

Catford Lectures 2014-2015

Part 1

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[00:00:00] I wish to read some verses from Luke's Gospel. First of all, the Gospel by Luke, and chapter 1. Luke's Gospel, chapter 1, verse 1.

For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that mightest know with the certainty of those things wherein thou hast been instructed. And now over into Peter's second epistle, [00:01:04] second letter of Peter, and chapter 2. Second Peter, chapter, sorry, chapter 1. Second Peter, chapter 1. I'm picking up the reading in verse 16. 2 Peter, chapter 1, and verse 16. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the father, honor, and glory. When there came such a voice to him from the excellent glory, this is my beloved son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy, [00:02:02] whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day start arise in your hearts. Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. And then now back into Timothy, second Timothy, and chapter 3. Second Timothy, and chapter 3. Paul is writing this second letter to Timothy, and in verse 15 he writes that thou from a child hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God [00:03:11] may be perfect, throughly furnished unto all good works. My thought this afternoon in this being the first address in the series of lectures for Catford Lectures for 2014 into 2015, if the Lord will, was to start where a lot of books on Christian doctrine begin, and that is with the Bible itself.

I notice there are a number of younger people here, and the Bible tends to be a book that's ridiculed. People think that it's fables, mythology, full of contradictions, and irrelevant, and anachronism for our present modern 21st century.

[00:04:07] I am not going to spend time trying to prove the Bible is true. In the 19th century, when men who ought to know better were trying to find fault with the Bible, discredit it, say that certain things that were in the Old Testament particularly never happened, then there were those that went out into the Middle East and they started to make digs, and they found, lo and behold, that there was evidence, strong evidence, evidence that accounts that are in the Old Testament were in fact true. But we can only go so far back. We can only go back maybe to the times around that of King David or King Solomon, and there's even those who believe that those two kings never lived. [00:05:02] But to go back much further, we know of ancient Egypt, and yet there are things that the Bible speaks of which are not found in secular history there even. But it would be very difficult, and there have been people to try and prove and find Noah's Ark, that there was ever a flood. The point I'm trying to make is that when we go back further and further right to the beginning of Genesis, we don't have any concrete proof or evidence that those events that we read there took place. The point I'm making is this. If the early chapters of Genesis are not true, then the rest of the Bible is irrelevant. It's not something that we can take this bit and that bit, bits we like, bits we don't like, pick and choose. What we have here from Genesis to Revelation, [00:06:03] the Holy Bible, the Holy Scriptures, I believe is the Word of God. That God has moved men by his Spirit to write down certain things for our benefit and for our knowledge and what's more, for God's own glory. The evolutionists have shown that if there is no God, then there's no fall of man, if he's just an evolved being. And if there's no fall of man, there's no need for the atonement. And to use some words that the Apostle Paul uses in his Galatian epistle, Christ died in vain. The Bible, we can come to it from its own internal evidence. That's quite legitimate in looking at a book to see what the book has to say of itself. [00:07:04] And that is why I selected the verses that I read to you. When Luke writes to Theophilus, he writes of things which were most surely believed amongst those Christians then.

