

# Can We Trust The Bible?

2 Timothy 2:1-15

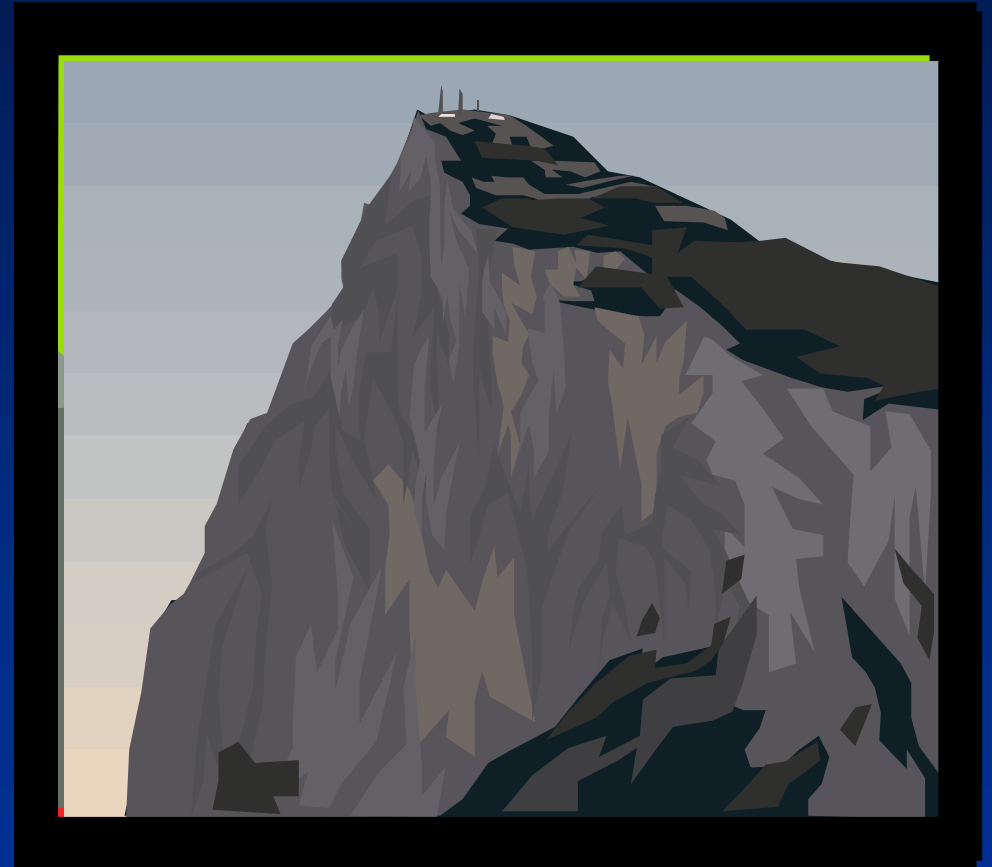


**<sup>23</sup>having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, <sup>24</sup>because “*All flesh is as grass, And all the glory of man as the flower of the grass. The grass withers, And its flower falls away, <sup>25</sup> But the word of the Lord endures forever.*”** Now this is the word which by the gospel was preached to you.

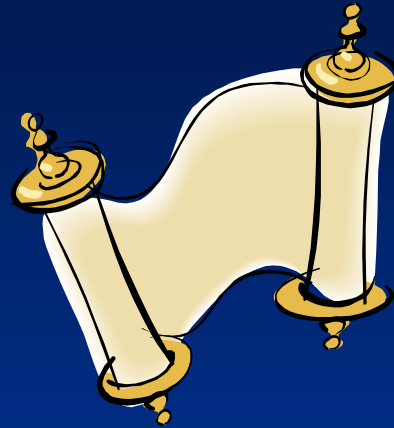
**1 Peter 1:22 - 25 (NKJV)**

# How We Got Our Bible

- Conception
- Revelation
- Inspiration
- Canonization
- Preservation
- Translation



# Process of Textual Criticism



The original manuscripts (called 'autographs') are copied and recopied by hand until the time of printing; copying errors and variations appear and must be studied.



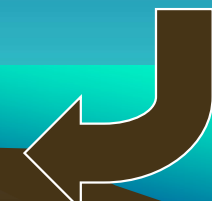
The sermons, letters, and commentaries of early teachers and preachers contain quotations from the scriptures and are used to date and localize certain readings from the Old and New Testaments.



Textual critics study and compare all these sources to determine the most probable original text. Four manuscript traditions have emerged.



Translations in ancient languages are also copied, and recopied by hand. Variations must also be examined by textual critics to determine the most probable original text.





# THE CENTER FOR THE STUDY OF NEW TESTAMENT MANUSCRIPTS



- Home
- Manuscripts
- Printed Books
- About the Center
- News & Notes
- Resources
- Donations
- Contact



## LATEST NEWS

### Background on the National Library of Greece

Matthew Wilson

16 March 2015

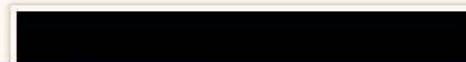
The National Library of Greece (NLG) holds one of the five largest repositories of Greek New Testament manuscripts in the world. Ancient Greece dates back

