

CALGARY PROPHECY BIBLE INSTITUTE

APCLOGETICS B

A. The Scope of the Subject.

1. It establishes the infallibility of the Bible and proves its claim to divine inspiration.
2. It traces the sources of the various versions and establishes the divine inspiration of the Authorized Version.
3. It examines the difficult passages and apparent contradictions and demonstrates the perfection and harmony of the Bible as a whole.

B. Outlining the Course

1. Four Sections

- (a) Bible translations and revisions.
- (b) Difficult passages that cause confusion
- (c) Apparent contradictions and their solution
- (d) Symbols

Section 1

TRANSLATIONS AND REVISIONS

The Original M.S.S.

A. Language and Dates

1. Old Testament M.S.S.

- (a) They were written in Hebrew
- (b) Completed in the 4th century B.C.
- (c) They are not in existence today, but were lost by the time of the Apostles.

2. New Testament M.S.S.

- (a) They were written in Greek
- (b) They were completed by the end of the first century
- (c) They are not in existence today, no New Testament M.S.S. survived the persecution of the early church.
N.B. - The Canon of Scripture was fixed by the end of the 4th century A.D.

B. Translations and Revisions

1. The Difference.

- (a) A translation is from one language into another.
The Bible has been translated into over 680 languages
- (b) A revision is the alteration of word for greater accuracy of meaning. The need of revisions may arise from:
 - 1. Incorrect translations
 - 2. Changes in the meanings of words. All living language change. e.g. 11 Thess. 2:7 "Let"; 1 Thess. 4:15 "prevent".

N.B. There is a modern tendency to discredit certain Bible passages on the ground that they are not in the originals; or that they are incorrect renderings of the original texts. The folly of this argument is evident when we realize that there are not any original M.S.S. in existence.

C. The Early Translations

1. The Need of Translations

- (a) When Israel became dispersed among the Gentile nations, many of them adopted the Greek language. The first translation of the O.T. was made that these people might be supplied with the Scriptures in their own language. (Septuagint).
- (b) When Latin became accepted as the language of the common people, the N.T. was translated from its original Greek to the Latin language (The Vulgate)

2. The Basis of the first Translations.

- (a) The O.T. was translated from copies of the original Hebrew.
- (b) The N.T. was translated from copies of the Greek originals

3. The First O.T. Translation - The Septuagint

- (a) Made at Alexandria by 70 Greek scholars in 277 b.c. from copies of the original Hebrew.
- (b) The Book examined.
 - 1. The translation is faulty, showing a lack of scholarship.
 - 2. If the work was done by Jews, they must have been extremely unorthodox.
 - (a) an orthodox Jew would not consent to his sacred scriptures being in any other language than the Hebrew.

N.B. - In the synagogues the Scriptures were always read in Hebrew with an interpreter present for the benefit of those who did not understand.

- (b) Greek was a heathen language, hence from a Jewish standpoint, this act of translating was idolatrous. The Jewish authorities declared that the day in which it was made was as calamitous to Israel as the day upon which the golden calf was substituted for the true God.
- (c) A lack of reverence is shown in the freedom of translation.
- (d) The translators while in Egypt used a heathen temple in which to worship.
- (e) This translation was in existence at the time of Christ, but there is no evidence to show that either He or the Apostles ever used it.

