

## "Milk & Meat" - Answering Questions on Christianity

Life Bible-Presbyterian Church Adult Sunday School

### KNOWING GOD - part 11

#### 61. How Do We Read God's Word? Isaiah 34:16 "Seek ye out the Book of the Lord and read."

The Bible is our daily guide for life. To follow God's will, we must read it! Here are some suggestions to help you feed on God's Word:

a) Read Regularly.

- It is important to read the Bible on a daily basis. Let God, through His Word, guide you through every day. "They received the Word with all readiness of mind, and searched the Scriptures daily." Acts 17:11
- "Study to shew thyself approved unto God, a workman needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2:15.

b) Read with Prayer.

- As you read, pray that the Lord will give you understanding of His Word. "Teach me Thy way, O Lord." Ps 27:11.

c) Read with Meditation.

- Ponder over what you read in God's Word and He will reveal His truths to you. "But his delight is in the law of the Lord; and in His law doth he meditate day and night." Psalm 1:2.

d) Read and Apply.

- As you read, always ask yourself: "how does this apply to me?"
- "O send out Thy light and Thy truth: let them lead me." Psalm 43:3.

e) Read with Faith.

- Receive every word as true, with simple childlike trust. Rest upon the promises that God has given to you.
- "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 may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16-17.

f) Read and Practice.

- Put what you read into action in your life. It's not enough just to read God's Word: we must apply it in our lives.
- "Be ye doers of the word, and not hearers only, deceiving your own selves." James 1:22.

#### 62. What is our Life B-P Church Doctrinal Position on Preservation of Scriptures?

a) In our Church Constitution.

- "We believe in the divine, *verbal and plenary inspiration of the Scriptures in the original languages*, their consequent inerrancy and infallibility, and as the Word of God, the Supreme and final authority in faith and life" [LBPC Constitution Article 4.2.1].
- Verbal and plenary inspiration of the Scriptures in the original languages (Autographs). Our church constitution reflects our belief in God's inspiration of His Word in the Autographs and His providential preservation of His Word in the whole body of manuscripts through all ages.

b) In our Doctrinal Positional Statement.

- *OT and NT have been kept pure in all ages (providential preservation).*
- The texts underlying KJV are closest to the Autographs.
- "We do believe that the Hebrew and Greek texts that were used for the King James Version of the English Bible were providentially preserved by God and were therefore closest to the original autographs of the Bible." [A Doctrinal Position Statement of Life B-P Church, Life BPC 50 Years Building His Kingdom, p. 64]

c) In the Westminster Confession of Faith Section 8 of Chapter I

- *“The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentical; so as, in all controversies of religion, the Church is finally to appeal unto them. But, because these original tongues are not known to all the people of God, who have right unto and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar (i.e. common) language of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope.”*

**63. How does the Trinitarian Bible Society [TBS] define “Providential Preservation”?**

- a) “See Westminster Confession of Faith, 1:8 - ‘The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical (Matthew 5:18)...’. As taught in Psalm 117:2 and Matthew 24:35 etc., God has preserved His Word through the ages. The professing people of God under the Old and New Testaments have been His instruments in its preservation (Psalm 147:19,20; Romans 3:2).
- b) Thus the Hebrew Old Testament text used in the synagogues of our Lord’s time (and later preserved by the Masoretes) and the Greek New Testament text, acknowledged by the Greek Church throughout the Byzantine period [312-1453 AD], and long after, and preserved in the overwhelming majority of existing Greek manuscripts, have historically been accepted by the people of God as the providentially preserved Scripture. The printed editions of the Greek text, commencing with Erasmus in 1516, although based on a relatively small group of available manuscripts, have been found faithfully to reflect the great majority of these manuscripts. Erasmus’ first edition included, in a few cases, readings from the Latin Vulgate. This was largely due to the fact that some of the Greek manuscripts available to him were incomplete (e.g. his manuscript of Revelation was missing its last six verses). In Erasmus’ fourth edition in 1527, however, he made use of the Complutensian Polyglot which contained an edition of the Greek text based on a number of other Greek manuscripts and, in the light of the Complutensian, his Greek New Testament was thoroughly revised. However, a few readings taken from the Latin, for which there are now no extant Greek manuscripts, have always been included in the various printed editions of the Received Text.

NOTE 1. The Trinitarian Bible Society maintains that the providentially preserved true and authentic text is to be found in the Masoretic Hebrew and the Greek Received Texts. In so doing, it follows the historic, orthodox Protestant position of acknowledging as Holy Scripture the Hebrew and Greek texts consistently accessible to and preserved among the people of God in all ages. These texts had remained in common use in different parts of the world for more than fifteen centuries and they faithfully represent the texts used in New Testament times.

NOTE 2. Errors, omissions, and additions in particular manuscripts do not impinge upon the qualities of *Scripture*, including inerrancy, because the errors are, in fact, no part of inerrant Scripture.

NOTE 3. Translations made since New Testament times must use words chosen by *uninspired men* to translate *God’s* words. For this reason no *translation* of the Word of God can have an absolute or definitive status. The final appeal must always be to the original languages, in the Traditional Hebrew and Greek texts (as defined in Note 1).” [Statement of Doctrine of Holy Scripture & Word List, Trinitarian Bible Society (TBS)]