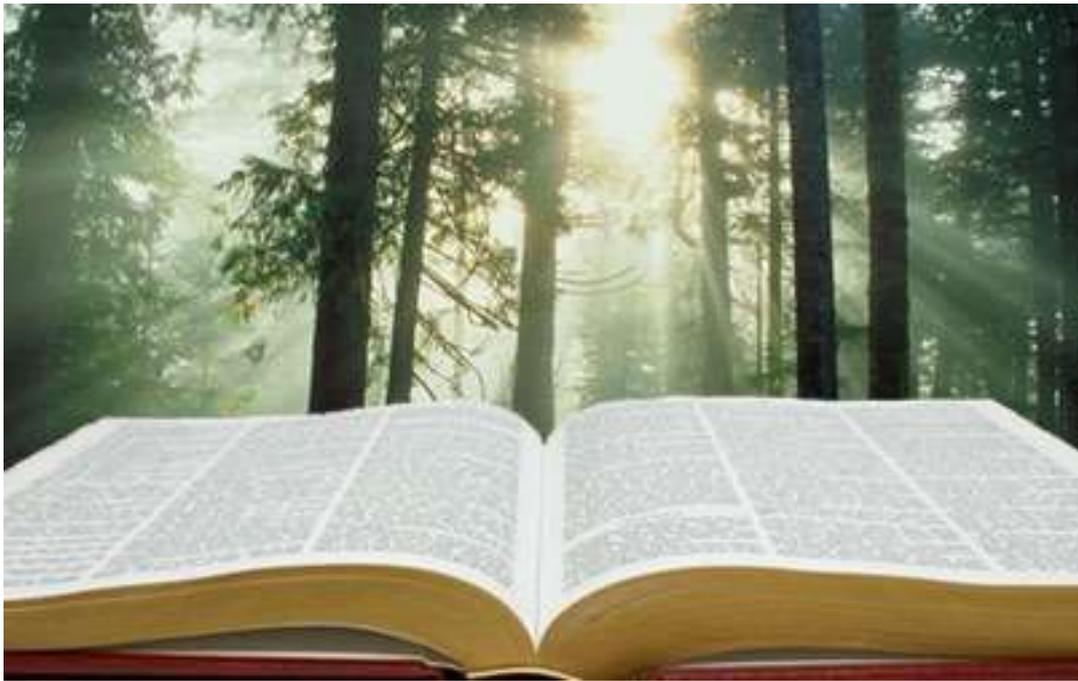


The Word of His Grace



How to Rightly Divide the Word of Truth

Revival Ministries Australia

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Chapters 3 and 4 have been based on a teaching, by apostle Nicholas Jackson. These can be watched by:

1. Accessing Revival Ministries Australia website (<https://www.revivalministriesaustralia>) and following the links to
 - a. Bible Research Classes – Rightly Dividing the Word of Truth
 - b. January 2021 International Apostolic Training School, ‘Things New and Old’, Bible Research.
2. Accessing YouTube and searching for Revival Ministries Australia channel.

The Bible quotations are from the New Strong’s Expanded Exhaustive Concordance of the Bible, Red-letter Edition, referred to as “**Strong’s**”, and includes Vine’s Complete Expository Dictionary of the Old and New Testament Words, referred to as “**Vine’s**”

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Written by Lexia G Mackin

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INTRODUCTION

Why write a manual on how to read the Bible? The following quote is from JP Green Snr, *Interlinear Greek-English New Testament*, Preface to the First Edition. This manual is, therefore, extremely important – and even **imperative** (vital or crucial).

*“The marketplace is being glutted with new books which are being presented as versions of the Bible. Each one claims to be the very word of God, yet there are literally thousands of differences between them – and such differences as to cause one to discern that there is much disagreement as to which Greek words are to be translated or paraphrased. In one way the new versions agree: **they all leave out dozens of references to the deity of Jesus Christ** (emphasis mine), and they add words which tend to question his virgin birth, his substitutionary, fully satisfying atonement. This is due to their decision to depend on an Alexandrian text base, instead of that body of God’s words which has been universally received and believed in for nineteen centuries, known as the Received Text. These new versions are not only marked by additions, but also by subtractions, since some four whole pages of words, phrases, sentences, and verses have been omitted by these new versions.”*

The manual is divided into four chapters:

Chapter 1 The Bible: Is it Reliable?

This chapter gives background information on the history of our Bible translations, looking at translating from one language to another, and why, at Revival Ministries Australia, we choose to use the New King James Version Study Bible. We believe it to be the most reliable and accurate version available to us today. No version is 100% accurate (the reasons why will become clearer to you as you read through Chapter 1), but this version comes close.

Chapter 2 How to Read the Bible

This chapter is about how to READ the Bible. The way you read the Bible will determine what you get out of it. We need to **read for a purpose**; we need to be disciplined; we need to be a serious student (disciple) of the Word. We also need to understand the wonderful reading aids that have been included in the Spirit-Filled Life Bible (SFLB), New King James Version (NKJV).

Chapter 3 How to Study the Bible

This chapter follows a series of teachings by apostle, Nicholas Jackson, from the 2020 Apostolic Training School and the 2021 Apostolic Training School, both of which can be accessed through the Revival Ministries Australia website and the YouTube channel under Revival Ministries Australia. As his main references, he uses the study resources included in *The New Spirit-Filled Life Bible*, *New King James Version* (SFLB, NKJV), the *New Strong’s Expanded Exhaustive Concordance of the Bible, Red-letter Edition* (STRONG’S), which includes *Vine’s Complete Expository Dictionary of the Old and New Testament Words* (VINE’S). This deeper study allows us to “*know the things freely given to us by God*” (1 Corinthians 2:12).

- There are three main studies:
 - A **word** study on “fellowship”. This study is done slowly, with pictures of the various resources used so the reader, if they are new to this type of study, will be able to follow.
 - A **character** study on “Enoch”. This study is also completed in a fairly slow manner.
 - A **place** study on “Bethlehem”. This study assumes that the reader is more familiar with the study resources and, therefore, goes at a faster pace.
- There is an independent exercise for the reader to complete on their own, designed for the purpose of practising the skills learned in the guided studies.

Chapter 4 Preparing a Message

This chapter explains how to apply questions to the results of the word study and how to organise the information into a teaching format. A suggested teaching outline is presented, along with an example message outline for the word study on “fellowship”. This chapter is relevant for all disciples of the Word, whether we preach/teach or not, helping us to give a word “*in season and out of season*” (2 Timothy 4:2).

Throughout the text of this manual, you will see a ^{superscripted} number next to some words. These numbers refer to the list of resources quoted in the Endnotes, a section at the end of the manual. Check on the Bible references yourself to make sure you have an understanding, and a revelation, of God’s Word and His heart in communicating with us.

Psalm 119:120 says

“Your Word is a lamp to my feet and a light to my path.”

Every lamp needs to be turned on. May you be blessed as you read and study the Word of God, “*the Word of His grace*” (Acts 20:32).

CHAPTER 1

THE BIBLE: IS IT AUTHENTIC?

...but these things are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His Name. John 20:31

This manual is not written in order to “convince” you about the Bible. Although there is much scientific, archaeological and historical evidence of the Bible’s accuracy, it is ultimately by **faith** that we come to love and revere both the Bible and the Author (Ephesians 2:8 “*For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,*”).

This has been written to equip you with a resource for life, study and faith.

Some years ago, major church denominations were grappling with issues of doctrine: “Should the church allow women in ministry?” “Should the church allow homosexuals in the church?” “Should the church employ homosexual ministers?” “Should the church allow our teenagers to attend church dressed ‘that way’?”. These were, and still are, serious questions on doctrinal issues but, before any church can answer those questions, there is a far more fundamental question that needs to be asked and answered: Do I believe the Bible **IS** ‘the Word of God’ or does it just **CONTAIN** ‘the Word of God’?

AUTHENTICITY

In order to decide if the Bible is **fact** or **fiction**, that is, how **authentic** it is (especially when ministering to a non-believer) we need to look at three important features of the Bible.

Reliable ie, Did the events actually occur? Is there any evidence, outside the Bible, that these events occurred?

Accurate ie, Did the writers tell the truth or did they give their own opinion? Were the events described written by someone who was actually there and, therefore, is giving first-hand knowledge? How the Bible was written is just as important as what it contains.

Authoritative ie, Does the text communicate **God’s word** to us or someone else’s.

QUESTION: What do you already know about the authenticity of the Bible that might convict a non-believer?

RELIABLE

The apostle John wrote, in John 20:31, *“But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”* It is, ultimately, a matter of faith. However, God our Father thankfully and mercifully gives us evidence to help our faith to grow.

There is a wonderful book called *“Bible: Fact or Fiction”*, by Katrina O’Kane & Greg Bidell,ⁱ This book presents easy to understand evidence of the Bible as FACT. While our faith may be firmly established, it is sometimes helpful to use a resource such as this in order to help convict others.

Here are just a few comments from the book to help you share with non-believers about the authenticity of the Bible:

Scientific:

“Scientists are now investigating areas of the Atlantic Ocean where it has been discovered, parts of the oceanic crust are missing there is a great amount of water held deep in the earth. Enough water to fill the world’s oceans ten times over. In fact, it would take only a small percentage of this water being released to cause a Noah size flood. This fact has only recently been realized by oceanologists, however, the Bible recorded in Exodus 20:4 that there is water under the earth”

Historical:

“In 1960, while studying aerial photographs of the mountains of Ararat, a Turkish army captain saw what he believed to be Noah’s Ark. Life Magazine ran an article on his find and a team of American scientists and archaeologists investigated the site.” Further study revealed... a house “surrounded by a large pattern of stone fences, also half buried... The stones had been carved with a scene showing a rainbow, large waves, a boat and eight people walking away... Interestingly, the valley located below the ruins of the ark is known locally as the ‘Valley of the Eight’ and the area where the anchor stones were discovered is known as the ‘Place of Eight.’” There are also historical records of Noah’s Flood written by Josephus (a Jewish Historian, 37-100AD), Theophilus of Antioch (115-185AD), Epiphanius of Salamis (315-403AD), and others.

Archeological:

“There is archaeological evidence attesting to the existence of the Tower of Babel, as mentioned in the Bible. Located between the Tigris and Euphrates rivers, in modern Iraq, lay the ruins of Babylon... Mr George Smith of the British Museum, and the scholar who translated the Babylonian flood story, published a fragment of writing in his book ‘Chaldean Account of Genesis’ (1880) which, when translated, states the following, ‘The building of this temple offended the gods. In a night they threw down what had been built. They scattered them abroad and made strange their speech. Then the progress they impeded’”

There is so much more written about the reliability of the Bible, from sources other than the Bible itself, but it is not within the scope of the manual.

ACCURATE

The most accurate recount is one based on a “firsthand” knowledge, that is, it must be written by someone who was actually there, (as in the case of the Apostle John). Another accurate method is to write what a witness has said (as in the case of Luke, who wrote the gospel bearing his name and the book of The Acts of the Apostles. (Luke 1:1-4 “*Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, that you may know the certainty of those things in which you were instructed*”)

Moses wrote the first five books of the Bible. Does that mean he witnessed the events with Adam and Eve? No, of course not. But he wasn’t the only one who was present with Adam and Eve. God, Himself, was also present. In fact, Exodus 17:14 says “*Then the LORD said to Moses, ‘Write this for a memorial in the book and recount it in the hearing of Joshua, ...*’”. Exodus 24:4 and 7, says “*And Moses wrote all the words of the LORD... Then he took the Book of the Covenant and read it in the hearing of the people.*” Numbers 33:2 says, “*Now Moses wrote down the starting points of the journeys at the command of the LORD*”. This verse tells us that, not only did Moses do the writing but, it was at the command of the LORD.

EXTERNAL EVIDENCE

But is there any external evidence that Moses wrote them? In the Preface notes of Genesis, SFLB, NKJV, we read that “In the notes accompanying the text we observe a number of Egyptian words that are found in Genesis, a fact which suggests that the original author had his roots in Egypt, as did Moses”. Acts 7:22, written by the Apostle Paul, tells us that “*Moses was learned in all the wisdom of the Egyptians*”.

In the rest of the Old Testament, there are many references to Moses as the author: Joshua 1:7-8, 8:32-34, Judges 3:4, 1 Kings 2:3, 2 Kings 14:6, 21:8, 2 Chronicles 25:4, Ezra 6:18, Nehemiah 8:1, 13:1, and Daniel 9:11-13.

The New Testament also speaks to us of the writings of Moses: Matthew 8:4, 19:7-8, Mark 7:10, 12:26, Luke 24:27, 44, John 1:17, 5:46-47, 7:19, Acts 6:14, 13:39, 15:5, 1 Corinthians 9:9, 2 Corinthians 3:15 and Hebrews 10:28. Jesus said that those who didn’t hear Moses (ie, rejected him) would not be persuaded “*though one rise from the dead*” (Luke 16:31).

Moses may have compiled a written recount of events that happened prior to his birth from spoken family traditions or written records from the patriarchs who preceded him, such as Adam, Seth, Noah, Shem, Abraham, Isaac, Jacob, but **the important point is that God spoke directly to Moses.**

AUTHORITATIVE

Does the Bible actually give us God's words? 2 Timothy 3:16 says "*All Scripture is given by inspiration of God*" (literally, all Scripture was "**God-breathed**"). This means that each writer actually took pen to paper, but that God inspired them to write, or breathed into them (His Spirit) as they wrote. Moses spent forty days and forty nights in the glorious Presence of God, on the Holy Mountain, where he didn't eat or drink; he was totally caught up in the Spirit (Exodus 34:28). This, undoubtedly, gives the Bible an authority that no other book possesses.

THE DIFFERENT NAMES OF GOD

In the first five books of the Bible, Moses changes the names he uses for God. However, each different name used is part of God's revelational plan for mankind. With each name, he introduces us to a different aspect of Himself. For example:

- Genesis 1:1 "*In the beginning, God (H430 elohiyim)...*" (pronounced as 'eh-loh-heem')
This means "God in all His fullness"; also "gods", that is, the gods of the idolatrous nations. This word, *Elohim*, appears more than 2,500 times in the Old Testament and, in the majority of times, it refers to God the Creator but very occasionally refers to heathen gods, or idols. The root word is "*el*", meaning "*strong*" or "*mighty*". The "*-im*" at the end of *Elohim* is the plural form of the Hebrew word and reveals that there are many different aspects to God. Ephesians 3:10 refers to the "*manifold (many sided) wisdom of God*". The Scripture refers to God as "*Father, Son and Spirit*" (Matthew 28:18), or "*the Father, the Word and the Holy Spirit*" (1John 5:7), but we must remember that "*these three are one*" (verse 7b). Deuteronomy 6:4 says "...*The LORD our God, the LORD (is) one!*". It is a "**mystery**" (Colossians 2:2); it is not a "trinity"! The concept of three separate and distinct Persons who are uniquely "one", and the use of the word "trinity", is **man-made**. The trinity doctrine developed in the late 4th century and onward. We must be careful to **only speak the Word as it is written** and not "layer" the Word with our own understanding.
- Genesis 2:4 "*...in the day the LORD (H3068 yehôvâh) God made the heavens and the earth*"
This word, LORD, is the personal name of God, occasionally translated as *Jehovah*, but is written as *LORD* in most English Bibles, (always in capital letters, it is used 6,823 times). It means "*the One who was, now is, and always will be; the eternally existent One*" and is the **deeply personal name of God**. When God created Adam and Eve, He wanted them to live in a deep, personal and covenantal relationship with Him so the use of this word for God's name is entirely appropriate. In Genesis 2, God introduces Himself as the "*Lord GOD*" (YHWH-Elohyim) connecting His two names to make sure we know that the eternally existent creator is the One who wants a personal relationship with His creation! The original pronunciation of YHWH is unclear, due to the Jewish prohibition on speaking God's name out aloud, viewing it as irreverent and a violation of the command to not take God's name in vain. It is generally

accepted to pronounce this “tetragrammaton” (YHWH) as either *Jehovah* or *Yahweh*.