4. The First N.T. Translation - The Vulgate

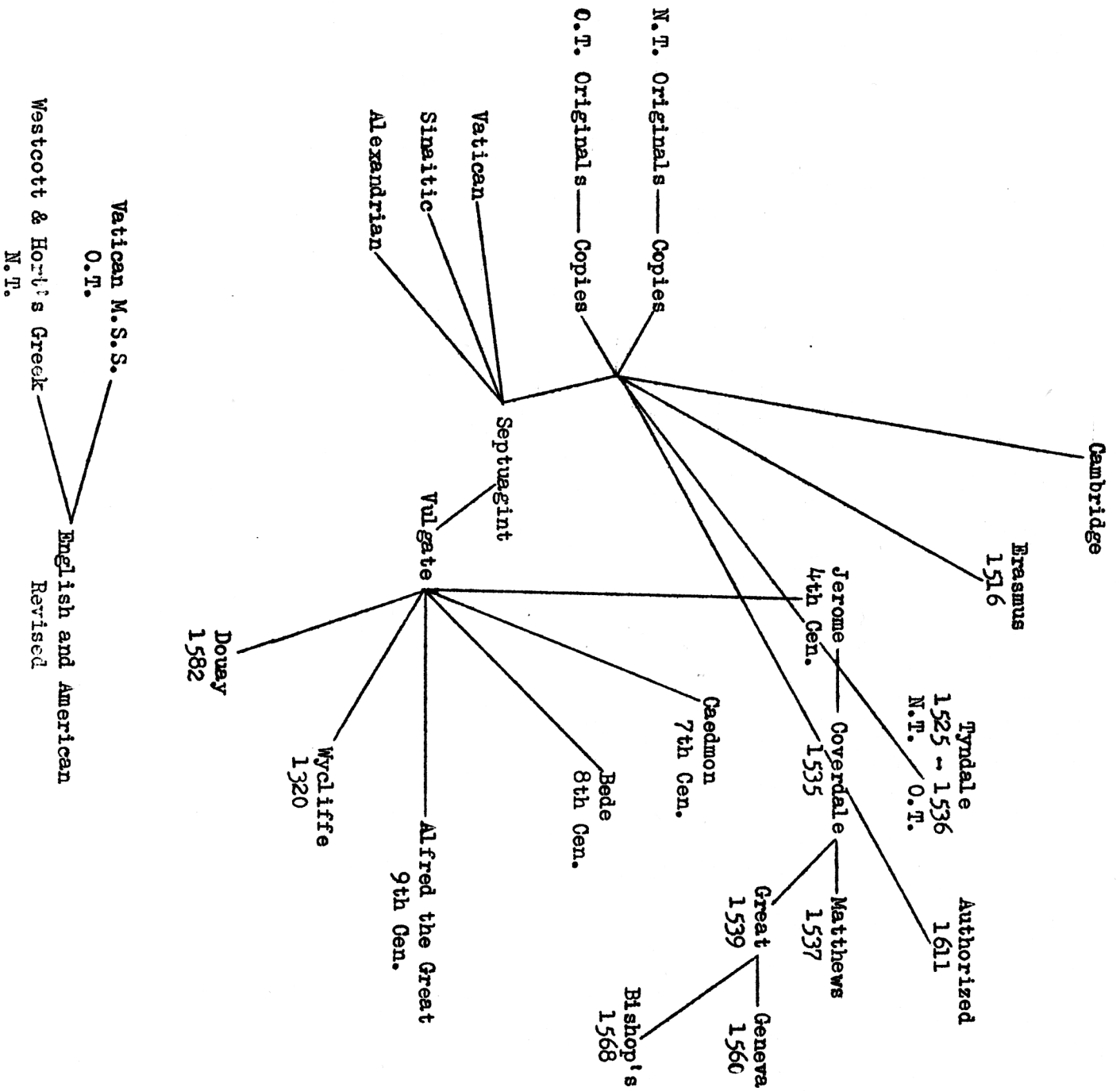
- (a) A translation into Latin of the entire Bible. It was Made in North Africa in the 2nd Century A.D.
 - 1. The O.T. was translated from the Septuagint version.
 - 2. The N.T. was translated from copies of the original Greek.
- (b) This translation was unreliable owing to the imperfection of the Septuagint.
- (c) Our Authorized version has no association with this source.

Later Copies and Translations

A. Three Alleged Copies of Septuagint version in existence today

1. The Vatican M.S.S.

- (a) A copy of the Septuagint translation in the possession of the Roman Catholic Church. It is kept at the Vatican in Rome.
- (b) It is incomplete
 - 1. Parts of Genesis, some of the Psalms are missing from the O.T.
 - 2. The Epistles: 1 & 11 Tim., Titus, part of Heb. (Chapters 9-13), and the entire book of Revelation are missing from the N.T.



(c) Its Age

1. While the R.C. Church claims that it is the oldest existing M.S.S. it was first heard of in 1475.
2. Its exact age and origin are unknown, many believe it to be spurious.

