

# PSALM 119

91 They continue this day according to thine ordinances: for all are thy servants.  
92 Unless thy law had been my delight, I should then have perished in mine affliction.  
93 I will never forget thy precepts: for with them thou hast quickened me.  
94 I am thine, save me: for I have sought thy precepts.  
95 The wicked have waited for me to destroy me: but I will consider thy testimonies.  
96 I have seen an end of all perdition: but thy commandment is exceeding broad.

## MEM.

97 O how love I thy law! It is my meditation all the day.  
98 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.  
99 I have more understanding than all my teachers: for thy testimonies are my meditation.  
100 I understand more than the ancients, because I keep thy precepts, and have refrained my feet from every evil way, that I might keep thy word.  
101 I have not departed from thy judgments: for thou hast taught me.  
102 How sweet are thy words unto my mouth! sea, sweeter than honey.  
103 Through thy precepts I get understanding: therefore I hate every false way.

## NUN.

104 Thy word is a lamp unto my feet, and a light unto my path.  
105 I have sworn, and I will perform it, that I will keep thy righteous judgments.  
106 I am afflicted very much: quicken me, O LORD, according to thy word.  
107 Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.  
108 My soul is continually in my hand: yet do I not forget thy law.  
109 The wicked have laid a snare for me: yet I erred not from thy precepts.  
110 Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.  
111 I have inclined mine ear to perform thy statutes alway, even unto the end.

## SAMECH.

112 I hate vain thoughts: but thy law do I love.

# Sundry prayers, and meditations, upon the words of the prophet Isaiah.

114 Thou art my hiding place, O LORD: my shield, I hope in thy word.  
115 I have departed from my house, for I will keep the commandment of thy word.  
116 I will uphold me according to thy word, that I may live, and not be ashamed of my hope.  
117 Hold thou me up, and I shall not fall: for thou hast said, and I will have up, and I shall not be confounded.  
118 Thou hast rescued my soul from death, mine eyes from tears, and my feet from stumbling.  
119 Thou hast trodden down the serpent under my feet, and hast broken the power of the enemy.  
120 My testimony is true, and I shall not be ashamed: for I have kept thy commandments, and I am afraid of thee.

## AIN.

121 I have done judgment and justice: leave me not to mine oppressors.  
122 Be surety for thy servant, O LORD: good: let not the proud oppress me.  
123 Mine eyes fail for thy righteousness, and for the word of thy statutes.  
124 Deal with thy servant according to thy mercy, and teach me thy statutes.  
125 I am thy servant according to thy testimonies, and I shall not be ashamed.  
126 It is time for thee, LORD, to work: for they have made void thy law.  
127 Therefore I love thy commandments above gold: yea, above fine gold.  
128 Therefore I esteem all thy precepts concerning all iniquity to be right: and I hate every false way.

## PE.

129 Thy testimonies are wonderful: therefore doth my soul keep them.  
130 The entrance of thy words giveth light: it giveth understanding unto the simple.  
131 I opened my mouth, and I have not been silent, for I longed for thy commandments.  
132 Look thou upon me, and be merciful unto me, as thou usest to thy minion over me.  
133 Order my steps in thy name, O LORD: deliver me from the oppression of man: so will I keep thy precepts.  
134 Make thy face to shine upon thy servant: and teach me thy statutes.  
135 Rivers of waters run down mine eyes, because they keep not thy law.

# PSALM 120

beginning: and every one of thy righteous judgments endureth for ever.

## SCHIN.

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word, as one that findeth great spoil.  
162 I hate and abhor lying: but thy law do I love.  
163 Seven times a day do I praise thee because of thy righteous judgments.  
164 Great peace have they which love thy law: and nothing shall offend them.  
165 LORD, I have hoped for thy salvation, and done thy commandments.  
166 My soul hath kept thy testimonies: and I love them exceedingly.  
167 I have kept thy precepts and thy testimonies: for all my ways are before thee.

## TAU.

168 Let my cry come near before thee, O LORD: give me understanding according to thy word.  
169 Let my supplication come before thee: deliver me according to thy word.  
170 My lips shall utter praise, when thou hast taught me thy statutes.  
171 My tongue shall speak of thy word: for all thy commandments are righteousness.  
172 Let thine hand help me: for I have chosen thy precepts.  
173 I have longed for thy salvation, O LORD: and thy law is my delight.  
174 Let my soul live, and it shall praise thee: and let thy judgments help me.  
175 I have gone astray like a lost sheep; seek thy servant: for I do not forget thy commandments.

# A Song of degrees.

## 120

IN my distress I cried unto the LORD, and he heard me.  
2 Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.  
3 What shall be given unto thee? or what shall be done unto thee, thou false tongue?  
4 Sharp arrows of the mighty, with coals of juniper.  
5 Woe is me, that I sojourn in Mesek, that I dwell in the tents of Kedar!  
6 My soul hath long dwelt with him that hateth peace.  
7 I am for peace: but when I speak, they are for war.

