



BBC UPDATE

Easter Sunday

The Lord blessed BBC on Easter with several visitors, after church members had distributed several thousand leaflets in areas from whence some came. We are thankful for the new families who attended.

Lecture Series Report

We are thankful for not only the wonderful turnout for the BBTS Spring Lecture Series dealing with the Quadricentennial Anniversary of the KJV, but also for the many who desired DVD's of the program, and also for the many downloads from our web site. Dr. Kulus' excellent article in defending the Masoretic OT Hebrew text is featured in this Update (page 6). All written and audio presentations are available on the BBC web site. DVDs may be requested by contacting Jeff Skorupski at jwskorupski@cox.net.



Above: The BBC Adult Choir singing during the Easter Program.



Right: Steven Liauw sings a solo during the Men's Quintet



Above: BBC Children's Sunday School

"Because of Love Orphanage"

BBC members prepared packages for the orphans and staff members in Dr. Suhento Liauw's church orphan ministry "Because of Love Orphanage" under the aegis of Graphe Independent Baptist Assembly (GIBA) of Jakarta, Indonesia.

Liauw's support

BBC voted unanimously to give a support check \$1200.00 to Steven and Daisy Liauw as a token of appreciation for their ministry here and in anticipation for their future ministry in Indonesia.

BBTS Graduation

On May 15, 2011, seven candidates for BBTS graduation will be presented to BBC. The candidates are as follows:

Master of Biblical Studies:

- Keith Main
- Jeff Skorupski
- Jared Yokoyama

Master of Divinity

- Jerry Akers
- Jed Raquintan
- Cas Reeves

Doctor of Theology

- Steven Liauw

The commencement preacher will Pastor Mel Hall.



BBC NEWS & NOTES

BBC News & Notes

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More Easter Photos

BBC/BBTS MAY SCHEDULE

May 8, 2011	Mother's Day (men's cookout for mothers)
May 13, 2011	Dissertation Defense (9 AM to noon)— lunch following
May 14, 2011	Graduation Banquet (6-8 PM); Sunday Attire (Graduation practice follows)
May 15, 2011	2nd Annual BBTS Commencement (2-4 PM)



The Men's Quintet singing "He Washed My Feet"



The BBC Children's Sunday School Choir sang "Tell Me the Story of Jesus" during the Easter Program



BBC Hosts SAT Testing

On Monday and Tuesday, April 25 & 26 BBC hosted the Stanford Achievement tests. The Stanford-10 Achievement Test is a nationally recognized test used by educators across the US. As a norm-referenced test, the Stanford-10 not only offers the home educator information on their student's achievement, it also provides comparisons based on nationwide test results. This test was open to any homeschooled student in the area. Twelve students ranging from second grade through tenth grade participated in the testing at BBC in Cromwell. The weather was beautiful on these days, much to the children's delight! They enjoyed the break times playing outside! Testing went smoothly. Results will be sent directly to the parents in approximately six weeks.

HOMESCHOOL SAT TESTING

SAT Testing

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Poem



An Evolution Limerick

by Kirsten Gagnon

I cannot be left out of the loop,
And give my opinion of the evolution scoop.
God spoke the world into existence,
But "science" has so much resistance
That man didn't come from goop.



The children enjoy exploring around the church between morning and afternoon services!

DEVOTIONAL CORNER

The Lamb of God

by Pastor Cas Reeves

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world”

(John 1:29)



How excited John must have been when he saw Jesus and declared to all those present, *“Behold the Lamb of God.”* It was the fulfillment of a long line of sacrifices, which pointed to the final sacrifice of the Son of God. This provision for deliverance through sacrifice was first hinted to after the sin of Adam and Eve, when God slew animals to give them a covering for their nakedness with the *“coats of skins”* (Genesis 3:21). It was a picture of the divine provision that one-day would make each man acceptable for God’s presence. Also, it points each man to look forward to see how God would clothe each believer in the righteousness of Jesus Christ. *“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him”* (2 Corinthians 5:21).

We sing an old hymn, “When I see the blood, I will pass over you.” The hymn reminds us of the blood of Christ that is needed for the wrath of God to pass over us. It also points to the Israelite Passover. When they were in Egypt and the death angel past over the first born of every house that had

the blood applied to their doorposts. It is significant, as a picture of Christ’s atonement for our sin; we note the qualities of the “lamb” from which the blood was to come. *“Your lamb shall be without blemish, a male of the first year”* (Exodus 12:5).

