; and exhibits (as the subjoined fac-simile of Deut. iv. 1, 2, will show) a noble specimen of the manner and form of the most ancient Hebrew manuscripts among the Jews.

How significant this is when we read Hebrews 9.

Heb. 9.

19 For when every commandment had been spoken by Mō'sēs unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, 20 saying, "This is the blood of the ¹⁰covenant which God commanded to you-ward. 21 Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood.

Later Hebrew is written with what are called points.

⁶ AND YOU BETHLEHEM, IN THE LAND OF JUDAH, ARE BY NO MEANS LEAST AMONG THE THOUSANDS OF JUDAH; FOR OUT OF YOU SHALL COME A RULER WHO WILL GOVERN MY PEOPLE ISRAEL (Micah 5:1).

וְאַתָּה בֵּית־לֶחֶם, אֶרֶץ יְהוּדָה, אֵינְךָ
 צָעִיר בְּאַלְפֵי יְהוּדָה; כִּי מִמֶּךָ יֵצֵא
 מוֹשֵׁל אֲשֶׁר יִרְעֶה אֶת־עַמִּי יִשְׂרָאֵל
 (מִיכָה ה' א.)

ā ah Qāmetz

ē ey (they) Tzērē

The original Hebrew had no vowel-points. It was a Massorete by the name of Aaron ben-Moses ben-Asher who finally fixed the so-called Massoretic text in the beginning of the 10th century. This is the kind of lettering we find in the Hebrew Bible today.

Nearly all of the Old Testament was written in Hebrew. The scribes were very careful in copying the text.

"The Rev. J.P. Smyth tells how one rabbi solemnly warned a scribe thus: 'Take heed how thou doest thy work, for thy work is the work of heaven, lest thou drop or add a letter of the manuscript, and so become a destroyer of the world!'"

This quotation is on page 15 in ALL ABOUT THE BIBLE by Sidney Collett, 1958.

Matt. 5:18
18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.


Jesus taught accuracy.


The jot is the letter yod, the smallest letter in the Hebrew alphabet.

⁴³ "You have heard that it was said, YOU SHALL LOVE YOUR NEIGHBOR AND HATE YOUR ENEMY (Leviticus 19:18; Sifra on Leviticus IV; Yoma 23a).^a

ואהבת את דעתך ואיבת את איבך
(ויקרא י"ט, י"ח; ספרא פ' קדושים
פרק ד'; יומא כג, ע"א).

The tittle is literally κεραία, little horn. Certain letters in ancient times had these horns, they are quite rare.

 Beth with three Taaqin.

 Aleph with seven Taaqin.

See Appendix 93 THE COMPANION BIBLE, E.W. Bullinger

The Jews spoke and wrote Hebrew until the time of the captivity at which time they began to speak Aramaic. Aramaic is closely related to Hebrew. The Aramaic has two forms or dialects, the Chaldee and the Syriac. Three small portions of the Old Testament are written in this language; Jer. 10:11, Dan. 2:4 to 7:28, and Ezra 4:8 to 6:18.

Dan. 2
4 Then spake the Chál-dé'ans to the king in the Syr'i-an language.
^aO king, live for ever: tell thy servants the dream, and we will show the interpretation.

Syriac

Ezra 4
7 And in the days of 'Ar-táx-êrx'ês wrote Bish'lám, Mith'rê-dáth, Tâ'bê-êl, and the rest of his companions, unto 'Ar-táx-êrx'ês king of Pêr'si-â; and the writing of the letter was written in the 'Syr'i-an character, and set forth in the 'Syr'i-an tongue. & 'Re-hum the chancellor and Shim'shâi the scribe wrote a letter against Jê-ru'sá-lêm to 'Ar-táx-êrx'ês the king in this sort:

When the Jews began to return from captivity they spoke Aramaic and did not understand Hebrew.

Neh. 8
 8 And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading.

← or, "with an interpretation".
 (Marq.)

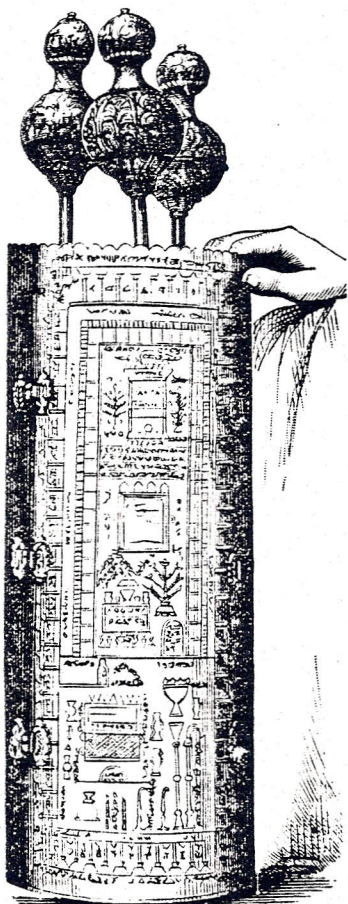
In the days of Jesus the Jews still spoke Aramaic.

While we depend on the Masoretic or Hebrew text of the Old Testament for our English translation we should know that another text has come to us from the Samaritans. This text is written in the ancient Hebrew characters.

Following are some important notes from FAIRBAIRN'S IMPERIAL STANDARD BIBLE ENCYCLOPEDIA, by Patrick Fairbairn, 1891, 1957 reprint. Vol. 6.

p. 73 "Here it is necessary to observe that they never call themselves Shomronin (dwellers of Samaria), but Shomrim (שׁוֹמְרֵי הַתּוֹרָה), from the verb shamâr, to guard or keep watch, because, they say, they are the custodians of the law of Moses."

In regards the writing, "They are probably the characters in which the law was originally written by the great Hebrew legislator himself, and preserved from the beginning in the Samaritan Pentateuch." p. 84



The Samaritan Pentateuch enclosed in its cylinder, at Nablus.

"This, like the Jewish synagogue roll, is in one book, and has no existence in the Samaritan mind as five separate books, but only as one divine document. Hence its only and distinctive title, $\Pi \quad \Gamma \quad \Delta \quad \Pi$, the Law." p.85.

"The Samaritans themselves, however, assert not only that their text is identical with the original work of Moses, but also that they have in their possession a copy written by Abishua, the great grandson of Aaron. --- The name of the scribe, we are told, is written in a kind of acrostic, and forms part of the text running through three columns of the book of Deuteronomy." p.85.

"In the meantime it must not be forgotten, (1.) That the Samaritan mode of writing-- is more distinct and careful than the Jewish, and thus less liable to mistakes. (2.) That in more than two thousand instances where the Samaritan differs from the Jewish Pentateuch, the Septuagint agrees with the former. (3.) That the New Testament indorses the united reading of the Samaritan and LXX. when they differ from the Masoretic Jewish text." p.87.

Example :

EX. 12.

