

HOW THE HOLY BIBLE CAME TO BE

An Elementary Introduction to the
Doctrine of Believing Bibliology

By Christian M. McShaffrey

HOW THE HOLY BIBLE CAME TO BE

An Elementary Introduction to the
Doctrine of Believing Bibliology

By Christian M. McShaffrey

How the Holy Bible Came to be

North American Edition

Product Code: A134

ISBN: 978 1 86228 524 8

© 2021 Trinitarian Bible Society

William Tyndale House, 29 Deer Park Road
London SW19 3NN, England

Registered Charity Number: 233082 (England) SC038379 (Scotland)
Copyright is held by the Incorporated Trinitarian Bible Society Trust
on behalf of the Trinitarian Bible Society.

PDF/02/21

INTRODUCTION

A STORY OF GOD'S PROVIDENCE

The story of how the Bible came to be is not like many of our favorite Bible stories.

We all love to read about dramatic miracles such as Moses parting the Red Sea or Elijah calling down fire from Heaven. Even more fascinating are the signs wrought by our Lord Jesus Christ during His earthly ministry.

To be sure, there were some miracles involved in the Bible's composition, but much of its creation was guided by something more mysterious: **God's Providence**. This is defined as His upholding, governing, and directing whatsoever comes to pass. You can think of it in terms of God's invisible hand constantly moving pieces on a cosmic chessboard.

Sometimes God's hand of providence is obvious and sometimes it is more difficult to discern, but the Christian understands that everything from the rise and fall of nations to the number of hairs on his head is in God's sovereign hands.

Come then, and let us consider how faithfully God providentially guided one of the most important events in history: delivering His perfect Word to fallen men.

ORIENTATION

WRITING IN THE ANCIENT WORLD

When you want to print a document, all you need to do is click a print icon. You can do that a hundred times and the printed copy will always come out exactly the same. Things were very different in the days of the prophets and apostles.

Obviously, there were no computers or printers. People wrote on a primitive type of paper made from plants called **papyrus**. Later in history, prepared animal skins were used. These skins, called **vellum**, were far more durable.

Upon these ancient forms of paper, the writer would apply the ink with something called a **stylus**. It looked very much like a modern pen, but there was no ink inside. The tip of the stylus had to be dipped into the ink after every few characters.

Can you imagine how long it would take you to write even the shortest letter to a friend using such primitive means? If so, think of how long it must have taken the prophet Moses to write the first five books of the Bible with limited tools.



INSPIRATION

A UNIQUE KIND OF WRITING

Men in every age and culture recorded their history and promoted their beliefs through writing, but not all of it is reliable.

There is only one trustworthy collection of ancient writings. We call it Holy Scripture.

The Bible teaches that men were moved by the Holy Ghost (2 Peter 1.21) while writing the Scriptures. That means God Himself directed men like Moses, John, and Paul, so that they never made a mistake or error while writing.

This resulted in unique documents that were given 'by inspiration of God' (2 Timothy 3.16). The word inspiration is related to breathing, so you can think of the process like this: God breathed His heavenly Word into the earthly page.

While the inspired authors of Scripture wrote over a span of approximately 1,500 years, they all wrote about a singular theme: The glory of the one true God and His goodness in saving man from sin through the person and work of the Lord Jesus Christ.



COPYISTS

THEIR TASK AND LIMITATIONS

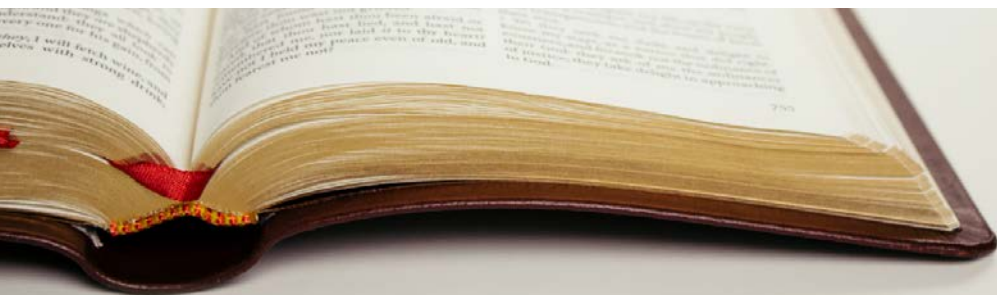
In order to circulate the inspired writings, men called scribes had to copy the original by hand. The inspired original was called an **autograph**.

The copy, called an **apograph**, sometimes differed from the perfect original because the scribes who did the work were not perfect.

Try rewriting a page from your own Bible and you will see how easy it is to misspell a word or even to skip over a word. We possess ancient copies of Scripture today that contain obviously accidental scribal errors, which can actually be counted in the thousands.

We refer to these mistakes made while copying as **variants**. Their unwelcome presence in what we would expect to be the perfect Word of God has led many to wonder, 'What exactly did the inspired original say? Can we even know?'

How you answer this question depends entirely upon what you believe. Because the originals have been permanently lost, some believe that we cannot know what they said. The Christian, on the other hand, has a much better belief.



STEWARDSHIP

THE CHURCH AS PILLAR AND GROUND

In addition to inspiring the pages of Scripture, God also appointed an earthly **steward** of it.

A steward in the ancient world was a trusted manager who was authorized by the master to handle household affairs in his absence.