Peter says that they hadn't followed cunningly devised fables. Now either these men were totally bent on deceiving people for some mysterious reason, or the very events that they were writing about actually happened. And I'll stand here and I will say that I believe that what we have in the Bible is an accurate account of events that actually happened. You may say, well, no one was there at the creation. No, but God was. He was the creator. And God inspired Moses to write the account of the creation. [00:08:05] Myths might have been added so people say, and legends after time has elapsed. But Moses was inspired to write about the origin of man, and the fall, and the coming of the And the fall, and the coming of the Redeemer. And all is set out in time. So when we come to the Bible, it's not a question of particularly trying to prove whether the Bible is true or not from an academic point of view. But reading the verses like I've read just now, we see something of the way in which the Bible speaks of itself as not a cunningly devised fable, and that this was something that was most assuredly believed amongst the disciples. [00:09:03] Strange, it seems to me, that when people want to delve into the history of Christianity, for example, the last book that they seem to turn to is the New Testament. They will try and delve into secular history and see what there is there. Why not go and ask the people who were there at the time? And if you want to know what the people who were there at the time believed, and what they learned, and what they understood, then surely the Bible is a primary source of information to get the knowledge of these things. No one would go into any other particular group or family or nation and try to find out about them by never ever interviewing one of those people or delving into their archives and having a look to see something of their records. Luke wrote of those things that were most assuredly believed [00:10:08] amongst the Christian company. And if you read the Acts of the Apostles, if you want to know how Christianity began, then the Acts of the Apostles gives a very good, detailed account, and I believe an accurate account of events that's relevant to us now. Quite a number of things are taking place in the Christian profession. Things are changing. It's hard to say much of it, not for the better.

I hardly ever come across the idea that something that is being introduced into the church, something that's going to be more relevant for Christianity, something that's going to be more relevant for Christianity in the modern world, that the Bible is looked at. In fact, Christianity cannot be adapted to the world.

[00:11:11] The church does not belong to this world. The Lord Jesus Christ himself said, my kingdom is not of this world. So to try and think that the Bible is an anachronism and it doesn't fit in with our modern ways, in actual fact, the Bible is more up-to-date than tomorrow's newspaper. Because if we want to know how things all started, the Bible tells us. If we want to know where things are going in the world, the Bible tells us. And what we see taking place, either the sad state of the church, the sad state of the Christian profession, the troubles in the Middle East, the problem with Israel and the surrounding nations, [00:12:03] then the Bible tells us how it started and it tells us how it all will end. There's one thing that's behind the problem with people wanting to understand the Bible. It's unbelief. People don't want to believe what the Bible says. That really is the bottom line.

It is the bottom line. And coming back to the idea of the atheistic scientist, why is it that billions of pounds or dollars are being spent to try and find out how we've got here? Why we're here and where we're going? Did life start on Mars and send probes there?

It doesn't cost a lot for a Bible, does it? To find in the early chapters of Genesis [00:13:03] where we came from and read through the book and come to the end and find where we're going. And of course, it's very fitting, is it not, when we think of these serious matters, that we understand that fallen man needs a Redeemer and God has sent a Redeemer, the Lord Jesus Christ, and the salvation, forgiveness in the Lord Jesus Christ when he's received as personal Lord and Saviour. I wish to spend the session this afternoon just saying one or two general things with regard to the Bible. The Old Testament was written originally in Hebrew, once considered a dead language, now very much a living language. It's spoken by those of the nation of Israel, the Jews in the Middle East. But the Old Testament was written in Hebrew, [00:14:05] and when the Authorized Version Bible was translated or even translations in the 19th century, it was regarded like Latin and Greek as a dead language. The New Testament was written in Greek. There was a translation made from the Hebrew of the Old Testament into Greek by 70, or probably more accurately, 72 scholars in the 2nd or 3rd century BC. And that is often referred to as the Septuagint. And you may have noticed when you read citations from the Old Testament in the New that the wording varies somewhat. And that is because very often the New Testament writers are quoting from the Septuagint, a Greek translation made from the original Hebrew, rather than the Hebrew Bible itself. [00:15:04] The order of the books in our Bible, or at least in the Old Testament, is based on the Septuagint, or it's sometimes given the Roman letters LXX, number 70, after the 70 scholars. And sometimes in technical books, in commentaries or in concordances, you will see that referred to. So the Septuagint was a Greek translation made from the original Hebrew, and the order is there in the opening pages of the Bible. There used to be a hymn, All through the valley my Saviour leads me. And I think that the tune to that hymn, you can sing the books of the Old Testament to it, Genesis, Exodus, Leviticus, and so on. Learning the order of the books of the Bible, of course, is a good starting point. [00:16:01] Same with the New Testament. The ordering in the Hebrew Bible is very much different. They have 24 books. We're familiar with 39. There are 27 books in the New Testament, there are 39 books in our Old Testament. But in the Hebrew Bible, there are 24. The first five books are the same as in our Bible, Genesis, Exodus, Leviticus, Numbers. Deuteronomy. And then they have the next books, which they call the former prophets.