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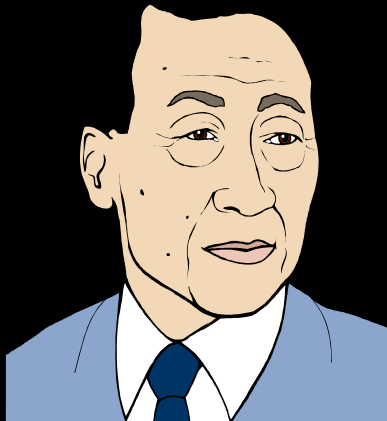
# The Bible and its Versions

Vern S. Poythress, Ph.D., Th.D.  
Westminster Theological Seminary

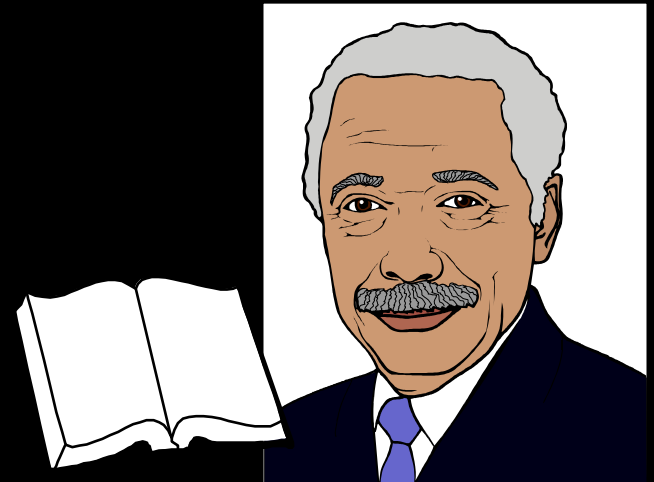
# I. How Did We Get the Bible?

# How Do We Know God and Ourselves?

So I think everyone just follows his own ideas about God.



God has told us in the Bible who he is.



# Purpose of the Bible

“... these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. ” --John 20:31 ESV

# Our Need for the Bible

- ◆ “Your word is a lamp to my feet and a light to my path.” --Ps. 119:105 ESV
- ◆ “... you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.”  
--2 Tim. 3:15