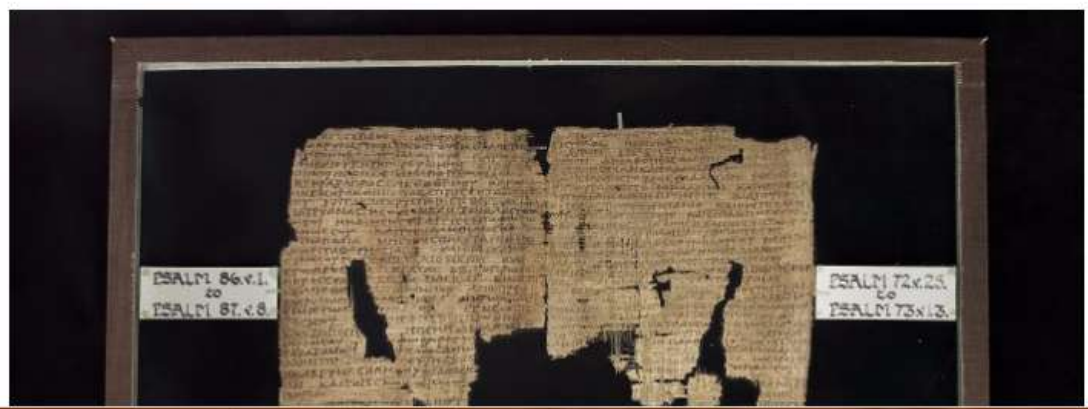
## BLOG

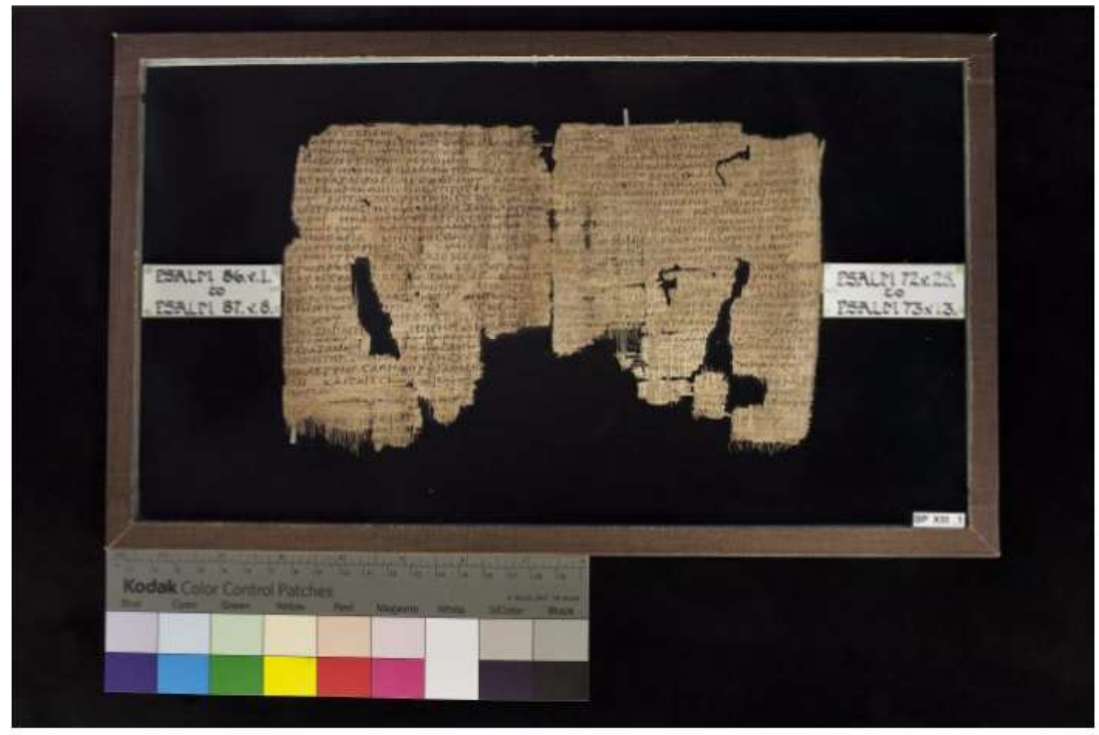
### Your Amazon purchases can help CSNTM