40 Now the time that the children of is'ra-el dwelt in E'gypt was four hundred and thirty years.

LXX. "Now the sojourning of the Israelites which they and their fathers had sojourned in the land of Egypt and in the land of Chanaan was four hundred and thirty years." THE SEPTUAGINT BIBLE, translated by Charles Thompson.

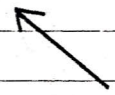
In the Samaritan, "The sojourning of the children of Israel and of their fathers which they had dwelt in the land of Canaan, and in the land of Egypt, was four hundred and thirty years." p.87

Gai. 3.

15 Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. 16 Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, "And to thy seed, which is Christ. 17 Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect.

The Masoretic text puts the Israelites in Egypt 430 years.

The Samaritan and the LXX make the period from Abraham to the Exodus 430 years. This is confirmed by the New Testament.



What is the Septuagint - LXX?

The Septuagint is a version of the Old Testament. The Hebrew was translated into Greek approximately 250 B.C. This Greek translation of the Old Testament was made in Egypt at Alexandria.

The copy we have dates from the 5th century A.D. and contains the New Testament as well.

It is called Codex Alexandrinus. It is in the British Museum and is usually identified by the letter (A).

It is a very valuable and important manuscript for our New Testament.

John i. 1-7.



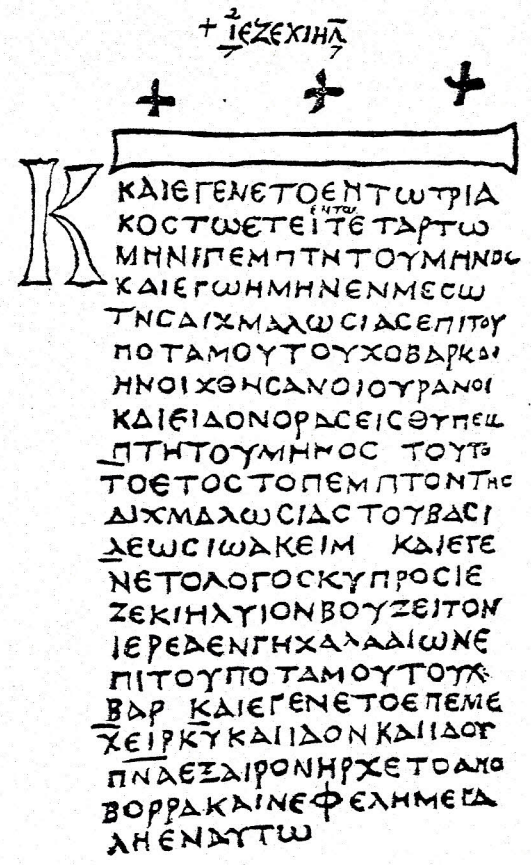
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Ⲁⲓⲓⲛ

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Another very important Greek manuscript containing both the old and the new testaments is called Codex Vaticanus. This copy dates from about 387 A.D and is in the Vatican library. This manuscript is referred to as the (B) manuscript.



This fac-simile has been most carefully and accurately copied, under the direction of the Rev. Dr. Bandinel, the keeper of that noble repository of literature, to whom the author now offers his acknowledgments for his kind assistance on this occasion. The passage represented in our engraving contains the first three verses of the first chapter of the prophet Ezekiel.

Some parts of this manuscript are missing. Both the A and B manuscripts are written in capital letters called uncials. Notice there are no divisions for chapters, verses, or words.

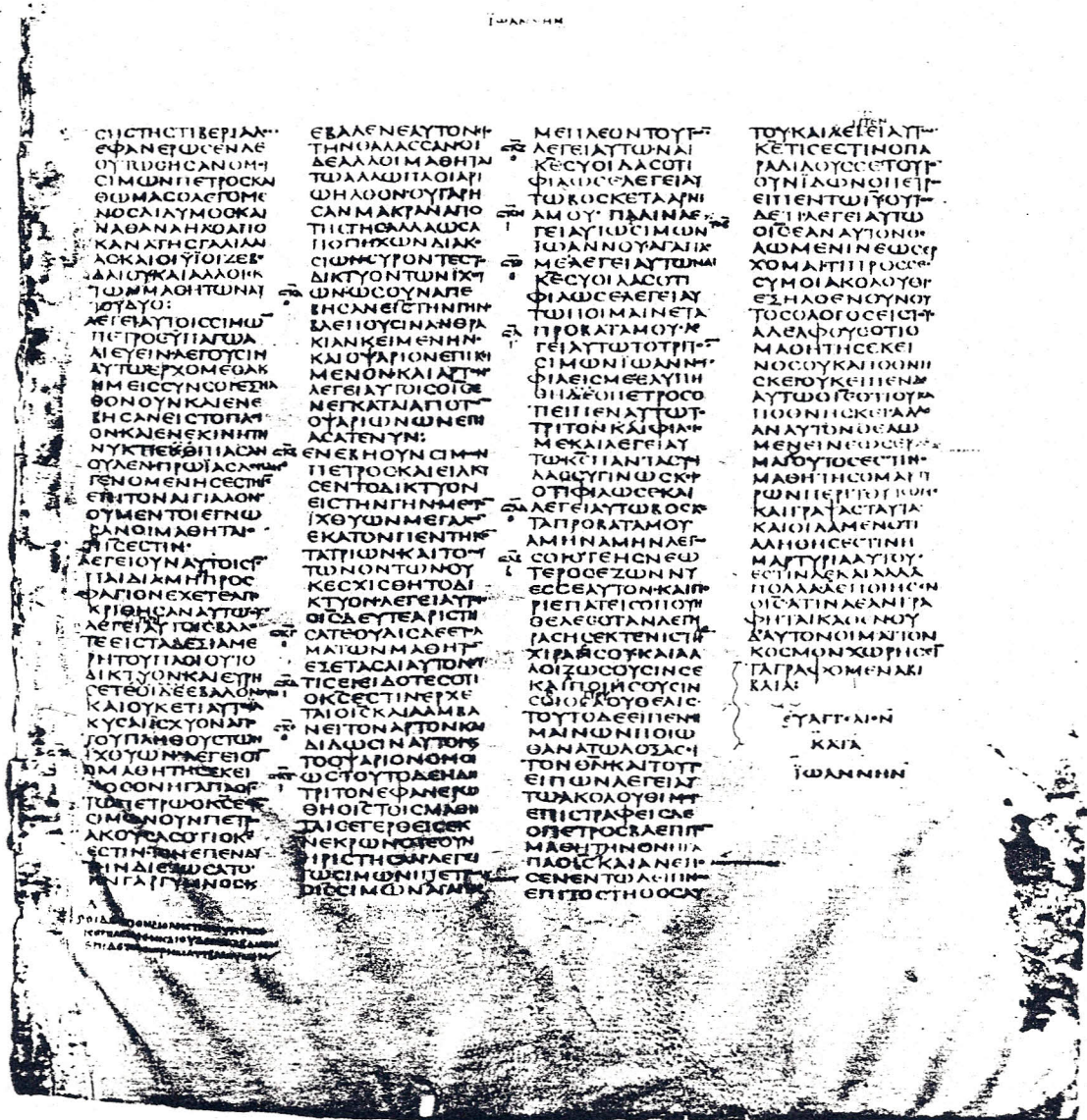
The Codex Vaticanus is on parchment or vellum. (skins).