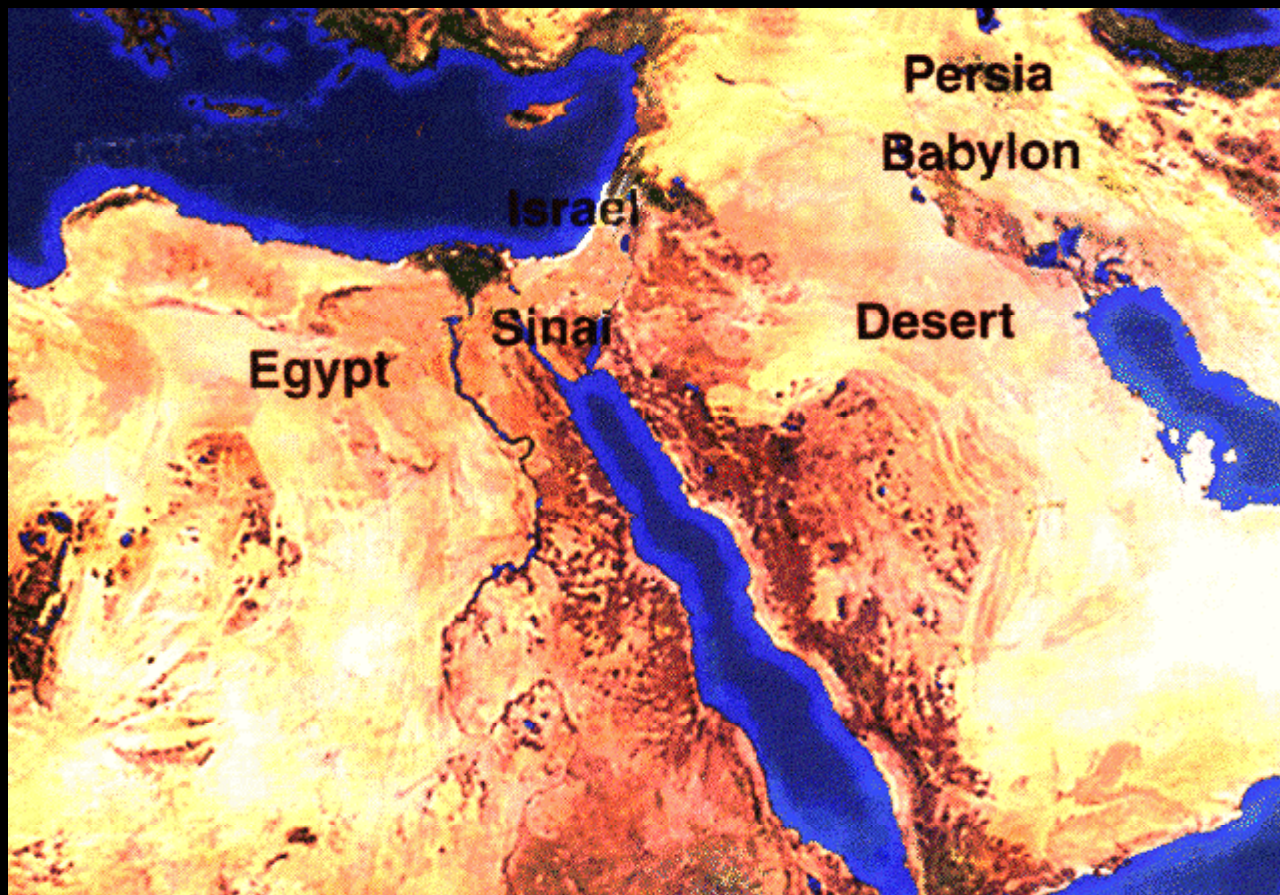
# Dead Sea Scrolls

וְהָיָה שֶׁיִּשְׂרָאֵל עֲשֵׂה וְיִהְיֶה וְנִשְׂא וְלִבָּהּ צִוְּיָהּ צִוְּיָהּ שֶׁנֶּחֱדָה  
 עֲלֵיהָ רִבְיוֹת וְנִשְׁחָתָהּ צִוְּיָהּ צִוְּיָהּ וְהוּא וְנִשְׁחָתָהּ צִוְּיָהּ  
 וְהוּא וְנִשְׁחָתָהּ צִוְּיָהּ עֲלֵיהָ וְנִשְׁחָתָהּ צִוְּיָהּ צִוְּיָהּ אֵת אֵת  
 לֹא מִיָּד לִפְנֵי וְאֵת אֵת שֶׁנֶּחֱדָה  
 בְּהַחֲזִיק לְשֶׁנֶּחֱדָה וְנִשְׁחָתָהּ צִוְּיָהּ וְנִשְׁחָתָהּ צִוְּיָהּ  
 וְנִשְׁחָתָהּ צִוְּיָהּ לֹא וְנִשְׁחָתָהּ צִוְּיָהּ וְנִשְׁחָתָהּ צִוְּיָהּ  
 וְנִשְׁחָתָהּ צִוְּיָהּ וְנִשְׁחָתָהּ צִוְּיָהּ וְנִשְׁחָתָהּ צִוְּיָהּ  
 וְנִשְׁחָתָהּ צִוְּיָהּ וְנִשְׁחָתָהּ צִוְּיָהּ וְנִשְׁחָתָהּ צִוְּיָהּ

# A. The Original: Breathed Out by God

# 1. An Example: God Spoke to Moses

# Sinai Peninsula



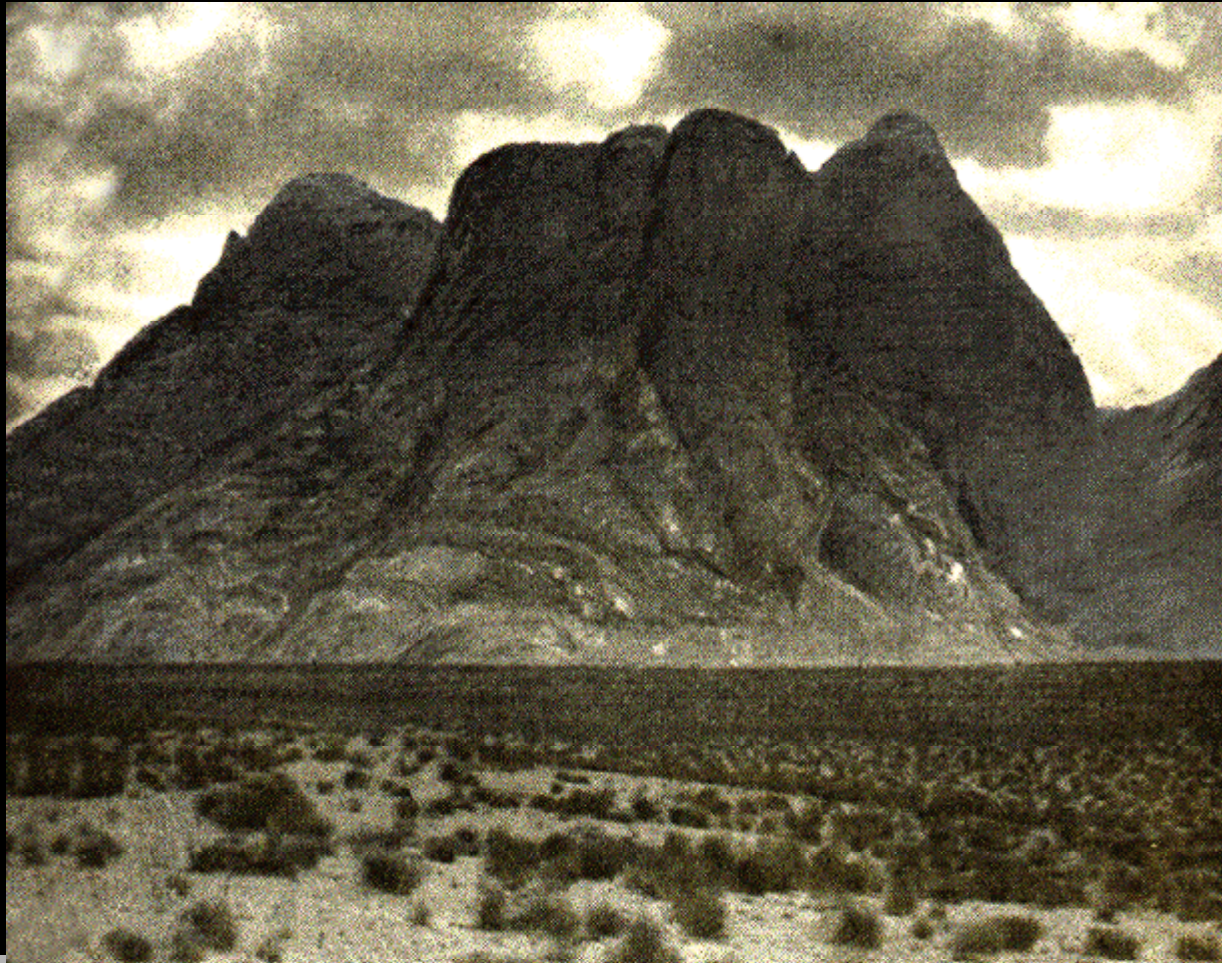


# Mt. Sinai





# Mt. Sinai in Storm



(Exod. 19)

# Moses Receiving God's Word

These words the LORD spoke to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness, with a loud voice; and he added no more. And he wrote them on two tablets of stone and gave them to me. (Deuteronomy 5:22)

## 2. The Nature of the Bible

# God's Word

For no prophecy was ever produced by the will of man,  
but men spoke from God as they were  
carried along by the Holy Spirit.