ROBERT MARCELLO

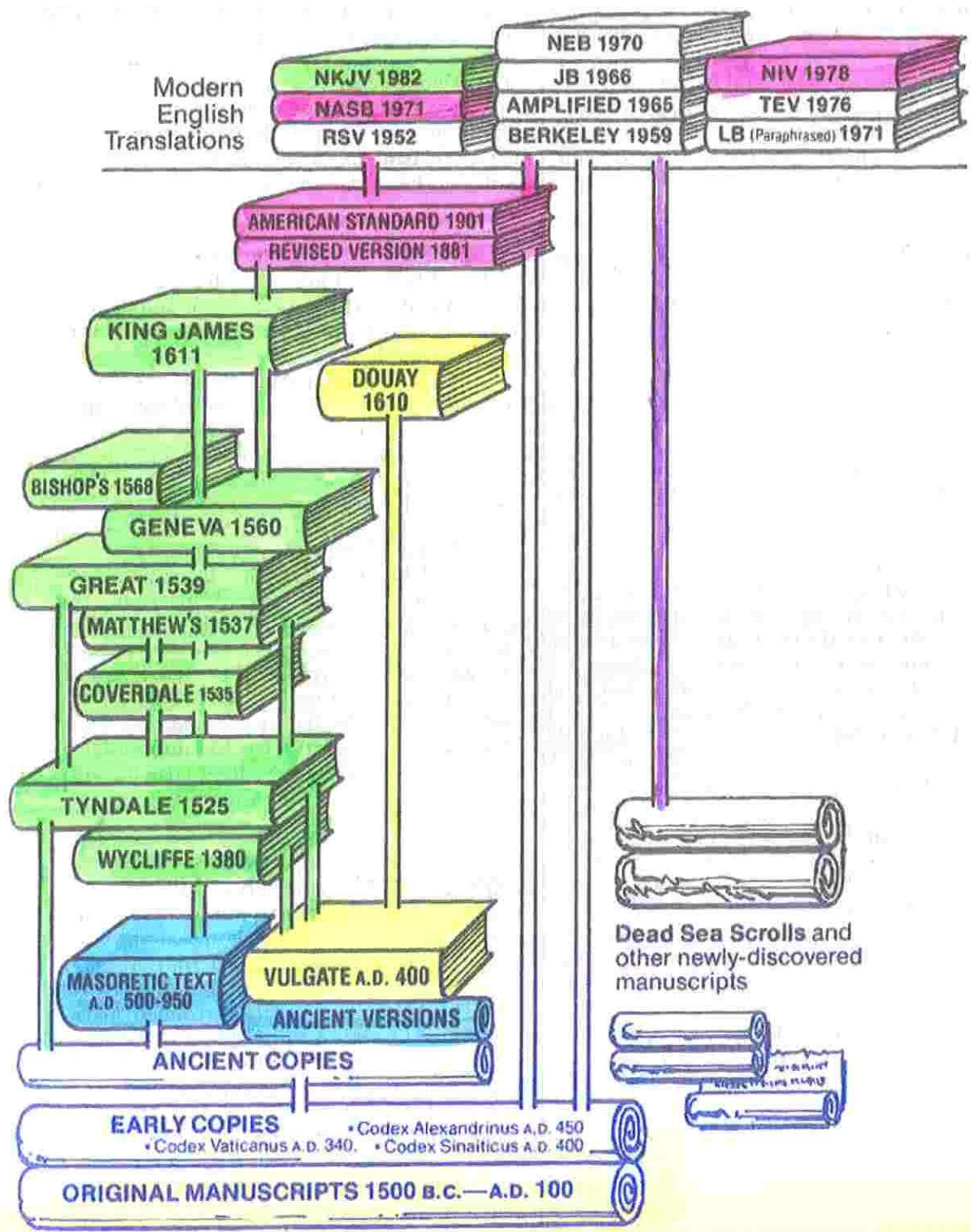
THURSDAY, AUGUST 23, 2012







>>



# Four Manuscript Traditions

- **Byzantine**- A western text type (sometimes called 'Textus Receptus' or Received Text) relying on a large body of manuscripts. Followed chiefly by 'Protestants' until the 18<sup>th</sup> Century.
- **Latin**- A text type following a Latin translation made by Jerome in the 5<sup>th</sup> Century. Primarily used by the Roman Catholic church.
- **Alexandrian**- A recent text type preferring several ancient Eastern copies of the New Testament dating back to the 4<sup>th</sup> and 5<sup>th</sup> centuries.
- **Majority**- This is also a recent text tradition relying on the majority reading of all know manuscripts.
- None of these manuscript traditions vary by more than 3%; of this only 1% is considered *significant*, and none is considered to be of any doctrinal significance.
- The text of the Bible is considered 99.75% certain!

# The “Alexandrian” Text

## **SIGNIFICANT OMISSIONS**

1. The Alexandrian tradition frequently omits several passages that are present in the Byzantine (Majority) text and the Textus Receptus (KJV):
2. Mark 16:9-20: The longer ending of Mark is missing in the oldest Alexandrian manuscripts, such as Sinaiticus and Vaticanus, with the Gospel ending abruptly at 16:8 (“...for they were afraid”).
3. John 7:53–8:11: The story of the woman caught in adultery is omitted in the earliest Alexandrian witnesses.
4. Matthew 16:2b–3: The sky reading (“When it is evening...”) is often missing.
5. Luke 11:4: The phrase “but deliver us from evil” is omitted.
6. Other omitted verses: Matthew 12:47, 17:21, 18:11; Mark 9:44, 9:46, 11:26, 15:28; Luke 17:36; Acts 8:37, 15:34, 24:7, 28:29.



# The “Alexandrian” Text

## **SIGNIFICANT VARIATIONS AND ALTERNATIVE READINGS**

1. Mark 1:2: Alexandrian manuscripts read "As it is written in Isaiah the prophet," whereas Byzantine manuscripts say "in the prophets".
2. Luke 11:2: The Lukan version of the Lord's Prayer is much shorter in the Alexandrian text ("Father, hallowed be your name..."), whereas the Byzantine text harmonizes it with Matthew 6:9 ("Our Father in heaven...").
3. Matthew 24:36: Alexandrian text reads "...nor the Son" (referring to the day of judgment), which is omitted in the Byzantine text.
4. Matthew 1:25: The term "firstborn" is sometimes omitted in the Alexandrian tradition.
5. Acts Differences: The Western text (a related early tradition) is about 10% longer than the Alexandrian text in Acts, adding details, but the Alexandrian remains more concise.