So with Joshua, Judges, not Ruth, Samuel as one book and Kings as one book, and then Isaiah, Jeremiah, not Lamentations, Ezekiel, and then the 12 minor prophets put together. The rest of the books are headed by the Psalms, and they're called the writings. So what you've [00:17:03] got in a Hebrew Bible is the law, the prophets, and the writings, or the Psalms. I say this because the Lord Jesus Christ himself refers to this in Luke chapter 24, when he says to his disciples, that ought not the words which I spake unto you while I was yet with you, that all things must be fulfilled which were spoken in the law of Moses, and in the prophets, and in the Psalms concerning me. So the rest of the books which I've not named then are headed by the Psalms, Psalms, and Jobs, and Proverbs, and so on. Finishing rather strangely with Chronicles, that is the order in a Hebrew Bible. I mention it again for another point, and it's something that I came across years ago when someone was trying to show that women, it's quite permitted for them to [00:18:07] speak in the church. In 1 Corinthians chapter 14, we read there that the women are to be silent in the church, not permitted for them to speak, but to be under obedience or in subjection as also saith the law. And the critic was saying, well there isn't a law against women speaking, there isn't a law that says they must be in subjection, it's not in the Ten Commandments is it not? Well no it isn't. But I'm trying to bring in now some of the criticisms that people point at the Bible, or some of the justification that's going around in order that things which are clearly stated in the Bible are excused, explained away, and disobeyed. So when the apostle says that they [00:19:01] are commanded to be under obedience as also saith the law, the apostle Paul isn't referring to the Ten Commandments, he's referring of course to the early chapters of Genesis, because that in a Hebrew Bible is referred to as the law. So if you read at your leisure Genesis chapter 3 and what God has to say in that chapter, then you will see that that is what the apostle is referring to in 1 Corinthians chapter 14 and verse 34. Indeed if the critic had only gone a few verses a little bit higher up he would have found that the book of Isaiah is referred to also as the law. So a little bit earlier up into the chapter the apostle is speaking about the tongues and he mentions the law and he speaks of the prophecy of Isaiah. So in other words to the apostle Paul [00:20:07] when he's speaking about the law he is speaking of the whole of the Hebrew Bible, the Hebrew canon as it was then.

The next thing I want to speak about is leading on to versions and translations that we now have. You will notice that I read from the Authorised Version Bible. There's only another translation that I use besides this and that is Mr Darvish's translation, but nearly all of the time I read from the Authorised Version Bible. If I read from a modern translation I usually put it down and pick this Authorised Version Bible up so that I can see what the Bible really does say. [00:21:04] The manuscripts that translators base their translations on, the oldest ones will date back to something like the 4th century, 300 AD. That has given critics the opportunity to say well in two or three hundred years it's a little bit like Chinese whispers. Something happened in Judea or Galilee or Jerusalem a few hundred years back and as time goes by the story gets enlarged and it gets increased and it gets built up on because the earliest manuscripts of the Bible are really only there from the 3rd or the 4th century. We haven't got the original documents. Now that's quite true but it's not quite so simple as that. I'm pointing these things out because the Bible is under attack and people will use arguments in [00:22:02] the way that I'm speaking now. There are other writings, other versions, other translations made from the original that will give evidence of what the text said even before some of the most ancient manuscripts that are still in existence now. There are the generation of men who lived on after the apostles had passed and they could refer to what the apostles said or what they wrote. So there are other sources outside of some of the ancient manuscripts in order to be able to see back to what was originally the text of the New Testament. But there's another thing too.