Micah 4:13

“*And their substance to the Lord (H113 adonay) of the whole earth.*”

Adon means “owner, master, lord, sir”. It may refer to a human master or to the divine Lord. Joseph’s brothers repeatedly referred to him as *adon* as a title of respect. “**Adonai**” is the intensive form and is a kind of plural that is used **only in reference to the glorious Lord** in all His powers and attributes (SFLB Word Wealth, Micah 4:13).

Genesis 14:19

“*Blessed be Abram of God (H5945 elyôwn) Most High God (H410 el), possessor of heaven and earth;*

Elyôwn, often written as Elyon, means “the upper, the highest”, as opposed to “the lowest”. Referring to God, it means “the Supreme”.

El means “strength” or “deity” when used as an adjective but may also be used as a common designation for any deity in the Near East. *Elohym* is the generic, plural name, and can also be translated as “gods”. When used in conjunction with other words as a compound name, it expressed the nature and identity of God (For example, El Shaddai, El Gabor, El Elyon). *El*, on its own, was a rather vague term for a god. A knowledge of the character and attributes of pagan “gods” was thought to enable the worshippers to manipulate or influence their gods, so when used in compound with *elyôwn* it expresses the god of the Israelites as “the supreme, the highest of all gods, who has revealed Himself in power and entered into a covenant relationship with His people (Vines)”, The Most High God.

Philippians 4:23

“*The grace of our Lord (G2962 kurios) Jesus (G2424 Iesus - pronounced as ‘yay-soos’) Christ (G5547 Christos).*”

Kurios: Originally, *kurios* was a word signifying “authority or power”. The word designates the “owner, master, controller, one in authority”. In the Old Testament, *Yahweh* (YHWH) was the Lord (Kurios), while in the New Testament Jesus is the Lord (Kurios), according to the SFLB Word Wealth, John 6:68.

Iesus: This is a transliteration (converting text from one language to another when different script, letters, is used) of the Hebrew *Yeshua*, “He Shall Save”, which is the shorter form of Yehoshua (Joshua), “Yahweh Is Salvation”. SFLB Word Wealth, Philippians 4:23.

Christos: Strong’s says Christos means “anointed i.e., the Messiah”. It comes from another word (G5548) meaning “to smear or rub with oil” and refers to the Old Testament practice of anointing with oil a priest, a prophet or a king for service to God (See Exodus 28:41; 1 Kings 19:16).

Jude 4

“*...ungodly men, ... and deny the only Lord (G1203 despotes) God and our Lord Jesus Christ*”.

This is the origin of the English word “*despot*” and signifies “owner, master, one who has absolute dominion, supreme authority and unlimited power arising from

ownership”. It includes total submission to God’s will, not out of slavish fear or bondage, but joyfully and willingly.

THE REVELATION OF JESUS

According to the Harmony of the Gospels in the SFLB NKJV, there are many references surrounding the death of Jesus that are recorded in all four Gospels, but only three aspects of **the life of Jesus** that have been recorded in all of the gospels.

1. The coming of the Jesus and the ministry of John the Baptist as he “*prepares the way of the LORD*” (Mark 1:3)
2. The baptism of Jesus
3. The beginning of His ministry in Galilee

The ministry of John the Baptist: This was foretold in both Malachi and in Isaiah, with similar language in “*preparing the way*”. What was about to happen had **never happened before**. It was of such momentous importance, with eternal consequences, that **a way had to be prepared** beforehand!

“Behold, I send My messenger, and He will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple, even the Messenger of the covenant, in whom you delight. Behold, He is coming’, says the LORD of hosts”

Malachi 3:1

The voice of one crying in the wilderness; Prepare the way of the LORD; Make straight in the desert a highway for our God...The glory of the LORD shall be revealed, and all flesh shall see (it) together. For the mouth of the LORD has spoken”

Isaiah 40:3.5

Malachi talks of a “messenger” twice in chapter 3, verse 1. We need to understand about the “messenger”. The word “*messenger*” is used twice in this verse, both times with the Hebrew word “*malak*” (H4397).

According to Strong’s, “*malak*” means “**to despatch as a deputy; a messenger; specifically of God, that is, an angel (also prophet, priest, or teacher)**”. The Ancient Hebrew Lexicon Bible says that “*malak*” is “**one who walks for another**”.

This word “*malak*” can be translated as “messenger, angel or ambassador”. The word *malak* has been used 213 times on the Old Testament but is mostly used in the Historical books, where it generally means *messenger*. As “one who walks for another”, a *malak* would introduce his message signifying the authority of the person who sent him. For example, 1 Kings 20:2 “Thus says Benhadad ...by a human **messenger** sent to King Ahab (the King of Israel) when the (the King of Syria) was about to lay siege against Israel.

God also sends *messengers*, sometimes as a **prophetic messenger**, as in the case of 2 Chronicles 36:15-16; sometimes as a **heavenly angel**, as in the case of Genesis 19:1. In the New Testament, the parallel word is G32, *aggelos* (pronounces an-jel-os) and, according to Vines, is a “*messenger sent by God or by man or by satan*”.

In Malachi 3:1, **the first messenger is referring to John the Baptist**. How do we know? Because Malachi and Isaiah both had the same understanding. Luke 3:4 quotes from a similar passage in Isaiah 40:3-5 which says, “*The voice of one crying in the wilderness: ‘Prepare the way of the LORD (YHWH); make His paths straight’*”. Isaiah was prophesying of someone who would prepare the way for YHWH, the Messiah.

The second “Messenger” is referring to Jesus. How do we know? Because John could not **walk for God** in terms of the covenant. Only the Messiah, in the new High Priestly role, who was prophesied to bring in the new covenant, could bring this “message” from God. This is explained for us in Hebrews 8:7-13.

Isaiah 40:3, talking of John the Baptist, says “*The voice of one crying in the wilderness: ‘Prepare the way of the LORD; make straight in the desert a highway for our God’*”. Although we understand this prophesy to be pointing the way to Jesus, Isaiah was actually prophesying of YHWH, (H3068 yehôvâh). Isaiah was saying “**prepare the way for Yehovah God to come in the flesh**”! Was this an accurate prophesy? 1 Timothy 3:16 says “*And without controversy, great is the mystery of godliness: **God was manifest in the flesh...***”

Matthew 3:3 says “Prepare the way of the LORD”

Mark 1:3 says “Prepare the way of the LORD”

Luke 3:4 says “Prepare the way of the LORD”

John 1:23b says “‘Make straight the way of the LORD’ as the prophet Isaiah has said.”

John was making it abundantly clear, in all four Gospel references, that YHWH (H3068 yehôvâh), was the One who was coming in the flesh, **as a man** and **as the Messiah**, Jesus, the Anointed One. In his ministry to the people, John was foretelling that the pre-existing God, the Eternal God, the I AM of Exodus 3:14, was coming in the flesh. “*John bore witness of Him and cried out, saying, ‘This was He of whom I said, He who comes after me is preferred before me, for He was before me’*” (John 1:15). In the natural, John was six months older than his cousin, Jesus, but John recognized the eternal nature of Jesus by the revelation of the Spirit of God (John 1:29-31).

The baptism of Jesus: This is the second of the events to be recorded in all four Gospels (Matthew 3:13-17, Mark 1:9-11, Luke 3:21-23, John 1:29-34). When John proclaimed the words of Isaiah “*prepare the way of the LORD*” (Matthew 3:3), what did he mean? What would prepare the way? Hebrews 3:1b says “*...consider the Apostle and High Priest of our confession, Christ Jesus*”. Jesus needed to be anointed for the High Priestly role He was about to undertake.

How did Jesus become a High Priest? For any Old Testament priest, they had to be of the line of Aaron, **consecrated** (Exodus 29:1 “hallowed”), **washed** (Exodus 29: 4) and **anointed** (Exodus 29:7) by the current priest. But Jesus wasn’t part of the Aaronic family or priestly line. He was of the tribe of Judah and **His priesthood was to be a new priesthood**, as described in Hebrews 8.

John and Jesus were bound by the Law of Moses. For Jesus to become a priest, he had to fulfil the requirements laid down by God, through Moses, in Exodus 29 – even though His priesthood was to be a new priesthood. Jesus was **set apart** (consecrated) from His birth (Luke

1:21), **washed** by John in baptism (Matthew 3:16) and **anointed** by the Holy Spirit (Matthew 3:16). **John washed him but God anointed Him.**

This was the “*righteousness*” that needed to be “*fulfilled*” (Matthew 3:15). God used John, (the son of Zecharias, a priest of the division of Abijah), in appointing Jesus as “*the High Priest of our confession*” (Hebrews 3:1).

John knew by revelation that the Messiah would baptise “*with the Holy Spirit and fire*” (Matthew 3:11) but it hadn’t yet been revealed to him who the Messiah was. Then Jesus came to John for baptism (Matthew 3:13), but John said No. “*I need to be baptized by you*” (verse 14). Jesus answered, “*Permit now, for thus it is fitting for us to fulfill all righteousness*” (verse 15). After the baptism of Jesus, “*the heavens were opened to Him*” (verse 16).

Why has so much space been given to the prophesied birth and baptism of John and Jesus? In a manual that teaches how to read and study the Bible **as it is written**, not how we think it has been written, the NKJV translation is **only one of a few** versions that accurately record Jesus as **God in the flesh**. Matthew 1:21 says “*She shall bring forth a Son, and you shall call his name JESUS, for He will save His people from their sins*”. Some translators have received the revelation that JESUS is the same as LORD. Less reliable versions have translated His name as “Jesus”, not using the conventional CAPITALS when referring to YHWH or JEHOVAH and thus failing to convey the truth that **JESUS is JEHOVAH, YHWH, God in the flesh.**

WHO WROTE THE BIBLE?

The English word “*bible*” comes from the Latin “*biblia sacra*” meaning “*holy books*”. The Bible is actually a collection of books written by various authors over a period of time. With so many authors and such a long time period being involved, it is valid to question the authenticity of the Bible. After all, the whole of our faith rests on the answers to some of these questions. It has been said that the Bible contains a history of the world from God’s point of view - that it is “His - Story”. It is written by over 40 authors and is divided into two main sections, the Old Testament and the New Testament.

The word “testament” (from the Latin, *testari*) means to “**bear witness**”. It means a solemn telling of the truth of what you know, bearing witness for truth’s sake.ⁱⁱ “*For we cannot but speak the things which we have seen and heard.*” (Acts 4:20); “*For you will be his witness to all men of what you have seen and heard.*” (Acts 22:15); “*That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life; the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father, and was manifested to us - that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ*” (1 John 1:1-3)

THE OLD TESTAMENT

The Old Testament covers

- the Pentateuch (the first five books of the Bible), attributed to Moses, covering the Creation, the Law, the feasts & the tabernacle of Moses,

- the books of history: Joshua, Judges, Ruth, Samuel (I and II), Kings (I and II), Chronicles (I and II), Ezra, Nehemiah, Esther
- the books of poetry: Job, Psalms, Proverbs, Ecclesiastes, Song of Songs
- the books of prophecy: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

With over 30 authors, it was written mainly in Hebrew, with half of Daniel and two passages in Ezra written in Aramaic (a “sister” language of Hebrew).

David is mostly credited as having written Psalms, but other authors were also involved: Moses, Asaph, Heman, Solomon, Ethan and the sons of Korah.

King Solomon is credited with having written Song of Songs, Ecclesiastes, and Proverbs but we also know that “the wise” (Proverbs 22:17-24:34), Agur (Proverbs 30:1) and King Lemuel’s mother (Proverbs 31:1) also contributed in some way.

Many of the prophetic books were actually spoken first, in the streets of Jerusalem, in front of the Temple and in the Palace courts, before they were then written down, either by the prophet or by their scribe. They were all first-hand accounts. Jeremiah 36:4 *“Then Jeremiah called Baruch the son of Neriah; and Baruch wrote on a scroll of a book, at the instruction of Jeremiah, all the words of the LORD, which he had spoken to him”* (See also verses 5-8).

THE NEW TESTAMENT

The New Testament covers

- the four gospels: Matthew, Mark, Luke, John, which give us an account of the life of Jesus on earth,
- the book of The Acts of the Apostles: this gives us an account of the actions of the apostles as they established the church,
- the book of Romans: a book of doctrine, setting out the change of behavior and belief of the kingdom of God, showing how the law is fulfilled in grace and love in Jesus Christ,
- a series of letters to the churches and some individuals: Corinthians (I and II), Galatians, Ephesians, Philippians, Colossians, Thessalonians (I and II), Timothy (I and II), Titus, Philemon, Hebrews, James, Peter (I and II), John (I, II, and III), and Jude. These letters give both doctrine and instructions on how to fulfil the Law and the Prophets that Jesus did not want to destroy (Matthew 5:17), and
- lastly, the Revelation of Jesus: *“...which God gave Him to show His servants – things which must shortly take place.”* (Revelation 1:1)

With over 10 authors, the New Testament was written in “koine Greek”, the common language of the Greek speaking people, by authors who were commonly “multi-lingual, that is, they spoke several languages. It is not surprising, then, to find words, phrases, grammatical structures and patterns of thought that are Hebrew by natureⁱⁱⁱ.

Luke, a doctor, wrote a very orderly account of events, as well as the book of The Acts of the Apostles (abbreviated to “Acts”): *“Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, that you may know the certainty of those things in which you were instructed”* (Luke 1:1–4). Mark’s gospel is widely believed to be the account of the Apostle Peter, told through the penmanship of John Mark, a young disciple. And there are clear textual signs that the Apostle John wrote the gospel that bears his name.

DIVINELY INSPIRED

With so many different writers, how can we be sure that we have the true Word of God? Some people believe that the Bible **“contains”** the word of God; others believe it to be the **divinely inspired, authoritative, inerrant** (incapable of being wrong) **written Word of God**.

This ancient collection of books wasn’t written as dictated by God, or as supernaturally inscribed on stone (like the Ten Commandments). It was written with the individual style of each author, to a specific audience, coming out of unique circumstances and with a specific, Holy Spirit inspired, divine revelation. And yet the whole collection of books presents the same unified, divine message of Salvation and Redemption - giving God’s plan from creation to fulfilment. How is this possible? The Apostle Paul says, in Ephesians 3:5-7, that *“the mystery of the gospel”* was made known to him by *“revelation”* and through the Spirit of God. The Apostle Peter says, in 2 Peter 1:20-21, *“knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke (as they were) moved by the Holy Spirit”*.

Prophecy: Strong’s G4394 means prediction (scriptural or other) but Vine’s gives us more information. He says it is “not necessarily, nor even primarily, a **foretelling**” but a “declaration that cannot be known by natural means”. It emanates from God and is the forth-telling of His will. “It signifies the speaking forth of the mind and counsel of God” (Vines).

This is exactly what the Word of God is: **a discourse, a divine inspiration, a declaration of His purposes** (Chapter 3 gives a detailed explanation of Vine’s definitions, as quoted in Strong’s, and how to understand Strong’s numbering system).

DECIDING ON THE CANON

The accepted list of books included in the Bible is known as the “canon”^{iv}. The word means “an authoritative list of books accepted as Holy Scripture”. This tells us that the books of the Bible, for their inclusion into the final product, had to meet a certain standard. It wasn’t until 367AD, that one of the church “fathers”, Athanasius, provided the first list of 66 books to be included as the only universally accepted books. There were other books in circulation, but they were not accepted by everyone as being the divinely inspired Word of God. The inclusion of the Apocrypha books is explained in a later section under the title “Apocrypha”.