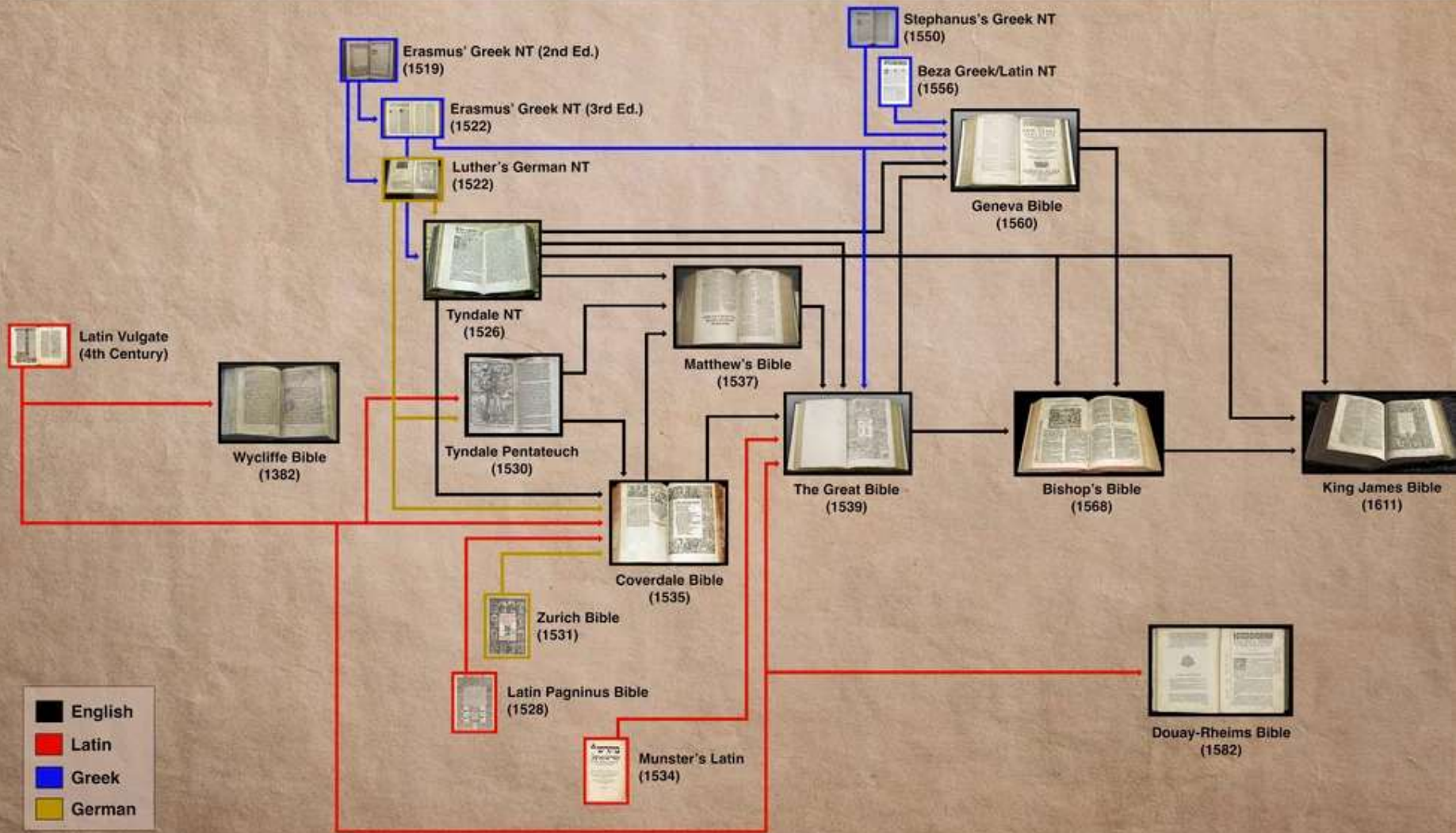
# Translation

- The English Bible
  - The evolution of “Living” languages necessitates new translations and revisions.
  - The “English Bible” has had numerous revisions.



# The Translation History of the English Bible

300 AD ..... 1500 AD



# Translation

- The English Bible
  - The evolution of “Living” languages necessitates new translations and revisions.
  - The “English Bible” has had numerous revisions.
- Philosophies of Translation
  - Complete Equivalency- As faithful a rendering to the literal transliteration and dynamic thought as *possible*.
  - Literal Equivalency- As close to a word-for-word transliteration as *practical*.
  - Dynamic Equivalency- As true a representation to the *dynamic thought* as possible as *practical*.



# Acts 2:38

## Greek New Testament

Πέτρος δὲ ἔφη πρὸς αὐτούς·  
μετανοήσατε, καὶ  
βαπτισθήτω ἕκαστος ὑμῶν  
ἐπὶ τῷ ὀνόματι Ἰησοῦ  
Χριστοῦ εἰς ἄφεσιν  
ἁμαρτιῶν, καὶ λήψεσθε τὴν  
δωρεὰν τοῦ Ἁγίου  
Πνεύματος.

(Act 2:38 GNT)

## Literal Translation of the Holy Bible

And Peter said to them,  
Repent and be baptized,  
each of you on the name of  
Jesus Christ to remission of  
sins. And you will receive  
the gift of the Holy Spirit.

(Act 2:38 LITV)



# Translation Comparisons – Acts 2:38

New American Standard Bible	New King James Version	New International Version
<p><sup>38</sup>Peter <i>said</i> to them, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.</p>	<p><sup>38</sup>Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.</p>	<p><sup>38</sup>Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven. And you will receive the gift of the Holy Spirit.</p>



# Translation Comparisons – 1 Peter 3:21

New American Standard	New King James Version	New International Version
<p><sup>21</sup>Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ,</p>	<p><sup>21</sup>There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ,</p>	<p><sup>21</sup>and this water symbolizes baptism that now saves you also—not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrections of Jesus Christ,</p>

# Translation Comparisons – Acts 22:16

New American Standard	New King James Version	New International Version
<p><sup>16</sup>‘Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name.’</p>	<p><sup>16</sup>And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.’</p>	<p><sup>16</sup>And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name.</p>