(d) Its history is vague and obscure.

1. It did not receive the approval of the leading men of that day, and the reliability of the copy was much doubted.
2. It has always been carefully guarded from the public, and only with the greatest difficulty have scholars gained permission to examine it for brief intervals.

(e) Its source is unreliable (Septuagint).

2. The Sinaitic M.S.S.

An alleged copy of the Septuagint written on the skins of Antelope. It is in the possession of British Museum, purchased in 1933 from the Greek Catholic Church at Petrograd.

(a) Its history.

Supposed to have been found by Dr. Tischendorf in 1859 in a convent on Mt. Sinai. It, with other valuable M.S.S. and documents was being used by the monks to kindle fires. It is accompanied by a complete Greek N.T.

(b) Its Age.

Dr. Tischendorf claimed that the Vatican and Sinaitic M.S.S. were two of forty copies made under the direction of Eusebius by order of Constantine 331 A.D. This is very uncertain.

3. The Alexandrian Codex A.

(This M.S.S. is preserved in the British Museum in London.)

(a) Its history.

It is said to have been written by one, Tekla, a martyr, about the 5th century, and it was presented to King Charles I by Cyril Lucar, a Greek Patriarch of Alexandria, in 1628, seventeen years after the authorized version was finished.

(b) Its style and content.

1. It is not in agreement with the other two, which indicates that it is of a different origin.
2. Drs. Westcott and Hort made the following admission:
"It stands in broad contrast to both the Sinaitic and Vatican M.S.S. and is quite alone in some manifestly right readings".

N.B. - Despite this the Alexandrian Codex A was rejected by the revision committee and the Vatican M.S.S. chosen in its place.

B. Other Translations and Revisions. (4th Century)

1. Jerome's Revision of the Vulgate

Made in the 4th century by the noted scholar Jerome. He based his revision upon old Hebrew M.S.S. copies of the original

2. Caedman's Paraphrase - 7th century

The first Scripture to be translated into Anglo-Saxon

It was in the form of blank verse, and contained only portions of the Scripture. The work was done in the 7th century by Caedman, an uneducated man.

3. Bede's Translation - 8th century.

Made from Latin into Anglo-Saxon. Only the Psalms and Gospels were completed when Bede died.

4. Alfred the Great - 9th century

In 893 Alfred the Great translated the entire Bible into Anglo-Saxon, and he died before the work was completed.

N.B. First division into chapters was made by Cardinal Hugo in 1250. Division of verse was made 300 years later.

5. John Wycliffe's Translation - 14th century (First English Bible)

In 1320, Wycliffe made the first English translation. It contained the whole Bible translated from the Vulgate and written by hand. Each copy took ten months to write, and cost \$200.00. Many who could not afford to buy it paid considerable sums for the privilege of reading it one hour per day. Often pages were sold for a load of hay. Wycliffe was violently opposed by the Roman Catholic Church, and the reading of his Bible was prohibited under penalty of death. He died in 1384; forty years later they dug up his bones and burned them, scattering his ashes on the river Swift.

6. Erasmus' Greek N.T. - 1516

Published at Basel in Switzerland, a Greek N.T. Direct from ancient Greek M.S.S. These, five in number, are still at Basel.

7. Tyndale - 1525

William Tyndale (1492-1536). (First printed Bible)
He took his M.A. degree at Cambridge in 1515, where he entered into a close friendship with Erasmus, who was professor of Greek at the University.

He began his translation of Erasmus' Greek N.T. into English, but was soon forced to leave England. He visited Luther at Wittenburg, where he continued his work. In 1525, he published his N.T. at Cologne. This was the first Printed Bible. Copies were secretly imported into England. The Bishop of London ordered them to be burned and imposed the death penalty for the reading of it. In 1530 the Pentateuch was published in English from the original Hebrew, with the aid of Luther's version. In 1531, at Antwerp, he published the book of Jonah. In 1534, 35, 36, he made revisions. During his imprisonment of 16 months, at Antwerp, he made his translation of the O.T. from Joshua to 11 Chronicles. He was strangled and burned in 1536.