Another old manuscript is known as the Sinaiticus. This document is on

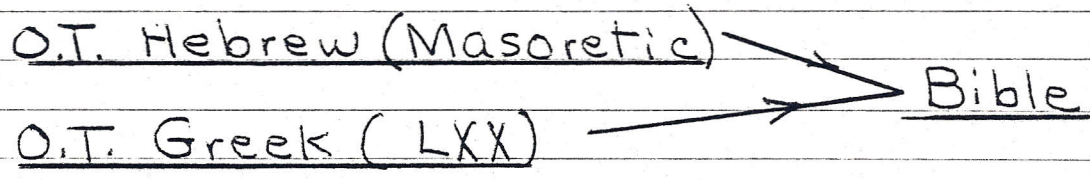
the skins of 100 antelopes and dates from the 4th century. It is referred to as the aleph manuscript (A).

A picture of this manuscript is on page 27. The New Testament is complete. This manuscript is also in the British Museum.

There are thousands of old manuscripts that are consulted to give us our Bible. Only the original Scriptures were inspired and none of the originals have ever been found. How do we know our Bible is entirely true?



The \aleph manuscript above, the A manuscript, and the B manuscript are three very important sources of information.



But our copies are not very old. The oldest Hebrew copies are thought to date from about 900 A.D. The oldest Greek copies (those shown above) date from perhaps 387 A.D. Moses lived and wrote nearly 1900 years earlier so it seemed logical to some people that a great many errors might exist.

Suddenly, beginning in 1947 a great number of caves were discovered near the ruins of Khirbet Qumran. These caves have supplied us with fragments of nearly 600 books.

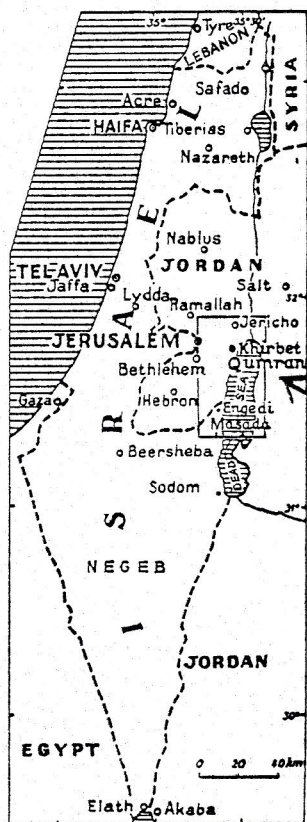
THE ESSENE WRITINGS FROM QUMRAN, 1961

by A. Dupont-Sommer gives some interesting data.

"There are specimens of each of the books of the canonical Jewish Bible - with the exception of the Book of Esther - often in many copies. There are as many as fourteen manuscripts of Deuteronomy, fifteen of Isaiah, and seventeen of the Psalms." p.3.

All of these copies were made before A.D. 66-70. Some may go back as much as 300 years earlier than that. That means that we now possess Hebrew copies of the O.T. nearly 1000 yrs. older than before.

"It must, however, be recognized that the Samaritan and Greek variants have also acquired a verifiable antiquity which increases the value of their testimony and invites their consultation even more urgently than before." p.10.



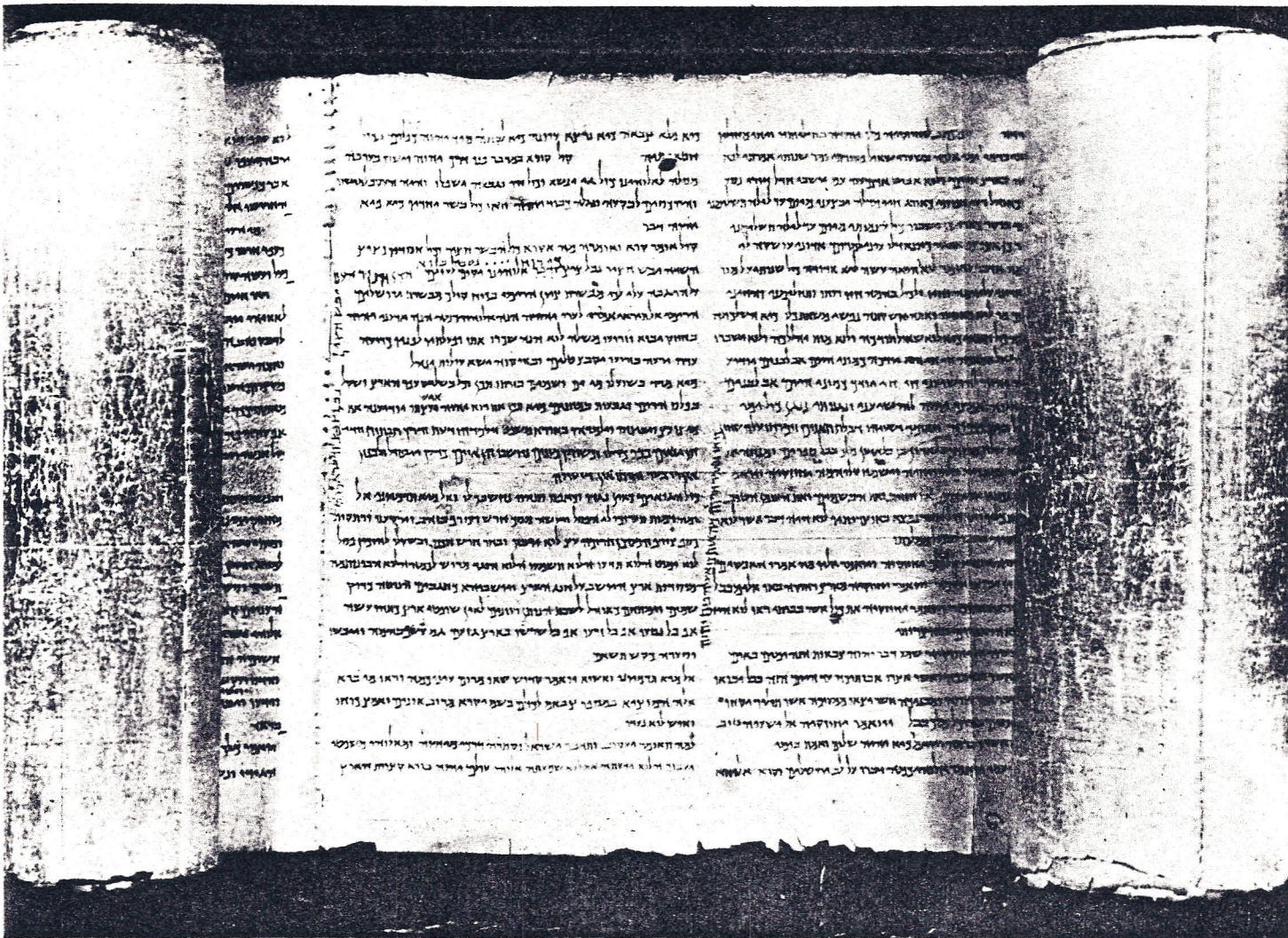
Hebrew Dead Sea Scrolls

Hebrew Masoretic

Samaritan

Septuagint (LXX)

Bible
O.T.