THE LAW AND THE PROPHETS

The first five books attributed to Moses, known in Jewish circles as the “Torah”, were the first books to be accepted (around five centuries before Christ)^v. These books were the only books that guided the early Jewish people in the teachings and commandments of God. As they kept straying from the teachings, it was the inspired work of the prophets to call the nation back to God through their message. While Ezra and Nehemiah were largely responsible for establishing the Torah as the teachings of God, through their call to come back to Jerusalem, rebuild the city and their relationship and reliance on God, it wasn’t until around 200BC that the writings of the prophets were brought into a single collective. So, the Old Testament began with the “Law” and the “Prophets” (Matthew 5:17, Romans 3:21). But, shortly before the time of Jesus, there were other books that were claimed as divinely inspired and being circulated to the Jewish people who, by this time, were quite scattered from Jerusalem. Eventually, they became known as one book.

A DIFFERENT GOSPEL

Early in the establishment of the church, each local church was using writings and epistles that were circulated, all claiming to be divinely inspired, but certain heresies (Thayer Definition: *the act of taking, capture; choosing, a choice; a body of men following their own tenets [sect or party] of Sadducees, of Pharisees, of Christians*) were creeping into the church with these writings, so that men were choosing to follow a “different gospel” (eg Gospel of Thomas, the Shepherd of Hermas, the Apocalypse of Peter, and the Epistle of Barnabas). The Apostle Paul wrote, in Galatians 1:6-7, “*I marvel that you are turning away so soon from Him who called you into the grace of Christ, to a different gospel, which is not another, but there are some that trouble you, and want to pervert the gospel of Christ*”.

DIVINE INSPIRATION

How was one to tell which was divinely inspired? It is the responsibility of the apostle to set the foundations of the faith, (Ephesians 2:20 “*...having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner (stone),*”; Ephesians 3:5 “*which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets*”). The disciples who walked with Jesus, and who were later known as “apostles”, have faithfully recorded the teachings and the actions of Jesus to us. This work has also been handed down to us through the work of other holy men of God. But, just as there are people today who claim to be an apostle or a prophet and are not chosen of God for that service, so it was in the early days of the church. Gradually, the fruit of the written words was seen, and it became more possible to tell which was genuine and which wasn’t. “*But know this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke (as they were) moved by the Holy Spirit.*” (2 Peter 1:20-21).

FIRST-HAND KNOWLEDGE

Some of the writers, like Matthew, John, James, Peter and Jude, wrote first-hand accounts of what they experienced; Mark and Luke wrote second hand, that is they wrote what was told to them by someone else who was there; and Paul wrote with a deep background knowledge of Jewish Scriptures and a revelation from God born out of a unique encounter with Jesus, recorded for us in Acts 9. "*For I received **from the Lord** that which I also delivered to you...*" (I Corinthians 11:23). This was a direct revelation to Paul, from God Himself, and did not come from any other person. Acts 9:15-16 "*But the Lord said to him (Ananias) Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. **For I will show him** how many things he must suffer for My name's sake*" (*emphasis mine*). While Paul was considered the "apostle to the Gentiles", he did not lose his Jewish identity or heart for the Jewish people (Romans 9:3).

- He was a disciple of the great Jewish scholar, Gamaliel, with a deep understanding of the Old Testament Scriptures
- He was chosen by God, as the most suitably qualified, to "bear His name" to the Gentiles – even though he persecuted the church and considered himself as the "least of all the apostles" (1 Corinthians 15:9)
- He had revelational knowledge of the "*one new man*" (Ephesians 2:15)
- He was shown the "*mystery*" that had been hidden in ages past (Romans 16:25; Ephesians 3:3-9; Colossians 1:26)

GENUINE FAITH

And yet all of these writings were unique. They were divinely inspired and consistent with the teachings of Jesus. That which was genuine was being lived out on a daily basis "*And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread and in prayers*" (Acts 2:42).

Peter refers to Paul's writings (2 Peter 3:16); Paul quotes Luke's gospel and refers to it as Scripture (1 Timothy 5:18, Luke 10:7). At the time of their writings, they were in the form of letters being sent to the churches of various locations and yet each of them referred to the writing of the other as "scripture". It should also be understood that the apostles called by Jesus, as recorded in the gospels, were of Jewish background and, therefore, had a thorough working knowledge of Old Testament Scriptures. New Testament Scriptures, therefore, have their basis in the Old Testament. Liberal theologians, using history as their source of information, will say that Scripture wasn't established until the 1st-2nd century, diminishing the acceptance and establishment of the Word "*...But the word of the LORD endures forever. Now this is the word by which the gospel was preached to you.*" (1 Peter 1:25).

A COLLECTION OF LETTERS

When the early Christians received a new apostolic letter, they would make copies to send on to Christians in other localities, who in turn would do the same. In fact, they were told to follow this procedure (see Colossians 4:16; 1 Thessalonians 5:27). These writings were already being

circulated and accepted as Scripture when early Christians decided to gather them all into one compilation. This compilation came to be known as the “canon of Scripture”. Writings were refused a place that were not written by either an apostle or someone approved by an apostle, since Jesus had promised to reveal all His truth through these apostles. *“Which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets:”* Ephesians 3:5.

THE HISTORY OF TRANSLATIONS

Doubters will always raise questions over the accuracy of Bible translations, so we need to understand a few of the issues when translating. Firstly, “What category of translation will we fit into?” and, secondly, “What manuscript will we choose to use?”.

CATEGORIES OF TRANSLATION

Word-For-Word: is one that does its best to “accurately” translate the Hebrew, Aramaic, and Greek of the original Scriptures. The King James, New King James, and English Standard Version are popular word-for-word translations. However, with “accuracy” we can sometimes lose some understanding of idiomatic phrases. An “idiomatic phrase” is a non-literal saying that is usually understood by a local, or geographic, collection of people. A Biblical example is “heaping coals of fire on his head (Romans 12:20); a modern, western example is young people saying “peeps” when they are meaning “people”.

Thought-For-Thought: sometimes referred to as “meaning-for-meaning”, they are an easy-to-read version but are less reliable for doctrinal issues. Some examples include the New International Version, The New Living Translation, and the Revised English Bible. In translating, the author’s thoughts can creep into the translations, with or without the inspiration of the Holy Spirit.

Paraphrase: while the goal of these Bibles is to make the readability even easier than the thought-for-thought, the writers often take incredible “poetic licence” (going beyond the norms of accepted translation) and overlay the translation with their own religious beliefs. Doctrinal accuracy is then lost. Examples include The Living Bible and The Message.

SOURCE MANUSCRIPTS

There are two main categories of manuscripts from which all modern Bibles have been translated: **Critical Text** and **Majority Text**. Does it make a difference which source manuscript has been used? Undoubtedly, yes. If our beliefs are based on inaccurate information, we can be very sincere in our beliefs, but our belief is still wrong. For more information on these differences, see Chapter 3: How to Study the Bible, Missing Words.

When reading any Bible that has annotations (references to other works), we may find some abbreviations we don’t understand. These abbreviations usually make reference to a source document and often give another point of view (rightly or wrongly) to the translation used in the

Bible we are reading. These source documents, with their usual abbreviations, have been listed below for our understanding.

CRITICAL TEXTS

Sometimes called the “Alexandrian Texts”, there are **two texts in this category**. These manuscripts have been claimed as older and, therefore, more reliable. However, as these manuscripts were not being circulated for common use but kept in seclusion, it is more likely that they survived time due to their lack of use.

- The **Codex Vaticanus**: A “codex” is simply a collection of books but often referred to as one manuscript. This is the most famous manuscript held at the Vatican library. It is generally believed to be from the fourth century, and is thought to be the oldest, almost complete copy of the Greek Bible in existence. In this volume, there are more than 1491 words or phrases in the Gospels alone that have been left out of the manuscripts as well as “gross cases of mis-spelling, faulty grammar and omissions”^{vi}. The manuscript leaves out Mark 16:9-20 but leaves a blank space in its place. It was the copyist’s practice to begin every other book at the top of the next column in the manuscript except for this one section, as if indicating it should be there. It was also so mutilated over time that most of the letters had been copied over, making exact identification of the original letters impossible to read accurately. It was corrected by revisers in the 8th, 10th and 15th centuries^{vii}. There are so many indications with this Codex of its unreliability but, probably because it was written on very expensive vellum (animal hide) and found in the Vatican, it has achieved more credibility than it is due.
- **Codex Sinaiticus**: The Codex Sinaiticus, or “Sinai Bible”, was discovered in Egypt, in the Monastery of Saint Catherine, by the Leipzig archaeologist Constantin von Tischendorf. Written in the fourth century, it is one of the oldest manuscripts known today and, therefore, is considered to be the most reliable. Supporters of the Codex Sinaiticus usually point to its antiquity, and therefore its reliability but don’t usually bother to say that it was found “casually discarded in a wastepaper basket”^{viii}. It also has many errors and omissions. It is the manuscript that has been used as the source manuscript for the New International Version (NIV) Bible.

MAJORITY TEXTS

This refers to a collection of original Greek manuscripts which follow a more stringent adherence to the traditions of copying. According to Hebrew tradition^{ix}, every character had to be written of an exact size; every column of writing on a scroll had to begin with the same character; and every scribe’s work was checked to make sure these consistencies were apparent. **If there was even one mistake, the whole of the manuscript was thrown away**. The following list includes information on some of the most common Majority Texts.

- **Textus Receptus**: (Latin for “received text”)^x. This was the first printed Greek New Testament, published in 1516 by Erasmus, a Dutch Catholic priest and scholar. It

was Erasmus' Greek New Testament, that Martin Luther and William Tyndale used as the basis of their translations of the New Testament into German (1522) and into English (1525). These pillars of our faith acknowledge God's hand (often referring to God as "Providence") in preserving and disseminating the Majority Text manuscripts. Psalm 12:6,7 *"the words of the LORD (are) pure words: like silver tried in a furnace of earth, purified seven times. You shalt keep them, O LORD, You shalt preserve them from this generation for ever"* (See also Matthew 5:18; 24:35; Luke 16:17).

- **Masoretic Text:** A text of the Hebrew Scriptures^{xi} which were copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries AD. It was used as the basis for translations of the Old Testament in Protestant Bibles such as the King James Version and American Standard Version.
- **Septuagint:** The Septuagint^{xii} (from the Latin for "seventy", often abbreviated as "LXX") is a collection of Greek manuscripts reconstructed to approximate the original translation of the Old Testament from Hebrew to Greek by seventy-two translators. Translated from Hebrew to Greek in the mid-3rd century BC, only rare fragments of the original still exist today.
- **Vulgate:** The Vulgate^{xiii} is a late-4th-century Latin translation of the Bible that was to become the Catholic Church's official Bible during the 16th century, and is still used fundamentally to this day. Although Jerome is credited with its translation, he didn't translate the entire work by himself.
- **Dead Sea Scrolls:** The Dead Sea Scrolls^{xiv xv xvi}, discovered by a young Bedouin shepherd in 1947 in the Qumran Caves of the Judaean Desert, are ancient Jewish manuscripts. These scrolls, dated from 3BC-1AD, include the second-oldest known surviving manuscripts of works later included in the Hebrew Bible, along with other manuscripts. Some of the scrolls included a complete manuscript of the book of Isaiah, a sectarian work called the Community Rule, and a commentary on the book of Habakkuk. Other finds, carried out over the next nine years in ten near-by caves, included a small number of near-complete scrolls and tens of thousands of scroll fragments, representing over 900 different texts written in Hebrew, Aramaic and Greek. Either fragments or complete copies were found of every book in the Old Testament except Esther. Also included was a scroll of the complete book of Isaiah dating from 2BC. It is a thousand years older than any previous Hebrew Scripture document before 1947. The texts are amazingly similar to the documents we already have that form the Majority Texts. The variations are less than two percent, and not a single teaching or doctrine of the Bible we have is altered. These scrolls have provided convincing support for the genuineness of God's revelation as given to us in the Majority Text manuscripts.

TRANSLATIONS

The information on Source Manuscripts gives a good reference for helping us understand which translation to use when deciding on our Bible. It also helps to understand why it is important

to remember that “**Scripture interprets Scripture**”. There are over 340,000 cross references^{xvii} for different Bible verses. This is irrefutable evidence that the Bible, as we know it today, is not only the inspired Word of God but contains the total God-given words required to know Him and live for Him.

There is no single and complete, hand-written **original** copy of any book of the Bible. There are, however, many “manuscripts” (hand-written **copies** of the original). So, when accurately translating from a copy, the translators are faced with a series of issues. Firstly, they need to know the reliability of the manuscript.

The meaning of the word “translation”, according to www.dictionary.com, is “to express the sense of words in another language” while the meaning of “paraphrase” is “to express the meaning of (something written or spoken) using different words, especially to achieve greater clarity”. In Bible translations, a paraphrase is a version that uses modern words and phrases, but which uses a secondary source of information from which to copy whereas a translation uses a manuscript as a primary source of information.

THE KING JAMES BIBLE

The King James Bible was originally commissioned in 1604 under the sponsorship of King James I, in a response to the problems perceived by the Puritans in the earlier translations^{xviii} of the Great Bible, the Bishops Bible and the Geneva Bible. It was completed and published in 1611 and came to be known as the King James Version (KJV), the King James Bible (KJB) or the Authorized Version (AV). It included the 39 books of the Old Testament, 14 intertestamental books (giving information about life and society between the Old and New Testaments) known as the Apocrypha, and 27 books of the New Testament. This Bible, while having enormous importance in the Church of England (as opposed to the church of Rome), also had a great impact on the language, customs and behaviour of the English-speaking world of the time. King James gave instructions to six panels of translators (47 leading English scholars) to ensure that it conformed to the beliefs of the Church of England with regard to an ordained clergy. By the first half of the 18th century, this translation was unchallenged and with the invention of the stereotypic printing press, it became the most widely printed book in all of history. The Bible was now available to the common man (provided they could read).

It was an instruction of King James that English words that were needed to be inserted, to make sense of the translation, were to be inserted in a different typeface. For example, “*For prophecy never came by the will of man: but holy men of God spoke (as they were) moved by the Holy Spirit*” 2 Peter 1:21 KJV. The words “as they were” were added by the translators and usually in *italics*.

APOCRYPHA

Apocrypha is a plural word meaning “hidden or secret writings”. The status of these books being “divinely inspired”, and therefore to be included in the total canon of Scripture, has never been universally settled. Some of the early church councils (Hippo AD393, Carthage AD 397, Carthage AD 419), drawing on the Codex Vaticanus, the Codex Sinaiticus and the Codex Alexandrinus, have included the Apocrypha books as part of recognised canon. The fact that the

Dead Sea Scrolls also include three Apocrypha books, written in Hebrew rather than Greek, seem to confirm the matter for those of the Catholic faith^{xix}.

The Geneva Bible explained that, although the books were not confirmed as part of inspired Scripture, they were to be considered^{xx}

as books proceeding from godly men, they were received to be read for the advancement and furtherance of the knowledge of history and for the instruction of godly manners.

The KJV 1611 version^{xxi}, following the Luther Bible of 1534, included the Apocrypha as an “intertestamental” section, meaning that the books contained in the Apocrypha were written about events that occurred between the historical period of the Old and New Testaments. In the 1600s the Puritans used “Sola Scripture”, meaning “Scripture alone”, to determine which books would be included in the canon of Scripture. The Westminster Confession of Faith, 1642-1651, excluded the Apocrypha and said,

The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture, and therefore are of no authority in the church of God, nor to be any otherwise approved, or made use of, than other human writings.