During the Old Testament, the Jewish church was ‘committed the oracles of God’ (Romans 3.2). Under the New Testament, this stewardship was transferred to the Christian church which is called the ‘pillar and ground’ of God’s inspired truth (1 Timothy 3.15).

Like the pillars in the picture to the right, the church’s responsibility was to support and uphold God’s truth. Like the ground beneath those pillars, the church was to remain firm and immovable in this divinely assigned task.

This was not always easy, but it was absolutely essential for the **preservation** (i.e., keeping pure and entire) of the truth, the God-breathed Scripture. Therefore, the same Spirit, Who inspired the Word, strengthened the church as His earthly steward to preserve the Word of God (cf. John 14.26, 16.13).



PERSECUTION

ENEMIES FROM WITHOUT

The first few centuries of church history were marked by fierce persecution. Bible believers had to meet in secret places and behind closed doors. Many were hunted down and killed.

Also at serious risk was their most treasured possession: the copies of the sacred writings. For example, the Roman Emperor Diocletian (AD 244–311) ordered his soldiers to seek out and destroy every copy of Scripture they could find. There is no way to tell how many copies were lost during the first few centuries.¹

Such persecution is always tragic, but it should never surprise us because the enemies of God have always sought to destroy His truth.

This opposition actually began in the Garden of Eden when the Serpent asked Eve, 'Yea, hath God said ...?' (Genesis 3.1). Sadly, such satanic efforts to undermine the authority and integrity of God's Word have continued in every age since.



HERESIES

ENEMIES FROM WITHIN

Even more injurious than opposition from unbelievers was the effort of some within the church to shipwreck souls. These men were called **heretics** and they attacked God's Word in a variety of ways.

Some heretics **misinterpreted** Scripture in their sermons and writings so that people would believe lies and be led to deny essential doctrines like the triune nature of God, the divinity of Jesus Christ, and salvation by grace alone through faith alone.

Other heretics went so far as to **modify** the text of Scripture itself. They deleted words and sometimes even entire verses. These corrupted copies were then passed off to God's people as authentic. Many were deceived.²

North Africa was a hotbed of such heretical activity and some of the most ancient manuscripts we have today reflect these early alterations to the text of Scripture.³



INFALLIBILITY

SCRIPTURE'S ESSENTIAL ATTRIBUTE

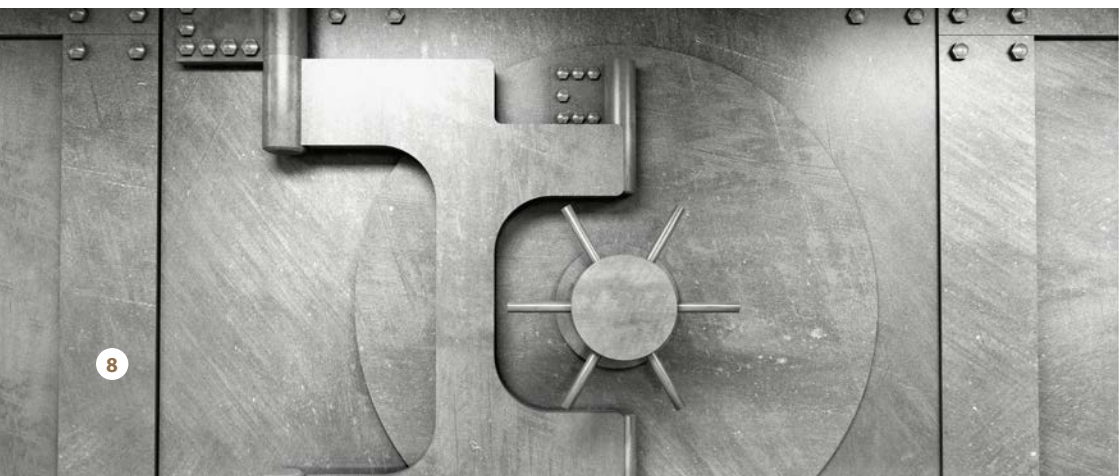
With so many attacks being made against the Bible, the church's responsibility to protect it probably seemed overwhelming at times.

To the great comfort of God's church, Scripture itself claims a quality called **infallibility**. Do you see the word 'fall' at the root of that word? That is what Scripture **cannot** do. It is incapable of falling or failing.

The Psalmist affirmed this attribute of Scripture while singing, 'For ever, O LORD, thy word is settled in heaven' (Psalm 119.89).

Jesus would have read this verse many times and believed it with all His heart. He also taught His disciples that it was not possible for even the smallest stroke of an inspired penman to fall (Matthew 5.18).

Ultimately speaking, then, the **preservation** of Scripture depended not so much upon the church, but upon the very nature of Scripture itself. This emboldened the church to serve as steward of the Word with every confidence of success.