A scroll of the Book of Isaiah, opened to chapter forty. Discovered in one of the caves near the Dead Sea, this scroll is made of seventeen sheets of parchment sewn together and is almost twenty-four feet long. The darkened portions in the center are the result of many hands holding the scroll at these points.

The above picture of the Book of Isaiah is from DAVIS DICTIONARY OF THE BIBLE, 1972, Baker Book House, Grand Rapids, Mich., p.355.

The Bible was also translated into Syriac. The oldest and most important of the Syriac translations is called the Peshito (the correct or simple).

In addition the Bible was translated into Latin for the Roman world. The most important of these is known as St. Jerome's Latin Vulgate. He completed the New Testament in 385 A.D. Note the following from HOW WE GOT OUR BIBLE, by J. Paterson Smyth, p.34

We tend to think of the Bible being in English, but the earliest English version was Wycliffe's Version in 1383 A.D.

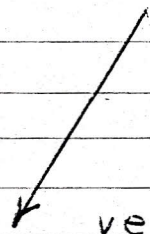
Wycliff, a Roman priest, based his translation on St. Jerome's Latin Vulgate. Here is a specimen from Wycliffe's Gospels.

MATT. III. 1-6.—In thilke dayes came Joon Baptist prechynge in the desert of Jude, saying, Do ye penaunce: for the kyngdom of heuens shall neigh. Forsothe this is he of whom it is said by Esaye the prophete, A voice of a cryng in desert, Make ye redy the wayes of the Lord, make ye rightful the pathes of hym. Forsothe that ilke Joon hadde cloth of the heeris of cameylis and a girdil of skyn about his leendis; sothely his mete weren locustis and hony of the wode. Thanne Jerusalem wente out to hym, and al Jude, and al the cuntre aboute Jordan, and thei weren crystened of hym in Jordan, knowlechyngge there synnes.



About 1450 A.D. Johann Gutenberg invented printing and the whole scene changed.

William Tyndale's was the first translation from Hebrew and Greek into English, 1526.



"Every succeeding version is in reality little more than a revision of Tyndale's; even our present Authorized Version (King James 1611) owes to him chiefly the ease and beauty for which it is so admired." HOW WE GOT OUR BIBLE, J. P. Smyth. p. 89, 90.

(LUKE II. 1-11.)

It folowed in thoose dayes that there wente oute a commaundment from Auguste the Emperour that all the woorlde shulde be valued. This taryng was first executed when Syrenus was leftenaunt in Siria. And every man wente in to his awne shire toun there to be tared. And Joseph also ascended from Galile oute of a cite called Nazareth, unto Jewry, into a cite of David which is called Bethleem, because he was of the housse and linage of David, to be tared with Mary his wedded wyfe, which was with childe. And it fortunod while they there were her tyme was come that she shulde be delybered. And she brought forthe her first begotten sonne and wrapped hym in swaddlyng clothes, and layed hym in a manger be cause there was no roume for them within in the hostrey.

In 1535 came a translation by Myles Coverdale. It was a translation from Dutch and Latin into English.

In 1537 appeared "Matthew's Bible." This was Tyndale's translation except for the last half of the Old Testament which was mostly from Coverdale.

In 1539 appeared the Great Bible, little more than a revised edition of Tyndale.

In 1560 the Geneva Bible a revision based chiefly on Tyndale. It was the first to omit the Apocrypha.

23^D PSALM.

COVERDALE'S, 1535.

The Lorde is my shepherde I can want nothing. He fedeth me in a greene pasture and ledeth me to a fresh water. He quickeneth my soule and bringeth me forth in the waye of righteousnes for his names sake. Though I shulde walke now in the valley of the shadowe of death yet I feare no euill for thou art with me, thy staffe and thy shepehook comforte me.

Thou preparrest a table before agaynst mine enemies thou anoyntest my heade with oyle and fyllest my cuppe full. Oh let thy louing-kindnes and mercy folowe me all the dayes off my lyfe that I maye dwell in the house off the Lorde for euer.

GREAT BIBLE, 1539.

The Lorde is my shepherde therefore can I lacke nothing. He shal fede me in a grene pasture and leade me forth besyde y^e watirs of coforte. He shal conuert my soule and bring me forth in y^e pathes of righteousnes for his names sake. Yea though I walke thorow y^e valleye of y^e shadowe of death I wyl feare no euill for thou art wth me: thy rod and thy staffe comfort me.

Thou shalt prepare a table before me agaynst them that trouble me: thou has anoynted my head wth oyle and my cup shal be full. But louing-kindnes and mercy shal folowe me all the dayes of my lyfe and I wyl dwell in y^e house of y^e Lorde for euer.

23^D PSALM.

GENEVAN BIBLE, 1560.

1. The Lord is my shepheard I shall not want.
2. Hee maketh mee to rest in greene pasture and leadeth mee by the still waters.
3. He restoreth my soule and leadeth me in the paths of righteousnesse for His Names sake.
4. Ye though I walk through the valley of the shadowe of death I will feare no euill for thou art with me: thy rodde and thy staffe they comfort me.
5. Thou doest prepare a table before me in the sight of mine aduersaries; thou dost anoynt mine head with oyle and my cup runneth over.
6. Doubtlesse kindnesse and mercy shall follow mee all the dayes of my life and I shal remaine a long season in the house of the Lord.

BISHOPS' BIBLE, 1568.

1. God is my shepheard therefore I can lacke nothyng; he wyll cause me to repose my selfe in pasture full of grasse and he wyll leade me vnto calme waters.
2. He will conuert my soule; he wyll bring me foorth into the pathes of righteousnesse for his names sake.
3. Yea though I walke through the valley of the shadowe of death I wyll feare no euill; for thou art with me, thy rodde and thy staffe be the thynges that do comfort me.
4. Thou wilt prepare a table before me in the presence of myne aduersaries; thou has anoynted my head with oyle and my cup shalbe brymme full.
5. Truly felicitie and mercy shal folowe me all the dayes of my lyfe: and I wyll dwell in the house of God for a long tyme.

Finally in 1611 appeared the King James or Authorized Version.

On May 5th, 1885 the British Revised Version appeared.

Then in 1901 came the American Standard Version.

The original Old Testament Scriptures were in Hebrew the New Testament in Greek. When the Bible is put into another language it is a translation, and no translation is inspired. Look at some further languages into which the Bible has been translated,

FAC-SIMILES OF SPECIMENS

OF THE

VERSIONS OF THE SACRED SCRIPTURES IN THE EASTERN LANGUAGES,

TEXT. "The people that sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up." MATT. iv. 16.