We look back and tremble that it was our sin, which cause the death of the Lamb. Yet, we also rejoice that He willingly of his *“own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes [we] are healed”* (1 Peter 2:24).

The future of the Lamb is triumphal. The book of the Revelation is filled with accounts that describe his future. We learn that the Lamb, having been slain, is still alive (Rev.5:6). He is adored and proclaimed by multitudes of angels: *“Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing* (Revelation 5:12). And great multitudes of men will worship the Lamb (Rev.7:9-10). And the Lamb shall provide for and satisfy those who are saved (Rev.7:17). Believer’s will applaud their victory over Satan, which is *“by the blood of the Lamb”* (Rev.12:11). And the marriage supper of the Lamb will take place (Rev.19:7-9). And the Lamb will be the light of the new Jerusalem (Rev.21:23). And finally, the last reference to “the Lamb” in Scripture, places him in paradise, *“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him”* (Revelation 22:3). Blessed be the Lamb of God! -CAR

Memory
Prayer
Verses

1) "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well" (Ps. 139:14).

2) "Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you:

but I will teach you the good and the right way" (I Sam. 12:23).

3) "Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant" (Neh. 1:6).

4) "Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows" (Job 22:27).

5) "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Ps. 141:2).

PRAYER PROMISES

6) "He...continued all night in prayer to God" (Lk. 6:12).

7) "Rejoicing in hope; patient in tribulation; continuing instant in prayer" (Rom. 12:12).

8) "I will call on the LORD, who is worthy to be praised: so shall I be saved from mine enemies" (II Sam. 22:4).

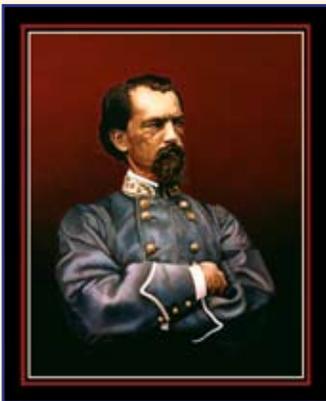
9) "Give thanks unto the LORD, call upon his name, make known his deeds among the people" (I Chr. 16:8).

10) "As for me, I will call upon God; and the LORD shall save me" (Ps. 55:16).

11) "In the day of my trouble I will call upon thee: for thou wilt answer me" (Ps. 86:7).

12) "Because he hath inclined his ear unto me, therefore will I call upon him as long as I live" (Ps. 116:2).

Quotes From the Past:



John B. Gordon

John B. Gordon, 1832-1904

He was one of the born-again generals of the Southern Confederacy.

"Jeremiah 6:16 of the Bible reads;

"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

But, have we forgotten God and the old paths of our Founding Fathers and Mothers? Is American history even taught anymore in public and private schools?

As the world looks to America, do we know who helped make the USA free and great?"

President Theodore Roosevelt said of John B. Gordon, *"A more gallant, generous, and fearless gentlemen and soldier has not been seen in this country."*