JEROME

THE LATIN VULGATE

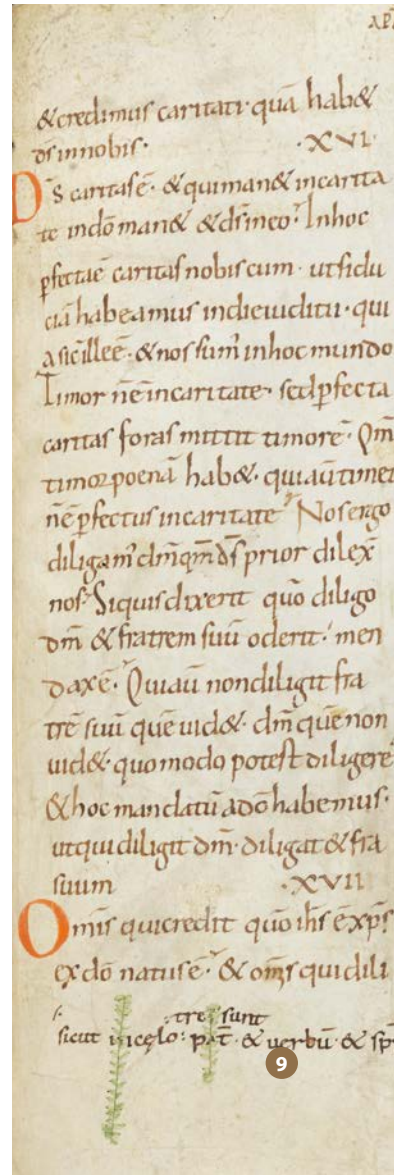
After the long season of persecution and heresy, the Latin (or Western) church began to enjoy a period of relative peace.

This enabled a scholar named Jerome (c. AD 347–420) to compile all the sacred writings, compare existing variants, establish genuine readings, and translate the whole into Latin in a single edition called the **Vulgate**.

Vulgate literally means ‘the version commonly used’ and it held that status of common use for approximately one thousand years. The Vulgate was a generally faithful translation of the Bible, but it was not without flaws.

It contained uninspired books called the **Apocrypha**. Jerome protested against their inclusion, but his highly hierarchical church prevailed. Worse than that, his church also began to regard this translation as more important than the inspired original itself.

God, nevertheless, was still working behind the scenes of time, preserving His Word in the original languages in which they were inspired: Hebrew, Aramaic, and Greek.



PRE-REFORMATION

GOSPEL LIGHT UNDER A BUSHEL

There eventually came a time when most ordinary people could not understand Jerome's *Vulgate* because they no longer spoke Latin.

Besides this obvious hindrance to hearing the Gospel, the Papacy (i.e., the Roman Catholic Church) had also buried its light under many unbiblical ceremonies and traditions.

However, God raised up a 'morning star' named John Wycliffe (c. 1330–1384) to preach Gospel truth and to begin translating the Scriptures into the English language.

John Huss (c. 1372–1415) also tried to spread the good news during this era, but the papists burned him at the stake. As a very evil irony, it is said that they even used Wycliffe's Bible manuscripts to kindle the flames.

'Huss' meant 'goose' in the Czech language and this hero's last recorded words hinted at hope for the future. He said, 'You are now going to burn a goose, but in a century you will have a swan whom you can neither roast nor boil.'



TECHNOLOGY

THE WORD OF GOD MULTIPLIED

The unidentified 'swan' that Huss predicted put the Papacy on high alert. Armies of inquisitors were mobilized to arrest Bible believers and to incinerate Bible manuscripts. Many lives and many copies of Scripture were lost.

However, around 1440, a man named Johannes Gutenberg changed everything by inventing the moveable-type printing press.

No longer did tracts, treatises, books, and even the Bible itself need to be copied by hand. This new machine could produce printed copies almost as quickly as the inquisitors could destroy them.

One added benefit of the printing press was to reduce the number of individual copyist errors.

God, through His providence, had thus provided the Western church with an invaluable tool in the stabilization of the text of Scripture. There was, nevertheless, still one missing puzzle piece which needed to be moved into place.



BYZANTIUM

TREASURE TROVE OF MANUSCRIPTS

As you consider God's work in and through the Western church, do not forget that there was also an entirely separate branch of the church in the East. Byzantium (also known as Constantinople) was the center of this church.

The scholars in this church were native speakers of the Greek language (i.e., the language in which the apostles wrote). They were also in possession of thousands of ancient and untranslated copies of Holy Scripture.

Like the Western church, Byzantium served as a faithful steward of Scripture for over a thousand years. That is, until God allowed hordes of Muslims to invade and conquer Constantinople in 1453.⁴ Humanly speaking, this was a catastrophe, but never forget that the God of providence always works all things together for good (Romans 8.28).

Those who escaped traveled westward and carried with them thousands of Greek manuscripts that could now be compared to Jerome's Vulgate. Thus began the dawn of a new era of Scriptural interest and stewardship.



ERASMUS

STABILIZATION OF THE GREEK TEXT

With the fall of Byzantium in the East and the encroaching death of Medievalism in the West, men began to long for societal stability.

The Dutch scholar Desiderius Erasmus (1466–1536) believed that the key to such stability was a restoration of classical learning. He therefore devoted his life to scribal work.

Erasmus collected various Greek manuscripts of the New Testament (NT), compared them to the Latin Vulgate, and corrected the Latin. He then collated the Greek manuscripts into a single edition (this is what we call the work of textual criticism), and published the Latin with the Greek.

The Greek editorial work begun by Erasmus was continued by other churchmen like Robert Stephanus, Theodore Beza, and the Elzevir family for about a hundred years until an edition of the Greek NT could be printed in 1633 with this prefatory statement: 'So you hold the text, now received by all, in which is nothing corrupt.'⁵

Based on the Latin word translated in that statement as 'received', this edition of the NT came to be called the *Textus Receptus* (lit., the Received Text).