SANSKRIT, or SUNGSKRIT,

In the Deva Nagree character, which is used throughout India.

अन्धकारेषूपविशन्तो लोका महालेकमद्रा
क्षुर्मन्तोर्देषो ज्ञायायाञ्ज्ञोपविशतः प्रति आ
लोक उदेति ।—

BENGALEE.

যে লোক অন্ধকারে বসিয়াছিল তাহারা মহা আলো
দেখিতে নাহি পাইল যাহারা মৃত্যুর দেশে ও ছায়ায়
বসিল তাহাদের নিরূপে আলো প্রজ্জ্বলিত হইয়াছে ।

MAHRATTA.

वे मम अंधकारं घस्ये घेतोत् साधर्षो योगे उनेउ पा
छीम षणो ने न्दुवे ऐशांग षणो सावे षयंग घस्येत् सा
मनवे नपळ उनेउ प्रपष्टर शास षधे ।—

KASHMIRI, or KASHMEER.

यिमा लोपा अष्टगटि अजग ठिदिउ सभि डिमै
उरु षुवल वृष्टा भउकि म्मभा ठिय कायायदा अ
गठ ठिदनावालिन कउगो उमा मभन भंभन ।

HINDOOSTANHEE

त्रा लोग अंधियारमें बैठे थे उन्हेने बडे राखले देखी
ब्यार मोतके देश वा छायामें बैठेबेतोके तरफ उजियाला
जादिर हया ।—

OORIYA, or ORISSA.

ଦେହୁ ଶ୍ରେଣି ଅନ୍ଧକାରରେ ବସିଥିଲେ ସେମାନେ ମହା ଆଲୁଅ
ଦେଖିବାକୁ ପାରିନଥିଲେ ସେମାନେ ମୃତ୍ୟୁର ଦେଶ ଓ ଛାୟାରେ
ବସିଲେ ସେମାନଙ୍କର ନିକଟ ଆଲୁଅ ପ୍ରଜ୍ଜ୍ୱଳିତ ହୋଇଥିଲା ।

TELINGA, or TELOGOO.

అంధకారాలయందు కూచున్న లోకులు మహావైద్య
శ్రీమ చూచిరి మృత్యువయస్కు దశమందు నిదయం
దున్న కూచున్న వారినికూచి విలువ ప్రదహించ
డయి ।—

BRIJ-BHASSA.

गालिलके जे लोग अंधकारमें बैठेहैं उनंने बडे उजरो
देखी और मृत्युके देशमें ब्यार छायामें बैठेबेतोके नेउमयें
उजरो हदै मयो ।

PUSHTOO, or AFFGHAN.

هر کس که در تاریکی نشسته بود و در تاریکی
وایسته او در تاریکی ملک او به سوری کهن دلاستد به لوری
و در تاریکی ظاهره اشوکل

SIKH, SHEEK, or PUNJABEE.

ਅਰਥਤੇ ਅੰਧੇਰਿਆਂ ਵਿਚ ਬੈਠੇ ਹੋਏ ਆਂ ਲੋਕਾਂ ਵੱਡੇ
ਚਾਂਨਲ ਨੂੰ ਚਿਠਾ ਮਝਿਤ ਵੇ ਸ ਅਤੇ ਛਾਯਾ ਵਿਚ ਬੈਠੇ ਹੋਏ
ਆਂ ਤਾਂਈ ਚਾਂਨਲ ਉਦੇ ਹੋਏਆ ।

BURMAN

PERSIAN.

ဣဇာရဲဒ်ဗြဟ္မာ။ နဝိတာလိမ်ဗြဟ္မာဣဇာရဲဒ်ဗြဟ္မာဣဇာရဲဒ်ဗြဟ္မာ
ယဇာရဲဒ်ဗြဟ္မာဣဇာရဲဒ်ဗြဟ္မာဣဇာရဲဒ်ဗြဟ္မာဣဇာရဲဒ်ဗြဟ္မာ
ဣဇာရဲဒ်ဗြဟ္မာ။

ان خلق كل في ظلمت نشسته ابواب نور عظيم را
مشاهده نبودند و بر آنکسان که در مترو ظلال مرک
ساکن بودند روشنی تابید

BULOCHA, or BULOSHEE.

TAMUL.

உயிர் உண்டாகி லுங்கு
மேல் உண்டாகி லுங்கு
மேல் உண்டாகி லுங்கு
மேல் உண்டாகி லுங்கு

இருளி லிருககு சனம பெரிய வெளிச்சததை
கண்டு து மரணத்தின தீவசயிலும நிலிலு மிரு
கிளவர்களுககு வெளிச்ச முத்தி து தனருள.

CINGALESE.

අදුරෙහි උන් දනන් ගෙඩු එලියක්
දිවුත තවද මරනා රටේද වගාවේද
උන්ගෙයට එලියක් උදඋන්ගෙය.

UHUMIYA, or ASSAMESE.

ARABIC.

যিবিলাক লোক অক্ষরহীন বহির্জিন্মেই বিলাকে
মহা পহর দেখিবলৈ পাইলে যিবিলাক মূখ্য হইল
আঁক জাঁক বহির্জিন্মেই বিলাকহ ৩৫৮ পহর প্রজালি
হইলে

الناس الكلوب في الظلمت قد راد ضياء عظيمه
سوت في ضلع الهوت وظله اضاء عليهم ضياء *

HINDOOSTANHEE VERSION,
IN THE PERSIAN CHARACTER.

MALAY IN ROMAN CHARACTERS.

آنچه را که در آن بود (و در هر چه که بود) همه
و در آن بود (و در هر چه که بود) همه
و در آن بود (و در هر چه که بود) همه
و در آن بود (و در هر چه که بود) همه

KHawm' itu jang dūdokh pada kalām, sudah meli-
hat lawātu tarang jang besār: dān baḡi segala
'awrang jang. dūdokh pada tānah dān bājang
mawt 'itu, tarang pawn sudah terbit baḡinja.

TEXT.—“ In the beginning God created the heavens and the earth. And
the earth was without form, and void, and darkness was upon the face
of the deep; and the Spirit of God moved upon the face of the waters.
And God said, Let there be light: and there was light.”—GEN. i. 1—3.

KURNATA, or CANARESE.

CHINESE VERSION.