8. Cloverdale's Translation - 1535 (First printed whole English Bible)

Translated the whole Bible into English from Latin and German M.S.S. with the use of Tyndale's. The Psalms in the church of England ... Prayer Book are Coverdale's. Later two important versions of this Bible came into use:

(a) Matthew's Bible, 1537

(b) The Great or Chained Bible. 1539.

9. The Geneva Bible, 1560 (First division of chapter and verse)

A revision of the Great Bible made by the Reformers at Geneva. Coverdale, Knox, Whittingham, Calvin. The revision was based upon old copies of Hebrew and Greek originals compared with Tyndale's. It was the first Bible to have italicized words. It also contained divisions of chapter and verse. It had marginal notes and pronunciation marks for proper names. It was small and inexpensive and became the most popular of all the early Bibles.

10. The Bishop's Bible - 1568

The Genevan Bible was very unpopular with the Bishop's because its notes and commentaries were hostile to the Episcopal church system. The revision was made by eight Bishop's who divided the work into eight parts, and each man worked independently. The work was faulty; the book was expensive (\$80.00). It was never popular.

11. The Douay Bible - 1582 (or Rhenish)

A translation of the Latin Vulgate issued by the Roman Catholic Church. The N.T. was brought out in 1582 at Rheims, and the O.T. at Douay in 1610. It contained the Apocryphal books.

C. The Authorized Version - 1611

1. The Basis

- (a) It is believed that the M.S.S. known as the Cambridge Codex D, or the Bezae Codex is the original basis. This is a Greek and Latin translation said to have been brought into Gaul by Irenaeus, 170 A.D. and given to the Cambridge University by Theodore Bezae.

It is considered by the Greek Church to be the purest Greek text in the world.

Drs. Westcott and Hort of the Revision Committee, said of it (Vol. 2, page 149): "The text of the Cambridge D presents a truer image of the form in which the Gospels and Acts were most widely read in the 3rd and probably the 2nd century than any other existent M.S.S."

Dr. Scrivener, chairman of the committee, writes: "The British M.S.S. at Cambridge may well have been brought into Gaul by Irenaeus and his Asiatic companions.

- (b) Erasmus' Greek N.T. copied direct from ancient M.S.S. Published in 1516.
- (c) Tyndale's English translation of Erasmus' Greek N.T. published in 1525, and his translation of parts of the O.T. completed in 1546.

2. The Need of a New Bible

At the beginning of the 17th century, there were three complete Bibles in use in England.

- (a) The Great Bible.
(b) The Geneva Bible.
(c) The Bishop's Bible.

The Difficulty

The Great Bible was too bulky to be convenient for use.

The Geneva did not meet with ecclesiastical approval because of its notes and interpretations, which were distinctly hostile to the Episcopal system.

The Bishop's Bible was faulty in translation and too expensive to be used widely. King James I in his desire to have a uniform Bible in the hands of his subjects, solved the problem by making a new revision

3. The Committee

In 1604, under the authority and patronage of King James I, a committee of churchmen led by Lancelot Andrews and composed of the best scholarship of the land, was called together to begin the work. This committee represented, besides scholarship, a high moral and religious standard, and a reverence for the Word of God.

4. The Work

The committee worked under the leadership of the Hebrew professors of the two Universities, Cambridge and Oxford, and the Dean of Westminster. There were 54 men chosen, but only 47 worked. They were divided into six groups at Cambridge, Oxford and Westminster - two classes in each. Each portion of the work was carefully gone over by each of the six classes. Then after that, the entire work was gone over by a committee of two delegates from each class. Many ancient M.S.S. were used for comparison.

The time required by the entire committee was about five years, and a further period of two years for the final stage - seven years in all.

5. The Completed Product

It was published in 1611 and from the very first, it was eagerly received. In spite of many later translations, it is still the accepted standard, and is by long odds, the most popular book in the world. The Columbia Encyclopaedia says of it: "The beautiful English of this version has had an over-whelming influence in English letters, and it is generally ranked in English literature with the works of Shakespeare, the phraseology of much of it, it is to be remembered, is that of Tyndale."

