

General Topics :: Can anyone recommend a book?

Can anyone recommend a book?, on: 2009/2/22 13:48

Looking for a book that has been helpful for others in the study of bible translation, the history of the manuscripts...basically how we came about with the bible and the manuscripts. Plenty of sources on the internet...but you know how that can go. ;-) plenty of one sided views.

:-)

Re: Can anyone recommend a book? - posted by TaylorOtwell (), on: 2009/2/22 20:00

F.F. Bruce has written respected material on the subject. James White has also written on the topic, though from the standpoint of critiquing the KJV only view. I believe Dean Burgon (Burgen?) is a respected name in defending the KJV. I also believe Zane Hodges writes in defense of the majority text.

You may also find consulting the section on holy Scripture in a systematic theology (Grudem, Reymond, Berkhof, Calvin, etc.) book to be helpful.

With care in Christ,
Taylor

Re: - posted by JaySaved, on: 2009/2/22 21:10

In my humble opinion, this is exactly what you are looking for. It is a short book (70+ pages) that is packed with valuable information on manuscripts and textual criticism. It is written for a first-year Greek Student but can easily be understood by anyone with a desire to learn more.

(http://www.amazon.com/New-Testament-Textual-Criticism-Concise/dp/0801010748/refpd_bbs_sr_2?ieUTF8&sbooks&qid1235354631&sr8-2) NT Textual Criticism: A Concise Guide by David Alan Black

Re: , on: 2009/2/23 21:48

Appreciate all the recommendations brothers...will check them out.. :-)

Re: Can anyone recommend a book?, on: 2009/2/23 23:03

Hello, Reformer:

I would highly recommend "Which Version is the Bible" by Dr. Floyd Nolen Jones. It is 174 pages and documents the following:

1. Preservation or Restoration
 2. Biblical Comparisons depicting the magnitude of the problem.
 3. The 1881 Revision
 4. The Textus Receptus
 5. The Greek Text of Westcott & Hort
 6. How Hort controlled and seduced the 1881 Committee
 7. The Hortian-Eclectic Theory Refuted
 8. The Believing Frame of Reference
 9. The Conclusion of the matter
- Appendix A- The Pericope de Adultera
Appendix B- The Johannie Comma

Appendix C- Examples of Modern Criticism

Appendix D- History of the Texts Transmission

You can purchase it online at Amazon.com

Sincerely,

Walter

Which Version Is The Bible?

2004

Eighteenth Edition

Revised and Enlarged

(First Edition 1989)

by Floyd Nolen Jones, Th.D., Ph.D.

An alarming expose' documenting the reasons for the differences between the modern translations of the Bible and the historical translations of the Bible such as the 1611 King James Bible, and other older Bible versions. Numerous illustrations of these significant differences are presented, and the myth that the differences in modern versions are mainly due to synonym choices and language changes is dispelled.

The casting aside of the traditional Greek New Testament text which is the basis of the historic versions by Tyndale, Luther, Coverdale, and others is meticulously documented. Also carefully documented is the process which produced the radically different Greek text of the modern versions including an analysis of textual criticism. The completely unscientific basis of the methods of textual criticism are also exposed, and evidence that the traditional Greek text is actually much older than the newer critical text of the modern versions is presented.

The work is carefully footnoted and includes a complete and comprehensive bibliography and index.

Reviewer: Barry D. Adkins from Houston, Texas USA

As a seminary student at one of the most conservative seminaries in the Southern Baptist Convention I experienced in my first year nearly every anecdote about seminaries Dr. Jones mentions in his book. During that same time I heard numerous professors and others who support the critical text insist that such things "never" happen at seminaries. Remarkably, due to my own personal research, I was often more knowledgeable than many of my professors on the subject of textual criticism and Bible versions. Being a degreed, licensed, and practicing engineer experienced in the scientific method, I found that these "experts" almost always lacked the ability to be truly objective and recognize the illogical, grossly unscientific reasoning of the methods employed in textual criticism. Even more remarkable is that I find the "experts" and "scholars" are the least interested in engaging in an objective discussion on the matter, and many pastors do not consider the subject significant. Most seem to consider the issue a technical argument over fine details - thinking that if it were all that important their seminary professors would have informed them. In reality the subject is never covered in the vast majority of seminary degree plans including the Ph. D. degree plans, and if covered only minuscule introductory generalities are discussed. I truly believe the church is experiencing the fulfillment of Isaiah 29:14, "... for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." I encourage every believer to read Dr. Jones' book, weigh the evidence, reach your own conclusion, and do not be intimidated by anyone who disagrees just because they hold an "authoritative" degree.