ಗಾಲಿಯ ಯೆಡಮಂಡ ಕತ್ತಲೆಯಲ್ಲಿ ಕೂಡಿಹರಿಸಿ
ಅವರು ದೊಡ್ಡಪೆಳಕುನನ್ನು ನೊಡಿದರು ಯಾವ ಮು
ಪುನವನದಿತ್ತದ್ದು ನೆರಳಿನಲ್ಲಿ ಕೂಡಿಹರಿಸಿ ।

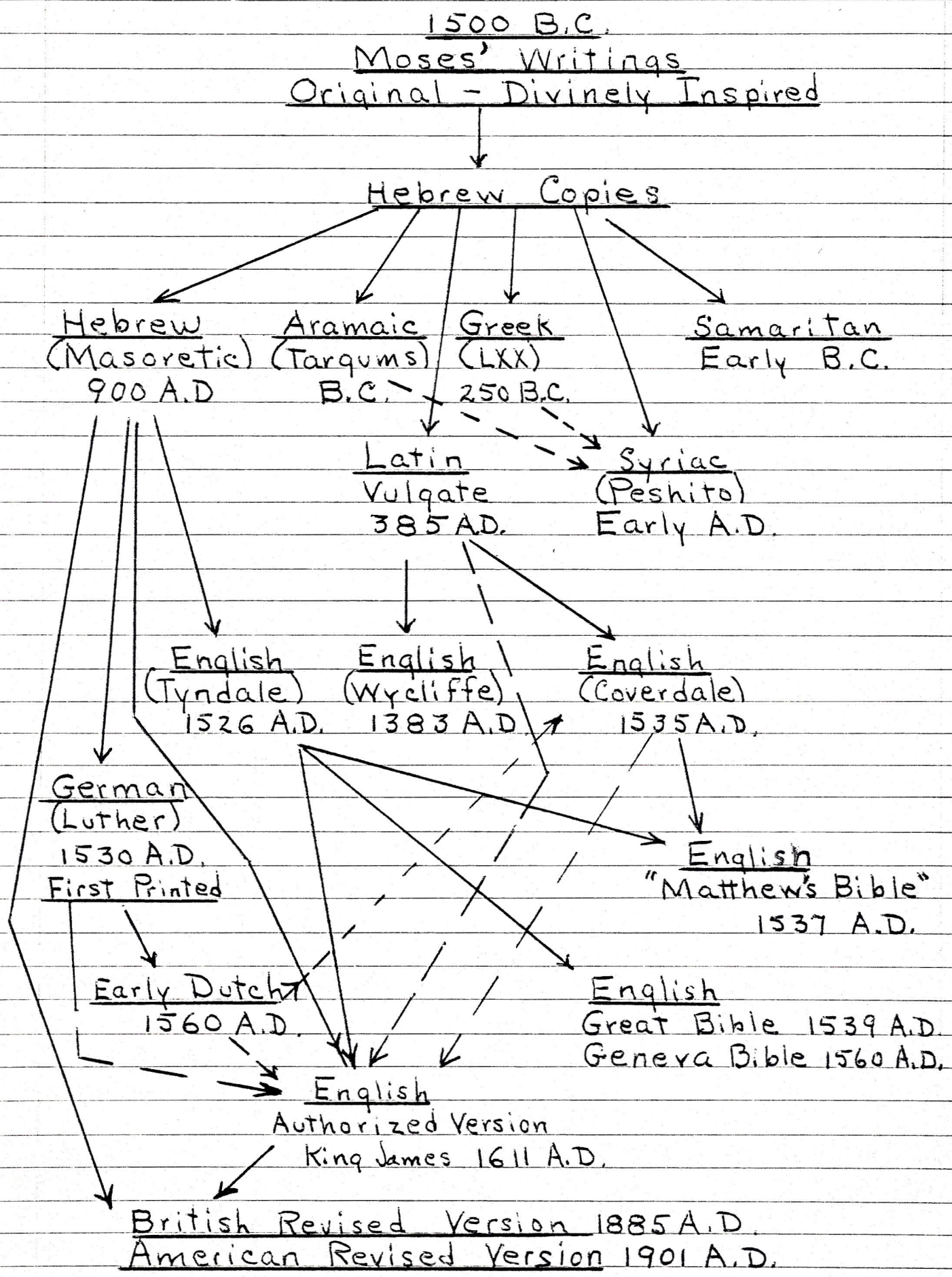
光 日 行 內 虛 氣 未 造 原
光 日 行 內 虛 氣 未 造 原
光 日 行 內 虛 氣 未 造 原
光 日 行 內 虛 氣 未 造 原

JAVANESE.

TEXT.—The Lord's Prayer.—MATT. vi. 9—13.

Handwritten Javanese script, likely a transliteration of the Lord's Prayer, written in a cursive style.

The complications of the Old Testament text, particularly the Pentateuch.



From the chart on page 35 it will be easily seen that the path of the original Hebrew of Moses to the English of the King James and the American Standard Version of 1901 is very complex. Keep in mind that until printing was invented nearly 3000 years after Moses wrote, Bibles were all copied by hand. As careful as the scribes were in copying, mistakes could and did creep in.

{ □ - mēm (m), at the end of a word
 □ - sāmekh(s), Note how easily these could be confused.

{ π - hē (h), the numeral 5 also.
 π - chēth (ch), the numeral 8 also.
 π - tâw (t), the numeral 400 also

These are printed letters. Written or hand printed letters are not as regular and mistakes are more easily made.

λ - qimel (q) - #3	These are a few examples of just how mistakes might occur.
γ - wāw (w) - #6	
⌈ - zāyin (z) - #7	
⌈ - yōdh (y) - #10	
⌈ - nûn (n) - #50	
⌈ - nûn (n) - when the last letter of a word.	
⌈ - kāph (k) - when the last letter of a word.	

This kind of problem can occur in Greek but not as easily. Here is one example.

ἤ - either, or	ἤ - nom. fem. sing. - ὅς	ἣ - eight
ἦ - truly	ἦ - dat. fem. sing. - ὅς	ἧ - 8000
ἦ - 3 per. sing. pres. subj. - εἶμι	ἦ - nom. fem. sing. - ὅς	

The question might be asked, "How do you know whether the Hebrew (Masoretic), the Aramaic (Targums), the Greek (Septuagint LXX), the Syriac (Peshito), or the Samaritan had the most accurate source?"

No original of the Old Testament or the New Testament has been found. There are thousands of ancient manuscripts:— Some very old, some not so old — Some on parchments (vellum, skins), some on papyrus, some on paper — Some in Hebrew, some in Greek, some in Syriac, some in Latin, some in German, some in Aramaic, some in Dutch — Some with complete Bible books, some with only small fragments — which are the most accurate?

The problem —

1. Construct a Hebrew Old Testament as near like the original as possible.
2. Construct a Greek New Testament as near like the original as possible.

One would expect that with these thousands of documents available there would be ~~thousands~~ and thousands of differences but it is amazing how few differences there really are.

About $\frac{4}{5}$ of our Bible is the Old Testament and is an English translation of the Hebrew Masoretic Text. The relatively few differences between the Hebrew Masoretic, the Greek Septuagint, or the Samaritan must be considered individually by the student.

Only $\frac{1}{5}$ of our Bible is New Testament. A Greek text has been established known as the Textus Receptus or the Received Text. In recent years other Greek texts have appeared. The question, "Are they really different?"