THE REFORMATION

GOD'S WORD GIVEN TO THE PEOPLE

Erasmus did not devote his life to the text of Scripture so that it could then sit on a shelf. In the preface to his first edition (1516), he wrote:

'I would that even the lowliest women read the Gospels and the Pauline Epistles. I would that they were translated into all languages so that they could be read and understood not only by Scots and Irish but also by Turks and Saracens.'⁶

That is exactly what began to happen through the greatest recovery of inspired truth the world has ever seen: the Protestant Reformation.

The German monk Martin Luther learned of God's saving grace while reading Jerome's Vulgate and dedicated his life to spreading the good news. As you probably guessed, the Papacy opposed him fiercely, but God also worked this together for good.

While hiding from the Pope in a castle for a period of ten months, Luther requested a copy of the text compiled by Erasmus and began to translate it into German. Millions of ears and hearts were opened, by God's Spirit, to the Gospel. This changed the world forever.



TYNDALE

HOPE FOR AN ENGLISH TRANSLATION

The Reformation quickly reverberated throughout all Europe. William Tyndale (c. 1494–1536) understood that it was not Luther's voice that had shaken the continent—it was God's.

Tyndale therefore requested permission to translate the Greek New Testament into English. This request, as you probably would have guessed, was denied.

One day, a papist criticized him for challenging the Pope's authority. His response was this: 'I defy the Pope and all his laws ... If God spare my life ere many years, I will cause a boy that driveth the plow, shall know more of the Holy Scripture than thou doest.'⁷

Can you imagine a humble farmhand knowing the Bible better than an ordained priest? Erasmus did and so did Tyndale. That is why they were so ardent in their efforts to get God's Word into the hands of God's people.

Though opposed, Tyndale was a man of great faith. On the day he was martyred, he prayed, 'Lord, open thou the King of England's eyes.' God heard and answered.



KING JAMES

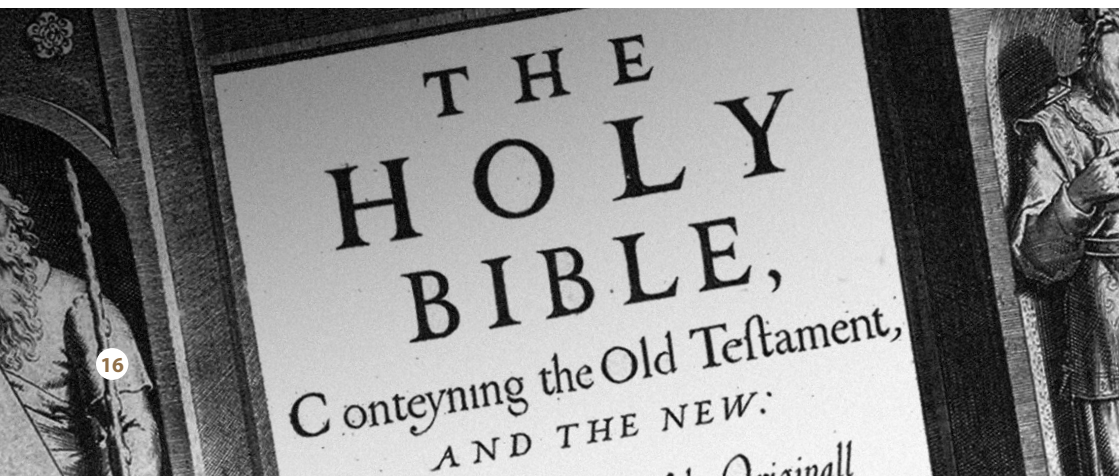
STABILIZATION OF TRANSLATION

Though the text of the Greek New Testament had finally been brought into a stable form, no such stability yet existed for translations because the process of Bible printing was so highly politicized.

For example, the English church was divided into two rival factions. The high church Anglicans used the Bishop's Bible (1568) and the Puritans used the Geneva Bible (1560). Never would these two groups even consider using a common version.

In an effort to unite the church in his land, King James the First of England approved a 'translation to end all translations'; appointing about fifty of the world's best linguistic scholars to begin the work in 1604.

The translation was completed in 1611 and 'appointed' to be read in the churches. While it was not immediately received by everyone, it did eventually assume its place as the inspired Word of God in English: **The King James Version** (KJV). Due to its being 'appointed' it is often called the Authorized Version.



THE KJV

ACCURATE & BEAUTIFUL

The Authorized (King James) Version became the standard English translation because it balanced superb accuracy with unmatched beauty and majesty. Here are a couple of its admirable qualities.