--2 Peter 1:21 ESV



The Bible is God's Word

# God's Word as Breathed Out

All Scripture is breathed out by God  
and profitable for teaching, for reproof,  
for correction, and for training in  
righteousness.

--2 Tim 3:16



The Bible is God's Word



# 3. The New Testament

# Palestine



# Jesus Teaching





# The Apostles Writing



The Apostle  
Paul,  
by  
Rembrandt  
van Ryn

# Authority of the New Testament

... just as your beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures. --2 Peter 3:15-16

## B. Copying the Bible



# Original Languages of the Bible

Language

Old Testament

Hebrew

Part of Ezra, Daniel

Aramaic

New Testament

Greek

# God's Word Copied

Original



Ancient Copies

# Comparison

Plato  
(380 B.C.)

7 copies;  
the earliest  
1300 years  
after he wrote

Aristotle

49 copies;  
1400 years

Caesar

10 copies;  
950 years

New  
Testament

?

?

# New Testament Copies

Original



Ancient Copies

5,000 copies  
of portions of  
the New Testament

Earliest within  
about 30 years  
of the original!

# Copying by Hand



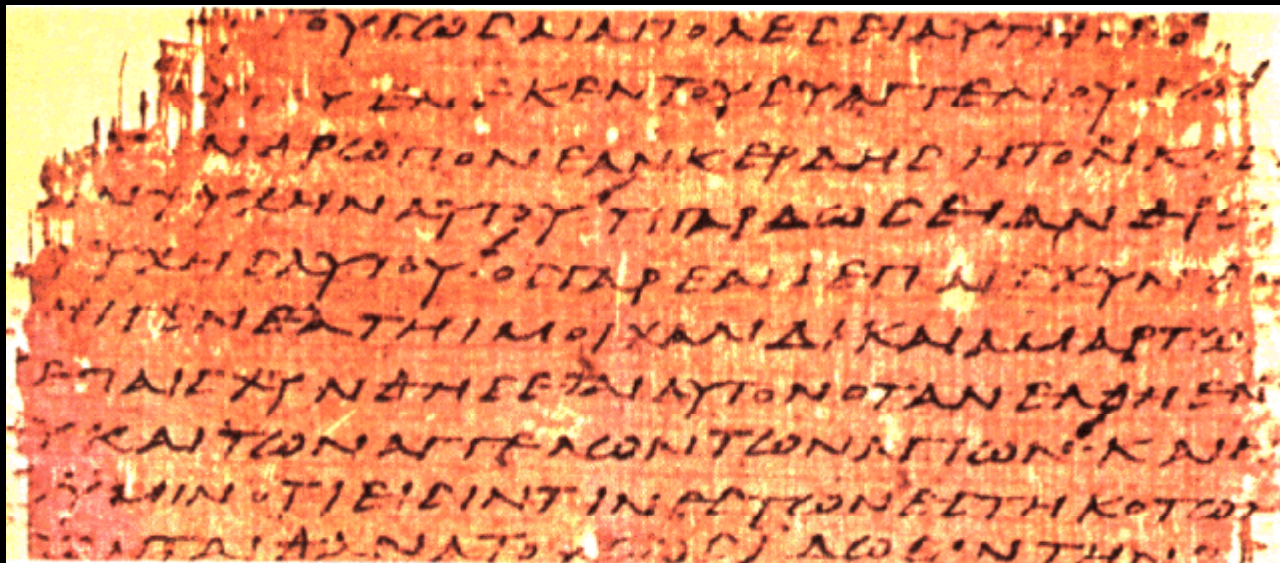
A Jerusalem  
Scribe

Isaiah 53,  
a copy  
from about  
170 B.C.

[illegible]



# Papyrus of Mark, 3d century



(papyrus, like stiff paper)

# Codex Sinaiticus (4th century)



(sheep skin)