[00:23:01] Another objection that is raised is that well there's various manuscripts and they don't agree.

Some versions have one word and another version has that word missing or some have parts that others don't have and so on. To put this in its context there are slight variations between manuscripts but the variations are slight and do not alter Christian doctrine substantially.

All right.

Greek mythology, writers like Plato, Aristotle, less evidence for them than for our New Testament [00:24:03] and yet no one is going to deny that there were these men in ancient Greece and the philosophies or the mathematics or the culture or the skills. We have good sound manuscript evidence for our Bibles and in the 16th century the manuscripts that were available then were put together and the text that was made at that time was referred to as the received text.

That is a text to be received by all and mainly our authorised version is based on that. Which brings me to chapters and verses because when Paul wrote his letter or Peter or when Luke wrote his gospel he didn't sit there with a piece of parchment in front of him, [00:25:04] dip his pen into the ink and then think what shall I write for chapter one and verse one. Chapters and verses are there for our convenience to refer to a particular text.

They are not divinely inspired and sometimes they can get in the way somewhat. For example, I hath not seen, neither he hath heard, nor hath entered the heart of men the things that God hath prepared for them that love him. And how many stop there? The Bible doesn't, the Bible doesn't, but God has revealed them unto us by his Spirit. How much easier Romans 7 might be to understand if in actual fact it didn't stop at the end of Romans 7 but it continues straight into Romans chapter 8. We can't live the Christian life in [00:26:03] our own strength. The flesh in a believer is just as the same as the flesh in an unbeliever. That is never changed, that is never improved. But we have the Spirit of life in Christ Jesus and there is the answer to that deep perplexing problem that's presented to us there. So chapters and verses are very helpful. I refer to chapters and verses for our scripture readings at the beginning. They are useful, they are valuable, but we need to bear in mind that we're ever in danger of taking a verse out of its context, building a doctrine on it which it couldn't have were it placed in its proper context. Indeed, I suppose you could take a verse from the Bible anywhere and you could prove anything that you wanted from it. [00:27:08] For example, the story has been told of the heckler in the open air preaching who shouted from the back, the Bible says there is no God. Well, it does. The fool has said in his heart there is no God. Quoted twice from Psalm 14, Psalm 53, I think. So when we speak of the Bible of being God's word, we're not necessarily saying that every word that's written down there is the word that God approves of. God has recorded that, for example, in order to show that a man who thinks there is no God and who lives his life as though there's no God is a fool. The Bible is the word of God and that is from Genesis to Revelation. It's very dangerous to say the Bible contains the word of God, otherwise I'm left to decide which part [00:28:04] is the word of God and which part is not. The Bible is the word of God. Human instrumentality has been used. Did you notice in Luke how he thought it good also that having a perfect understanding that he would give an account of things? John's ministry isn't Paul's and Paul's ministry isn't Peter's. They have the distinct lines to follow. So while we say that the Bible is the word of God and it is, while we say that every scripture is divinely inspired and the Bible says that of it itself, we need to understand also that God has given particular lines of ministry to particular people. So if we read of Peter, for example, he is the one whose ministry is chiefly towards the circumcision, the Jews. [00:29:05] Paul's is particularly towards the uncircumcision, the Gentiles. John, in a sense, compliments Paul because Paul would show us set right here, justified, here in the place where we've committed our sins and to show the acceptance that we have with God in heaven. Whereas John would be the one who brings all those