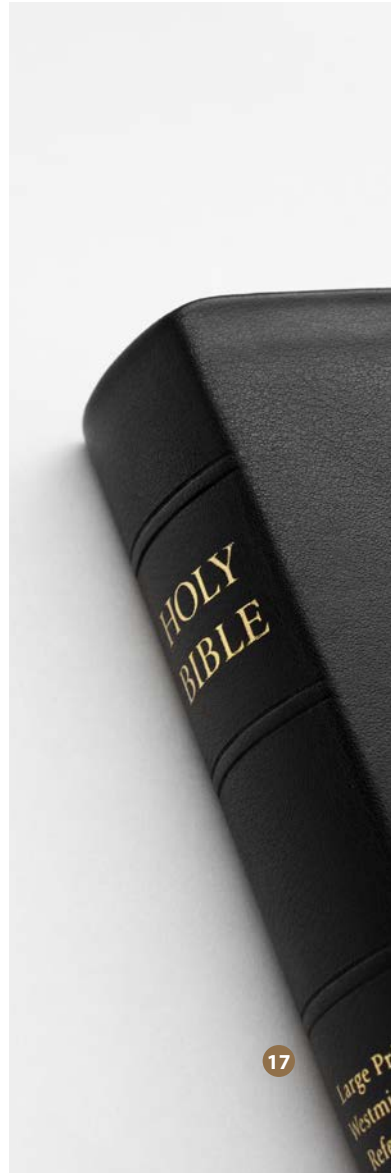
TRANSLATION PHILOSOPHY

Rather than seeking to communicate the general idea behind verses, the translators stayed as close to the inspired text as possible. Even the original word order was generally followed. When they occasionally needed to supply words or phrases not found in the original for the sake of readability, they placed such words in italics.

BIBLICAL ENGLISH

Contrary to popular belief, the language of the KJV was not commonly or widely spoken by people in that day. William Tyndale and the KJV translators actually forged a new style of English that echoed the inspired text. For example, the 'thee' and 'ye' indicated the important distinction between singular and plural pronouns in the original text.

Even atheist scholars acknowledge the literary uniqueness and global impact of the KJV. That is why it stood unchallenged as the standard for nearly three hundred years.



THE NINETEENTH CENTURY

NEW CHALLENGES

The mid-to-late nineteenth century was an era of unprecedented change in the way people had historically believed and thought.

Charles Darwin introduced his theory of evolution, which led many to forsake the old belief that God created man in His own image.

Karl Marx introduced a new theory of sociology and economics that eliminated the old doctrines of God's existence, His providence in history, and His promises for the future.

Even theological seminaries were affected by this new way of thinking. Scholars abandoned their trust in the Bible and embarked on a quest for the 'historical' Jesus. This was not the Jesus presented in the text of Scripture, but one of man's own making.

This rationalistic quest for the Jesus behind the text of Scripture (higher criticism) quickly led to a renewed quest for the historical text itself (lower criticism).

Throughout this century various cults were also formed (e.g. Jehovah's Witnesses, Mormonism) who deleted from or added to the Bible.



REVISION

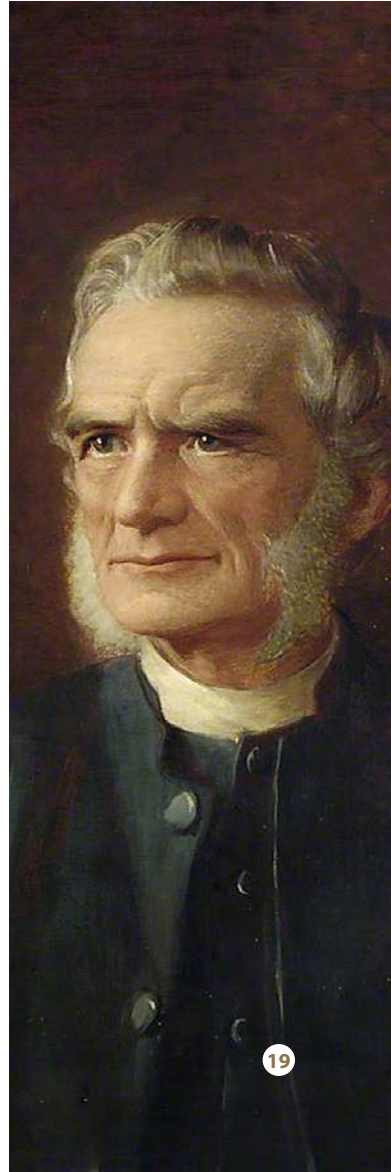
THE CALL FOR A NEW TEXT & TRANSLATION

Despite the fact the Textus Receptus and the Authorized (King James) Version led to the salvation of countless souls and provided a firm foundation for Western civilization, certain critics hated them both.

This, in and of itself, is remarkable when you think about what we have already considered. The inspired authors of Scripture wrote over a period of 1,500 years and left an infallible testimony of God's saving grace to mankind through the Lord Jesus Christ.

It then took Christ's church approximately the same period of time to compile, correct, and print a text that could be received by all and then carefully translated into the most common languages. Who could possibly deny the providence of God in preserving His infallible Word in all ages and publishing it for all peoples?

The answer: B. F. Westcott (pictured) and Fenton J. A. Hort. These two men wanted the Received Text and the Authorized translation revised and replaced. In fact, they were very much prepared to do this themselves.



MINORITY READINGS

VATICANUS AND SINAITICUS

Though the vast majority of manuscripts generally supported the Received Text, Westcott and Hort preferred to follow **minority readings** primarily found in only two ancient manuscripts: Codex Vaticanus (pictured below) and Codex Sinaiticus.

These codices (plural for codex) differ from the Received Text in thousands of places. They even disagree with each other over 3,000 times in the four Gospels alone!

Some of their most notable omissions include the ending of the Lord's Prayer in Matthew 6.13b, the entire account of the woman caught in adultery (John 7.53–8.11), and the last twelve verses of Mark's Gospel (Mark 16.9–20). There is a blank column in Codex Vaticanus where the conclusion of the Gospel according to Mark should have appeared.

Take a few minutes to look up these passages in your copy of the Bible to see if you own the version that was preserved by God's providence and received by the church at the time of the Protestant Reformation or whether you own a version based on minority readings in the manuscript tradition.