# Ancient Translations

Original

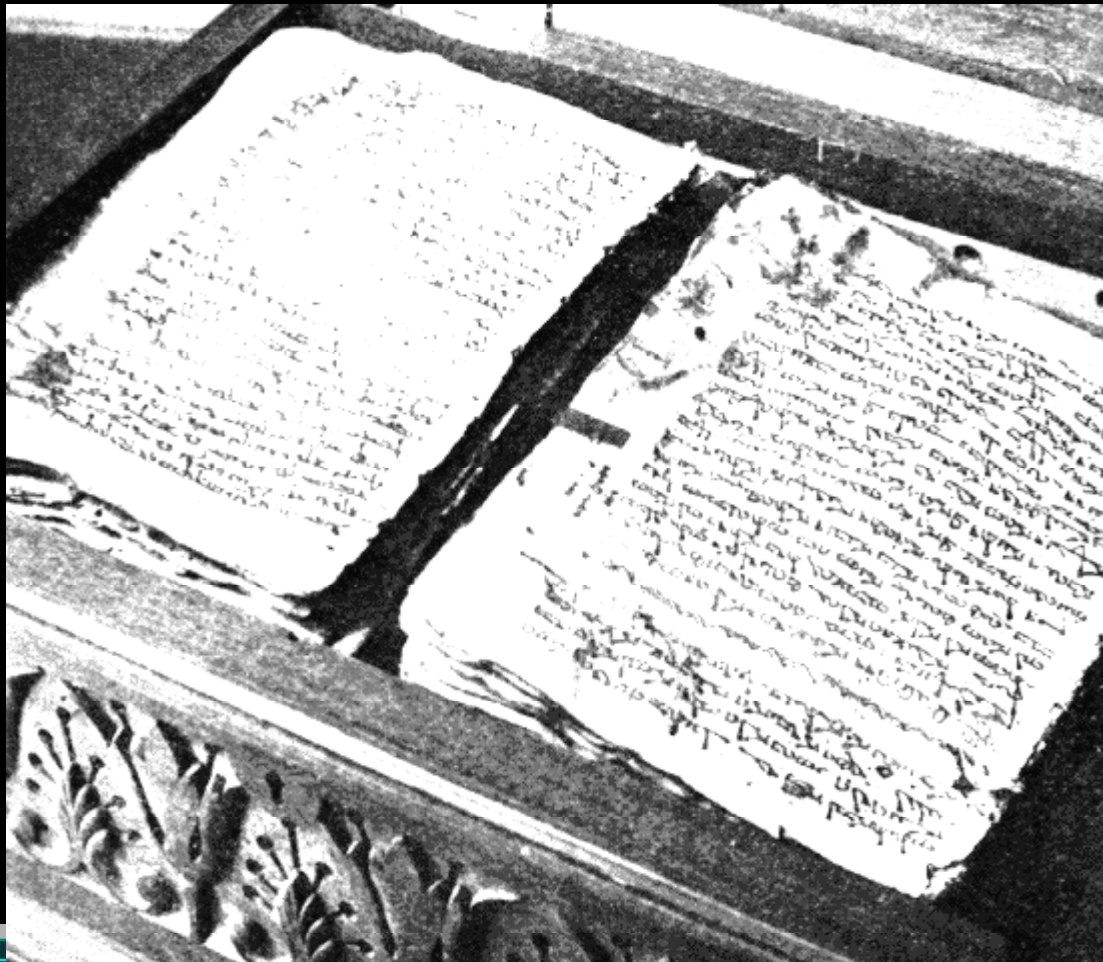


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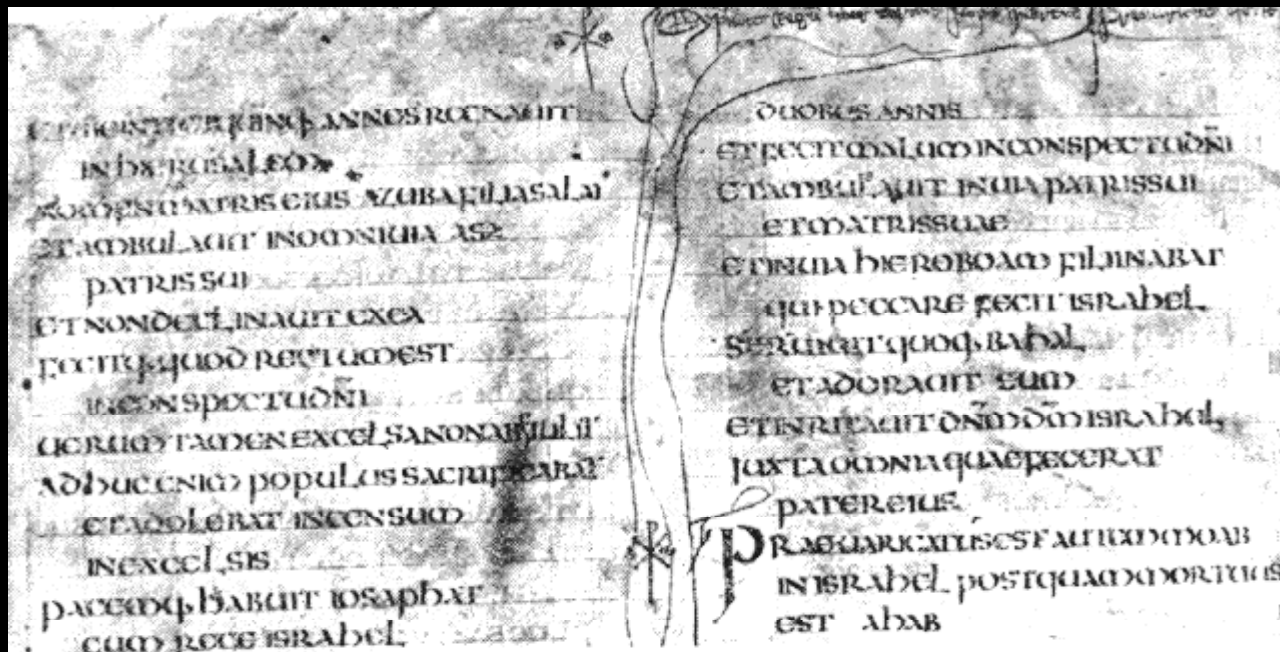
# Gospels in Syriac (4th century)