In recent years there has arisen a verbal battle in defense of the King James or Authorized Version as opposed to the American Standard Version 1901, or the Revised Standard Version 1952.

I have a catalogue of The Trinity Valley Seminary, Fort Worth, Texas, it says, "WHAT WE BELIEVE 1. In the verbal inspiration of the Bible, as given by the King James Version."

The King James Version is not inspired at all, it is an English translation of the Textus Receptus and the Hebrew Masoretic.

A comparison of the RSV the ASV and the K.J. is made more difficult by many wild and misleading statements. First, keep in mind that the field of "Fundamental" Christians, those who contend for the truth of the Bible, have little or no scholarship. They are, for the most part, sincere Bible believing persons but they lack knowledge in the field of languages. If this was not true they could have long ago produced an exact translation which would have suited them.

Here is a statement from the catalogue of The Trinity Valley Seminary, "We do not consider Greek to be essential in understanding the Bible. --"

In a pamphlet called "The New Bible - Revised Standard Version - Why Christians Should Not Accept It," we read, "The King James Version is not copyrighted by anyone. God in His providence gave it its preeminent place in the English-speaking world." This is deceiving. The K.J. is dated 1611, the pilgrims didn't land in America until 1620, there was no U.S.A. to issue a copyright.

The "fundamental" critics speak of "thousands" of changes from the K.J. to the ASV or RSV. One of these critics in his book THE BIBLE BABEL gives a table called, "Number of gross errors in the so-called 'better translations' as they subtract from the words of the Holy Spirit." Then he lists: RSV - 157, Nestle's Greek - 155, ASV - 134 etc. The RSV and ASV are whole Bibles, the Nestle Greek is only a New Testament.

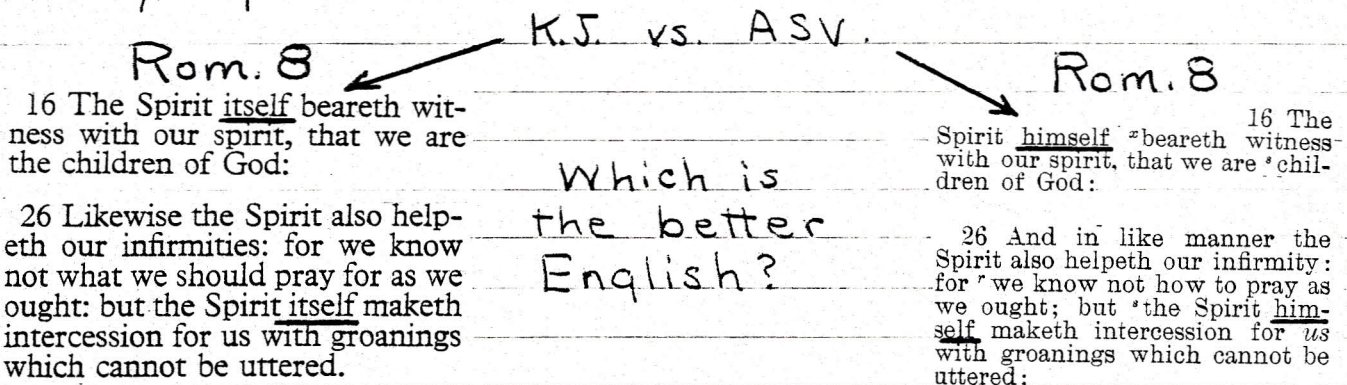
The RSV has about 1300 pages in one of its common editions. This is about one plus "gross error" in 10 pages. We'll examine some of these, but even if this was all true it is very little "error" for 3500 years of copying manuscripts.

Note:

1. The K.J. is an English translation.
2. The K.J. Old Testament is a translation of the Hebrew Masoretic Text.
3. The K.J. New Testament is a translation of the Greek Textus Receptus.
4. "Fundamentalists" assume the K.J. true and proceed from there.

I. For a moment let us show that the same type of criticism could be made of the K.J. as is made of the ASV and RSV.

A. The K.J. belittles the person of the Holy Spirit.



Rom. 8

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

K.J. vs. ASV.

Which is the better English?

Rom. 8

16 The Spirit himself beareth witness with our spirit, that we are children of God:

26 And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered;

B. The K.J. plays into the hands of Roman Catholicism.

Matt. 16

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

K.J. gives heavenly backing to Peter.

Matt. 16 Nestle.

καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι Ἰδοῦ οὐ κατισχύσουσιν αὐτῆς. δώσω σοι τὰς κλείδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

Perf. Pass. Part.

The Nestle Greek agrees with the Textus Receptus and should be translated, " -- and whatever thou bindest on the earth shall be having been bound in the heavens, and whatever thou loosest on the earth shall be having been loosed in the heavens."

In other words the decisions were first made in the heavens, then by Peter.

C. The K.J. has been used in error as a command to persons to become missionaries, thus sending hundreds of misfits to foreign lands.

Matt. 28

19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

K.J.

Matt. 28 Nestle.

nom. pl. masc. aor. pass. participle.

πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

The Nestle agrees with the Textus Receptus. The form of the verb "go" is an aorist passive participle - literally "having been gone." It is not in the imperative or command form. "Make disciples" is imperative. Not teach as in K.J.

D, The K.J. translation was not carefully made.

For example; The English word "ordain" is used to translate 13 different Greek words. See the details on pages 42 + 43. This is not an isolated case but a common occurrence as you can learn by looking at a Young's Concordance.

II Now let us consider a few of the criticisms of the ASV and the RSV.

A. Isaiah 7:14

Is. 7. K.J. 14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

ASV. - virgin
foot note - Or, maiden.

RSV. - young woman
foot note - Or, virgin.

The Hebrew word is almah (אִלְמָה). The K.J. itself translates this word: - damsel-1, maid-2, virgin-4. The problem is not one of translation but one of theology.

B. Genesis 6:8

Gen. 6 K.J. 8 But Noah found grace in the eyes of the LORD.

Gen. 6 RSV } ASV } 8 But Noah ^a found favor in the eyes of Jehovah.

This is typical of the criticisms of the Old Testament. It is the English not the Hebrew that differs. This Hebrew word chen (חֵן) in the K.J. itself is translated 26 times "favour" and 38 times "grace." The LXX uses charis (χάρις) which occurs many times in the New Testament, translated: - benefit-1, favour-6, grace-129, liberality-1, pleasure-2, etc. - all in the K.J.

ordain, ordain before, ordained to be

The confusion introduced into the Bible text by the King James translators is well illustrated by this word.

Thirteen different greek words are involved.

