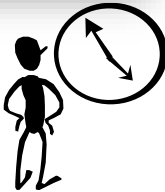


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## Time of Assembly



### **Sunday:**

Bible Study	9:00 a.m.
Worship	10:00 a.m.
Worship	5:00 p.m.
(every other week)	

### **Wednesday:**

Bible Study	6:30 p. m.
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## My Mom's Legacy

By Jeremy Dehut

I've been reflecting on Mom's legacy. God has used her and Dad in incredible ways. Both of my parents came from broken homes where sin, abuse, alcohol, and other addiction was common. When mom was five her father died in a car accident he caused from drinking. My grandmother met her next husband in a bar, who has fought with drunkenness for most of his life. The public face of their family rarely matched what was happening at home. Mom's heart longed for a loving parent she could rely on. One that would not hurt or leave her. She longed for a home that was safe.

My grandmother started taking the kids to a local church, and my mom learned about the God of the Bible. She excitedly placed her hope in Him and in his son Jesus. God was the Father she desperately needed. Over the course of her life, she introduced her Heavenly Father to my dad, and he became a Christian when I was an infant. Together they changed the trajectory of their lives by allowing God, Jesus, and the Spirit to shape our home. Discipleship came at a tremendous personal cost because not everyone in their family circles understood or agreed with their changing lives and the boundaries they started developing to pursue holiness and to protect us kids. They believed that God meant for families to be more. Better. Safer.

God filled their home with children, five biological kids, and two adoptions. They introduced all of us to God, Christ, and the gospel principles of grace, mercy, and discipleship. Dad started learning how to teach and preach the gospel so others could belong to the family of God. They made selfless sacrifices so mom could stay home to raise all of us. Dad would work two or more jobs to make it possible, all without complaint. Together they have embodied the servant leadership of Jesus and the submission of the church (Eph. 5). They

have continued to do that to the best of their ability (with the mercy and strength of Jesus), even through the trial of Mom's health. They have had the joy of beginning to see their grandchildren place their faith in God and Jesus. All because my mom sought a Father and my dad had an honest heart open to truth. Only God knows what the final tally in heaven will be from the devoted heart of a hurting little girl who found Him.

Tonight I am writing this on the final flight back to Kentucky to be with Mom and my family. Despite growing weaker, my mom has been having sweet conversations with a loved one about her Heavenly Father. My mom's sister decided she wanted to make sure God was her Father too. So as hospice was evaluating mom, I flew out to Oregon to baptize my aunt. A friend held up a phone so my mom could watch as her sister put on Christ. As Mom's race concludes, God blessed her with the joy of knowing that she and her sister share the same heavenly Father!

Please pray for our family in the upcoming days as we care for Mom, Dad, and Zach. Pray for comfort, peace, and joy for her. She is ready to be with Jesus and see her Father! And pray for those of us left behind as we work through the confusing jumble of grief and joy, and as we pick up her legacy of bringing more souls to the Father.

## Am I Become Your Enemy?

By Robert F. Turner

Paul had done some straight talking to the Galatian churches. He had said, "*I am afraid of (for) you, lest I have bestowed upon you labor in vain*" (Galatians 4:11). Then, in Galatians 4:16, "*Am I therefore become your enemy because I tell you the truth?*" Paul knew how people often react when they are told something they do not want to hear. He had shared the guilt with Jewish brethren who made Stephen an enemy because he told them the truth.

Can there be any justification for such an attitude? Does it change the facts? Will it answer the argument? Has it strengthened the position of the angry one? Is it not, in fact, a childish response, made sinful by the accountability of those we assume to be adults? Is not the sin compounded when it is the action of one claiming to be a Christian?

"It is not true, it is not true," he shouts. Then why is he upset? Does he so react to every untruth he hears? If this is righteous indignation at error, will he sit down for a calm consideration of the matter? That is one's best opportunity to teach the truth.

But who are we fooling? Not even ourselves — for experience has taught us that people are cut to the heart when their conscience agrees with the thing taught. It is the conflict within ourselves that stirs our anger (a defense mechanism), and he who tells us the truth becomes our enemy because he has invaded our little fort. If we did not recognize it as the truth we would not feel insecure in our error.

And if this analysis is valid, the number of people who knowingly accept and

practice error must be great. Do these people love God's truth? Can they claim to be searching for truth?

I do not mean to imply that my conclusions are the equivalent of God's truth. I only plead for a truth lover, truth seeker attitude, as we study God's word together.

## The Earliest Manuscripts

By Ferrell Jenkins

"In the original Greek, it says..."

How many times have you heard that in a Bible class or sermon? The fact is, we have no originals (autograph copies) of any New Testament or Old Testament book. Textual critics, those scholars who work with the available materials to produce Hebrew and Greek texts, have three sources of material to which they turn to determine what the original says.

The materials of textual criticism are

1. Manuscripts;

2. Versions; and

3. Quotations from contemporary or near contemporary writers who cited the Scripture in their writings. This field of study, called patristics, is especially important in New Testament textual criticism.

Our purpose in this article is to look at some of the earliest manuscripts of the Bible. Since the Old Testament was written in Hebrew, with small sections in Aramaic, and the New Testament was written in Greek, we must deal with them separately.

### Old Testament Manuscripts

Translations of the Old Testament in English are made from the Masoretic Text. In its published form, this text is known as Kittel's Biblia Hebraica and is based on four major Hebrew manuscripts, primarily the Leningrad Codex. Prior to the discovery of the Dead Sea Scrolls in 1947, the oldest manuscript of the Hebrew text dated to the 9th and 10th centuries A.D. The Masoretes were a group of Jewish scholars who flourished from about A.D. 600 to 1000, who arranged, organized, and copied the Jewish Scriptures. Their main contribution was the vowel system which they added to the Hebrew consonants. The quality of the existing Masoretic Manuscript is very good; careful and reverent copying was a hallmark of Masoretic activity.