# Translation Comparisons – Galatians 2:16

New American Standard Bible	New King James Version	New International Version
<p><sup>16</sup>nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.</p>	<p><sup>16</sup>knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.</p>	<p><sup>16</sup>know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.</p>

# Translation Comparisons – Galatians 5:19

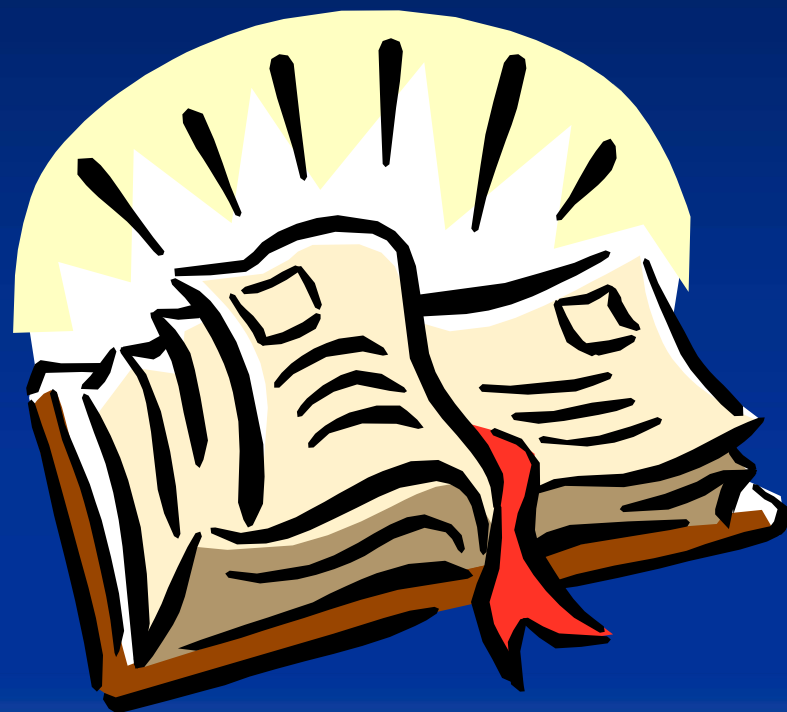
New American Standard Bible	New King James Version	New International Version
<p><sup>19</sup>Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality,</p>	<p><sup>19</sup>Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness,</p>	<p><sup>19</sup>The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery;</p>

# Translation Comparisons

New English Bible	New World Translation	The Living Bible
“On Saturday evening when we gathered together to break bread ...”	“In [the] beginning the Word was, and the Word was with God, and the Word was a god.”	“And if it is by God’s kindness, then it is not by their being good enough. For in that case the free gift would no longer be free—it isn’t free when it is earned.”
Acts 20:7 NEB*	John 1:1 NWT	Romans 11:6 TLB

# Guidelines for Selecting A Translation

- Documentation
  - Translation Philosophy
  - Textual Sources
  - View of Scripture
  - Reason for Translation
  - Translators
  - Sponsor
  - Format Guidelines
- Contemporary English



# The Format Page

## How To Use This Reference Bible

A **SUPERIOR NUMERAL** indicates an equivalent translation, alternate translation, literal translation, language note, explanatory note, or textual note.

An **ALTERNATE TRANSLATION** is different in meaning from the words in the text, but is justified by the original languages. That is, the translators could have understood the original word or phrase this way, although they felt their choice was more appropriate.

**SQUARE BRACKETS** around a cross-reference mark it as a conceptual cross-reference, which identifies a passage similar in concept to the referenced passage in the text.

An **EXPLANATORY NOTE** explains the word or phrase in the text. Words set in roman type in translation notes are explanatory only and are not translated from the original languages.

A **SUPERIOR LETTER** (usually preceding the referenced word or phrase in the text as space permits) indicates a cross-reference.

### Greeting

PAUL, <sup>a</sup>called to be an apostle of Jesus Christ <sup>b</sup>through the will of God, and <sup>c</sup>Sosthenes our brother,

2 To the church of God which is at Corinth, to those who <sup>a</sup>are <sup>b</sup>sanctified in Christ Jesus, <sup>c</sup>called to be saints, with all who in every place call on the name of Jesus Christ <sup>c</sup>our Lord, <sup>d</sup>both theirs and ours:

3 <sup>a</sup>Grace to you and peace from God our Father and the Lord Jesus Christ.

### Spiritual Gifts at Corinth

4 <sup>a</sup>I thank my God always concerning you for the grace of God which was given to you by Christ Jesus,

5 that you were enriched in everything by Him <sup>a</sup>in all utterance and all knowledge,

6 even as <sup>a</sup>the testimony of Christ was confirmed in you

7 so that you come short in no gift, eagerly <sup>a</sup>waiting for the revelation of our Lord Jesus Christ,

8 <sup>a</sup>who will also confirm you to the end, <sup>b</sup>that you may be blameless in the day of our Lord Jesus Christ.

9 <sup>a</sup>God is faithful, by whom you were called into <sup>a</sup>the fellowship of His Son, Jesus Christ our Lord.

### Sectarianism Is Sin

10 Now I plead with you, brethren, by the name of our Lord Jesus Christ, <sup>a</sup>that you all <sup>a</sup>speak the same thing, and that there be no <sup>a</sup>divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.

11 For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are <sup>a</sup>contentions among you.

12 Now I say this, that <sup>a</sup>each of you says, "I am of Paul," or "I am of <sup>b</sup>Apollos," or "I am of <sup>c</sup>Cephas," or "I am of Christ."