good things of heaven down to us now on earth for our enjoyment at this present time. So the Bible then, the Old and the New Testament, 39 books in our Old Testament, 27 in the New. The Old Testament originally written in Hebrew but translated into Greek, the Septuagint version, that gives us the order of books that we have in our Old Testament but varies quite considerably to those, the ordering of the books originally in a Hebrew Bible. And the Lord Jesus makes mention of that, [00:30:04] the law and the prophets and the Psalms, all those things that were written there that were concerning himself. The law, the prophets, the writings, the Psalms being the first book in that third section, the writings. The citations in the New Testament, the New Testament, citations in the New Testament varying somewhat from what we have in the Old Testament because they're if quoting from the Septuagint rather than from the Hebrew original. In our Bible the Hebrew is used for our Old Testament to be translated from, the Greek manuscripts for the New. And while there's variations in Greek manuscripts and none of the original documents do exist, nevertheless there is enough manuscript evidence. There's much in early versions and translations, for example into Latin [00:31:06] and other languages of the day. There's the writings of the Apostolic Fathers and so on that give us a good sound basis for the text for our Bible to be based on. Chapters and verses have been added for convenience sake. Chapters I believe in the 13th century when a translation into Latin was being made and the verses were inserted about the time when the received text for the Greek was put in place for translation work then at the time of the Reformation. We said also that the Bible is the Word of God although he used human instruments to write it with specific lines of ministry. And there are things that are recorded in the Bible that God doesn't necessarily approve of. The statement there is no God, God is saying that because he's showing the the folly of a person who lives their life like that. Maybe there's [00:32:04] someone in this room now as you're trying to live without God. There is God's estimate of you. Very dangerous position to be in. There are millions in Britain today in a land where we've had an authorised version Bible for well over 400 years now. Where people have tried to ridicule, set it aside, say it's full of contradictions, it's irrelevant, it's an anachronism. And yet that is God's verdict of them if they want to live without him. The fool has said in his heart there is no God. It takes time.

How many books normally do you read where you would commence somewhere near the end and read a page or two then go forward a little bit towards the middle and read a few sentences [00:33:04] and then go right back to the beginning and read the first page and then jump back on somewhere else? And yet we do that with the Bible don't we? It's a good thing to set a programme to read the Bible from Genesis to Revelation. There is an ongoing message right through it. It's interesting to compare the book of the Revelation at the end with the book of Genesis at the beginning. And it's good to follow through and see the development as you read through the Bible. The situation in the Middle East, the problems that we have with Syria. Syria is a different problem to Iraq or to Egypt or to Libya because you've got to then take account of Russia. But then some of these don't surprise, the matters that we do have these [00:34:06] problems are not surprising me because if you read through the prophetic line of Scripture you can see how these things develop. We're now in a time when Messiah came and he was handed over to the Gentiles and the Gentiles crucified him and the Lord Jesus Christ has gone on high and at the present time is the outcalling of the church, the body and bride of Christ. God in the Old Testament used to dwell in the tabernacle in the wilderness, then he dwelt in the temple in Jerusalem. But the Lord Jesus had to say, behold your house is left to you desolate. God still has a house today, it's the church of the living God. God dwells in the church by his Spirit. But the Lord Jesus Christ is coming again [00:35:01] at the rapture and the true church will be removed. Christendom, the Christian profession, will continue in a way. But then the Lord Jesus Christ is coming to earth because you read the Old Testament prophets and it all looks on to that glorious reign of Messiah that will far outshine ever that that Israel had in the days of David and

Solomon. But it's good to follow through the Bible and get a panorama of it and see how it flows. Then there's less chance of taking a verse and giving it a meaning that it couldn't possibly have if the Bible in its entire message was understood. Now I'll just mention one or two apparent contradictions that critics of the Bible sometimes come in on. One of them would concern the Christmas story.

[00:36:05] You get the idea. There's the stable, there's the manger, there's the holy babe, Mary and Joseph, and simultaneously arrive the wise men and the shepherds. If you read the New Testament it doesn't fit together like that. Traditionally people think that way. Nativity plays, Christmas cards. But each writer, Matthew who records the wise men from the east and Luke who records the visit of the shepherds, are not contradicting one another. They are taking material that will fit in the message they're trying to proclaim. In Matthew's gospel there is the king of the Jews. Where is he that [00:37:02] is born? King of the Jews. I don't believe that the wise men from the east, the kings from the east, went to a stable. The Bible says that they came to the house.