From St.  
Catherine's  
Monastery  
on Mt. Sinai



# Vulgate (Latin)



# 8th century

# John Wycliffe's Translation (1382)

## GENESIS.

*Here bigynneth Genesis.*

### CAP. I.

1 IN the firste made God of nouȝt heuene  
and erthe. The erthe forsothe was reyn  
with ynnē and void, and derknessis weren  
vpon the face of the see; and the Spiryt  
of God was born vpon the watrys. And  
God seide, Be maad liȝt; and maad is  
liȝt. And God saw liȝt, that it was  
good, and deuȝlid liȝt fro derknessis;  
and clepide liȝt, day, and derknessis,  
nyȝt. And maad is 'euen and moru', o  
day. Seide forsothe God, Be maad a fir-  
mament in the myddel of watres, and  
dyuyde it watres fro watrys. And God  
made the firmament, and dyuydid watris  
that weren vndre the firmament fro thes  
that weren aboue the firmament; and it  
is maad so. And God clepide the firma-  
ment, heuene. And maad is euen and  
moru, the secounde day. God forsothe  
seide, Gadrid be watris, the whiche ben

*Here bigynneth Genesis.*

### CAP. I.

IN the bigynnyng God made of nouȝt  
heuene and erthe. Forsothe the erthe was  
idel and voide, and derknessis weren on  
the face of depthe; and the Spiryt of the  
Lord was born on the watris. And God  
seide, Liȝt be maad, and liȝt was maad.  
And God seiȝ the liȝt, that it was good,  
and he departide the liȝt fro derknessis;  
and he clepide the liȝt, dai, and the derk-  
nessis, nyȝt. And the euentid and morwetid  
was maad, o dale. And God seide,  
The firmament be maad in the myddis of  
watris, and departe watris fro watris. And  
God made the firmament, and departide  
the watris that weren vndur the firmament  
fro thes watris that weren on the fir-  
mament; and it was don so. And God  
clepide the firmament, heuene. And the  
euentid and morwetid was maad, the se-  
counde dai. Forsothe God seide, The wa-



# Bringing the Bible to Us

Original



Ancient Copies



Ancient Translations



Wycliffe (1382)

First in  
English

## C. Printing the Bible

# Gutenberg Bible

- ◆ Gutenberg invented movable type, greatly facilitating printing.
- ◆ The Gutenberg Bible was printed in about 1455.

quod pie epistola laudi iheronimi ad  
paulinum presbiterum de omnibus  
diuinitatibus libris capitulo pmi.

Et ante ambrosius  
cuius nomen  
cuius pater  
et suauissimus  
lato qd a principio  
amici dicitur pte

et iam fidei et uerbo amicitie noua  
paterbant. Quia tu illa uoculatio e  
et spi glorio copulata qm non uali  
cas in famulatu non pna canum  
corporis non libola et palpis adula  
sed dei amor et diuina temperantia  
studia conciliant. Item in uerbis  
historio quod a iustitia puina o  
nouos adijle plos maria malle  
ut eos quos qd libris nouant: cora  
qd uidetur. Hinc pira goas moni  
cicos uero sic plano ngipoi et archi  
ta mentu: eandemqz oram ralic que  
quondam magna grecia dicitur a latio  
noluntate pta fuit: et ut qui adu  
mge erat: et potius cuiusqz doctina  
adhibuit gignatua psona ab or: hinc  
pignus atqz discipulus malro aliana  
uocit de discip: qm sua spuit in pte  
deniqz cu laro quasi roto ote fugien  
tes psequit cap: a pirato et uenida  
no oratio audisimo paruit dicit  
capitulu uind: et seruo. Tamen quia  
phtus maior nunc se hinc ad ortum  
lunum: latio eloqure font manant  
de uicino hupant galliaruqz finibz  
quod am uenille nobilio legimus: et  
quos ad contemplatione sui roma no  
nareat: uir: hoto fama pducit. Ita  
buit illa ergo inauditi omibz sculso  
et hinc dicitur miradim ut urbi cana

ingredit aliud extra urbem quatuor.  
Appolloni? hinc ille mag? ut uulgo  
loquitur: fuit phus: ut pitagora ca  
dunt: inuauit plos: paulus cauallu  
albano: scias: mollagoras: opule  
tissima indit regna potantur: et ad  
gronum lacrimis phylon ampu  
mille pumit ad braguanas: ut  
hircam in throno sedet auro et de  
canali fonte potantur: uinc pauco  
discipulos: de uatura et moribz et de  
curu dicit et fides audire bonum.  
Hinc p flammis: habilonio: chalc  
os: medos: aluio: parthos: hro  
phimio: arabio: palestino: melle  
ad alligandia: pteqz ad ethiopia  
ut gignatophitao et famolilum qui  
solis mram uidet in sabulo. Hu  
umit ille uir ubiqz qd dicitur: et semp  
propheta: semp se melle hinc. Hinc  
super hoc plenissime odo uolunt  
mduo: phylotano.