THE REACTION

WE DO NOT NEED A NEW BIBLE

Not every professional text critic was convinced that Westcott and Hort's proposed revisions would be an improvement upon the Received Text or the Authorized (King James) Version.

In fact, one of the members of their revision committee, Frederick H. A. Scrivener, condemned Dr. Hort's entire system of evaluating manuscripts as being 'entirely destitute of historical foundation.'⁸

John William Burgon (pictured) personally scrutinized Codices Vaticanus and Sinaiticus, identified innumerable corruptions in them, and vigorously defended the superiority of the text that had been previously edited and received by the church.

Those who defended Westcott and Hort's new text often made the counter-argument that none of its changes affected essential doctrines, but what about the doctrine of Bibliology? How can the attribute of infallibility even exist if the text of Scripture is in constant flux? Besides that inconsistency, the claim itself deserves to be challenged.



DOCTRINES

AFFECTED AND ALTERED

Some of the major changes in the modern text were already listed on p. 20, but below are additional verses to look up in a modern translation. Fair warning: you may not find them.

Matthew 17.21, 18.11, 23.14;

Mark 7.16, 9.44, 9.46, 11.26, 15.28;

Luke 17.36, 23.17;

John 5.4;

Acts 8.37, 15.34, 24.7, 28.29;

Romans 16.24;

1 John 5.7.

Read each of these verses in the KJV and think about it: do these verses affirm any important doctrines? Would their deletion matter?

Consider also this: does the removal of politically incorrect words like hell, devils, sodomite, effeminate, damned, damnation, etc., affect any essential doctrines?

Does it matter if the word 'God' is deleted from 1 Timothy 3.16? Is there a difference between Jesus being the 'only begotten Son' or the 'only begotten God' (John 1.18)?

Even if essential doctrines can be proven by other verses, one must still wonder: why are Christians even open to considering such radical changes in the first place?

CONSUMERISM

MASS MANIPULATION & CONFUSION

Modern man has traded the once valued concepts of antiquity and stability for the lie that new must also mean improved. We must ensure that we are not manipulated by men and corporations driven by a profit motive.

Translating the once sacred text of Scripture has now become big business, with corporate entities (rather than bodies under ecclesiastical oversight) continuously publishing new versions so they can be marketed to some niche of society.

With the constant marketing of these new translations (many of which are highly customized to a particular target audience), it seems there is little agreement any more as to the most foundational question of all: 'What did God actually say?' The question is now, 'What does this verse mean to me?'

The scholars and merchants will tell us there is nothing to worry about, but this current state of confusion will only worsen as critics continue to tinker with the text of Scripture. Big changes in this area are coming very soon and Bible-believing Christians should begin to brace themselves to resist them.



CBGM

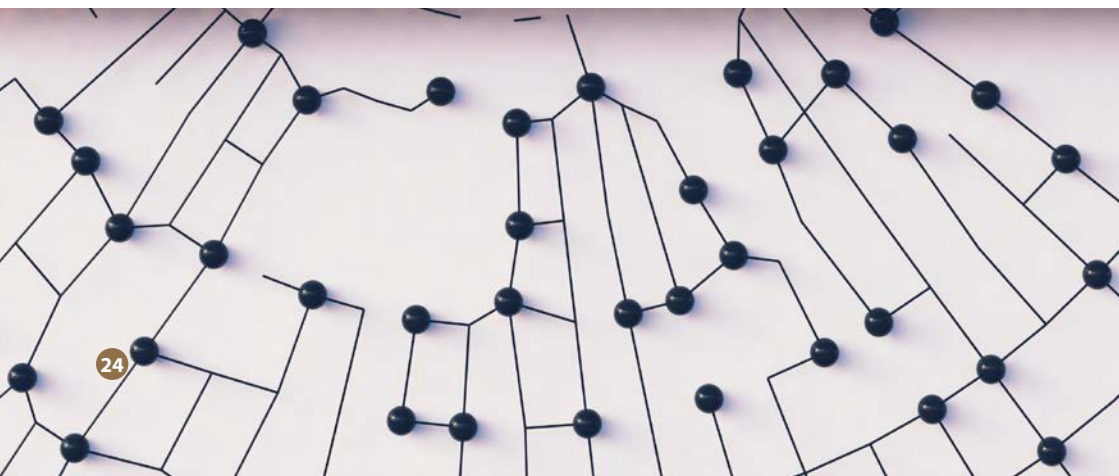
TOMORROW'S TEXT IN THE MAKING

With the development of computer technology, the old debate over manuscripts (cf. p. 20–21) has been recently revived. This time, however, the work of text criticism is not being done by monks in monasteries (or even by ministers).

A computer-assisted model called the Coherence-Based Genealogical Method (CBGM) has enabled professional text critics to observe and assess relationships between variants on a scale previously not possible.

This method has been applied since the early 2000s to an ongoing scholarly edition of the Greek NT called the **Editio Critica Maior** (ECM, or the Greater Critical Edition). It is estimated that this new edition will be completed by the 2030s.

Will this perhaps be the final edition? No, most scholars agree that their quest for the historical text will never end. What this means for ordinary Christians is this: the Bible will always be changing. Again, we are always offered the tired assurance that no doctrines will be affected, but this is demonstrably untrue.



OUK

A LITTLE WORD WITH MAJOR IMPACT

The influence of the CBGM will not only affect translations, but even theology and preaching. One example is found in 2 Peter 3.10 where the Authorized (King James) Version reads, 'But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.'