This was the beginning of Bibles printed by English Protestants who had separated from the Church of England excluding the Apocrypha altogether. All KJV Bibles printed before 1666 include the Apocrypha, although as a separate section. Since 1862, no Bibles printed by the British and Foreign Bible Society included the Apocrypha, a tradition that has been continued by most modern editions. The American Bible Society lifted restrictions on the inclusion of the Apocrypha in 1964 and the British and Foreign Bible Society followed suit in 1966 so that, now, some modern Bibles can be found with the addition of the Apocrypha.

CHANGING LANGUAGE

As language evolves, words come, change and go depending on the social, geographical and religious context of the environment. For instance, the Oxford English Dictionary has listed “peoplekind” as a new word in its 2019 list of new words added to the dictionary. In this “politically correct” society in which we live, apparently, we can no longer say “mankind”. Even in the definition given for this new word, it says “the human race; humankind” - not “mankind”! Another word that has changed meaning is the use of the word “gay” (meaning “happy”), but now refers to homosexuals. There are also phrases used in the Bible for which we don’t really have a definite understanding (such as “*the sons of God*”, Genesis 6:2; “*you will heap coals of fire on his head*”, Romans 12:20). Because these phrases are idiomatic, and we don’t have an understanding for their meaning, these phrases are best translated literally if the translators want to retain validity of translation.

When changing a written text from one language to another, the translators often experience difficulties in finding a suitable word in the new language to express what is meant in the old language. A good example of this is the nature of “sonship” and “adoption” (the process of becoming a son). In our modern culture, a son is usually born into a family and we have no

comprehension of sonship outside of that process. If a family wants a son and he isn't born to them, the usual way is to adopt a baby and bring him up in the family as a son.

In ancient Roman times, a son could be adopted as an adult. It was the duty of every Roman senator to produce sons to inherit the family name and the family's political tradition of a place in the senate (since only senators could vote and had great political power). If no son was born, or survived to adulthood, another could be adopted who would take on the name of the new family and have equal status in the new family. This was also a way to strengthen political power between families.

The most famous example of this adoption process was Augustus, the Emperor of the first Roman Empire. Although he was born under the name "Gaius Octavius"^{xxii}, he changed his name after he was adopted into the family of the Roman dictator, Julius Caesar. This gave him the right to rule Rome after Julius Caesar. So, in this culture, the process of becoming a son was through adoption as an adult and the Apostle Paul understood this concept very well.

REVELATION IN TRANSLATIONS

The following passage from Romans 8:15-17 shows us another limitation in translation - that of **understanding** and **revelation**. The following text shows the original Greek in brackets and is part of what the Bible tells us about the placement of a "son".

For you did not receive the spirit of bondage again to fear; but you have received the Spirit of adoption (huiiothesia), by whom we cry out, Abba, Father. The Spirit Himself bears witness with our spirit, that we are the children (teknon) of God: And if children (teknon), then heirs - heirs of God, and joint heirs with Christ; if indeed we suffer with (Him), that we may also be glorified together Romans 8:15-17.

Without the revelation of the process of adoption as an adult, the Greek word for "son" (*huios*) is inaccurately translated as "child" or "children" and the importance of the doctrine is lost. Another place where this inaccuracy is seen is Galatians 3:26, where the word *huios* is translated. Compare the following translations:

- KJV** *For you are all children of God*
- NIV** *So in Christ Jesus you are all children of God through faith,*
- CEV** *All of you are God's children because of your faith in Christ Jesus.*
- TPT** *You have all become true children of God by the faith of Jesus the Anointed One!*
- LITV** *for you are all sons of God through faith in Christ Jesus.*
- NASB** *For you are all sons of God through faith in Christ Jesus.*
- NKJV** *For you are all sons of God through faith in Christ Jesus*

NOTE: The Greek word “*huios*” is pronounced as “hwee-oss”
The Greek word “*huiiothesia*” is pronounced as “hwee-o-thee-see-a”

ORIGINAL TRANSLATION

Strong’s Concordance G5206 huiiothesia. From a presumed compound of G5207 and a derivative of G5087; the placing as a son, that is, adoption (figuratively Christian sonship in respect to God): - adoption (of children, of sons). Words appearing after the colon and dash (:-) are the various ways that the word has been translated.

Here we see the King James Version (**KJV**), the New International Version (**NIV**), the Common English Version (**CEV**) and The Passion Translation (**TPT**) all have us as “children” whereas Green’s Literal Translation Study Bible (**LITV**), the New American Standard Bible (**NASB**) and the New King James Version (**NKJV**) have us as “sons”. So why is it so important? **The answer lies in the revelation**, coming from Paul’s Roman cultural understanding, that when we accept “sonship” through revelation, we are **placed by Jesus as a mature son, into our inheritance**. Vine’s says, in the Greek Dictionary under the entry for G5206, it “(I) signifies the place and condition of a son to whom it does not naturally belong”. He also says, “it is not a putting into the family by spiritual birth, but a putting into the position of sons”. This “putting” gives us an **attitude** and an **authority** not available to ones who have not been “put”. Galatians 4:1-7 goes on to explain that a “child” doesn’t inherit, only a fully matured person in Christ. So, if we want to **walk in sonship, inheritance and maturity** as a believer, first of all **we need the revelation** that it is **a reality**. “...And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?” Romans 10:14b.

The revelation is that **we inherit in the here-and-now!** We come to **a place of maturity in Him!** Without the revelation we are just children and need to be continually fed on milk (**Hebrews 5:12-13**). We never come to that place of maturity in Him.

QUALITY OF MANUSCRIPTS

Because of the great reverence the Jewish scribes held toward the Scriptures, they exercised extreme care in making new copies of the Hebrew Bible. The entire scribal process was specified in meticulous detail to minimize the possibility of even the slightest error. The number of letters, words, and lines were counted, and the middle letters of the Pentateuch and the Old Testament were determined. If a single mistake was discovered, the entire manuscript would be destroyed.

As a result of this extreme care, the quality of the manuscripts of the Hebrew Bible surpasses all other ancient manuscripts. The 1947 discovery of the Dead Sea Scrolls provided a significant check on this, because these Hebrew scrolls predate the earliest Masoretic Old Testament manuscripts by about 1,000 years. But in spite of this time span, the number of variant

readings between the Dead Sea Scrolls and the Masoretic Text is quite small, and most of these are variations in spelling and style. The quality and accuracy, and therefore the dependability, of Old Testament manuscripts may be described as being “excellent” due to the finding of the Dead Sea Scrolls.

There is more written evidence of Old Testament manuscripts than of some highly prized, secular works of literature. The quantity, accuracy and dependability of Biblical manuscripts cannot be equalled by secular works.

We also have various writers of the New Testament quoting passages from the Law and the Prophets of the Old Testament. Although the accuracy of the quotation is there, we also see some differences. What are they and why are they there? If we use Romans 9:33 as an example, we can see that several Messianic prophecies have been combined, with understanding, by the Apostle Paul: Psalm 118:22, Isaiah 8:14 and 28:16. A knowledge of these prophecies is also used in 1 Peter 2:6-8. The slight differences in language can be explained through the New Testament writers using the Septuagint, a Greek translation of the Hebrew.

EXTERNAL EVIDENCE

The Masoretic Jews, prior to the sixth century AD, worked tirelessly to ensure the validity and accuracy of all existing manuscripts^{xxiii}. Since then, these manuscripts have been supplemented and authenticated by the discovery of the Dead Sea Scrolls and the variations between the Masoretic texts and the Dead Sea Scrolls was found to be minimal. We now have a rich legacy through their work.

VERIFIED BY HISTORY

Because the Scriptures continually refer to historical events, they are verifiable; their accuracy can be checked by external evidence. One example is the chronological details in the beginning verses of Jeremiah (1:1–3). He states very clearly when he received the information from God, dating it in relation to the reigning monarch of the time. A New Testament example can be found in Luke 3:1–2. Tiberias Caesar was co-emperor with Augustus in A.D. 12 and ruled alone during A.D. 14-37. (New Spirit Filled Life Bible, Page notes, 3:1). Ezekiel 1:2 is another example; this verse allows us to date Ezekiel’s first vision of God down to the day (July 31, 592 BC).

The historicity of Jesus Christ is well-established by early Roman, Greek, and Jewish sources, and these extrabiblical writings affirm the major details of the New Testament portrait of the Lord. The first-century Jewish historian, Flavius Josephus^{xxiv}, made specific references to John the Baptist, Jesus Christ, and James in his “*Antiquities of the Jews*”. In this work, Josephus gives many background details—about the family of Herod, the Sadducees and Pharisees (Jewish religious leaders), the high priests (like Annas and Caiaphas), and the Roman emperors that are mentioned in the four Gospels and The Acts of the Apostles. We find another early secular reference to Jesus in a letter written a little after AD 73 by an imprisoned Syrian named Mara bar Serapion^{xxv}. This letter, written to his son, compares the deaths of Socrates, Pythagoras, and Christ.

VERIFIED BY ARCHEOLOGY

The Old and New Testaments make abundant references to nations, kings, battles, cities, mountains, rivers, buildings, treaties, customs, economics, politics, dates, and the like. While we cannot say that archaeology **proves** the authority of the Bible, it is fair to say that archaeological evidence has provided **external confirmation** of hundreds of biblical statements.

Most of the geographical details associated with the life of Jesus in the Gospels have been substantiated. These include places such as the Pool of Siloam, the Pool of Bethesda, Jacob’s Well, Bethlehem, Nazareth, Cana, Capernaum, Chorazin, the residence of Pilate in Jerusalem, and “*(The) Pavement*” in John 19:13.

In the past, critics tried to discredit Luke, accusing him of being an inaccurate historian. However, the books of Luke and The Acts of the Apostles (both containing references to cities, Roman provinces, and political figures) have now been substantiated by **external evidence**. Critics once scoffed at his reference to Lysanius as the “tetrarch of Abilene” (Luke 3:1), but archaeologists have since found two Greek inscriptions proving that Lysanius was the tetrarch of Abilene in AD 14–29^{xxvi}, just as Luke says.

CONCLUSION

Both the Old and the New Testament have been faithfully **preserved, copied and translated** through the centuries. There is much evidence to support the **accuracy** and the **historicity** of the Bible. However, although the evidence is there, clear and irrefutable, **it still takes faith** to accept that the **Bible is the inerrant** (meaning “without error”) **Word of God** who stepped down into history to demonstrate His **glory** and **unending love** for mankind.

PERSONAL SUMMMARY

In dot point, write down some facts that you could tell someone who is interested in the authenticity of the Bible.

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CHAPTER 2

HOW TO READ THE BIBLE

Open my eyes that I may see wondrous things from your law. Psalm 119:18

According to 2 Timothy 3:16, there are four main purposes for reading the Bible:

1. **Doctrine:** Also called “teaching”, explains to us what the “*law of the Spirit of life in Christ Jesus*” really is and how it “*has made (us) free from the law of sin and death*” (Romans 8:2). The purpose of the law was to give us the “*knowledge of sin*” (Romans 3:20); it was our “*tutor to (bring us to) Christ*” (Galatians 3:24). In the same way, doctrine now shows us when we have fallen short of the “*glory of God*” (the place where God has predetermined for us to live, according to Romans 3:23) and, when we confess our sin, “*He is faithful and just to forgive us (our) sin, and to cleanse us from all unrighteousness*” (1 John 1:9) and **restore us to that place of glory in Him.**
2. **Reproof:** This is the action of the Holy Spirit on our lives, convicting us of sin, telling us of our wrongdoing, giving us proof, helping us to walk in conviction. Proverbs 6:23 tells us that “*reproofs of instruction (are) the way of life*”. Timothy says the word must be preached to “*convince, rebuke (reproof), exhort with all longsuffering and teaching (doctrine)*” 2 Timothy 4:2.
3. **Correction:** This refers to setting someone, or something, right, a straightening up again, much like the rectifying of a problem or an error. We see an example of this in Acts 19, where Paul was visiting Ephesus, and he found disciples of Jesus who didn’t know that there was a Holy Spirit and, therefore, weren’t baptized into the Holy Spirit. Verse 6 tells us the results of his correction: “*And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied*”.
4. **Instruction in righteousness:** The original Greek says “*instruction which is in righteousness*”^{xxvii}. Therefore, education, training or discipleship, which may include disciplinary correction, should be done **in** righteousness as well as **for the purpose of** righteousness. It has to do with teaching a person to be “innocent” or “holy” in the things of the Lord.

Psalm 119:103 tells us that the words of God taste “*sweeter than honey*”. There’s definite pleasure there!

When reading secular printed material, we may read for knowledge, for instruction, for pleasure, or for interaction with others. Our purpose for reading will determine our end result. It’s the same when reading the Bible.

DIFFERENT METHODS OF READING

Knowledge: We need to gain knowledge of the “meta-narrative”, the overall Bible story. History has been called “His Story”, the story of the world from God’s perspective. This is another way to describe the meta-narrative. This type of reading is very planned, structured, sequenced and repetitious. It’s a bit like learning a new skill, such as learning to breathe while doing free-style swimming. It builds good discipline as a new habit is acquired. Revival Ministries Australia has a Daily Reading Plan on their website (revivalministriesaustralia.org.au). It has been written to guide the reader through the Bible in a year. Every year, following the same reading plan, you can also get an overall knowledge of the Bible as the regularity of Bible passages and events becomes familiar.

Understanding: This type of reading is to gain an understanding of what God requires of us as members of His Kingdom, His family. When reading for understanding, this type of reading requires critical thinking, but not for the sake of exercising the mind. It’s more about storing up treasure within. When Christ was born to Mary, there were so many things that happened that, to a young, unwed mother, they were just plain puzzling! Luke 2:19 says “*But Mary kept all these things and pondered (them) in her heart*”. If we look more deeply into the word meanings, we see that she “remembered so as not to forget” and her thoughts were “brought together in one’s mind”. This is very purposeful. When reading for understanding, it can be a more prayerful reading, taking time to allow the Word to make an impact on us; taking time to “bring together” other Scriptures to help make sense of the ones we are reading.

Instruction: This type of reading is in knowing how to live this new life in Christ. The New Testament gives very clear instructions on tithing & giving, relating as husband and wife, walking in the Spirit and not in the flesh, or the old soul nature, and many more details of daily life. When reading for instruction, we take careful note of what is being said and apply it to our own life. The Truth-in-Action at the end of each Bible book of the SFLB can be helpful. Another way is to have a journal and write in it, on a daily basis, what God is saying to you as you read. From time to time, re-read your journal. This will give you a reminder of what you have read, as well as insight into your own journey and God’s dealings with you over a period of time. A further example is from Philippians 4:4-6. “*Rejoice in the Lord always. Again, I will say, rejoice! Let your gentleness be known to all men. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God*”. This gives us a clear instruction regarding our attitude to life and then, in verse 7, we see the promised result: “*and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus*”. This is an instruction for right living.

Revelation: This type of reading is to hear specifically from God, through His Spirit who dwells within. This type of reading is slower, more deliberate, and requires listening. We put aside a specific time and place and sit quietly, asking questions of the Holy Spirit as we read. Sometimes the answer comes immediately; sometimes it takes a while, and the answer will come in bits and pieces; sometimes we are prompted to do a study of the word or passage in a more deliberate manner. Don’t be tempted to rush but wait for the answer; don’t feel guilty, or a failure, if you

haven't received revelation immediately. Luke 2:19 says "*But Mary kept all these things, and pondered them in her heart*". If Mary had to wait for revelation that should give us encouragement that we also need to wait from time to time.

USING THE SPIRIT FILLED LIFE BIBLE

There are some wonderful aids to reading and studying in this version of the Bible. It is available in five different translations but, at Revival Ministries Australia, we recommend the New King James Version as the most accurate translation. The Spirit Filled Life Bible (SFLB) has some special features to make your reading easier:

BOOK INTRODUCTION:

At the beginning of each book, both Old Testament and New Testament, there is an introduction to the book that gives an overall understanding to the book. Each introduction includes information on the author, the date the book was written, the background information, the content summary, a personal application of the book, where or how Christ is revealed through the book, and how the Holy Spirit is at work in that book. Some books give added information as well, such as Psalms having a section explaining Hebrew poetry.