13 <sup>a</sup>Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

14 I thank God that I baptized <sup>a</sup>none of you except <sup>b</sup>Crispus and <sup>c</sup>Gaius, <sup>a</sup>lest anyone should say that I had baptized in my own name.

16 Yes, I also baptized the household of <sup>a</sup>Stephanas. Besides, I do not know whether I baptized any other.

17 For Christ did not send me to baptize, but to preach the gospel,

### CHAPTER 1

1 <sup>a</sup>Rom. 1:1  
2 <sup>b</sup>Cor. 1:1  
3 <sup>c</sup>Acts 18:17  
4 <sup>d</sup>Acts 15:9  
5 <sup>e</sup>Rom. 1:7  
6 <sup>f</sup>1 Cor. 8:6  
7 <sup>g</sup>Rom. 3:22  
8 <sup>h</sup>set apart  
9 <sup>i</sup>Rom. 1:7  
10 <sup>j</sup>Rom. 1:8  
11 <sup>k</sup>1 Cor. 12:8  
12 <sup>l</sup>speech  
13 <sup>m</sup>2 Tim. 1:8  
14 <sup>n</sup>Or among  
15 <sup>o</sup>Phil. 3:20  
16 <sup>p</sup>1 Thess. 3:13; 5:23  
17 <sup>q</sup>Col. 1:22; 2:7  
18 <sup>r</sup>1 John 15:4  
19 <sup>s</sup>2 Cor. 13:11  
20 <sup>t</sup>Have a uniform testimony  
21 <sup>u</sup>schisms or dissensions  
22 <sup>v</sup>quarrels  
23 <sup>w</sup>1 Cor. 3:4  
24 <sup>x</sup>Acts 18:24  
25 <sup>y</sup>John 1:42  
26 <sup>z</sup>2 Cor. 11:4  
27 <sup>aa</sup>John 4:2  
28 <sup>ab</sup>Acts 18:8  
29 <sup>ac</sup>Rom. 16:23  
30 <sup>ad</sup>1 Cor. 16:15, 17  
31 <sup>ae</sup>1 Cor. 2:14, 13  
32 <sup>af</sup>2 Cor. 2:15  
33 <sup>ag</sup>Acts 17:18  
34 <sup>ah</sup>1 Cor. 2:14; 15:2  
35 <sup>ai</sup>Rom. 1:16  
36 <sup>aj</sup>Lit. word  
37 <sup>ak</sup>1s. 29:14  
38 <sup>al</sup>1s. 19:12; 33:18  
39 <sup>am</sup>Job 12:17  
40 <sup>an</sup>debater  
41 <sup>ao</sup>Dan. 2:20  
42 <sup>ap</sup>Matt. 12:38  
43 <sup>aq</sup>Luke 2:34  
44 <sup>ar</sup>1 Cor. 2:14  
45 <sup>as</sup>Gr. skandalon, offense  
46 <sup>at</sup>NU Gentiles  
47 <sup>au</sup>Rom. 1:4  
48 <sup>av</sup>Col. 2:3  
49 <sup>aw</sup>John 7:48  
50 <sup>ax</sup>consider  
51 <sup>ay</sup>well-born  
52 <sup>az</sup>Matt. 11:25  
53 <sup>ba</sup>insignificant or lowly  
54 <sup>bb</sup>2 Cor. 5:21  
55 <sup>bc</sup>Jer. 9:23, 24

# The Preface Page

## Purpose

In the preface to the 1611 edition, the translators of the Authorized Version, known popularly as the King James Bible, state that it was not their purpose "to make a new translation . . . but to make a good one better." Indebted to the earlier work of William Tyndale and others, they saw their best contribution to consist in revising and enhancing the excellence of the English versions which had sprung from the Reformation of the sixteenth century. In harmony with the purpose of the King James scholars, the translators and editors of the present work have not pursued a goal of innovation. They have perceived the Holy Bible, New King James Version, as a continuation of the labors of the earlier translators, thus unlocking for today's readers the spiritual treasures found especially in the Authorized Version of the Holy Scriptures.

## A Living Legacy

For nearly four hundred years, and throughout several revisions of its English form, the King James Bible has been deeply revered among the English-speaking peoples of the world. The precision of translation for which it is historically renowned, and its majesty of style, have enabled that monumental version of the Word of God to become the main-spring of the religion, language, and legal foundations of our civilization.

Although the Elizabethan period and our own era share in zeal for technical advance, the former period was more aggressively devoted to classical learning. Along with this awakened concern for the classics came a flourishing companion interest in the Scriptures, an interest that was enlivened by the conviction that the manuscripts were providentially handed down and were a trustworthy record of the inspired Word of God. The King James translators were committed to producing an English Bible that would be a precise translation, and by no means a paraphrase or a broadly approximate rendering. On the one hand, the scholars were almost as familiar with the original languages of the Bible as with their native English. On the other hand, their reverence for the divine Author and His Word assured a translation of the Scriptures in which only a principle of utmost accuracy could be accepted.

In 1786 Catholic scholar Alexander Geddes said of the King James Bible, "If accuracy and strictest attention to the letter of the text be supposed to constitute an excellent version, this is of all versions

## Preface

the most excellent." George Bernard Shaw became a literary legend in our century because of his severe and often humorous criticisms of our most cherished values. Surprisingly, however, Shaw pays the following tribute to the scholars commissioned by King James: "The translation was extraordinarily well done because to the translators what they were translating was not merely a curious collection of ancient books written by different authors in different stages of culture, but the Word of God divinely revealed through His chosen and expressly inspired scribes. In this conviction they carried out their work with boundless reverence and care and achieved a beautifully artistic result." History agrees with these estimates. Therefore, while seeking to unveil the excellent form of the traditional English Bible, special care has also been taken in the present edition to preserve the work of *precision* which is the legacy of the 1611 translators.