Modern versions have differed here for decades due to a well-known variant in the critical text. While the Authorized (King James) Version reads 'the earth also and the works that are therein shall be burned up', the New International Version (NIV) says 'will be laid bare', and the English Standard Version (ESV) 'will be exposed', but notice how both are still positive statements.

Carrying on from this, the forthcoming text from CBGM has inserted the negative Greek particle *ouk* (English: not) before the main verb; reversing its meaning altogether: 'will be exposed' becomes 'will NOT be exposed.'⁹

Despite the eschatological implications, one must wonder what led to so radical a change. Was an ancient manuscript recently discovered that revealed this long-lost reading? No, the reading has no Greek manuscript support and only scant versional support. Nevertheless, the editors chose this reading and the CBGM confirmed them in their opinion.



JOTS & TITTLES

THE EXTENT OF INFALLIBILITY

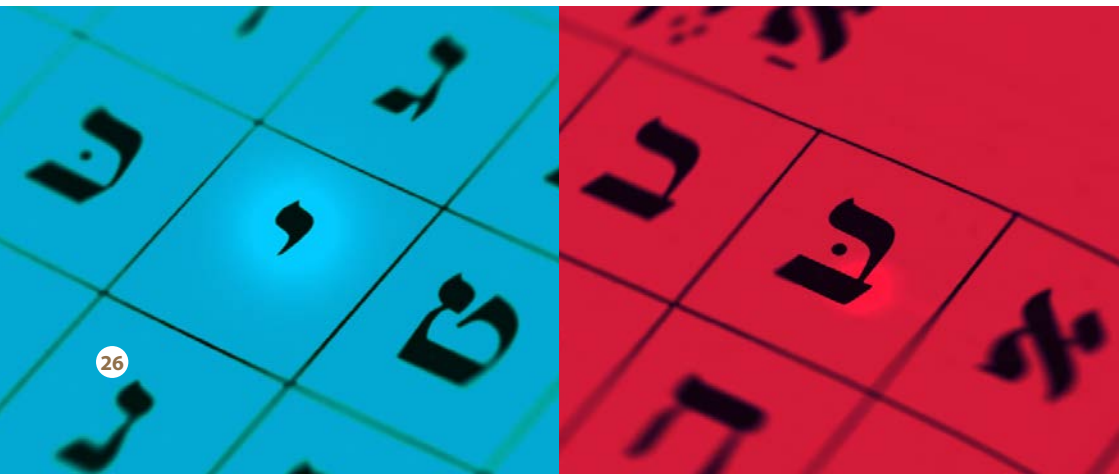
The Lord Jesus promised, 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled' (Matthew 5.18).

In saying that, Jesus clearly affirmed that earth would be 'burned up' someday (p. 25); but more to the point for our present study is this observation: Jesus applied **infallibility** to even the smallest stroke of the stylus in the inspired Scripture.

A jot is the smallest letter in the Hebrew alphabet. It looks exactly like an English apostrophe (pictured bottom left). It is the Hebrew letter 'yod'. A tittle (pictured bottom right) is even smaller than that. It looks like the small pen stroke that distinguishes the English letter O from Q.

If this is the extent to which the attribute of infallibility truly reaches, then how can words, verses, and even entire passages keep falling in-and-out of Scripture?

Obviously, the doctrine of infallibility denies the possibility that Scripture could be so unsettled and uncertain, but the critics have come up with a clever way of affirming infallibility without actually applying it to the Bible we possess today.



A DARK SECRET

FEW POSSESS AN INFALLIBLE BIBLE

Do you remember the difference between an **autograph** and **apograph**? If not, re-read p. 4.

It truly is that important because modern theologians have driven a wedge between the two and, in so doing, have pushed the concept of infallibility forever out of reach.

Here is an example from the Chicago Statement on Biblical Inerrancy (1978): 'We further affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original.'¹⁰

While that statement sounds good, it actually affirms nothing because 'the original' no longer exists. There is, therefore, no actual way to gauge the extent to which our copies and translations reflect it.

That is unless you have faith that God preserved His inspired and infallible word in the **apographs** that actually do exist. Many of the great theologians of the past (e.g., John Owen, Francis Turretin, R. L. Dabney, etc.) believed this and so should you.



CONCLUSION

THE OFFER OF MAXIMAL CERTAINTY

What do you believe about the Holy Bible?

Do you believe it was inspired by God? Do you believe that it is therefore infallible? Do you also believe that God preserved His Word so that we can actually hold it in our hands today?

As we have seen, many say, 'No. The originals have been permanently lost and all we can do is keep trying to get a little closer to what the apostles initially wrote.'

Others like myself, and hopefully like you, have come to believe something far more Biblical. Namely, that the Mighty God who revealed His Word through the miracle of inspiration also kept it pure in all ages through His singular care and providence.

This He did, despite the wrath of men and devils, through the agency of His church which served most faithfully as steward of the Word so that all men may read it today in its entirety and in their own language.

More attacks will undoubtedly arise against God's Word, but the Lord Jesus Christ offers every believer the same level of certainty he enjoyed: 'Heaven and earth shall pass away, but my words shall not pass away' (Matthew 24.35).