Quid loquar de sed hominibus  
qui aplos paulus uas electum  
et magister gentiu: qui de constantia  
et hie hie loquatur: dicit. An  
experimur quoniam duo qui in me  
loquitur. Hinc tamaloi arabiaqz  
lustrant: ascedit iherosolimam ut uidet  
pau et malle apud n dicitur quibz  
hinc mi melle thodonadio et ogdo  
adrio: hinc? gentiu pducit: in hinc  
duo erat. Hinc post amos quito  
bram allumpro barnaba et oro: qd  
fuit cu aplo euageliu: ut foni in ua  
uum accret aut ciuitat. Hinc  
natio qd latine mure: uir uos  
aduo: et in auro discipuli de audito  
ore manifestat: foni uos sonat. Hinc et  
ethiopo cu rodi gualat: et loquatur

# Printed Hebrew Old Testament

א 1:1 בְּרֵאשִׁית בָּרָא אֱלֹהִים

אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

ב 2 וְהָאָרֶץ הִיְתָה תֹהוּ וָבֹהוּ

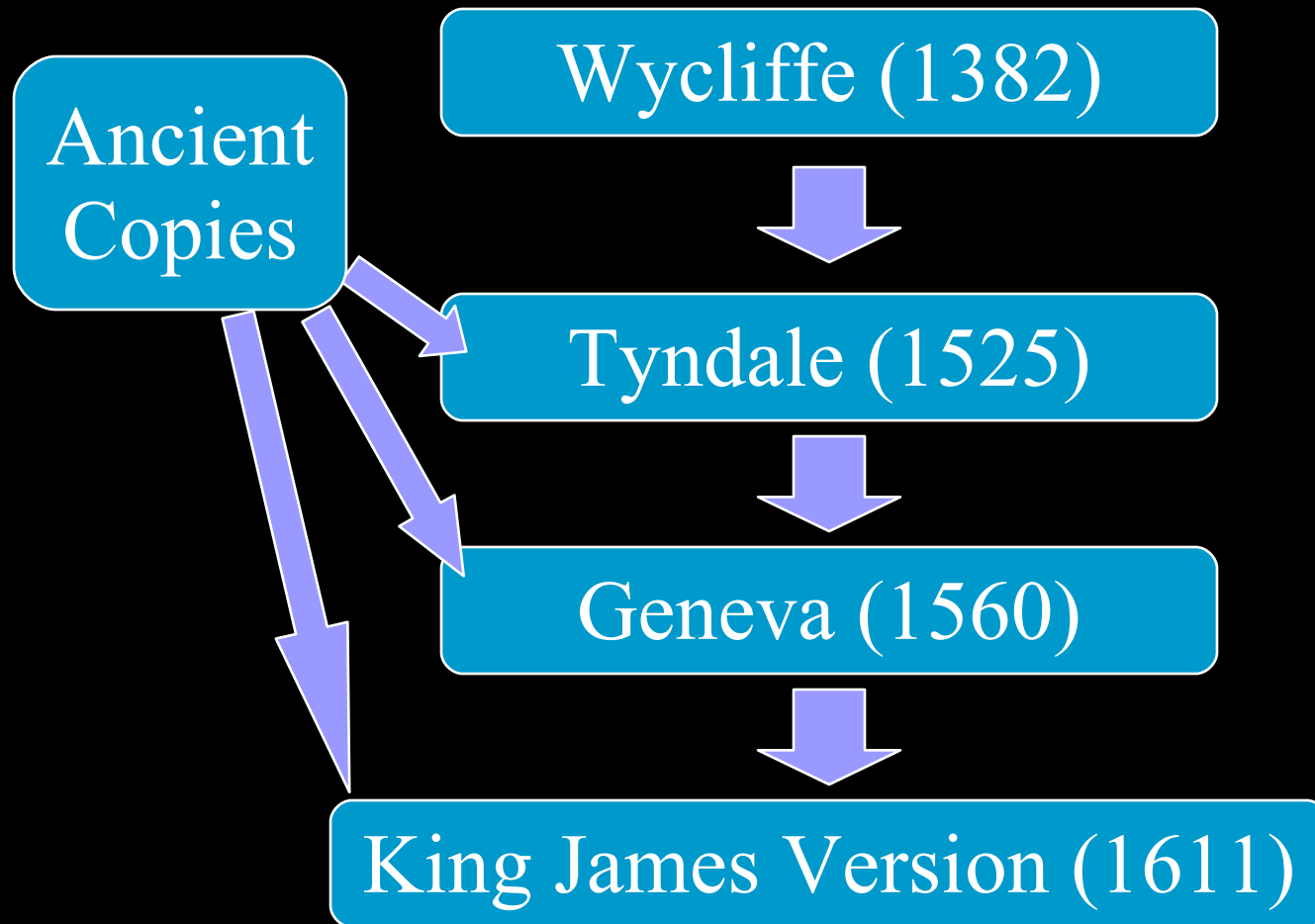
וַחֲשֹׁךְ עַל-פְּנֵי תְהוֹם

# Printed Greek New Testament

1.1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν.



# The Bible in English



KJV



# THE FIRST BOOK OF MOSES, called GENESIS.

## CHAP. I.

<sup>1</sup> The creation of heaven and earth. <sup>3</sup> of the light, <sup>6</sup> of the firmament, <sup>9</sup> Of the earth separated from the waters, <sup>11</sup> and made fruitful, <sup>14</sup> of the sun, moon, and stars, <sup>20</sup> of fish and fowl, <sup>24</sup> of beasts and cattle, <sup>26</sup> of man in the image of God. <sup>29</sup> Also the appointment of food.

<sup>1</sup> Psal. 33. 6.  
and 136. 5.  
Acts 14. 15  
and 17. 24.  
Heb. 11. 31.

**I**n the beginning God created the heaven, and the earth.

<sup>2</sup> 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.

<sup>3</sup> 1 Cor. 4. 6.