Again, Luke is writing to show that we poor Gentiles, think how in Luke's gospel the people who get the blessing, Mary Magdalene, seven demons cast out of her, that woman in Luke 7, the sinner, the prodigal son, what a disgrace he was, that crucified thief, disgraceful characters, and yet they're brought into the richness of blessings by divine grace. And so it's humble shepherds that come to visit the Saviour in the lowliest of circumstances. He came where he was in the parable of the good Samaritan. Yes, the Lord went to Calvary, [00:38:03] not simply to bear our sins, though that was necessary, but he came to meet fallen man in the state he was in. So each writer pursuing the line that God has given him to follow brings out truths which are important and relevant in that particular circumstance. They're not contradictions but complementary truths. It's no good arguing if you've got a coin in front of you that it's got a head on one side and the other person said no it doesn't. There's two sides of the coin. It depends how it's being looked at. So these apparent contradictions which are often thrown out, in actual fact Christians are generally quite well aware of them because we've been told of them for quite some time. There's the other one that I've just picked up on and that is the account of the number that [00:39:11] died in the book of Numbers and I think it's chapter 25 in the plague there and it's 24,000 I believe but in the New Testament when the Apostle Paul is writing 1 Corinthians chapter 10 he says 23,000 but adds in one day.

No contradiction, one is the total number, one is giving the number in a day. But then again take the evacuation from the beaches at Dunkirk. One history book says 330,000 men were saved. Another book says 338,000 men were saved but nobody's going to dispute that there was an evacuation after Dunkirk beaches, that it's just [00:40:04] a myth or something of that. Was the number an exact number? I just leave it that one is talking about the sum total, the other is talking about a one day. We wouldn't criticise these variations in numbers in ordinary secular history and yet all of a sudden it means this one discrepancy and the Bible, well you mustn't believe any of it because it's got one fact wrong, it hasn't at all of course. One is the total number, the other is the number in a day. There's some what may be contradictions that may be errors that have crept in through translation.

Our authorised version gives a definition of sin in John's first epistle. Sin is the transgression [00:41:02] of the law. But then again in the epistle to the Romans in chapter 5 verse 13 I think it is, sin is not imputed when there is no law. It's not a contradiction that the translators of our otherwise excellent authorised version Bible have put their understanding into the translation. Sin is lawlessness is what it really should say and Mr Derby puts it that way as well. Sin is lawlessness. Sin is not imputed when there is no law. So from the original text, the Greek that it's taken from, the translation is not there. That is an error that's coming through translation. Sometimes errors are introduced quite deliberately

of course. The Jehovah's Witnesses with their New World translation habitually mistranslate to try and prove that the Lord Jesus Christ is [00:42:04] not a divine person. So for example in John chapter 8 and verse 58, before Abram was I am, we have in our authorised version Bible, they have before Abram came into existence I have been. It'll work on people I suppose who can't read the original to be able to compare. But I would imagine in those bad old days when they taught Greek in school and boys were meant to read out their translation from the Greek that someone would be up for six of the best for translating John chapter 8 and verse 58 so badly. It literally is the Lord Jesus saying before Abraham became I am. The Jews understood what the Lord was saying and they took up stones.

But of course the Lord was to die by crucifixion not by being stoned to death. So sometimes [00:43:05] contradictions and errors are introduced in translation, sometimes quite deliberately.

So looking at the Bible, the Word of God, the writers have not followed cunningly devised fables. They've been writing down the things that were most assuredly believed amongst them. So the internal evidence of the book we're entitled to read and to take on board. The Old and the New Testaments, the new often quoting from the Septuagint and hence the reason why this variation in the wording. The manuscripts and the versions that these have been taken from although there's varieties and different readings within them. Nevertheless no Bible doctrine is harmed and we have other evidence [00:44:04] besides some of the even earliest ones. One of the problems with manuscripts of course before there was such a thing as printing, you know nobody typed it all out on a keyboard and pressed a button and it came printed out. It was all copied by hand and you will know as well as I do that when we copy something we will add an error, we'll introduce an error and the theory very often is if you can get back to the earliest of manuscripts you've got the purest manuscript, not necessarily so. Before the New Testament was complete error was coming in to the church was it not.