President Theodore Roosevelt

King James Version Old Testament Text

by Dr. Chester W. Kulus

Part 1 of a 2 part series

1. Who is Jesus? You might respond that Jesus is God, the Savior, the Way, the Truth, the Life, the Good Shepherd, the Door, the Lamb of God, and more. But what I would have you to see is that Jesus is The Word of God. When Jesus comes from heaven at the end of the tribulation the Bible says of Him that "His name is called The Word of God" (Revelation 19:13).
 2. Jesus is The Word of God, which means that He is the only authority that you need to decide the matter of the printed Word of God. Jesus is the only authority that you need to decide the text issue for you. You do not need Westcott, Hort, Metzger, Custer, or even Kulus. All you need is Jesus. He is The Word of God and if you will listen to Him, then He will decide text issue for you.
 3. Sadly, many do not listen to the One Who is The Word of God when it comes to the Word of God, but rather they listen to everyone else. This just ought not to be! Would you listen to Jesus? I hope you would.
- I. And so what did Jesus, The Word of God, say about the text, particularly the Old Testament text? In Matthew 5:18 Jesus said, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Let us examine this verse.
 - A. In this verse Jesus speaks of the law (τοῦ νόμου). To what does this refer?
 1. The expression *the law* can refer to *the law of Moses* (Luke 24:44; John 7:23).
 2. Also, the expression *the law* can refer to the Old Testament. How do I know?
 - a) In John 10:34 Jesus refers to Psalm 82:6, yet states that it came from the law (τῷ νόμῳ). Jesus is using law as a reference to the Old Testament.
 - b) In John 12:34 the people say that they have heard out of the law (τοῦ νόμου) that Christ abideth for ever. This is not something that is in the first five books of the Bible, but rather is something that is in Psalm 110:4 and in Daniel 2:44. Therefore, they are using *the law* as a reference to the Old Testament.
 - c) In John 15:25 Jesus refers to Psalm 35:19 and 69:4 and says that this is written in the law (τῷ νόμῳ). Again, Jesus is using *law* as a reference to the Old Testament.
 - d) In I Corinthians 14:21 the Bible quotes from Isaiah 28:11-12 and says that it is written in the law (τῷ νόμῳ). This is not something that is written in the first five books of the Bible, therefore this use of the law is referring to the Old Testament.
 3. *The law* can mean either *the law of Moses* or *the Old Testament*. Which one is it in Matthew 5:18? Well, in Matthew 5:17 Jesus speaks of fulfilling the law and the prophets, a reference to the entire Old Testament (Mt 7:12; 11:13; 22:40; Acts 28:23). In this case, *the law* refers to the Pentateuch. Matthew 5:18 starts with the word *for*, which gives the basis or reason for Matthew 5:17; that is, Jesus will fulfill the law and the prophets because one jot or one tool shall in no wise pass from the law till all be fulfilled. If *law* in Matthew 5:18 is referring only to the Pentateuch, then Matthew 5:18 would be a reason or basis for Jesus' fulfilling only the Pentateuch and not the Prophets. But in order for Matthew 5:18 to serve as a reason or basis for Jesus' fulfilling the entire Old Testament as Matthew 5:17 states, then the word *law* in Matthew 5:18 must refer to the entire Old Testament. Therefore, I conclude that the word *law* in Matthew 5:18 speaks of the entire Old Testament.
 - B. Jesus says of the Old Testament that one jot or one tittle shall in no wise pass from it.
 1. *Jot* refers to the smallest consonant of the Hebrew alphabet, the *yodh* (י).
 2. *Tittle* refers to the smallest Hebrew vowel, the *chirek*, which is a single dot. Many think that *tittle* refers to the smallest differences be-

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tween the consonants, such as the difference between a rounded corner (𐤒) as compared to a square corner (𐤑), or an extension (𐤓) as compared to no extension (𐤑), or a gap (𐤒) as compared to no gap (𐤑). But I contend that this is not the case, why? Several reasons dictate that *tittle* refers to a vowel. These reasons are contextual, lexical, scriptural, and etymological.

a) Lexically, *tittle* can have the meaning of *point*.¹

It is interesting that *The Oxford English Dictionary* list as a meaning for the word *tittle*, "Any one of the Hebrew and Arabic vowel-points."²

b) Contextually, *tittle* must refer to a vowel.

(1) Since Jesus mentioned *jot*, the smallest consonant, then there is no need to refer to the consonants again, for if the smallest consonant is preserved, then all the other consonants are preserved as well (cf. Luke 16:10).

(2) Also, the word *or* in the expression *one jot or one tittle* is a disjunctive conjunction³ which "denotes an opposition of the ideas expressed by the words or clauses it connects."⁴ Therefore, *jot* and *tittle* are two different things. Since *jot* refers to a consonant, then *tittle* must refer to something other than a consonant.

(3) Matthew 5:18 speaks of all being fulfilled, which refers to the fulfillment of prophecy, the exact fulfillment of which depends on the vowels. For example, in Genesis 49:10, is it, "Until Shiloh come," as the vowels would

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read in the Traditional Hebrew Text or is it, "until tribute comes to him," if the vowels were changed? The fact that the exact fulfillment of prophecy is unsure if the vowels are not sure argues for *tittle's* referring to a vowel.⁵

c) Scripturally, God spoke words involving the use of both vowels and consonants (Genesis 22:16; Exodus 4:22; 24:4; Jeremiah 30:2; 36:1-4; Matthew 4:4). These words God's prophets wrote necessitating their having used vowels (Exodus 34:27; Matthew 22:31; Luke 24:25; John 1:23; 12:38; Acts 3:22; 7:48-49; 8:32-34; 28:25; Romans 9:29; 12:19; 14:11; I Corinthians 9:10; Hebrews 3:7; II Peter 3:2). Since Jesus guaranteed the perfect preservation of God's Words (Matthew 24:35; John 10:35; 17:17), and since words have both vowels and consonants, then the vowels must be part of the preserved text; therefore, both vowels and consonants are preserved. This would argue for *tittle* referring to a vowel.