ENDNOTES

1. Eusebius of Caesarea, *The Ecclesiastical History*: Book 8, chapter 2e.
2. Edward F. Hills, *Believing Bible Study* (Des Moines, Iowa, USA: The Christian Research Press, 1967, 2017).
3. Hills, *Believing Bible Study*, Chapter 3 The Johannine Comma, 'The Vandals, who ruled North Africa from 489 to 534 and were fanatically attached to the Arian heresy.'
4. Gordon Kerr, *Time-Line History of the World* (London, England: Futura Publications, 2007).
5. English translation of 'Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus.' This Greek text of the New Testament, published by Dutch printers Bonaventure and Abraham Elzevir.
6. From the Paraclesis—see the English version of Olin in John C. Olin, ed., *Christian Humanism and the Reformation: Selected Writings of Erasmus*, 3rd ed (New York: Fordham University Press, 1987), 101.
7. Henry Wansbrough. "Tyndale". In *The Bible in the Renaissance: Essays on Biblical Commentary and Translation in the Fifteenth and Sixteenth Centuries* edited by Richard Griffiths (Aldershot, England: Taylor and Francis, 2001).
8. Dr. F. H. A. Scrivener, *Plain Introduction*, (Cambridge, England: Deighton, Bell and co, 1883), 537, 542.
9. Jeff Riddle, "2 Peter 3.10" Stylos, 03.02.18, www.jeffriddle.net/2018/02/word-magazine-91-2-peter-310.html (last accessed December 2, 2020).
10. Chicago Statement on Biblical Inerrancy 1978, available at www.etsjets.org/files/documents/Chicago_Statement.pdf (last accessed January 2, 2021).

FURTHER INFORMATION

For more information about this topic, we have a range of resources on the Trinitarian Bible Society website www.tbsbibles.org

HELPFUL ARTICLES INCLUDE:

- The Lord Gave the Word: A Study in the History of the Biblical Text
www.tbsbibles.org/TheLordGaveTheWord
- What Today's Christian Needs to Know about the Authorised (King James) Version
www.tbsbibles.org/WhatTodaysChristianNeedsToKnowAboutTheAuthorisedVersion
- What Today's Christian Needs to Know about the Greek New Testament
www.tbsbibles.org/GreekNT
- A Textual Key to the New Testament: A List of Omissions and Changes
www.tbsbibles.org/TextualKey

More articles on various textual issues can be found on the Article page on our website www.tbsbibles.org/articles.

Audio and video resources are available at www.tbsbibles.org/audio-video.

ACKNOWLEDGEMENTS:

The ideas expressed in this article are not original and have been argued by various faithful organizations, churches, and individuals. The TBS has a number of articles on its website which deal with these issues. Furthermore, in preparation of this article the following sources have been consulted and are useful for further reference.

Edward F. Hills, *Believing Bible Study* (Des Moines, Iowa, USA: The Christian Research Press. 1967, 2017).

Theodore P. Letis, *The Ecclesiastical Text: Criticism, Biblical Authority & the Popular Mind* (New York, USA: Just and Sinner Publications. 1997, 2018).

Garnet Howard Milne, *Has the Bible been kept pure? The Westminster Confession of Faith and the providential preservation of Scripture* (Independently published. 2017).

TEST

DEFINE OR EXPLAIN THE FOLLOWING

TERMS

Bibliology
 Providence
 Papyrus
 Vellum
 Stylus
 Inspiration
 Autograph
 Apograph
 Variants
 Steward
 Preservation
 Infallibility
 Vulgate
 Apocrypha
 Text Criticism
 Textus Receptus
 Higher Criticism
 Lower Criticism
 Codices

NAMES AND TITLES

Diocletian
 Satan
 Heretics
 Western Church
 Jerome
 John Wycliffe
 John Huss
 Inquisitors
 Johannes Gutenberg
 Eastern Church
 Erasmus
 Robert Stephanus
 Theodore Beza
 Elzevir Family
 Martin Luther
 William Tyndale
 Charles Darwin
 Karl Marx
 B. F. Westcott
 Fenton J. A. Hort
 Frederick H. A. Scrivener
 John William Burgon
 John Owen
 Francis Turretin
 R. L. Dabney

PLACES, THINGS, ETC.

North Africa
 Papacy/papists
 Byzantium
 Printing Press
 Protestant Reformation
 Bishop's Bible
 Geneva Bible
 King James Version
 Quest for the Historical Jesus
 Codex Vaticanus
 Codex Sinaiticus
 CBGM
 ECM
 Jot
 Tittle

The aims of the Society

- To publish and distribute the Holy Scriptures throughout the world in many languages.
- To promote Bible translations which are accurate and trustworthy, conforming to the Hebrew Masoretic Text of the Old Testament, and the Greek Textus Receptus of the New Testament, upon which texts the English Authorised Version is based.
- To be instrumental in bringing light and life, through the Gospel of Christ, to those who are lost in sin and in the darkness of false religion and unbelief.
- To uphold the doctrines of reformed Christianity, bearing witness to the equal and eternal deity of God the Father, God the Son and God the Holy Spirit, One God in three Persons.
- To uphold the Bible as the inspired, inerrant Word of God.
- **For the Glory of God and the increase of His Kingdom through the circulation of Protestant or uncorrupted versions of the Word of God.**

For introductory literature and catalogue please write to the Society at the address below.

Product Code: **A134**



Trinitarian Bible Society

William Tyndale House, 29 Deer Park Road
London SW19 3NN, England
www.tbsbibles.org