These Introductions have been carefully studied and written. For instance, while most people may talk about the Apostle Paul as the author of the Epistle to the Hebrews, it is not certain who wrote the book. According to the Introduction, it may have been Barnabas or Apollos, but the conclusion is that only God knows for certain who wrote Hebrews.

TRUTH-IN-ACTION:

There are charts at the end of each book which summarize the teachings and themes of each book with practical steps on how to apply those truths in your life. Be prayerful when considering this section. Don't be misled, however. God is not looking for "performance", but we were "*created in Christ Jesus unto good works, which God prepared beforehand that we should walk in them*", according to Ephesians 2:10. By using this feature of the SFLB, we can be guided into a purposeful review rather than a self-focused introspection.

PRAYING THE WORD – 3rd Edition:

Close to 200 brief, potent prayers are located throughout the Bible based directly on Scripture. Some will be on a particular topic, such as healing, while others will be prayers prayed by particular people, such as Isaiah's prayer in Isaiah 6:8. Some suggested prayers to pray for other people can be found in Ephesians 1:17-19, 3:14-19; Philippians 1:9-11; Colossians 1:9-12. Proverbs 25:2 says, "*(It is) the glory of God to conceal a matter, But the glory of kings (is) to search out a matter*". Searching for these prayers becomes a delight, and our authority increases. Revival Ministries Australia has a teaching manual, Power of Prayer, devoted entirely to prayer.

KINGDOM DYNAMICS:

Psalm 91 is a powerful, well-known Psalm that is often used as a source of comfort and prayer when in a crisis. It has been used, by some, as a “name it and claim it” type of promise from the Bible, especially in the areas of healing and protection. However, the Kingdom Dynamics located within this Psalm gives us a wonderful insight into the richness of the words used in the Psalm, a principle by which to live, and a balanced summary of how our defence against sickness and disease is conditional upon our abiding in habitation with the Father. Reading these Kingdom Dynamics will enrich our life in the Spirit.

WORD WEALTH:

Over 650 word-studies shed light on key terms, drawing important meaning from the original Greek and Hebrew.

One example of a Word Study can be found in 1 Thessalonians 4:17 on the phrase “caught up”. This is the central verse for the Rapture doctrine. A careful study of this verse will demonstrate that quite a lot of “private interpretation”, in direct contrast to the warning given in 2 Peter 1:20, has been used in relation to the verse. Each Word Wealth follows the same format:

4:17 caught up	This bold text tells us what word or phrase is being explained.
<i>Harpadzo</i>	This is the original word being used (Greek for New Testament, Hebrew for Old Testament)
(har-pad-zoe)	This gives us the pronunciation of the word, broken into syllables, and with the syllable that carries the stress written in italics (forward sloping letters)
Strong’s #726	A reference to where the word can be found in <i>Strong’s (Expanded Exhaustive Concordance of the Bible)</i> , a reference book used for serious study.
Description	This is followed by the word meaning and then a description of how the word can be used.



Figure 2:1 Word Wealth

CONTRIBUTOR’S NOTES:

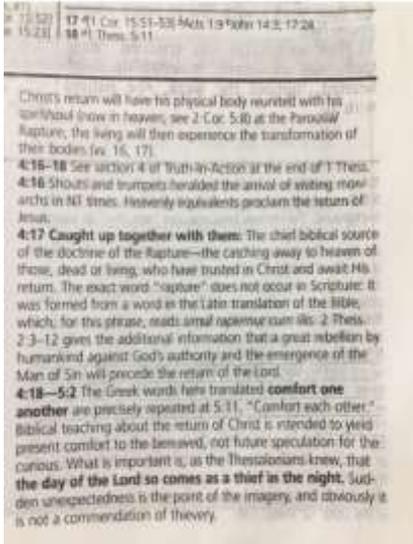


Figure 2:2 Contributor Notes

At the bottom of each page, special contributing editors have added notes that they believe will help you to understand what is written. In some cases, these notes are very helpful, but in other cases they are not; they are simply men’s ideas. See the note on **4:17 Caught up together with them:** in bold type. This comment is an example of imposing man’s doctrines (raptures) on the Scripture.

CENTRE COLUMN NOTES:

These notes give added information on cross reference Scriptures, alternative word meanings, and how a translated word may differ from other translations.

You will see there are notes in the centre column.

When the number of notes exceeds the amount available in the page layout, these notes may be added at the bottom of the last column on the page. This can be seen at the top of the previous graphic (Figure 2:2 Contributor Notes) showing the Word Wealth.

Using these Centre Column notes, you will see:



Figure 2:3 Centre Column Notes

17 ^a[1 Cor. 15:51-53] ^bActs 1:9 ^cJohn 14:3, 17:24
18 ^a1 Thess. 5:11

- The numbers in bold, **17** and **18**, refer to the verses 17 and 18.
- The superscript letters (those ^{small} letters placed above the writing line) refer to a word in the verse listed and give a cross reference to another verse in the Bible. We will follow through with these cross references in the next chapter to demonstrate how to effectively use all the resources available in the SFLB.

There is often enough information, with cross-referencing, to develop a teaching just using the SFLB. If this is our only resource, and we don't have access to a Strong's or Vine's, we can still be good stewards of the Word, led by the Holy Spirit, to study and teach His Word.

TEXTUAL DIFFERENCES

ADDED WORDS

One thing that most Bibles do is to add words to help make sense of the sentence. When translating from one language to another, the rules of grammar are often different. In both Hebrew and Greek, the rules of grammar are different to those of English. This means that, sometimes in a translation, a word or phrase may be added to a sentence for it to make sense when we read it. However, it is not always needed and the choice of whether or not to add a word depends largely on the revelation of the translator.

For example: John 17:11b says, "*Holy Father, keep through Your name those whom You have given me, that they be one as We are*". The word "*are*" has been added. It is a verb, and, in English, every sentence must have a verb, so it has been added for the sake of English grammar rules and for our understanding.

But, in John 18:6, it is recorded that Jesus answered with the words "*I am he*" to the question asking Him who He was. Notice that the word "*he*" in the Bible is in italics, indicating that it has been added. If we read the phrase with the word "*he*" added as the translators intended, it becomes just an answer to a question. But when we take out the word "*he*", it becomes a statement that identifies **Jesus as the "I AM"**, (YHWH), the eternal God. This is how the Eternal God introduced Himself to Moses: "*I AM WHO I AM*" (Exodus 3:15). Then the next verse, in John 18:6 makes more sense as we see those who came to arrest Him "*fell to the ground*" in response to the power of that statement, that **Jesus is the I AM**. Only the KJV, NKJV and NASB make it clear to the reader when they have added words by putting them in italics, but in many cases, it robs the Scripture of its strength.

MISSING WORDS

Before we look at the missing words and phrases in the Bible, we are reminded that there are two basic "streams" of translations, depending on which manuscript was used as the source document. The two main streams of information are based on 1) the Majority Texts (MT), which include 5000+ manuscripts, and 2) the Critical Texts (CT), which use only two manuscripts.

The King James Version of 1611 included 27 New Testament books based on the Textus Receptus, 39 Old Testament books based on the Masoretic Text, and an intertestamental section that included 14 Apocrypha books. The following is a small comparison of verses between the KJV (which used the MT) and the NIV (which used the CT) where words and phrases have been omitted or changed, with a commentary on the importance of the change. This comparison will demonstrate the importance of choosing a Bible that is valid, authentic and reliable.

Matthew 1:25

NKJV: "...she had brought forth her firstborn son...." *NIV: "...she gave birth to a son...."*

The NIV very subtly allows for Mary to not have been a virgin.

Matthew 6:13

*KJV: "And lead us not into temptation but deliver us from evil: **For thine is the kingdom and the power and the glory for ever. Amen.**"* *NIV: "And lead us not into temptation but deliver us from the evil one."*

The NIV doesn't acknowledge God as the ultimate King of kings, with all authority.

Matthew 16:20

*KJV: "Then charged he his disciples that they should tell no man that he was **Jesus the Christ.**"* *NIV: "Then he warned his disciples not to tell anyone that he was the Christ."*

The NIV doesn't acknowledge that Jesus is the long-awaited (Jewish) Messiah of the world.

Matthew 26:60

*KJV: "But found none: yea, though many false witnesses came, **yet found they none.** At the last came **two false witnesses,**"* *NIV: "But they did not find any, though many false witnesses came forward. Finally, two came forward"*

With no mention of the "false witnesses", the casual, or the uninformed reader may conclude that Jesus was not totally innocent.

Luke 2:33

*KJV: "And **Joseph** and his mother marvelled at those things which were spoken of him."* *NIV: "The child's father and mother marvelled at what was said about him."*

This is a gross misrepresentation of Jesus' birth. It attempts to totally deny His miraculous birth and presents Joseph as the father, even in a natural sense of fatherhood.

Luke 2:43

*KJV: "And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and **Joseph and his mother** knew not of it."* *NIV: "After the Feast was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it."*

This is the same gross misrepresentation as Luke 2:33. Without the miraculous birth, we don't have a Saviour Redeemer who, without sin, can save us from ours and bring us into right relationship with the Father of mankind.

John 1:14

KJV: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only **begotten** of the Father,) full of grace and truth."

NIV: "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth."

Jesus was not born in the ordinary sense of the word. He was conceived of the Spirit of Almighty God. Therefore, He was not "born" as the rest of human flesh was born but "begotten" of God. According to both Strong's and Thayer's^{xxviii} dictionaries (G3439) the meaning behind the word used in the original writing is that of "the only one of a kind". It comes from a primary verb meaning "to remain, abide" and "in reference to state or condition, to remain as one". Isn't that what God, the Father, did? 1 Timothy 3:16 tells us that God was "*manifest in the flesh*". God was revealed, on this earth, as Jesus. God, the Father remained, abided with us, and was "one" with Himself.

John 9:35

KJV: "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of **God**?"

NIV: "Jesus heard that they had thrown him out, and when he found him, he said, "Do you believe in the Son of Man?"

Have you noticed that the changes in the NIV, from the KJV, are continually centred around the Lordship of Jesus? There is a continual, consistent stripping of the Godhead away from Jesus.

John 16:16

KJV: "A little while, and ye shall not see me: and again, a little while, and ye shall see me, **because I go to the Father.**"

NIV: "In a little while you will see me no more, and then after a little while you will see me."

Jesus claimed equality with the Father (John 5:17-18) and it was for this reason that His life was threatened. Jesus was not claiming to be a son in the sense that God fathered Him (as in the human manner of procreation). He was "begotten" of the Father in that the Father was the "originator" of His Presence. This verse is also a reference to the fact that, when He goes to the Father, He will be able to send us the Spirit to remain with us forever. This is part of the "mystery" referred to in Ephesians 3:3 and Colossians 1:27.

Acts 9:5,6

KJV: "And he said, Who art thou, Lord? And **the Lord** said, I am Jesus whom thou persecutest: **it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.**

NIV: "...I am Jesus, whom you are persecuting, he replied. Now get up and go into the city..."

When Jesus introduced Himself and said, "I am Jesus", the original manuscript actually includes the words "*ego eimi*" which is Greek for "I, I Am". This was a reference to Exodus 3:14 when God introduced Himself to Moses as "I, I Am". The unconverted Saul understood this. He was a star pupil in the best Rabbinical school in the land. As a good Jew, and Pharisee, he was extremely zealous for what he saw as the purity of the Jewish Scriptures but, when he met Jesus, he had a revelation that Jesus was saying He was God. He had met the eternal God!

Acts 9:29

KJV: "And he spake boldly **in the name of the Lord Jesus** and disputed against the Grecians: but they went about to slay him." **NIV:** "He talked and debated with the Grecian Jews, but they tried to kill him."

This is the Name at which "*every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and (that) every tongue should confess that Jesus Christ is Lord, to the glory of God the Father*" (Philippians 2:10-11). The NIV translators "missed" this important phrase. This is the Name that is the "*power of God to salvation*" (Romans 1:16). There is "*no other name under heaven*" given among men through which we can be given, or receive, salvation (Acts 4:12).

Colossians 1:14

KJV: "In whom we have redemption **through his blood**, even the forgiveness of sins:" **NIV:** "in whom we have redemption, the forgiveness of sins."

The NIV translation strips the power of forgiveness by denying the finished work of the cross and the power of the blood to thoroughly cleanse us. Jesus' blood was not tainted with sin, as ours is when we are born, because of His miraculous conception by the Spirit. If Joseph was His father, as the NIV is trying to give us the impression, Jesus would be tainted with sin, just like the rest of us. He would not have been the spotless Lamb of God as prophesied in Isaiah 53:7, as recognized by John (John 1:29,36) or as later revealed to John (Revelation 5:6).

1 Thessalonians 1:1

KJV: "...Grace be unto you, and peace, **from God our Father, and the Lord Jesus Christ.**" **NIV:** "...Grace and peace to you."

This phrase is an interesting one. There were no commas in the original Greek text; they have been inserted by the translators to help the phrase be more "readable". When any translation is done, it can only be done according to the current knowledge and revelation of the translators at the time. With more revelation, the comma could be put in a different place: "...Grace be unto you, and peace, **from God, our Father and the Lord Jesus Christ.**" Can you see what difference the placement of a comma makes? As a translator, we would need to check on the accuracy of the comma placement by comparing the new meaning of the text with other Scriptures. Is there any other text that supports this understanding of the text? Yes, there is. Isaiah 9:6 says the Child and Son who is to be born is also "*Everlasting*

Father". Also, JP Green, in the Interlinear Greek-English New Testament, says "**God, Father of us**". When we say, "our Father", this is a statement of "ownership" or "possessiveness". God is an entity unto Himself, eternal and self-existent. He is not owned by anyone. Greek has no "possessive pronoun" in its grammar structure so the more literal translation, and the one that definitely captures the revelatory meaning would be "**Grace be unto you, and peace, from God, Father of us and the Lord Jesus Christ**". This is then backed up by John 18:5 where Jesus refers to Himself as the I AM, a reference to Exodus 3:14. But the NIV is definitely not giving us any understanding of Jesus being the "*Everlasting Father*". The change in the NIV comes down, once again, to denying the divinity of Jesus and robbing Him of His rightful place as the Supreme Being.

1 John 5:7,8

KJV: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one."

NIV: "For there are three that testify: the Spirit, the water and the blood; and the three are in agreement."

This is an oft-quoted verse when trying to prove the doctrine of the Trinity. Those who believe in the Trinity (three distinct persons, or entities, and yet miraculously one at the same time) use the fact that this verse is left out of most manuscripts, except for some very late manuscripts (as if the lateness of their discovery bears weight). They haven't compared Scripture with Scripture and recognized that John 1:1 says that "*In the beginning was the Word...*". Test your friends on this: Ask them "According to John 1:1, who was in the beginning with God?". Most will answer the question with "Jesus", but His name is not even mentioned! **From verse 14**, we get the understanding that it is Jesus because He is "*the Word became flesh*". Verse 1 tells us clearly: it was **the Word** who was in the beginning with God. Therefore, the three that bear witness in heaven are (1) the Father, (2) the Word, and (3) the Spirit – and they are one. They are not "one" in the same sense as the Trinity doctrine would have us believe. They are "one and the same" because:

Isaiah 9:6 the Son (Jesus) is also the Everlasting Father

1 Timothy 3:16 God (the Father) was revealed in the flesh (as Jesus, a man)

John 14:8-9 Jesus identified Himself as being one with the Father and the Father was fully expressed in the Son, Jesus (John 14:9-10)

Sadly, this is just a short summary of the words and phrases that have been changed or omitted in the NIV. There are many more. A brief look at these changes and omissions will be enough to demonstrate a theme: that of **the Lordship of Jesus**. Reading the NIV will portray Jesus as a Saviour but it will not help the reader to see **Jesus as Lord, King, Mighty God, Everlasting Father**, and so much more. Our faith rests on who we see Jesus to be. There is a more in-depth comparison^{xxix} between The Majority (KJV) and Minority (NIV) versions of Scripture online for those who want to know more.