d) Etymologically, *tittle* (κεραΐα) in the Greek seems to be the Greek way to refer to the Hebrew word *chirek*, the smallest Hebrew vowel. Gill states: "As the least letter in the Hebrew alphabet *Yod* is referred to, the least of the points in use, *Chirek*, is also; between which and the Greek word κεραΐα, used by the Evangelist, is great nearness of sound, and seems to be no other than that

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¹Joseph H. Thayer, *A Greek-English Lexicon of the New Testament* (Grand Rapids: Baker, 1977), 344.

²"Tittle" in *The Oxford English Dictionary*, 2nd ed., prepared by J. A. Simpson and E. S. C. Weiner (Oxford: Clarendon Press, 1989), XVIII:159.

³Randolph O. Yeager, Matthew 1-7 in *The Renaissance New Testament* (Gretna, LA: Pelican Publishing Co., 1986), 370.

⁴William Allen Neilson, ed., *Webster's New International Dictionary of the English Language*, 2nd ed. (Springfield, MA: G & C Merriam Company Publishers, 1961), 641.

⁵For other examples where prophecy is adversely affected by altering the vowels, see the author's *One Tittle Shall in No Wives Pass* (Newington, CT: Emmanuel Baptist Theological Press, 2009), 326-327.

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point made *Greek*.⁶ In other words, Gill indicates that *κεραία* is a transliteration into Greek of the Hebrew *חֵרֶק* (*chirek*). This is a valid contention.⁷

e) Based upon these lexical, contextual, scriptural, and etymological reasons I conclude that *tittle* refers to the smallest Hebrew vowel-point.

3. Jesus' guarantee that not even one of the smallest Hebrew consonants or one of the smallest Hebrew vowels shall pass from the Old Testament ensures the complete preservation of the entire Old Testament. Jesus said, "Shall in no wise pass." This is a very strong double negative in the Greek where by Jesus is emphasizing the impossibility of such a thing. It is the same construction that Jesus uses in reference to our salvation in John 6:37. What this means is that not only are the Hebrew vowels preserved, but that also they were present in the text that Jesus had, therefore, they were not invented by the Masoretes of the ninth century, as many suppose. Rather, the Masoretes simply passed on the vowels that were present in the text that Jesus had. I come to this conclusion because local churches, which have the responsibility of being the pillar and ground of the truth (I Timothy 3:15) received the Masoretic Text with its vowels, and made it the *Textus Receptus* all

of the Old Testament.⁸ Their making it the *Textus Receptus* of the Old Testament means that they recognized that it is the Old Testament Word of God.

C. Is Jesus' promise of Matthew 5:18 still valid today? Yes.

1. Jesus says, "Till heaven and earth pass." Heaven and earth have not yet passed, therefore, this promise is still in effect. In Luke 16:17 Jesus said, "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Here Jesus just refers to the very smallest part of the Hebrew Text, that is, the tittle. Jesus states that not even one little dot of the Hebrew Text will fail, that is, fall away. Jesus teaches the full preservation of the Hebrew Text. Would you hear Jesus?

2. Jesus also says, "Till all be fulfilled." All of the Old Testament has not been fulfilled, therefore, this promise is still in effect. Would you hear Jesus?

3. Since the promise of Matthew 5:18 is still in effect, would you hear Jesus? Jesus asserted that His Hebrew Old Testament had nothing missing and asserts that this Hebrew Old Testament would continue. We have this text today. Would you listen to Jesus?

II. Is there an English translation of the Old Testament that listens to Jesus? Is there an English translation of the Old Testament that accepts

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⁶Gill, *A Dissertation Concerning the Antiquity of the Hebrew Language*, Letters, Vowel-Points, and Accents (London: G. Keith, 1767), 223

⁷For a further discussion on *tittle* etymologically being the *chirek* see the author's *One Tittle Shall in No Wise Pass*, 310-346.