Barry D. Adkins, M. Div., B.S. Houston, Texas

Which Version is available for purchase online at www.amazon.com.

Click [HERE](#) to go to Amazon's web site.

Re: - posted by murrco1r (), on: 2009/2/24 7:13

Deeper Experiences of Famous Christians By James Gilchrist Lawson

Here's a taste of a testimony

A.B. Earle. (Earle was a prominent minister during the 1870s). It has been said that 150,000 people claimed conversion during meetings where he'd preached. A leading religious paper of his time said, "His preaching was not eloquent. His delivery was not beyond the average. His voice had no special power. His rhetoric was often at fault, and sometime s even his grammar. Truly the enticing words of man's wisdom were wanting in his case."

Yet when someone heard him preach, they would exclaim, "The first time I heard him I came away in wonder as to where his unusual gospel power lay; but as I listened to him again and again, I could not help realizing how the congregation, and my own soul with them, were held by the power of God. When he preached on the value of a human soul, I do not remember a single thought or illustration that was new to me; and yet I came away overwhelmed in this realization of the infinite preciousness of each child of Adam, and found myself as I awoke the next morning, weeping in sorrow and anxiety for lost sinners. That day there were, I trust, two souls given to me in private conversations."

"Earle began preaching in 1830, at age 18, but his greatest success was after his own Christian experience deepened. It was then that he'd begun to "feel an inexpressible hungering and longing for the fullness of Christ's love." Earle recalled, "I loved the work of the ministry, but had long felt an inward unrest, a void in my soul that was not filled. Seasons of great joy would be followed by seasons of darkness and doubt. If I had peace, I feared it would not continue; and it did not." Earle thought that he was destined to live an existence such as Paul described in Romans 7:24, "O wretched man that I am! Who shall deliver me from the body of this death?" Earle said, "In this state I was exposed to severe temptations and attacks of the enemy. I made strong repeated resolutions that I would be faithful, but could not keep them. Then I sought and found forgiveness again, and was happy, and said, 'Oh, that I could always enjoy such peace!' But it was soon disturbed by some word, or act, or heart-wandering." This went on for years in Earle's life. His happiness often wavered in his walk with God. "Sometimes doubting and fearing, and sometimes resting" was how Earle felt. He wanted an "uninterrupted rest and peace." Finally, he bought a blank book and wrote out a dedication. "This day I make a new consecration of my all to Christ. Jesus, I now forever give myself to Thee; my soul to be washed in Thy blood and saved in heaven at last; my whole body to be used for Thy glory; my mouth to speak for Thee at all times; my eyes to weep over lost sinners, or to be used for any purpose to Thy glory; my feet to carry me where Thou shalt wish me to go; my heart to be burdened for souls, or used for Thee anywhere; my intellect to be employed at all times for Thy cause and glory. I give to Thee my wife, my children, my property, all I have, and all that shall ever be mine. I will obey Thee in every known duty."

After this dedication, A.B. Earle asked God to help him carry out his vow. He assumed his sincere vow to God would generate blessings beyond what his heart could contain. He was mistaken. It was at that point that he "came nearer to Christ. But as clearer light began to shine into his heart, he "saw more of its vileness." Earle realized there were things in his life, such as "pride, envy, self-will and a great deal of unbelief," that needed to be cast down in order to strengthen his love for Christ. His constant prayer remained, "Be thorough with me, Jesus, be thorough." After laying his carnality at the altar, Earle received what he wanted. While praying alone in a room, Earle felt a sudden, sweet, heavenly peace fill his soul.