TEACHING CHILDREN TO READ THE BIBLE

Christian bookstores are filled to the brim with different children's Bibles – each one having their own value. However, if we rely on Bibles or study aids that focus on teaching children moral lessons only, such as how God protects us (from the story of Daniel in the lion's den) or how He can help me when I'm scared (from the story of Jesus calming the storm), then we are short-changing our children. Jesus is not our "superhero", like GI Joe or Ninja Turtles! We cannot allow the secondary moral lessons to usurp the primary value of the redemption story.

BIBLE STORIES

We should avoid reading Bible stories in the same way we read stories at school. At school, we teach children to identify with the character, to predict what might happen, or to state a reason why a character acted the way he did. We can also be, unwittingly, teaching our children the prosperity gospel: "God will save you", "God wants you to be happy", and so on. Sometimes, God wants us, even as children, to be selfless; to learn how to handle adversity and sadness; even to experience pain and sickness. How will our children learn to call on the Name of Jesus for power, and the Blood of Jesus for healing, unless they actually experience problems or sickness? How will they learn to be selfless and provide for others unless someone else is placed in a position of need? We also ought not to avoid the books of Poetry and Prophet with our children.

Deuteronomy 6:4-9 tells us how to parent our children. We are to:

- Love God with all our heart, soul and strength; it's a heart attitude.
- Put His words into ours and our children's hearts; highly value the Word and be purposeful in learning it.
- Teach the Word diligently to our children, not abdicating our responsibility to a Christian school, church or kids club, regardless of how good they are.
- Talk of them in our houses, sitting, walking, lying, rising; apply God's Word to every situation we face as individuals or as a family.
- Write down copies of the Word and place them in strategic places to help us remember.

Isaiah 28:9-10 tells us that knowledge is taught "*line upon line*", "*precept upon precept*" and "*here a little, there a little*". The pure Word of God can only be handled by children (both natural and spiritual) in small doses, at first, and is then built upon to achieve a greater understanding.

READING FOR RELATIONSHIP

Continue using children's Bibles for young children, so they read for understanding, but also read to them from an adult Bible and help them to learn different verses – especially ones related to redemption. Read to them from the Epistles and help them to see the heart of God. Above all, don't think that, as an adult, we need to have all the answers. Children are smart! They know when we

don't know. Instead, teach them how to find the answer to their questions, either through Bible study or prayer, or both. The Christian life is a life of relationship, together with each other and together with our Father.

We need to teach our older children how to use a “grown up” Bible; how to read and use the contents; what the difference is between the Old and New Testaments. There is a saying (which we can also teach our children):

The new is in the Old, concealed; the old is in the New, revealed.

This saying means that the Old Testament contains all laws (the basis for our walking in faith), the prophets (the basis for our revelation) and the books of poetry (the basis for our expression of love toward the Father). It is a collection of patterns and truths that are revealed in Jesus, the Messiah, as recorded in the New Testament.

The New Testament is a book of how to live the original kingdom life, as intended in Genesis 1-3, through the redemptive actions of Jesus. The Gospels set forth the life of Jesus as a demonstration of “*the Word became flesh*” (John 1:14), followed by the book of The Acts of the Apostles as they established the new, kingdom Church in the world and set its foundations on the Rock (1 Corinthians 3:11). The book of Romans is a book of doctrine, Hebrews compares the Old Covenant teachings and practices and the New Covenant, setting forth the difference between the old system of law and the life of faith in Jesus, Messiah. This is followed by the letters of the apostles as they wrote to different regional churches to exhort, encourage and correct the people who had been set in order under “*elders*” (Acts 14:23). Lastly, the book of the “Revelation of Jesus Christ” (Revelation 1:1) is a book of prophecy (Revelation 1:3), written to help us understand what things must “*shortly take place*” (Revelation 1:1). As with all prophecy, it is not always clearly understood until after it takes place, but it does give us some understanding. It is also not a literal book and, certainly, not for those who are still on the “*milk*” of the Word (1 Corinthians 3:2). As we read through the New Testament, and become familiar with its teachings, we also find the same thought expressed, or “concealed” in the Old Testament. Scripture should always interpret Scripture. We should always build up our knowledge of the Father, His Word and His character, by comparing and coupling both Old and New Testament Scriptures together.

Lastly, we can teach our children the order of the books of the Bible through song. RMA features songs given to Rhoda Jackson, through the inspiration of the Holy Spirit, and recorded for common use. Also, a search on YouTube produces a variety of songs. This teaches our children how to use the Bible as a “tool” in the Christian walk.

CHAPTER 3

HOW TO STUDY THE BIBLE

The works of YHWH are great, studied by all who have pleasure in them. Psalm 111:2

RIGHTLY DIVIDING THE TRUTH

There is a difference between “reading” and “studying” the Word. Luke 2:19 tells us that Mary “*kept all these things*” and that she “*pondered them in her heart*”. Mary “*kept things closely together*” in order “*to remember*” them. She also “*combined*” and “*considered*” all the things that had happened to her and that were told to her. This was not just a casual encounter with the words spoken but was more like a silent studying of them in order to make use of them at some time in the future. This is why she was able to say, “*Whatever He says to you, do (it)*” (**John 2:5**) at the wedding in Cana. She was beginning to understand that what was happening was not just by chance. She may not have fully realized the importance of the life that was born to her. It wasn’t until later that she came to realize Jesus was actually the Son of God, rather than her son.

We are studying a book that was written at a different time period, for a different cultural audience, in a language that is different to ours, and with customs that we may not understand. Thank God (literally) that He has given us of His Spirit to help us in this regard.

Remembering that the Old Testament was written in Hebrew and Aramaic, and the New Testament was written in Greek, we need them **translated** into a language we can understand. The Old Testament was translated from Hebrew into Greek for the convenience of the Greek speaking people of New Testament times, known as the **Septuagint**. We also have translations from Greek into English (with varying results depending on which manuscripts were used for the translations). As most other language translations have been translated from English, rather than the original Hebrew and Greek manuscripts, it is quite easy for some details to be lost in translation. We, therefore, need help when seriously studying the Word so that we regain the details and understand truth.

There are many resources available to help us with our study. These resources include commentaries, dictionaries, handbooks on peoples and customs, and maps. I’ve heard apostle Paul Galligan say, “*The best book to read is the Bible but the second-best book to have is Strong’s*”, written by James Strong, LL.D., S.T.D. We recommend using any edition of the Strong’s concordance that has the *Vines Complete Expository Dictionary of the Old and New Testaments* included in them. Mr Vines expands on the meanings presented in the Strong’s, giving us greater clarity and understanding.

HOW TO COMPLETE A STUDY

This chapter is based on two teachings by apostle Nicholas Jackson, delivered at the January 2020 and 2021 Apostolic Training Schools, Toowoomba, Queensland, Australia. The first teaching, “*Rightly Dividing the Truth*”, is a guided teaching of how to complete a **word** study, using the word “FELLOWSHIP”. The second teaching, “*Things New and Old*”, is a guided teaching of how to complete different word-studies, using the words “ENOCH”, as a **character**, and “BETHLEHEM”, as a **place**.

***** FOLLOW THE RESEARCH ONLINE ***:**

1. **Web:** www.revivalministries.org.au (Follow the tab on the front page “Exciting Bible Research Classes – Rightly Dividing the Word of Truth”)
2. **YouTube.** Search for “Revival Ministries Australia”, click on the Shiloh logo (Cross and Lion) to access the RMA site. Select the Playlists tab and choose:
 - Training in Rightly Dividing the Word, parts 1, 2 and 3, for the word study on “Fellowship”.
 - “All Things Old and New – January 2021 School for the studies on “Enoch” and “Bethlehem”.

Both teachings are followed up with a “how to” guide on preparing for a teaching or preaching session using a ministry outline. This is explained in Chapter 4 Preparing Your Message.

Both of these teachings present information in a clearly explained format by apostle, Nicholas Jackson, featured in Figure 3:1 Teaching Session. They are designed so that anyone can follow on from just using YouTube. Alternatively, anyone can follow on from just using this printed manual. This manual uses the same format as the YouTube format.



Figure 3:1 Teaching Session by apostle, Nick Jackson

This chapter presents the results of the research information in a table and has been called a “Guided Word Study”. There are several teachings available for you to follow, each one using the same table format. The first three teachings are presented as a “guided” study, that is, there are photos and instructions to help you, either following along on YouTube or following the instructions in the manual. The last two teachings give less information and are designed to provide you with an opportunity to practice the information you have learned in the guided studies. The studies include:

STUDY	WORD	RESOURCE
Guided Word Study #1	FELLOWSHIP	Strong’s/Vine’s
Guided Character Study #2	ENOCH	Strong’s/Vine’s
Guided Place Study #3	BETHLEHEM	Strong’s/Vine’s
Independent Word Study #1	CAUGHT UP	Spirit Filled Life Bible
Independent Word Study #2	CAUGHT UP	eSword (electronic Strong’s)

USING STRONG'S CONCORDANCE

What is Strong's concordance? It is a list of all the English words in alphabetical order, **from the King James Version of the Bible**, with each word assigned a number. Hebrew words, from the Old Testament, and Greek words, from the New Testament, are separated by each being assigned a different set of numbers. These words are then arranged numerically and given a definition with possible alternatives. We are indebted to the mighty work done by Mr James Strong (without the aid of a computer). The Third Edition of Strong's includes Vine's.

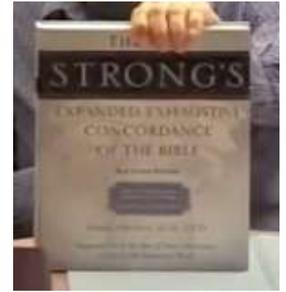


Figure 3:2 Strong's Third Edition



Figure 3:3 Side Index Markers

The Concordance is arranged in three main sections, with an easy-to-see marking system on the outside edge of the book, opposite to the spine. These markings help the user to see the three main sections of the Concordance:

1. **Section 1:** The alphabetical listing of KJV words in English. The black marks go from A-Z, top to bottom.
2. **Section 2:** The numerical Hebrew listing of words, one black mark at the top.
3. **Section 3:** The numerical Greek listing of words, one black mark at the top, slightly lower than the mark for the Hebrew listing.

At the beginning of the book, there is a "*Publisher's Preface*", with features of the book that any user would be likely to use. It also contains "*Instructions To The Reader*" and a list of "*Abbreviations*" for the names of the Bible books. It is worthwhile reading the pages at the beginning so that you become familiar with how the book is set out. Also, if you are not familiar with general abbreviations for words, it is worthwhile getting to know this section.

SECTION 1: Main Concordance

The first section is the Main Concordance. This is a list of all the Hebrew and Greek words that have been used in the writing of the Bible. It should be noted that **all Scripture references in the concordance are from the KJV Bible** so it's useful to have a KJV Bible, as well as the NKJV Bible, when doing any study from the concordance. For example, compare Psalm 139:13 in the KJV and the NKJV:

KJV For thou hast **possessed my reins**; thou hast covered me in my mother's womb.

NKJV For you **formed my inward parts**; you covered me in my mother's womb.

Apart from the very Old English words and phrase used in the KJV, there are also some expressions that we no longer use today. From the NKJV translation, we can see that the "reins" are our "inward parts". So, if we tried to look for "inward" in the Strong's, we wouldn't find it associated with Psalm 139. We would have to search for "*reins*".

GUIDED WORD STUDY: FELLOWSHIP

For the purpose of demonstrating how to do a **word study** with Strong's and Vine's, we will be looking at the word "FELLOWSHIP" from Acts 2:42. As you work through this study, rule up a page or book with the same headings demonstrated in the video, or copy the blank Word Study guide at the end of this manual.

Main Entry: In *Figure 3:3 Main Concordance*, we can see from this entry that the word "FELLOWSHIP" is listed alphabetically.

Entries: In brackets next to the word entry, we see {17}. This indicates the number of times the English word **FELLOWSHIP** occurs in the KJV. The number 2842 is the most frequently used number, but we also see

- three numbers assigned for the Old Testament (8667, 3027 and 2266);
- 3352 assigned for 2 Corinthians 6:14, and
- 4790 assigned for Ephesians 5:11.

For this word study, we are not interested in following the Old Testament numbers or 3352 or 4790 in the New Testament because the Greek word *koinonia* is not the word that has been used.

Listings: Next, we can see a list of phrases where the word "FELLOWSHIP" occurs, but each time the word "FELLOWSHIP" appears, it is presented as "f.". Notice that the Old Testament verses come before New Testament verses in the list.

Assigned Number: Then, we can see that each Scripture reference has been given a number. The number assigned indicates which Hebrew or Greek word has been used in the listed verse. Every time a particular Hebrew/Greek word is used, it retains the same number for every time it is used in the whole of the Bible. If we look carefully, we can see that all of the Old Testament numbers are written in normal text and the New Testament numbers are written in *italics* (forward sloping text). The numbers written in normal text direct us to **Section 2: The Hebrew Dictionary** while the numbers in italics direct us to **Section 3: The Greek Dictionary**. Between sections 2 and 3, there is an Appendix list which will not be using at this stage. However, it is helpful to read through this list to become familiar with the abbreviations that have been used.

Figure 3:4 Main Concordance

SECTION 3: Greek Dictionary

Sections 2 and 3 are listed in numerical order but, apart from that, are not different to any English word-based dictionary. So, let’s look more deeply at the dictionary listing for the word “FELLOWSHIP”, which is G2842. Notice that, when making a written reference to any entry, the number is usually preceded by “H” for Hebrew, and “G” for Greek. This just helps us organize our information and differentiate between Old and New Testament numbers.

EXPLANATION OF ENTRY:

2842	Numerical dictionary reference
{20x}	Number of times the Greek word appears
κοινωνία	Greek letters
koinōnia	Transliteration, ie Greek word using English letters
koy-nohn-ee'-ah	Pronunciation guide, with the accent (emphasis) on the syllable with the single apostrophe
Meaning	From G2844; <i>partnership, participation, or (social) intercourse, or financial benefaction:-(to) communicate (-ation), communion, (contri-), distribution, fellowship.</i>

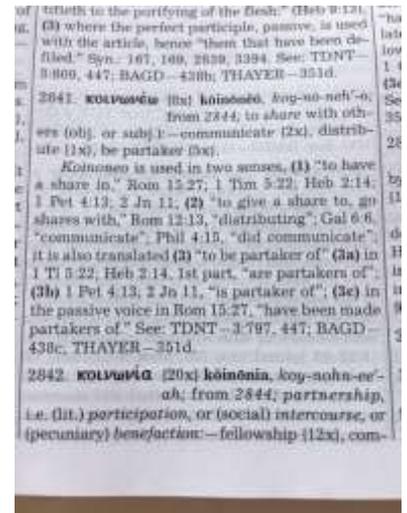


Figure 3:5 Greek Dictionary

Alternative translations: After the semi-colon and dash (-:), we have a list of the various ways that koinonia has been translated. By reading this list, we get a more comprehensive understanding of the fullness of the word meaning.