⁸Burnett on page 170 of *From Christian Hebraism to Jewish Studies: Johannes Buxtorf (1564-1629) and Hebrew Learning in the Seventeenth Century* indicates that Jacob ben Chayyim's Hebrew text of 1525 "became accepted (at least among Christians) as the 'received text'." Ginsburg also states of this text that it "came to be recognized as the true masoretic text" (Christian D. Ginsburg, "Prolegomenon" in *Jacob Ben Chajim Inn Adonijah's Introduction to the Rabbinic Bible, Hebrew and English; with Explanatory Notes* (NY: KATV Publishing House, Inc., 1968), XI). The work of Jacob ben Chayyim "was the first to present a complete Masorah – the Masoretic notes on the text – and was the second Rabbinic Bible, the only authorised Masoretic recension, becoming in time the 'textus receptus' of the Old Testament" ("Preface to the Bomberg/Ginsburg Hebrew Old Testament" in *Hebrew Old Testament* (London: Trinitarian Bible Society, 1998), i). Chayyim's Hebrew text included the vowel points.

what Jesus, The Word of God, says about the Old-Testament Word of God? Yes there is. What English translation would that be? I am glad you asked. It is the King James Version. Let me give you a number of places where the King James Version listens to Jesus and where the modern versions do not listen to Jesus.

A. An example of the modern versions thinking that words are missing - I Samuel 13:1

1. The readings

- a) KJV, "Saul reigned one year; and when he had reigned two years over Israel."
- b) ESV, "Saul was... years old when he began to reign, and he reigned... and two years over Israel."
- c) NASV, "Saul was *thirty* years old when he began to reign, and he reigned *forty* two years over Israel."
- d) NIV, "Saul was *thirty* years old when he became king, and he reigned over Israel *forty-two* years."
- e) NRSV, "Saul was... years old when he began to reign; and he reigned... and two years over Israel."

2. The reasoning: the modern versions believe that a couple of words are missing from the text. The *English Standard Version* has two footnotes on I Samuel 13:1. The first says, "The number is lacking in Hebrew and Septuagint." The second says, "*Two* may not be the entire number: something may have dropped out."⁹

3. Conclusion: the KJV is an accurate translation of the Hebrew text. The NASV and NIV contradict Acts 13:21, which says that Saul reigned for 40 years. The modern translations do not take Jesus' words seriously when He said that not even one jot or one tittle shall pass from the law, let alone two entire words. Would you listen to Jesus? The King James translators did. It is also interesting to note that Sir Isaac Newton took this verse and the entire passage at face value when he wrote,

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"Saul was made King, that he might rescue Israel out of the hand of the Philistines, who oppressed them; and in the second year of his Reign [*sic*], the Philistines brought into the field against him thirty thousand chariots [see I Samuel 13:5]."¹⁰ Isaac Newton, with all of his learning, did not try to correct the Bible in these places.

B. An example of modern versions changing a word - Jeremiah 27:1.

1. The readings

- a) KJV, "Jehoiakim."
- b) ESV, NASV, NIV, NRSV, "Zedekiah."

2. The reasoning: the chapter deals with events that occurred in Zedekiah's day and, therefore, the modern versions change the name *Jehoiakim*, which is in the Traditional Hebrew Old Testament Text to *Zedekiah*.

3. Conclusion: even if something does not make sense, it does not give a translator the right to change the reading. The translator should show faith in the promise of Christ that all the words that should be in the text are in the text. Again, the modern versions act as if Jesus does not know that about which He speaks. Would you listen to Jesus? The King James translators did.

C. An example of modern versions changing a consonant - Isaiah 9:3.

1. The readings

- a) KJV, "Not increased the joy."
- b) ESV and NRSV, "Have increased its joy."
- c) NASV, "Shall increase their glad-

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⁹The Holy Bible, *English Standard Version* (Wheaton, IL: Crossway Bibles, a division of Good News Publishers, 2001), 234.

¹⁰Isaac Newton, *The Chronology of Ancient Kingdoms Amended* (London: T. Cadell, 1770), 167. The author updated the spelling.

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ness.”

d) NIV, “Increased their joy.”

e) NKJV, “Increased its joy.”

2. The reasoning: the modern versions do not like the word *not* (אֵין) that is in the Traditional Hebrew Text, so they change it to *its* (אֵי), which they do by changing a consonant.

3. Conclusion: by changing the consonant, the modern versions, reverse the meaning of the verse and show their total disregard for Jesus’ statement that one jot shall in no wise pass from the law. Would you listen to Jesus? The King James translators did.