THE QUESTION OF INFALLIBILITY

The Problem - Have we the Word of God?

Since the original M.S.S. were all lost it is evident that if we have a perfect revelation of God's will today, it must be one of the Copies or translations of the original.

If the accuracy of the originals was lost in the copying and translating of them, we are today without a M.S.S. that can truly be called the Word of God. This is the claim of Modernism.

A. Facing the Problem

If we give authority to alter or correct our Bible, we must also acknowledge three things.

- (1) That the perfect revelation of God is lost. That the translators of the authorized version were not guided by the Holy Spirit since they made so many mistakes. Their knowledge of Greek and Hebrew must also be discredited.

A. Facing the Problem.

- (1) Cont'd - That through these mistakes our forefathers and the reformers of the last 300 years have had no foundation for their faith.
- (2) That considering the many modern attempts, the correct form of translation must be very difficult to ascertain, and hard to recognize since each translator claims that his version is the best. This would force us to abandon the doctrine of individual responsibility to God and would place us under the priestcraft of the Greek and Hebrew scholar.
- (3) That we can never have an infallible guide upon which to base our faith.

B. Reaching a Conclusion in Four Steps

1. The Bible claims to be the written revelation of God to man.
II Tim. 3:16- Ex. 24:4 - Jer. 1:4
2. God declares that He will preserve it intact. See Matt. 5:18 - Matt. 24:35
IPeter 1:25
3. The fact that God has permitted the originals to become lost is proof that they were not necessary to the preservation of the revelation.
4. He has warned men against altering the text or mutilating it in any way.
See Deut. 4:2 - Prov. 30:6 - Rev. 22:19

N.B. - We must conclude that the Word of God is available to men today.

C. The Method of copying and Translating.

1. In making copies of Hebrew M.S.S., the greatest possible care was exercised.
 - (a) The words and even the letters were counted in each M.S.S. and the number of times each letter occurred.
 - (b) No corrections were permitted but the entire copy was destroyed in a mistake of even one letter was found.
 - (c) Each new copy was written on the skin of a clean animal, with special ink. The writer was required to reverently wipe his pen before writing the name of God in any form, and to wash his whole body before writing the name of Jehovah.
 - (d) Each word was pronounced aloud before it was written and on no account was a word to be written from memory.
 - (e) When completed the whole M.S.S. was carefully compared with the original and rejected if even one incorrect letter was found.
2. Hebrew Vowels and Vowel Points.
 - (a) The contention that the Hebrew language was originally written in consonants without vowels and that the vowel points were later inserted by the Massorites, is illogical and untrue.
 1. It would be impossible to convey an intelligible message in such a language.
 2. The Lord Jesus bore testimony to the vowel points being part of the inspired Word. Matt. 5:18
 - (b) The possibility of copyists errors is eliminated by the fact of the divine preservation of God's message to mankind.
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THE AMERICAN AND ENGLISH REVISED VERSIONS

A. General Information.

In 1870, a resolution was passed at the Convocation of Canterbury to consider the subject of a revision. A committee of 16 members was appointed. They were to invite outstanding Greek and Hebrew scholars of other denominations to assist in the work. Two companies of 27 members each were appointed. All denominations except Roman Catholic were represented. The churches of America were invited to co-operate so they formed two similar companies. Mutual comparisons of work were made.

B. Classification of Complete Work

1. N.T. English Revision

Published in May 1881. The work occupied the committees 40 days of each year for ten years.

2. The Whole Bible - English Revision

Published in May 1885. The work on the O.T. occupied the committees 292 days each year during a period of 14 years. The Book of Revelation was not included in the publication, but was published separately in 1895.

3. The New Testament - American Revision

Published in 1900. The American committee was dissatisfied with the English revision. so published their own work.

N.B.- This fact reveals an element of uncertainty as to the accuracy of translation.

4. The Whole Bible - American Revision

The American committee published their revision of the entire Bible in 1901.

C. The Revisers

The unorthodoxy of the committee is indicated by their toleration of a number of men of pronounced modernistic tendencies and Unitarian belief.