We've adequate proof of that within our New Testament and some translations for example in John chapter 1 and verse 18 have the only begotten God who was in the bosom of the Father. In the original language the word for God and the word for son would rhyme and sound very similar. [00:45:06] I can half imagine a scribe mishearing and writing their own word down. There's also the possibility too of Gnosticism where there were those who believed that matter was evil, God was intrinsically holy, which is true of course, the Lord Jesus was a derived God. That may have been an error that brought that in. So the text that we have, and Mr Kelly favours it, because son corresponds with father, the only begotten son who is in the bosom of the father he hath declared him. But there are enough manuscripts, thousands of them, to have a good idea of how reliable our translations are. Very quickly just mentioning about translation. Our authorised version of Mr Derby's translation rely on what is called formal equivalence. That is trying to [00:46:08] express every word in the original Hebrew or Greek exactly in English. Now in fact it can't be done exactly. Modern translations tend to go along the line of dynamic equivalence. That is they will look at a whole section and then write down what they think the writer meant. Most translations nowadays do that. Unfortunately that is likely to lead to error because the translator will put in what he thinks, his theology, his ideas, and it basically then just becomes a paraphrase.

One of the biggest blunders I think in modern translations, and it would support temporal sonship heresy, and it's this. In Hebrews chapter 1 and verse 5. You are my son, today I have become [00:47:03] your father. That is in lots and lots of modern translations. Whatever thou art my son, this day have I begotten thee means there's no equivalent in the original for inserting the word father and changing the tense of the verb to becoming into that relationship. And a little bit further down in the

same chapter where what is man that thou art mindful of him or the son of man that thou visitest him, what is mankind that you visit him? The son of man is the Lord Jesus Christ we know, but mankind renders the text completely meaningless. So our Bible then is the word of God.

God has inspired men by his spirit to write. We have a Bible which is reliable, which is [00:48:03] dependable, which we believe. If we want to know about God, we need to read the Bible. If we want God's message to us, it's in the Bible. We don't have to go into space, sending probes into outer space to find out where we may have come from, the Bible tells us. We don't need to be doing all sorts of research as to what may happen in the future, the Bible tells us. It tells us about God, it tells us about ourselves, it tells us that we're fallen and that we need a saviour and that God has provided a saviour, the Lord Jesus Christ who shed his precious blood at Calvary, who was God raised from the dead and is seated at God's right hand now. And that he's coming again and at the present time to use an expression that's quoted by the apostle Paul from the prophecy of Isaiah, behold now is the accepted time, now is the day of salvation.

[00:49:04] God is good, what a long day it's been, but these things, if we need to know the truth, if we need to know the reason why, despite unbelievers trying to discredit the Bible by inconsistencies in manuscripts, contradictions in its text, errors in translation or whatever else, one thing that has surprised me when I've had to look to see if an idea that I've got is right or not is the accuracy of scripture. I'm more and more amazed when I come to see just exactly the wording that is used and how precise it is. So the criticisms which are levelled at the Bible are quite unfounded and I give this address at the beginning of this series of lectures so that young people particularly might have confidence [00:50:08] in the Holy Bible, the Word of God, and depend upon it, be guided by it, find the Saviour through it, and as believers the things that we read in it, made good in our souls by the Holy Spirit. May the Lord bless these few remarks that I've made on the Bible, the Word of God this afternoon. Can we sing the hymn please, 303. 303. When Israel by divine command the pathless desert trod, they found throughout the barren land a sure resource in God. Like them we have a resting view, secure from hostile powers. Like them we pass a desert too, but Israel's God is ours. 303.