<sup>3</sup> And God said, Let there be light: and there was light.

<sup>4</sup> And God said the light, that it was good: and God divided the light from the darkness.

<sup>1</sup> Heb. between the light & between the darkness.  
<sup>2</sup> Heb. and the evening was and the morning was.  
<sup>3</sup> Psal. 136. 5.  
<sup>4</sup> Jer. 10. 12.  
and 31. 25.  
<sup>5</sup> Heb. ex- pansion.

<sup>5</sup> And God called the light, Day, and the darkness he called, Night: and the evening and the morning were the first day.

<sup>6</sup> And God said, Let there be a firmament in the midst of the waters: and let it divide the waters from the waters.

<sup>7</sup> And God made the firmament, and divided the waters, which were under the firmament, from the waters which were above the firmament: and it was so.

<sup>8</sup> And God called the firmament, Heaven: and the evening and the morning were the second day.

<sup>8</sup> Jer. 41. 15.

<sup>9</sup> And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

<sup>9</sup> Psal. 136. 7.  
and 136. 5.  
Job. 38. 10.

<sup>10</sup> And God called the dry land, Earth, and the gathering together of the waters called he, Seas: and God said that it was good.

<sup>11</sup> And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in it self, upon the earth: and it was so.

<sup>11</sup> Heb. con- sider grass.

<sup>12</sup> And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in it self, after his kind: and God said that it was good.

<sup>13</sup> And the evening and the morning were the third day.

<sup>14</sup> And God said, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for signs and for seasons, and for days and years.

<sup>14</sup> Deut. 4. 19.  
Psal. 136. 7.  
<sup>15</sup> Heb. be- tween the day and be- tween the night.

<sup>15</sup> And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

<sup>16</sup> And God made two great lights: the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

<sup>16</sup> Heb. for the rule of the day, &c.

<sup>17</sup> And God set them in the firmament of the heaven, to give light upon the earth:

<sup>18</sup> And to rule over the day, and over the night.

<sup>18</sup> Jer. 31. 21.

# The Bible in Modern English

KJV (1611)



Revised Version (1881)



Revised Standard Version (1952)



English Standard Version (2001)

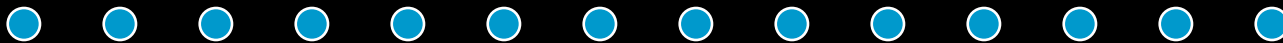
Berkeley  
(1969)

NIV  
(1978)

## D. Examples

# Exploring What God Wrote

5,000 copies of portions  
of the New Testament



compare

original





# John 1:6

Almost all manuscripts

"There was a man  
sent from God"

One manuscript

"There was a man  
sent from the Lord"


original

# John 1:13

Almost all manuscripts

One manuscript

"who were born, not of blood nor of the will of the flesh nor of the will of man, but of God."

"who were born, not of blood nor of the will of the flesh , but of God."



original

the words for "flesh"  
and "man" have the  
same ending in Greek

# John 3:8

Almost all manuscripts      One manuscript

"So it is with every-  
one who is born of  
the Spirit"

"So it is with every-  
one who is born of  
water and the Spirit"



original

"unless one is born of  
water and the Spirit,  
he cannot enter the  
kingdom of God" (3:5)

# John 1:36

Many manuscripts

A few manuscripts

"Behold, the  
Lamb of God!"

"Behold, the  
Lamb of God  
who takes away  
the sin of the world!"

original

"Behold, the Lamb of God  
who takes away  
the sin of the world!" (1:29)

# Luke 16:21

Many manuscripts

"... who desired to be fed with the crumbs that fell from the rich man's table.

"... even the dogs eat the crumbs that fall from their masters' table." (Matt. 15:27)

Some manuscripts

"... who desired to be fed with                      what fell from the rich man's table.

older, better  
manuscripts

original



# Mark 9:44

## Many manuscripts

"... to go to hell, to the unquenchable fire, where their worm does not die and the fire is not quenched.

Identical with verse 48. Could have come from a scribe's marginal note.

## Some manuscripts

"... to go to hell, to the unquenchable fire."

older, better  
manuscripts

original

# Handling Uncertainty

- ◆ Message of the whole Bible is certain.
- ◆ Indication of uncertainty included.

... the unquenchable fire.<sup>1</sup>  
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<sup>1</sup>Some manuscripts add verses 44 and 46 (which are identical with verse 48)

# Mark 7:16

## Many manuscripts

"... defiles him.  
<sup>16</sup>If anyone has ears  
to hear, let him hear."

could have come  
from a scribe's  
marginal note

## Some manuscripts

"... defiles him."

older, better  
manuscripts

original

# Handling Uncertainty

- ◆ Message of the whole Bible is certain.
- ◆ Indication of uncertainty included.

...defiles him.<sup>1</sup>

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<sup>1</sup>Some manuscripts add verse 16:  
*If anyone has ears to hear,  
let him hear*

# Principles of Preservation

- ◆ God caused the writing of the original.
  - Remember the two tablets from Mount Sinai.
- ◆ Some human errors entered in copying.
- ◆ Copying is mostly accurate.
- ◆ Plenty of copies.
  - We can infer the original.
- ◆ Differences in meaning are very small.
- ◆ We can live by its instruction.



# Text Criticism

- ◆ "Text criticism" looks at manuscripts in order to find the original wording.
- ◆ It is not "criticizing" what God wrote, but critically analyzing what scribal copying has done.