Fellowship	12x	Distribution	1x
Communion	4x	Contribution	1x
Communicated	1x	Communicate	1x

Beneath the translations of the word in Strong’s, then comes further explanation of the meaning of the word from Vine’s Expository Dictionary. After the Vine’s entry, we may see other abbreviations in CAPITAL letters. These are for other reference works which we will not be going into at all. Just for interest, BAGD refers to the translator’s names (*Bauer, Gingrich, and Danker*); TWOT is an abbreviation for *Theological Word Book of the Old Testament*; BDB is an abbreviation for *Brown, Driver, Briggs* and THAYER refers to *Thayers Greek English Lexicon*.

Using your Strong’s, answer the following questions:

Which **section** do we look in first to find the numerical listing of the word?

What is the **numerical listing** of the word? _____

COMPLETED STUDY

Using the information presented so far, the next step is to look at all of the Bible references for the chosen number, G2842 FELLOWSHIP (*koinonia*) and compare this information. The best way to do this is to complete a table of information.

An example of the results of our study, from the video information, has been presented on page 44. If you don't have access to the YouTube teaching, draw up a table with three columns and use the headings presented below (or use the blank Word Study table presented at the end). You will notice that we are looking at the following three headings in our table:

- The Bible **reference** for each verse that contains the numbered word G2842
- A **summary** of the Bible text where the number G2842 is found, and
- **Comments** on how the word has been used in that verse.

RECOGNISING A THEME

When completing any study, it is sometimes only the head (or the intellect) that is involved, and the heart (or spirit) follows later. At other times, **we will be aware of the Spirit guiding us** with every step we take. At some point, however, we will become aware of a particular aspect of the overall study that we are being led to share with others. Our study will, in most circumstances, give us more information, or head knowledge, than we need at the time but, through the guidance of the Spirit, we will begin to be aware of a particular aspect of our study that suits a particular person, message or time period. This is known as the “**theme**”. We can use the same information at another time and be aware of a totally different theme, or purpose, and give a different message.

Through prayer, asking for the “*spirit of wisdom and revelation in the knowledge of Him*” (Ephesians 1:17), God will reveal a **theme** as we study the comparative information in our table. This theme will be the **one main point** from the study that we want our listener to remember. As a good student of the Word, we always gather more information than what we can impart but, by using a theme, we are able to present the spoken word in such a way that the hearer will understand and remember.

A theme is like a **coat hanger**: it helps us “hang” new information and store it away for future reference. We reinforce that theme through **repetition**. When developing our preaching/teaching notes

- The **title** will **hint** at the theme, whetting the appetite of the listener and causing them to want to know more. It is what initially engages their desire to hear more.

- The **body** of preaching/teaching will explain and expand the theme, presenting more information for the understanding (Proverbs 4:1-2, 5). It should answer any question the hearer might want to ask.
- The **summary** will encapsulate the theme into one final “take home thought/revelation”. This is where the body of information is wrapped up into one neat package the listener can take home and remember.
- The **application** will impart the grace of God for revelation, repentance and change. It will **impart the Presence** of the Holy Spirit and **God will be glorified**.

ELECTRONIC RESOURCES

If you are using an electronic resource for your study, you may have a screen that looks similar to this one. This is a screen shot of **e-Sword Lite** for an Apple phone. While e-Sword is a popular resource, it is not the only one. There are many other resources available. Most electronic resources have the same features; you will need to become familiar with the app that you have chosen.

You will notice that we have selected our reference text, **Acts 2:42**. On the menu bar at the top of the screen, you will notice **KJV**. This is the Bible version we have chosen. You will also notice a variety of icons, working from left to right:

- ☰ Drop-down Menu
- 🔍 Search
- ▶ Play (audio recording of Bible)
- 🕒 History
- KJV Bible Version
- 📖 Bible Books List

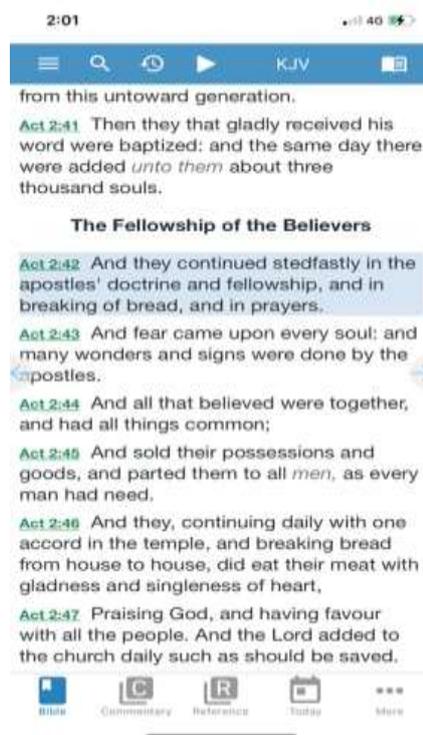


Figure 3:7 KJV view in eSword Lite

To complete a word study on FELLOWSHIP using this resource, follow the steps listed:

1. Change the Bible view to **KJV+** (King James Version with Strong’s numbers added) by pressing on the current Bible view. This will determine which Bible list is displayed in the search.



Figure 3:8 KJV+ view in eSword Lite

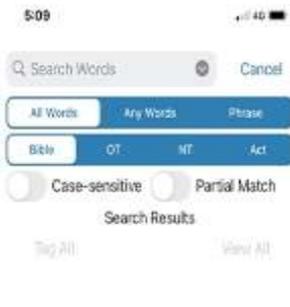


Figure 3:9 eSword Lite Search Screen

2. Press the Search icon . Type your search word in the “Search Words” space. Narrow down the search, if required, by choosing alternatives such as Old or New Testaments. In this case, type in FELLOWSHIP.

3. The results of your search now appear, highlighted in blue, as a list with each verse identified. The search word is not “case sensitive” unless you actually choose that as an alternative. When the **KJV+** version is selected, the screen may look quite “busy” but, in time, you will become quite familiar. The Strong’s numbers appear in purple superscripted text, which means they are raised above the base line of text, ^{like this}. You will also see that 14 verses were found with 15 matches. Notice that the Strong’s numbers do not match up word-for-number. Sometimes, several English words will have one number; sometimes, one English word will have two or more Strong’s numbers.

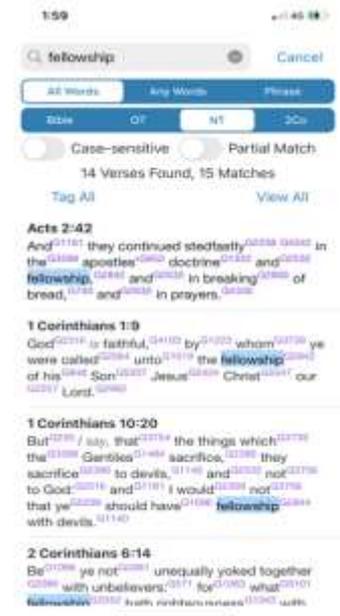


Figure 3:10 Search Results

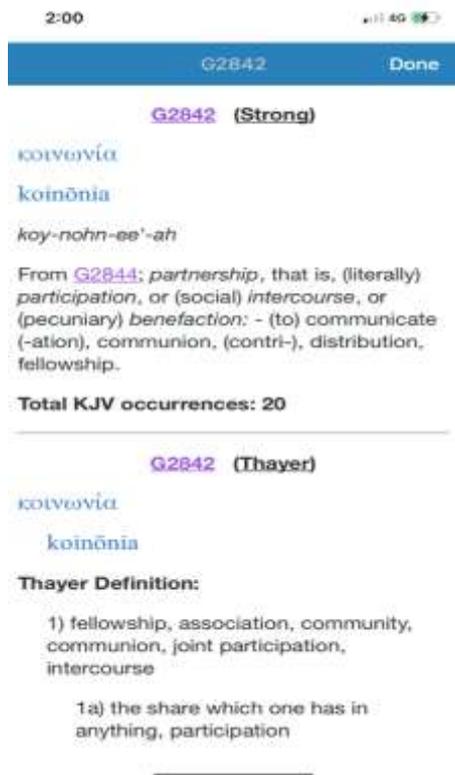


Figure 3:11 Strong's dictionary meaning

4. To find the original meaning of the word, press on the superscripted number and you will have access to the Strong's dictionary. You will also note in this screen shot that there is a Thayer's dictionary displayed underneath. Thayer's is a free resource, but Vine's is a paid addition. Most electronic resources have the ability to download a variety of Bibles, dictionaries, commentaries and other resources. Thayer's is also a useful resource as the explanation of the words is often easier to understand and has more detail. However, it does not contain the wealth of information contained in Vine's. If you can afford to pay for the Vine's, it is well worth the investment.

The following pages, presenting the results of the study, are presented widthwise.

GUIDED (WORD) STUDY #1

English Word or Phrase: *FELLOWSHIP*

Strong's Word Number: G2842

Strong's Word Meaning: *from 2844; partnership, i.e. (lit). participation, , or (social) intercourse, or (pecuniary) benefaction*

Vine's Word Meaning: *a having in common (koinos), partnership, fellowship, (1) the share one has in anything...; (2) participation in the knowledge of the Son of God; (3) of sharing in the realization of the effects of the blood (i.e.the death) of Christ ...; (4) of participation in what is derived from the Holy Spirit; (5) of participation in the sufferings of Christ; (6) of sharing in the resurrection life possessed in Christ ...;* _____

REF	TEXT	COMMENT
Acts 2:42	They continued steadfastly in <i>f</i> .	The early disciples Ongoing, made a commitment (Acts 2:44-45 had all things in common)
1 Cor 1:9	By whom you were called into the <i>f</i> . of His Son, Jesus	There is a calling into the <i>f</i> . of the Son (Acts 4:13) – a revelation, a communication, a participation (Matt 18:20) an example
2 Cor 8:4	Receive the gift and the <i>f</i> . of ministering to the saints	In the context of an offering being given A good example of sharing and caring (may be a testimony)
Gal 2:9	They gave me (Paul and Barnabas) the right hand of <i>f</i> .	Apostles agreed with them and sent them out Agreement and communication
Eph 3:9	Make all see the <i>f</i> . of the mystery (hidden in God)	There is a F. in the mystery It involves all (see = revelation) It involves preaching Christ (v8)
1 Cor 10:16 (x2)	“Communion” (G2842 koinonia) Cup of blessing – <i>c</i> . of blood Bread – <i>c</i> . of body of Christ	Participation } Fellowship. } In the body and blood Sharing } of Christ A corporate reality
2 Cor 6:14	What <i>c</i> . has light with darkness	No agreement between light and darkness Deeper than family relationships
2 Cor 13:14	The <i>c</i> . of the Holy Spirit	A fellowship in the Spirit – we know each other in the Spirit
Philemon 6	The sharing of your faith ~ communication ~fellowship	(1Cor 14:26) testimony Communicating your faith together

GUIDED (CHARACTER) STUDY #2

English Word or Phrase: ENOCH
Text: Hebrews 11:5
Strong's Word Number: 1802 Greek x3 means
Strong's Word Meaning: Enoch. En-oke': of Hebrew origin [2585] An antediluvian, (before the flood)
 Hebrew #2585 x16 - Chanowk "Khan-oke"
 From 2596 initiated, Chanok, an antediluvian patriarch
 [a father who lived before the flood]
 :- Enoch x9; Hanoch x5; Henoch x2 a prim. Root – to narrow (Mat 7:13)

REF	TEXT	COMMENT
Gen 4:17	And Cain knew his wifebore <i>E.</i>	The first <i>E.</i> , son of Cain, a murderer Born outside of the Presence of God Initiated into darkness
	Cain built a city	1 st city mentioned in the Bible Dedicated to evil
Gen 5:18	(from Seth) Jared begot ... <i>E.</i>	From the Godly line, second <i>E.</i> mentioned (in the image of God)
Gen 5:21	<i>E.</i> lived 65yrs & begot Methusaleh <i>E.</i> walked with God 300yrs Had more children	<i>E.</i> named his sons prophetically ("when I die, it will happen") Had prophetic insight & disciplined walk
Luk 3:37-38	Son of <i>E.</i> Son of God	Godly line from Jesus to Adam <i>E.</i> in this line (sonship)
Heb 11:5	<i>E.</i> taken away, did not see death – "was not" for God took him Had this testimony that he pleased God	Walk of faith (1 Thes 4:16-17) A generation who will not see death <i>E.</i> had a testimony – pleased God Man who sought God and God rewarded him
Jude 14-15	<i>E.</i> 7 th from Adam prophesied the coming of the Lord	7 th = complete/perfect (mature church, sons in maturity) <i>E.</i> – a prophet Prophesied the <u>Coming</u> – in judgement Connection between <i>E.</i> and the Last Days

GUIDED (PLACE) STUDY #3

English Word or Phrase: BETHLEHEM
Text: Matthew 2:5-6
Strong's Word Number: New Testament, Greek SC#965, x8
Strong's Word Meaning: beth-leem BAYTH – LEH - EM' (Heb. Or. 1036)
 Old Testament, Hebrew, SC#1036 Beyth Lechem BAYTH – LEH' - KHEM
 (from #1004 and #3899)
 Meaning – House of Bread [Jn 6:35 & 48, the Word, spiritual food]

REF	TEXT	COMMENT
Gen 35:19	Rachel (wife of Jacob) died and was buried in B. 	A Son being born The death of a woman (picture of the Israel bride/church) The end of the natural Israel era Son called “son of my sorrow” Jacob named him “son of my right hand” Jesus was “a man of sorrow” and the “son of the right hand” of God The naming of the son happened at B. (Matt 2:18) Rachel buried at B.
Gen 48:7	Confirmation	
Ruth 1:22	They came to B. at beginning of “barley harvest”	Ruth and Naomi – from Moab (Ruth 1:6) (Gentile and Jew) came to B. - Time of barley harvest - Looking for food! Bread is coming 
Ruth 2:4	Boaz came from B. Said to reapers “YHWH is with you”	The lord of the harvest from B. , reapers in the harvest Boaz blessed in the name of YHWH (Matt 28:18-20)
Ruth 4:11	Prosper and be famous in B.	Redemption, a blessing in B.

1 Sam 16:4	Samuel came to B .	To anoint David as king The anointing happened at B .
1 Sam 17:15	Fed his sheep in B .	David looked after his father's sheep in B .
Mic 5:2	Bout of you shall come one to be ruler ... from everlasting	Messianic prophecy A ruler – came from B . coming from eternity Born in the house of bread
Matt 2:1	Jesus born in B .	Wise men came looking for Jesus
Matt 2:5-6	The prophecy quoted	A shepherd ruler / king
Matt 2:7-8	Herod sent them to B .	The king is found in B .
Matt 2:16	Herod kills male children in B . 2yrs and under “Rachel weeping”	B . a place of persecution ↳ Place of another king Sorrow and glory in B .
Luk 2:4	City of David ... B .	Jesus born in B .
Luk 2:15	Shepherds went to B .	Jesus was born in B .
Jn 7:42	Christ from the seed of David and son of B .	Fulfilled prophecy, Jesus in the line of David

INDEPENDENT (WORD) STUDY #4

CAUGHT UP

USING SFLB

Using the cross references in the Centre Column notes and in the Contributor Notes at the bottom of the page for 1 Thessalonians 4:17, instead of using Strong's, we can do a similar study to the one demonstrated previously on the Word Study for "fellowship". The Word Wealth in this study is where we get the information about which text uses the word *harpadzo*. Although the word *harpadzo* is used five times in the New Testament, the Word Wealth only mentions three. If we just follow the cross references alone, we can't be sure of following the same word. Your results should look similar to the following table. Complete this study and put in your own comments, then answer the questions below.

