

Lesson 3: How Did We Get Here?

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“Can New Believers Understand
the King James Bible”

We need to understand what brought us to the point where there can be many different Bible versions, some radically different, and all be accepted by evangelical Christians in general. If we want to gain this understanding we need to look at history from a Biblical perspective. Therefore, we need to start with some related biblical principles.

I Biblical Principles

A. God is the God of History (Is. 46:9-11)

1. God has a plan for history. That plan includes the distribution and use of His word (Is. 55:10)
2. God knows how to bring His plan to pass. (v. 10)
3. God foresees the success of His plan. (v. 10)
4. God will recruit everyone he needs to fulfill His plan. (v. 11)
5. The Lord will bring to bear all resources necessary to fulfill His plan. (v. 11)
6. All stouthearted scholars and those who listen to them must take heed to what God wills. (v. 12)
7. His plan is for His glory and for our salvation. (Is. 46:13)

B. Beware of Philosophy (Col. 2:8)

C. Beware of Science Falsely So-called (1 Tim. 6:20).

D. Pure Water Comes from a Pure Fountain (James 3:11; 1 Pet. 1:21)

E. The Danger of the Blind Following the Blind (Matt. 15:14)

F. Satan Imitates God. (2 Cor. 11:1-4, 13-15)

1. Satan has his own Jesus, gospel, spirit, and ministers.
2. Satan himself is transformed into an angel of light.
3. Does Satan have his own Bible? (Matt. 4:5-6)

II Satan's First Attack – Was on God's word (Gen. 2:16-17; 3:1-6; Ps. Mt. 4:6;)

A. Satan's Grand Strategy

1. Cause doubt in God's Word
2. Subtract from God's Word
3. Add to God's Word
4. Twist the meaning of God's Word
5. Once this point is reached, openly deny God's Word.
6. Direct heretical teaching

B. Corruption Entered the World Early (2 Cor. 2:17)

C. Satan Corrupted the Word with the Lord Jesus. (Ps. 91:11-12; Mat. 4:5-6)

III Summary of Manuscript History

A. Manuscript = Handwritten copy

B. Stages in History

Inspiration-Original Writings

35 AD to 100 AD



Manuscript Period 50 AD to 1600 AD

Handwritten Copies



First Printed Greek NT

1516 AD

C. Number and Categories of Manuscripts

5,920 ancient Greek manuscripts 50 AD-1600+ AD

3 Categories of Ancient Manuscripts

1. Traditional text 92%
2. Alexandrian text 4%
3. Western and Other 4%

D. Textus Receptus

Traditional Text



Textus Receptus 1516 AD



King James Bible and Other Translation



The Greatest Period of Evangelism, Missions, and Bible Translating in History

E. Modern Greek Texts

Alexandrian Text

(And a little of other texts)



Westcott and Hort Greek NT

(Basis of the Revised Version of 1881)



Nestle-Aland Greek NT 1898

The UBS Greek Text 1965

} All Major Modern English Versions

F. Associations

1. Traditional Text – Textus Receptus



Majority of Early churches



Evangelical churches in the Middle Ages



Reformation



Evangelical and Missions Movement 1600-Present Day

2. Alexandrian Text



Some Early churches primarily in North Egypt



Romans Catholic Church in the Middle Ages



Counter Reformation-Douay Rheims English Version



Roman Catholic/Liberal groups 1600-1950



Roman Catholic-Liberal-increasing number of Evangelicals
1950-Present Day



Increasing Evangelical Missions and Evangelism 1950-Present Day

IV Philosophical and Theological Movement in Germany and England 1650-1900

A. Age of Enlightenment and Reason 1650-1800

Philosophy-Science-Theology

Focused on human reasoning free of Biblical restraints

Looked the Bible like any secular book

Development of Textual Criticism

It all started in Germany, then went to England, in educational circles.

B. Biblical Criticism: Judging the Bible by Human Reason

1. Form Criticism: This “method of biblical criticism classifies units of scripture by literary pattern and then attempts to trace each type to its period of oral transmission.” Once again, this denies inspiration, since it teaches that the source of many parts of Scripture is oral tradition, rather than the mind of God alone.

2. Literary Criticism: This refers to analyzing the Bible based on its literary value and quality. It is not the same as teaching the Bible as literature. It is judging the Bible based on its style, its importance, and its meaning.

3. Source Criticism: This is the process of determining the source of documents or specific portions of the Bible. It is why they kept discussing the authorship of the Pentateuch. This amounts to a denial of inspiration, since they believed that Scripture came from non-scriptural human sources. According to them, Jesus lied (John 5:45-47)!!

4. Textual Criticism: This is the process of restoring the original words and grammar of the Scriptures. It assumes that God lost many of the original words. God did not keep His promise to preserve the Scriptures, and now we do not know the original words. Therefore, it is the responsibility of scholars to restore them.

C. Summary of Biblical Criticism

1. They approached the Bible from the view that it is no different than ANY ancient book.

2. They judged the Bible with complete dependence on human reason, without seeking any help from God.

3. They totally set aside any consideration of Divine inspiration or Divine preservation.

4. The result was Theological liberalism (Unbelief). Which became widespread in the 1800's.