## Complete Equivalence in Translation

Where new translation has been necessary in the New King James Version, the most complete representation of the original has been rendered by considering the history of usage and etymology of words in their contexts. This principle of complete equivalence seeks to preserve *all* of the information in the text, while presenting it in good literary form. Dynamic equivalence, a recent procedure in Bible translation, commonly results in paraphrasing where a more literal rendering is needed to reflect a specific and vital sense. For example, a completely equivalent rendering of 1 Samuel 15:33 would read, "and Samuel hacked [or hewed] Agag in pieces. . . ." However, one contemporary translation needlessly softens the statement: "and Samuel put Agag to death. . . ." The latter rendering does not accurately translate the language of the text, following the principle of dynamic equivalence, the procedure rather widely followed throughout that version.

In keeping with the principle of complete equivalence, it is the policy to translate interjections which are commonly omitted in modern language renderings of the Bible. As an example, the interjection *behold*, in the older King James editions, continues to have a place in English usage, especially in dramatically calling attention to a spectacular scene, or an event of profound importance such as the Immanuel prophecy of Isaiah 7:14. Consequently, *behold* is retained for these occa-

# The Translators

## NKJV SCHOLARS— OLD TESTAMENT

**Dr. Ronald B. Allen**  
Professor, Old Testament Language  
and Exegesis  
Western Conservative Baptist  
Seminary  
Portland, OR

**Dr. Barry J. Beitzel**  
Associate Professor of Old Testament  
& Semitic Languages  
Trinity Evangelical Divinity School  
Deerfield, IL

**Dr. Walter R. Bodine**  
Associate Professor of Semitic  
Languages & Old Testament  
Dallas Theological Seminary  
Dallas, TX

**Dr. Newton L. Bush**  
Editor, Minister  
Bethel Christian Union Chapel  
Elida, OH

**Rev. E. Clark Copeland**  
Professor of Old Testament  
Reformed Presbyterian Theological  
Seminary  
Pittsburgh, PA

**Dr. Leonard J. Coppes**  
Minister  
Calvary Orthodox Presbyterian  
Church  
Harrisville, PA

**Dr. Arthur L. Farstad**  
New Testament Editor  
Dallas, TX

**Dr. Harvey E. Finley**  
Professor of Old Testament  
Nazarene Theological Seminary  
Kansas City, MO

**Dr. D. David Garland**  
Professor of Old Testament & Hebrew  
Southwestern Baptist Theological  
Seminary  
Fort Worth, TX

**Dr. Paul R. Gilchrist**  
Professor of Biblical Studies  
Covenant College  
Lookout Mountain, TN

**Dr. Louis Goldberg**  
Professor of Theology and Jewish  
Studies  
Moody Bible Institute  
Chicago, IL

**Rev. Geoffrey Watts Grogan**  
Principal  
Bible Training Institute  
Glasgow, Scotland

**Dr. Victor Paul Hamilton**  
Associate Professor of Religion  
Asbury College  
Wilmore, KY

**Dr. Allan M. Harman**  
Professor of Old Testament  
Reformed Theological College  
Victoria, Australia

**Dr. Edward E. Hindson**  
Professor of Religion  
Liberty Baptist College  
Lynchburg, VA

**Dr. Horace D. Hummel**  
Associate Professor of Old Testament  
Concordia Seminary  
St. Louis, MO

**Dr. David K. Huttar**  
Professor of Old Testament and  
Greek  
Nyack College  
Nyack, NY

**Dr. Meredith G. Kline**  
Professor of Old Testament  
Gordon-Conwell Theological  
Seminary  
South Hamilton, MA

**Dr. Donald A. Leggett**  
Professor of Old Testament  
Ontario Theological Seminary  
Willowdale, Ontario, Canada

**Dr. Elmer A. Martines**  
President, Professor of Old Testament  
Mennonite Brethren Biblical  
Seminary  
Fresno, CA

**Rev. William H. McDowell**  
Professor of Philosophy and Religion  
Florida Southern College  
Orlando, FL

**Dr. Eugene H. Merrill**  
Associate Professor of Semitics & Old  
Testament Studies  
Dallas Theological Seminary  
Dallas, TX

**Dr. Gerald I. Miller**  
Chairman, Division of Foreign  
Language  
Asbury College  
Wilmore, KY

**Dr. Richard O. Rigsby**  
Associate Professor of Semitic  
Languages & Old Testament  
Talbot Theological Seminary  
La Mirada, CA

**Dr. Allen P. Ross**  
Professor of Old Testament  
Dallas Theological Seminary  
Dallas, TX

**Dr. Glenn E. Schaefer**  
Chairman, Department of Bible,  
Theology and Mission  
Simpson College  
San Francisco, CA

**Dr. Gary V. Smith**  
Chairman, Department of Old  
Testament Languages & Literature  
Winnipeg Theological Seminary  
Otterburne, Manitoba, Canada