Only 731 Hebrew manuscripts were published prior to 1890. In that year, the Cairo Geniza collection of some 10,000 biblical manuscripts and fragments, dating from A.D. 500 to 800, was discovered. With the discovery of the Dead Sea Scrolls, manuscripts from as early as the second century B.C. could be studied and compared with the Masoretes. The Dead Sea material included a complete scroll of Isaiah, another nearly complete, and fragments of every Old Testament book except Esther. These manuscripts antedated the Masoretes by about 1000 to 1200 years. For the most part, they

confirmed the accuracy of the Masoretes.

## New Testament Manuscripts

Manuscripts of the New Testament are of four kinds: papyri, uncials, minuscules or cursives, and lectionaries. A textual scholar reported in 1978 that there are 5,338 Greek manuscripts extant. We will make note of the earliest ones by century.

### *Second Century*

The earliest papyri is the John Rylands fragment (P52) of the gospel of John. It is usually dated about A.D. 125 to 135 and contains only about five verses, but is an important witness to the New Testament text. The Bodmer papyrus (P66) is of the gospel of John. It does not contain 5:4 and 7:53-8:11. Papyrus 75 contains portions of John and Luke 3-24.

### *Third Century*

The Chester Beatty papyri include the gospels (P45), epistles (P46), and Revelation (P47). Some material from the Bodmer collection belongs to the third century.

### *Fourth Century*

Some of our great uncial manuscripts belong to this century. Codex Sinaiticus, which is usually dated about A.D. 350, contains the entire New Testament and a large portion of the Greek Old Testament. Codex Vaticanus, which is also dated to about A.D. 350, originally contained the entire Greek Bible. Now a few sections of the Old Testament are missing; the New Testament terminates at [Hebrews 9:14](#). Codex Washingtoniana belongs to either the 4th or 5th century. From the Bodmer collection, the General Epistles (P72) is from the 4th century.

### *Fifth Century*

Codex Alexandrius is usually ranked after Sinaiticus and Vaticanus in importance. Ephraemi Rescriptus belongs to the fourth or fifth century. The New Testament part lacks II Thessalonians, II John, and parts of some other books. Codex Bezae is the oldest bilingual manuscript of the New Testament (Greek and Latin).

## Some Comments on New Testament Manuscripts

The dozen or so manuscripts mentioned above represent our earliest witness to the text of the New Testament. After these come more than 5,300 other manuscripts. One may safely conclude that these manuscripts provide a more reliable witness to the New Testament than those that come centuries later and may have been copied from them. All of the manuscripts listed above from the second and third centuries have been discovered in this century. Of the earliest manuscripts listed for the first five centuries, only Codex Bezae was available to the King James translators in A.D. 1611. The Stephens text of A.D. 1550, which appears in many interlinears, likewise did not utilize the earliest manuscripts. Our most recent Greek texts, such as *Nestle's Novum Testamentum Graece*, 26th ed., and *The Greek New Testament*, 3rd ed., published by the United Bible Societies, reflect the evidence of all the manuscripts Greek text has served as the basis

for most of our English translations since the Revised Version (American Standard) of 1881 and 1901.

## Conclusion

How can one know what the “original” says? He can study all the manuscripts, early versions, and quotations. Or he can use an English version which is translated from a text that includes the evidence of the earliest manuscripts. We are thankful to the Lord for the preservation of His word.

(Note: complete documentation can be found in my *Introduction to Christian Evidences*, pp. 74-84).

## Fear of Truth

By James W. Adams

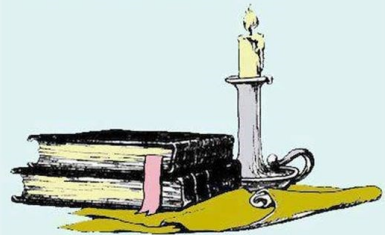
My daughter’s friend expressed great interest in the doctrine of “Premillennialism.” It so happened that I was at that time engaged in a series of studies involving the subject on a television program. My daughter suggested to her friend that she might tune in, watch, and listen. Her friend said, “Is he for it or against it?” When informed I was opposed to it, my daughter’s friend said, “In that case, I don’t want to hear it!”

There are many who feel the same way. They refuse to hear or read anything contrary to their preconceived beliefs and practices lest they find their cherished idols to be mortal delusions. On the other hand, truth has nothing to fear from investigation. Like pure silver, the more you rub it, the more it shines. It is said that “a philosopher of Florence could not be persuaded to look through one of Galileo’s telescopes lest he should see something in the heavens that would disturb him in his belief of Aristotle’s philosophy” (Buck). So it is with many; they fear testing their beliefs by the word of God lest they find them to be untrue.

*"Present your case,' the LORD says. 'Bring forward your strong arguments,' The King of Jacob says. Let them bring forth and declare to us what is going to take place; as for the former events, declare what they were, that we may consider them and know their outcome. Or announce to us what is coming; declare the things that are going to come afterward, that we may know that you are gods; Indeed, do good or evil, that we may anxiously look about us and fear together. Behold, you are of no account, and your work amounts to nothing; he who chooses you is an abomination" (Isaiah 41:21-24).*

*"But they refused to pay attention and turned a stubborn shoulder and stopped their ears from hearing" (Zechariah 7:11).*

**If the Bible is just a book of fairy-tales, then why is it banned in at least 52 countries?**



**No one goes to jail for reading the Illiad, the Odyssey, or Aesop's Fables.**