1. διατάσσω, diatassō - translated
 appoint - 4 ordain - 3
 command - 7 set in order - 1
 give order - 1

2. καθίστημι, Kathistēmi - Translated
 appoint - 1 ordain - 3
 conduct - 1 make ruler - 6
 make - 8 set - 1
 be - 2

3. κατασκευάζω, Kataskeuazō - Trans.
 build - 3 ordain - 1
 make - 1 prepare - 5
 be a preparing - 1

4. κρίνω - Kriṇō - Translated
 call in question - 2 damn - 1
 conclude - 1 decree - 1
 condemn - 5 esteem - 2
 determine - 7 judge - 87
ordain - 1 think - 1
 sentence is - 1 go to law - 2
 sue at the law - 1 avenge - 1

5. ὁρίζω, horizō - Translated
 declare - 1 limit - 1
 determine - 3 ordain - 2
 determinate - 1

6. προορίζω, proorizō - Translated
 determine before - 1 ordain - 1
 predestinate - 4

7. ποιέω, poieō - translated

abide there - 1	execute - 2	purpose - 1
appoint - 1	exercise - 1	put - 2
be - 1	fulfil - 3	shoot out - 1
bear - 4	gain - 1	show - 5
bring - 1	give - 2	spend - 1
bring forth - 14	hold - 1	take - 1
can do - 1	keep - 4	tarry - 1
cause - 8	make - 114	work - 8
cause to be - 1	mean - 1	yield - 1
commit - 9	observe - 1	in doing - 2
continue - 2	<u>ordain</u> - 1	doing - 1
deal with - 2	perform - 2	many msc.
do - 353	provide - 1	

8. τάσσω, tassō - translated

addict - 1	<u>ordain</u> - 2
appoint - 3	set - 1
determine - 1	

9. τίθημι, tithēmi - translated

appoint - 6	lay aside - 1	put - 18
bow - 1	lay down - 12	set - 4
give - 1	make - 10	conceive - 1
lay - 28	<u>ordain</u> - 2	lay up - 1
settle - 1	set forth - 1	purpose - 1
let sink down - 1	+ msc.	

10. χειροτονέω, kīrotoneō - translated

<u>ordained</u> - 1	chosen - 1
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11. προγράφω, - prographō - translated
ordain before - 1, set forth evidently - 1,
 write - 1, write afore - 1, write aforeside - 1.

12. προετοιμάζω, proetoimazō, - trans.
ordain before - 1, prepare afore - 1

13. γίνομαι, ginomai - translated
 be - 249, be done - 62, be made - 69, come - 53,
 become - 42, come to pass - 82, and many msc.
be ordained - 1

C. From a booklet called, The Divine Original

The Deity of Christ obscured in Acts 20. 28

Paul admonished the elders at Ephesus, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased WITH HIS OWN BLOOD." This is preserved in the R.S.V. text, but a marginal note offers the alternative reading, "WITH THE BLOOD OF HIS OWN." This is entirely different. The correct reading asserts that the flock was purchased with the blood of One who was God—"the church of God . . . purchased with His own blood." The marginal reading dilutes this testimony and merely declares that God purchased the Church with the blood of one who was His own. This reading removes the testimony to the deity of the Redeemer.

This is a criticism of a marginal note. Again problems in English.

Received Text - ποιμαίνειν τὴν ἐκκλησίαν
to shepherd the assembly
τοῦ Θεοῦ, ἣν περιποιήσατο διὰ
of the God, which he purchased through
τοῦ ἰδίου αἵματος.
the own blood

Nestle Text - ποιμαίνειν τὴν ἐκκλησίαν
to shepherd the assembly
τοῦ Θεοῦ, ἣν περιποιήσατο διὰ
of the God, which he purchased through
τοῦ αἵματος τοῦ ἰδίου.
the blood (namely) the own.

There is a slight difference in the last line of these two texts, The Nestle text actually emphasizes the blood, putting this word in the emphatic position. This passage teaches that Christ is indeed God. Now notice the next passage.

The Judgment Seat of Christ abolished in Romans 14. 10

The Holy Spirit inspired the Apostle Paul to write, "We shall all stand before the judgment seat of Christ." This clearly implies that the Son is one with the Father in judgment and is consistent with the Saviour's own words, "The Father . . . hath committed all judgment unto the Son."

The R.S.V. changes the text to read "the judgment seat of God", and thus another testimony to the deity of Christ and His equality with the Father disappears.

Since we know it is the judgement seat of Christ
2 Cor. 5

10 For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.

This passage emphasizes his deity calling him God. Supported by ABDEG etc.

ASV and RSV

D. From a book called, THE BIBLE BABEL,

Did you ever check Luke 2:33, the verse that denies the Virgin Birth in nearly every translation - Catholic included - on the market, except the King James Bible? Look at Luke 2:33.

Now take Luke 2:33; is the reading in the King James right, or is it not? Is "Joseph" in the 'Greek,' or is he not?

Let us understand exactly what we are talking about; we are saying that the King James Bible is true to the exaltation of Jesus Christ, and that this exaltation has a foundation in Greek manuscript evidence. Don't forget that. Don't take it lightly. When these new translations say, in Luke 2:33, "His father and his mother," then they can in no way claim to be superior translations, *or even equal translations*, in regards to the true Bible standard; for the Bible standard, in both Testaments, is the exaltation of Jesus Christ. No one seeking to exalt Him would say that the Holy Spirit led Luke to record that 'Joseph' was His father! Mary makes this mistake in her speech and Christ corrects her. immediately, right in the same chapter! (See verses 48-50.)

Luke 2 K.J.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

Luke 2 K.J.
33 And Joseph and his mother marvelled at those things which were spoken of him.

Luke 2 ASV.
33 And his father and ^ohis mother were marvelling at the things which were spoken concerning him;

As far as the world was concerned Joseph was the "legal" father. Today an adopted child refers to his father and mother.

Mary made a mistake? She of all people would make no mistake. She simply used common terms of reference

Notice a few other verses in the K.J.

Luke 1 K.J.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David:

parents

was David His father?

Luke 2

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

41 Now his parents went to Jerusalem every year at the feast of the passover.

Thus an issue is made by a critic when no issue really exists.

What should we conclude?

1. The Bible dates the creation of Adam about 4000 B.C.

2. History indicates writing by the major powers never had a sort of "learning to write" stage.

∴ No writing is older than about 6000 years and writing was known from Adam on. Seventy languages were immediately known at Babel.

3. The first writer of Scripture was Moses.

4. No original manuscript has yet been found.

5. We rely primarily on the Hebrew Masoretic Text for our Old Testament. However, we now have Hebrew scrolls nearly 1000 years older.

6. We have additional important records in old versions, the Samaritan, the Syriac (Peshito), the Latin (Vulgate), the Greek (Septuagint LXX), and the Aramaic (Targums).

7. The English Bible developed gradually through the efforts of Wycliffe, Tyndale, Coverdale, and many others.

8. The K.J., Authorized Version 1611 was a good translation but far from inspired.

9. The Textus Receptus is the major basic Greek for our New Testament.

10. The Nestle Greek is not that different that it should cause alarm.

11. The real difficulty is in the English.

∴ Study each verse carefully.

Compare with other Scripture verses. Consider the words in Hebrew (O.T.) and Greek (N.T.). Consider other places the same Hebrew or Greek word is translated.