D. Two dozen examples of the modern versions changing vowels

1. Genesis 49:10

a) The readings

(1) KJV, “until Shiloh come.” This is a faithful translation of the Traditional Hebrew Text. Genesis 49:10 is a Messianic prophecy concerning the Lord Jesus Christ, for Jesus is from the tribe of Judah (Revelation 5:5) and the people shall be gathered together unto Him in the Millennial Kingdom (Isaiah 11:1,10).

(2) ESV, “until tribute comes to him.”

(3) NIV, “until he comes to whom it belongs.”

(4) NRSV, “until tribute comes to him.”

b) The reasoning: According to the *English Standard Version* there is no person named *Shiloh* who came from Judah in Genesis 49:10 and, therefore, the gathering of the people is not to Shiloh but to Judah. How did the *English Standard Version* arrive at its non-

Messianic translation? A footnote gives the answer when it states that it arrived at *until tribute comes to him* “by a slight revocalization.”¹¹

c) Conclusion: these versions are not listening to Jesus, rather by re-vocalizing, they are treating Jesus as if He does not know what He is talking about. But would you listen to Jesus? The King James translators did.

2. Deuteronomy 33:27

a) The readings

(1) KJV, “The eternal God is *thy* refuge, and underneath *are* the everlasting arms.”

(2) (2) NRSV, “He subdues the ancient gods, shatters the forces of old.”

b) The reasoning: the NRSV bases its change on a change of the vowels. A footnote in the *English Standard Version* states: “Revocalization of verse 27 yields *He subdues the ancient gods, and shatters the forces of old.*”¹² The *New Revised Standard Version* follows the reading of the *English Standard Version* footnote.

c) Conclusion: the NRSV has little regard for Jesus’ promise about the Old Testament text. Would you hear Jesus? The King James translators did.

3. I Kings 13:12

a) The readings

(1) KJV, “Had seen.”

(2) ESV, NIV, NRSV, “Showed.”

b) The reasoning: The Pulpit Commentary notes: “Or showed. LXX (δεικνύουσιν). Similarly most of the versions. A very slight change in the vowel points וַיִּרְאֶה

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¹¹*English Standard Version*, 42.

¹²*Ibid.*, 177.

וַיִּרְאֵהוּ רִשׁ would give this sense."¹³

c) Conclusion: had seen and showed are not the same, apparently, the modern versions are giving Jesus a deaf ear. Would you hear Jesus? The King James translators did.

4. Ezra 8:26

a) The readings

(1) KJV, "And silver vessels an hundred talents."

(2) (2) ESV, "And silver vessels worth 200 talents."

b) The reasoning: the ESV bases its reading on a "revocalization."¹⁴

c) Conclusion: I guess the ESV is factoring in for inflation, while at the same time disregarding Jesus' words. Would you hear Jesus? The King James translators did.

5. Job 15:23

a) The readings

(1) KJV, "He wandereth abroad for bread."

(2) NIV, "He wanders about-- food for vultures."

b) The reasoning: *The Pulpit Commentary*, concerning "he wandereth about for bread," observes: " 'He wanders abroad to be the food of vultures' is a translation of the passage suggested by some moderns (as Merx), and has the support of the Septuagint, κατατέτακται δὲ εἰς σῖτα γυψίν. But it requires a slight change in the pointing."¹⁵

c) Conclusion: while talking about food, the NIV is forgetting to eat the Words of God because it is ignoring what Jesus said. Would you listen to Jesus? The King James

translators did.

6. Job 24:12

a) The readings

(1) KJV, "Men."

(2) ESV, NIV, NRSV, NKJV, "The dying."

b) The reasoning: Fausset writes: "Rather, 'mortals' (not the common Hebrew for 'men'); so the Masoretic vowel points read as the English version (מֵתִים). But the vowel points are modern. The true reading is, *The dying* (מֵתִים): answering to 'the wounded' in the next clause."¹⁶

c) Conclusion: Fausset and the modern versions give a little regard to Jesus' words about the Old Testament Text. Would you hear Jesus? The King James translators did.

7. Psalm 2:9

a) The readings

(1) KJV, "Thou shalt break."

(2) NIV, "You will rule."

b) The reasoning: the *English Standard Version* has a footnote that states: "Revocalization yields (compare Septuagint) *You shall rule*."¹⁷

c) Conclusion: the NIV is not letting Jesus rule because it is disregarding His statement. Would you hear Jesus? The King James translators did.