REF	TEXT	COMMENTS
Base Text		
1 Thes 4:17	Then we who are alive and remain shall be caught up ...	<i>Harpadzo</i> "to seize, snatch away, catch up, take by force"
From the Word Wealth - <i>harpadzo</i>		
Acts 8:39	Spirit of the Lord c. Phillip	
2 Cor 12:2	A man ... c. up to the 3 rd heaven	
Cross references from the Centre Column Notes – not <i>harpadzo</i>		
1 Cor 15:51-53	We shall be changed The dead in Christ will be raised	
Acts 1:9	Jesus taken up in a cloud to heaven	
Jn 14:3	Jesus receives us to Himself	
Jn 17:24	That we may be with Him where He is	

1. Are there any other Scriptures we can use in relation to the comments in this topic?

2. Do any of the Scriptures using *harpadzo* tell us where we go after being *caught up*?

3. Do any of the Scriptures refer to a "rapture"?

You are now in a position to prepare a teaching outline on this topic, if you are confident you have received revelation, using the format demonstrated in Chapter 4: Preparing Your Message.

INDEPENDENT (WORD) STUDY #5

CAUGHT UP

USING STRONG'S

Using the same format as previously demonstrated, complete an independent study. Using the phrase “CAUGHT UP”, used in 1 Thessalonians 4:17, follow the same process as in the Guided Word Study.

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Thessalonians 4:17

You will find the phrase “*caught up*” is the one Greek word *harpadzo*. By doing this word study, you will see a major error being practised in most Christian churches today. Using the same method that has been demonstrated,

1. Look for CAUGHT in the Main Concordance, listed alphabetically
2. Look down the list for where 1 Thessalonians 4:17 is listed
3. Write down the number that has been used, preceded by G for Greek (New Testament)
4. Write down all the times that G726 *harpadzo* is used in the NT (you should see five)
5. Find G726 in Section 3: Greek Dictionary
6. Complete the Word Study table (copy and use the table presented at the end of this manual or write it by hand in a notebook. You can copy the blank page as many times as you need).

SUMMARY

Write a summary of what you have learned from this study.

Have you learned any new information? Has this study challenged your previous theology?

Believe what you read; don't read what you believe!

CHAPTER 4

PREPARING YOUR MESSAGE

“If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability with which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.” 1 Peter 4:11

Using the results of our studies, we can now put together an outline for a message. This doesn't necessarily mean that we will all become world class preachers. What it does mean is that we are equipped and able to *“Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching” 2 Timothy 4:2.*

ASK QUESTIONS OF YOUR STUDY

To help us remember a list of possible questions, we can use the **5W-H** phrase. It stands for:

Who What When Where Why How

We can then formulate our questions:

1. What is *f.*?
2. How is *f.* demonstrated?
3. Why do we *f.*?
4. Who do we *f.* with?
5. When do we *f.*?
6. Where do we *f.*?

DEVELOPING THE QUESTIONS

1. What is *f.*?

Go to the definition – partnership, sharing

Acts 2:44-45 – together, had all in common

1 Cor 10:16 – participation in body and blood of Jesus

2. How is *f.* demonstrated?

Acts 2:46 – they continued daily, in houses, breaking bread

Philemon 6 – sharing our faith/testimony (1Cor 14:26)

3. Who do we *f.* with?

1 Cor 1:9 – we *f.* with Jesus, His Son

2 Cor 13:14 – the *c.* of the Holy Spirit

Who don't we *f.* with?

2 Cor 6:14 no *f.* with unbelievers

4. Why do we *f.*?

1 Cor 1:9 to get close to Jesus (Matt 18:20)

2 Cor 8:4 to help out the saints

Phil 3:10-11 to experience the power of resurrection

5. When does *f.* happen?

Acts 2:46 daily, V44 continually

1 Cor 10:16 at the Table of the Lord

Eph 3:9 when we get revelation

6. Where does *f.* happen?

Acts 2:46, in houses, in the temple

DEVELOPING THE MESSAGE

Apostle Paul Galligan, quoting Kevin Connor (a well-known and respected Australian Bible teacher), says that in order to bring a teaching it is 90% perspiration and 10% inspiration. This means that we have to do the hard work of Bible study, looking into the text to find the true meaning. We also need inspiration from the Holy Spirit so that our words produce life to the hearers. We do the study; the Spirit prepares our hearts.

One of the things to remember when teaching is that your listeners may not be in a position to take notes and, therefore, we need to help them remember by repetition.

It is also helpful to understand that we each have a preference for accessing information. This preference has been called our “learning style”. The three main common learning styles gather information from the:

- **EYES:** where the information is present as a flowchart, a drawing, a graph, or a comic. Anything that the learner can see with their eyes.
- **EARS:** where the information is presented in song, repetitive words or phrases, group discussions and reading aloud. Anything where their ears are involved.
- **BODY:** where the information is often presented in experimental form, such as in science or in mechanics. Anything that involves their body movement in the learning.

PRESENTING A SCAFFOLD

Because we don't know which preference our listener is going to have, we need to make it easy for them to take in the information we provide. The best way to do this by use of a "scaffold". A scaffold is any device that provides support. Therefore, when we speak, we need to provide a structure to support the listening process.

Here is an effective "scaffold" presented in threes:

1. Tell them what you are going to tell them – Introduction (5 minutes)
2. Tell them – Body (20 minutes)
3. Tell them what you have just told them – Summary/Conclusion (5 minutes)

3 STAGE SCAFFOLD

You will see that, in the suggested ministry outline presented on the next page, it is presented in threes. There are three teacher-oriented topics (theme, topic and application); there are three main teaching topics (text, body and conclusions); and there are three sub-points within the body).

THEME:

TITLE:

1. TEXT/INTRODUCTION:
2. BODY
 - a. Sub Point
 - b. Sub Point
 - c. Sub Point
3. CONCLUSION:

APPLICATION:

If we just speak from beginning to end, the listener will not have been helped to take in the information but, if we present "headings" that act as the scaffold as we speak, the listener is able to segment the information as they listen and then store the information in an effective manner. So, we will say something like:

1. My TEXT for today is to be found in ...
2. We are looking at the word [... FELLOWSHIP ...] and I'm going to present three really exciting aspects for you to consider
3. The first things to consider is ...
4. The next thing we can consider is ...
5. We've looked at the [first thing] and the [second thing], now we're going to look at the [third thing] ...
6. In CONCLUSION, ...

SUGGESTED MINISTRY OUTLINE

All teaching and preaching messages are more effective when delivered in a way that the listener can follow but the teacher, especially if new to teaching or preaching, also needs notes that are clear and easy to follow.

A structure for the information is one very good way to keep our notes clear and easy to follow. Keeping “white space” is also an effective method. White space is simply the space where there are no words! This includes the space between headings and the space when indentations are used.

THEME: *The God inspired take home message*

TITLE: *Short, but designed to encourage interest in the topic*

1. **TEXT/INTRODUCTION:** *This is the beginning point, possibly encompassing the theme*
2. **BODY**
 - a. Sub Point
 - b. Sub Point
 - c. Sub Point
3. **CONCLUSION:** *Summarize the information in easy-to-remember points (Don't add any new information).*

APPLICATION: *Be sensitive to the Holy Spirit. You may follow with an exhortation, an invitation or an impartation. There should always be an application. The listener is wanting to know “How can I use this information to be more Christ-like?”*

GUIDED MINISTRY OUTLINE #1

THEME: “We are called by God”

TITLE: Called into Fellowship

TEXT/INTRODUCTION: 1 Corinthians 1:9 *By whom you were called into the f. of His Son, Jesus*

Did you know you were “called” into fellowship with the Son?

The Scripture itself:

- “*By whom you were called into the f. of His Son, Jesus*”

The context of the Scripture:

- The apostle, Paul, is about to bring correction to a body of believers that are seriously out of order
- He wants them to know the seriousness of their standing in God – having *f.* with Jesus, Himself
- True *f.* is not just a “cuppa” after the sermon; it’s a joining to Jesus

Draw people into why it is good to have fellowship

BODY: 3 Major Points

This is “*Tell them*” – the body of the message.

1. What is Fellowship?

- a. Definition “*partnership, participation, sharing in the resurrection life of Jesus*” etc
- b. Acts 2:44-45 – *a close bond, enabling possessiveness to go*
- c. 1 Corinthians 10:16 – *a corporate sharing in the body and blood of Jesus, bringing us into resurrection life*

2. Why Fellowship?

- a. 1 Corinthians 1:9 – *to be close to Jesus, an inbuilt desire*
- b. Matthew 18:20 – *to gather together*
- c. 2 Corinthians 8:4 – *to contribute to the needs of the saints*

3. How is Fellowship Demonstrated?

- a. Acts 2:46-47 - *daily*
 - *breaking bread, in houses*
 - *way of life*
- b. Philemon 6 – *by sharing faith (testimony) with each other* (1 Corinthians 14:26)

CONCLUSION

- We are called into *f.*, having all things in common with each other and with Jesus
- We have been created with a desire for closeness
- We share our lives with those who have experienced the same calling

APPLICATION

1. Exhortation: Do you realize the strength, value and power of your calling in Jesus?
2. Ask people to respond to your message: Share the Table of the Lord together in a new power and authority
3. A prayer to impart: For the revelation of being “called” into resurrection life

The Bereans (Acts 17:10-11) were a people who searched the Old Testament to see if the new doctrine they were being taught lined up with the Old Testament Scriptures. We should always check out what we hear with the recorded Word of God. May you be blessed as you read and study the Word of God.

GUIDED MINISTRY OUTLINE #2

ENOCH

Who is E.?

- Born before the flood (Gen 5)
- Of the Godly line through Seth (Gen 5)
- Of the lineage of Messiah (Luk 3:37)
- 7th from Adam (Jude 14)

What is the meaning of his name?

- Dedicated, trained up, initiated, narrow, disciplined (Matt 7:13-14; Matt 28:18-20)

How did he live his life?

- He walked with God (Gen 5:22)
- He walked by faith – this please God (Heb 11:5)

Did he have a ministry?

- He functioned as a prophet (Jude 14-15)
- He prophesied the coming of the Lord
- He named his child prophetically (Gen 5:21)
- Something changed when he had a son (sonship)

What can we learn from E.?

- Closer we walk with God – receive revelation
- Walked into glory
- He is a picture of last days church walking in maturity

TEACHING OUTLINE

TEXT: Hebrews 11:5

THEME: _____

(Write your own theme)

TITLE: Enoch, a type of the Last Day's Church

INTRODUCTION: include the meaning of the name

Use base text

POINTS: Body of information

- Who is *E.*? (Gen 5:18, 5:1-2, Godly line, 7th from Adam, Luk 3:37-38, picture of mature son of God)
- How did he live his life? (Gen 5:22, Heb 11:5-6, Gen 5:22)
- What ministry did *E.* have? (Prophetic Jude 14-15, Something happened Gen 5:21)

CONCLUSION: What do we learn?

- Our walk with God
- Into the glory (Phil 3:10)
- Type of Last Days' church (1 Cor 15:51-52)

APPLICATION or To receive the Spirit of Adoption

MINISTRY:

MINISTRY OUTLINE #3 NOTES

BETHLEHEM

ASK QUESTIONS OF YOUR STUDY

Who

What

When

Where

Why

How

FORMULATE YOUR OWN QUESTIONS:

1. Who? _____

2. What? _____

3. When? _____

4. Where? _____

5. Why? _____

6. How? _____

TEACHING OUTLINE

TEXT: _____

THEME: _____

TITLE: _____

INTRODUCTION: _____

POINTS:

1. _____

2. _____

3. _____

CONCLUSION: _____

APPLICATION/MINISTRY: _____

MINISTRY OUTLINE #4 NOTES

CAUGHT UP

ASK QUESTIONS OF YOUR STUDY

Who

What

When

Where

Why

How

Formulate your own questions:

1. Who? _____

2. What? _____

3. When? _____

4. Where? _____

5. Why? _____

6. How? _____

TEACHING OUTLINE

TEXT: _____

THEME: _____

TITLE: _____

INTRODUCTION: _____

POINTS:

1. _____

2. _____

3. _____

CONCLUSION: _____

APPLICATION/MINISTRY: _____

...but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name. John 20:31

APPENDIX

Timeline of Bible Translation History #1

Source: www.greatsite.com © Copyright 1997-2013 – Greatsite Marketing

1400BC	The first written Word of God: the Ten Commandments delivered to Moses
500BC	Completion of all original Hebrew manuscripts which make up the 39 books of the Old Testament
1 st Cent.AD	Completion of all original Greek manuscripts which make up the 27 books of the New Testament
315AD	Athenasius, the Bishop of Alexandria, identifies the 27 books of the New Testament which are today recognized as the canon of Scripture
382AD	Jerome's Latin Vulgate manuscripts produced which contain all 80 books - 39 Old Testament, 14 Apocrypha and 27 New Testament
500AD	Scriptures have been translated into over 500 languages
600AD	Latin was the only language allowed for Scripture
995AD	Anglo-Saxon (early roots of English language) translations of the New Testament produced
1384AD	Whycliff is the first person to produce a handwritten manuscript copy of the complete Bible - all 80 books
1455AD	Guttenberg invented the printing press; books may now be mass produced instead of individually hand written. The first book ever printed was the Gutenberg Bible in Latin
1516AD	Erasmus produces a Greek/Latin parallel New Testament
1522AD	Martin Luther's German New Testament
1526AD	William Tindale's New Testament; the first New Testament printed in the English language
1535AD	Miles Coverdale's Bible; the first complete Bible printed in the English language (80 books: Old Testament, New Testament and Apocrypha)
1537AD	Tyndale-Matthews Bible; the second complete Bible printed in English by John "Thomas Matthew" Rogers (80 books)
1539AD	The "Great Bible" printed; the first English language Bible authorized for public use (80 books)
1560AD	The Geneva Bible printed; the first English language Bible to add numbered verses to each chapter (80 books)
1568AD	The Bishops Bible printed; the Bible of which the King James was a revision (80 books)

- 1609AD The Douay Old Testament is added to the Rheims New Testament (of 1582) making the first complete English Catholic Bible; translated from the Latin Vulgate (80 books)
- 1611AD The King James Bible printed; originally with all 80 books. The apocrypha was officially removed in 1885 leaving only 66 books
- 1782AD Robert Aitkin's Bible; the first English language Bible (KJV) printed in America
- 1791AD Isaac Collins and Isaiah Thomas respectively produced the First Family Bible and First Illustrated Bible printed in America. Both were King James Versions, with all 80 books
- 1808AD Jane Aitkin's Bible (daughter of Robert Aitkin); the first Bible to be print printed by a woman
- 1833AD Noah Webster's Bible; after producing his famous dictionary, Webster printed his own revision of the King James Bible
- 1841AD English Hexapla New Testament; an early textual comparison showing the Greek and six famous English translations in parallel columns (of the Greek Septuagint and the Hebrew Scriptures with four other lesser known manuscripts)
- 1846AD The Illuminated Bible; the most lavishly illustrated Bible printed in America (King James Version with all 80 books)
- 1863AD Robert Young's Literal translation; often criticized for being so literal that it sometimes obscures the contextual English meaning
- 1885AD The English Revised Version (ERV) Bible the first major English revision of the King James Version
- 1901AD The American Standard Version (ASV); the first major American revision of the King James Version
- 1952AD The Revised Standard Version (RSV) said to be a revision of the 1901 American Standard Version, though more highly criticized
- 1971AD The New American Standard Bible (in NASB) is published as "a modern and accurate word-for-word English translation of the Bible"
- 1973AD The New International Version (NIV) is published as "a modern and accurate phrase-for-phrase English translation of the Bible"
- 1982AD The New King James Version (NKJV) is published as "a modern English version maintaining the original style of the King James"
- 1990AD The New Revised Standard Version (NRSV); further revision of 1952 RSV, (its self a revision of 1901 ASV), criticized for "gender inclusiveness"

WORD STUDY NOTES

English Word or Phrase: _____ **Strong's Word Number:** _____

Strong's Word Meaning: _____

Vine's Word Meaning: _____

REF	TEXT	COMMENT

ENDNOTES

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