**Reverend Arthur Steltzer**  
Pastor/Teacher  
Emmanuel Orthodox Presbyterian  
Church  
Wilmington, DE

**Dr. Willem A. VanGemeren**  
Professor of Old Testament  
Reformed Theological Seminary  
Jackson, MS

**Dr. William White, Jr.**  
Author/Editor  
Warrington, PA

## NKJV SCHOLARS— NEW TESTAMENT

**Dr. Boyce Blackwelder**  
(Deceased)  
Anderson College  
Anderson, IN

**Dr. E. M. Blaiklock**  
Professor Emeritus of Classics  
University of Auckland  
Titirangi, Auckland, New Zealand

**Dr. James L. Boyer**  
Professor Emeritus of New Testament  
Greek  
Grace Theological Seminary  
Winona Lake, IN

**Dr. John A. Burns**  
Academic Dean  
Luther Rice Seminary  
Jacksonville, FL

**William J. Cameron**  
Principal Emeritus  
Free Church of Scotland College  
Edinburgh, Scotland

**Dr. A. Glenn Campbell**  
Professor Emeritus of New Testament,  
Greek & Theology  
Montana Institute of the Bible  
Ottawa, KS

**Dr. Gary G. Cohen**  
Lecturer  
Miami Christian College  
Miami, FL

**Dr. Huber L. Drumwright**  
Dean, School of Theology  
Southwestern Baptist Theological  
Seminary  
Fort Worth, TX

**Dr. William R. Eichhorst**  
President of Academic Affairs  
Winnipeg Bible College &  
Theological Seminary  
Otterburne, Manitoba, Canada

**Dr. Arthur L. Farstad**  
New Testament Editor  
Dallas, TX

**Dr. Lewis A. Foster**  
Professor of New Testament  
Cincinnati Seminary  
Cincinnati, OH

**Dr. Virtus E. Gideon**  
Professor of New Testament & Greek  
Southwestern Baptist Theological  
Seminary  
Fort Worth, TX

**Dr. Robert L. Hendren**  
Minister  
Donelson Church of Christ  
Nashville, TN

**Dr. Robert G. Hoerber**  
Professor of Exegetical Theology  
Concordia Seminary  
St. Louis, MO

**Dr. Ronald Jones**  
Associate Professor  
Victory Tabernacle Baptist Church  
Norfolk, VA

**Dr. Charles R. Smith**  
Professor of Theology and New  
Testament Greek  
Grace Theological Seminary  
Winona Lake, IN

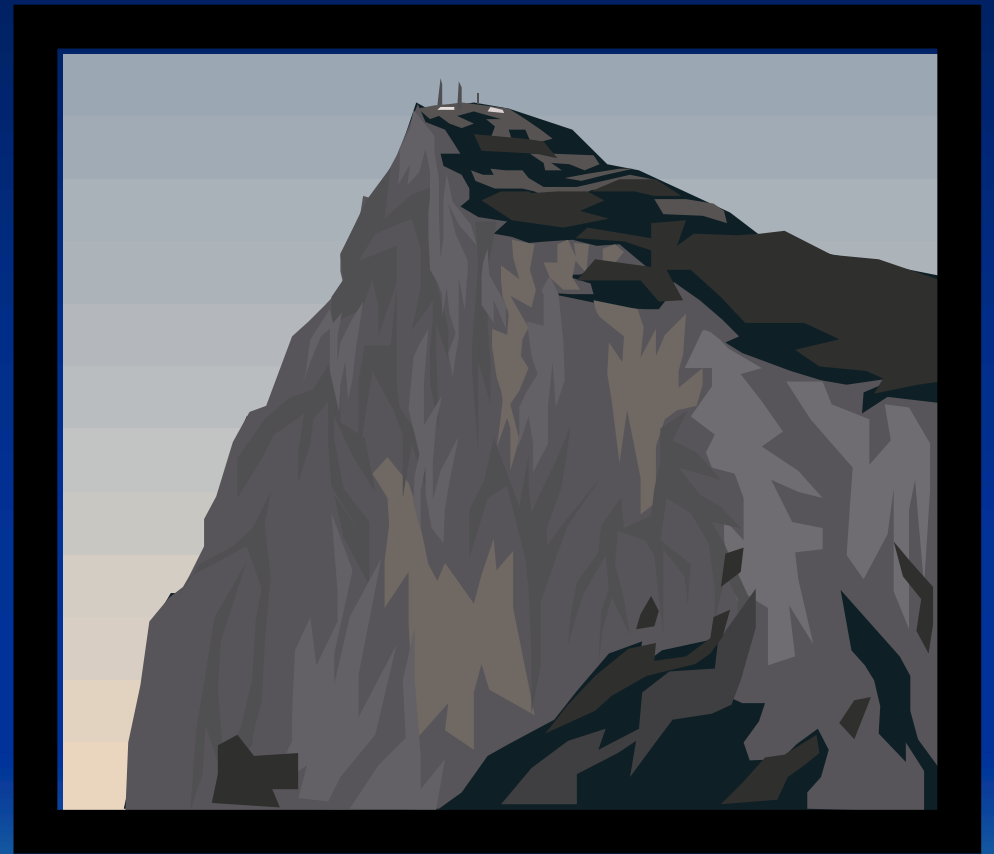
**Dr. John A. Sproule**  
Associate Professor, Department of  
New Testament and Greek  
Grace Theological Seminary  
Winona Lake, IN

**Dr. Harry A. Sturz**  
Professor of Greek  
Biola College  
La Mirada, CA

**Dr. Joseph S. Wang**  
Professor of New Testament  
Asbury Theological Seminary  
Wilmore, KY

# How We Got Our Bible

- Conception
- Revelation
- Inspiration
- Canonization
- Preservation
- Translation



# Are You The “Weakest Link”?

- God has given us His word.
- He has made it understandable.
- He has guided it’s delivery to man.
- He has preserved it.
- Man must believe it, in order to be saved.
- Are you the “Weakest Link”?