¹³J. Hammond, *I Kings* in vol. 5 of *The Pulpit Commentary* (Peabody, MA: Hendrickson, n.d.), 295.

¹⁴*English Standard Version*, 395. It is worth noting that on these same words the *New Revised Standard Version* has, "and one hundred silver vessels worth . . . talents." The ellipsis is a direct quote. It seems that the *New Revised Standard Version* believes that a word or words are missing in Ezra 8:26, thereby revealing its lack of faith in God's promise of Psalm 12:6,7.

¹⁵G. Rawlinson, *Job* in vol. 7 of *The Pulpit Commentary*, 263, 264.

¹⁶A. R. Fausset, *Job-Isaiah*, in *A Commentary Critical, Experimental, and Practical on the Old and New Testaments* (Grand Rapids: William B. Eerdmans Publishing Company, 1984), 60.

¹⁷*English Standard Version*, 448.

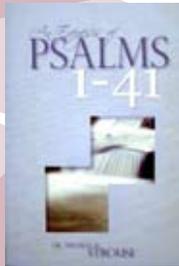
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THE BOOK CORNER

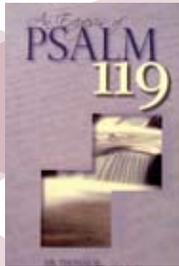
The Book Corner

These Books may be purchased through **Bible Baptist Church:**

40 Country Squire Rd.
Cromwell, CT 06416
860-229-5387



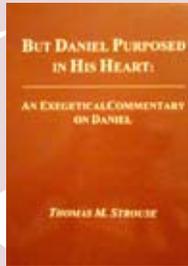
Psalms 1 - 41
\$20.00



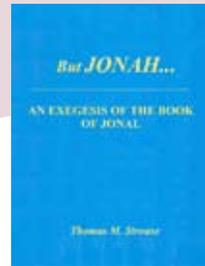
Psalm 119
\$20.00



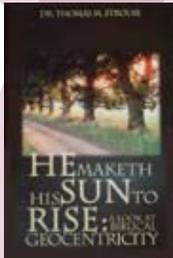
Spiritual Gifts
\$8.00



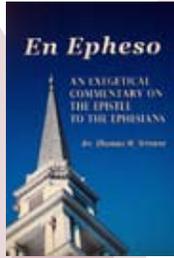
Daniel
\$20.00



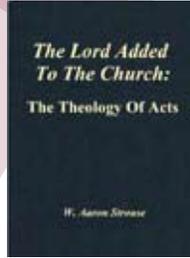
Jonah
\$10.00



Geocentricity
\$10.00



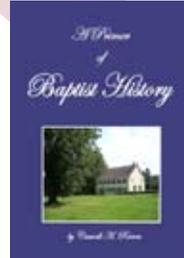
En Epheso
\$20.00



The Theology of Acts
\$20.00



I Will Build My Church
\$15.00



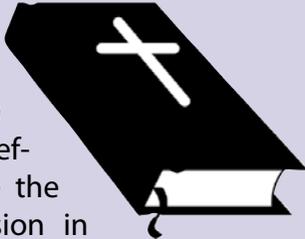
A Primer of Baptist History
\$20.00



The Lord God Hath Spoken
\$15.00

Manchester Bible Study

Continue to pray for the Manchester Bible Study as Mark Schabert teaches the *Gospel of John* to several families who live in the area. This is an effort to practice the Great Commission in Manchester, CT, evangelizing and edifying folks who come to the study. The Bible study is every Friday night at 7 PM. Please contact the pastor for directions.



2011 BBTS Spring Calendar

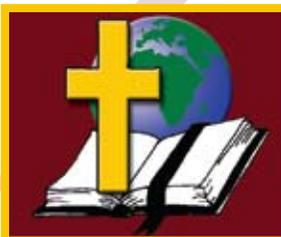
- May 13 Doctoral Dissertation Defense
- May 14 Graduation Banquet
- May 15 Graduation



The BBC Ladies' Ensemble sang "Long Ago" during the Easter Program.

If you have any news for the next issue of the BBC Update, please send to the Editor, Cas Reeves, at either

bbts@stny.rr.com
hbc5923@stny.rr.com



Bible Baptist Theological Seminary

A ministry of Bible Baptist Church

40 Country Squire Road
Cromwell, CT 06416
860-613-2096
www.bbc-cromwell.org