1. Prof. Moulton of Chicago University, an acknowledged modernist, was a member of the N. T. committee.

2. Prof. W. Robertson Smith, on the O.T. committee, was censured by the Free Church of Scotland for his advanced modernistic doctrines.

3. Dr. Geo. Vance Smith, another member, was a pronounced Unitarian.

N.B.- It is reported that some members withdrew from the committee because of the modernistic tendencies exhibited.

D. The Basis of the Work

1. The Vatican M.S.S. adopted as the basis for the O.T. This in spite of the pronouncement of Westcott and Hort (who were among the revisors) that "The Alexandrian Codex A stands in broad contrast to the Vatican and Sinaitic M.S.S. and quite alone in some manifestly right readings."
2. The New Testament revision was based on the Greek revision of Westcott and Hort. The position of these men is revealed by their contention that "The nearer a document stands to the autograph, the more numerous must be the omissions laid to its charge."

This principle was accepted by revisors. It argues the necessity of getting behind all to primitive archetype that must be conjectured, for finally we are obliged to come to the supreme court of the individual mind to correct the Word.

3. Manuscripts examined.

A survey of existing M.S.S. was made. These may be divided into four groups:

- (a) Hebrew M.S.S. of the O.T. dating back to the 8th century A.D.
- (b) Greek translations of the O.T. dating back to the 4th century.
- (c) Greek copies of the N.T. dating back to the 4th century.
- (d) Early translations of the N.T. in Syrian, Latin and German.

N.B. - Dr. Scrivener, chairman of the revision committee, says there were in all, about 4,000 N.T. M.S.S.

E. Their System of Rules Laid Down

1. To introduce as few alterations as possible into the text of the Authorized version as to be consistent and faithful.
2. To limit, as far as possible, the expression of such alterations to the language of the Authorized and earlier English versions.
3. To render the same Greek word by precisely the same English word upon all occasions.

F. The Finished Product Examined

1. Conformity to Rules

- (a) Introduction of unnecessary alterations. The revision contains more than 6,000 unnecessary alterations. e.g. Mark 16:16; Acts. 1:11
- (b) Alterations expressed in language of Authorized.
 1. In connection with the doctrine of hell.
 - (a) In Old Testament authorized version, the English word hell occurs 31 times. In the revised version, it is displaced by the Hebrew word Sheol in 18 cases. In 8 other cases it is weakened by marginal notes "grave" or "sheol". It is only translated "hell" in five places, all in Isaiah.
 - (b) In the N.T., authorized version, the word "hell" occurs 22 times. In the revised version it is displaced by the Greek word "Hades" in 10 places, and in each of the remaining twelve, it is weakened by a marginal note giving it "grave" or "Hades".
 - (c) Principle of translation (rule 3). This principle is illogical. The proper rendering of a word must of necessity depend upon the context. Many words have more than one meaning. (c) cont'd

(c) con'td.

- e.g. "long" - long pencil, pole, walk, etc.
"chain" - mountains, watch, events.

N.B. Compare this principle with that adopted by the Authorized committee: "We have been especially careful and have even made a conscience not to vary from the sense of that which had been translated before if the word signified the same in both places, but there are some words that be not of the same sense everywhere."

Violations of the rule: Luke 11:38; 3:16 - Greek word baptize in both places.

2. Attitude toward Fundamental Doctrines

- (a) Inspiration of Scripture - see 11 Tim. 3:16
- (b) Depravity of fallen man - Jer. 17:9; Luke 2:14 see marginal note.
- (c) Incarnation and Deity of Christ - I Tim. 3:16; Rom. 9:5
- (d) Deity of Holy Spirit is weakened in O.T. by substituting a small 's' for the capital, as in the authorized version. c.f. Gen. 1:2; Judg. 3:10; I Sam. 10:6; I Kings 18:12; Job 33:4; Isa 48:16.
- (e) The plan of salvation - See John 3:15; Rom. 5:1
- (f) The resurrection of the body - see Job 19:26

3. Omissions and Discredited Passages

- (a) The Trinity - I John 5:7 Omitted
- (b) Eternal punishment - Mark 9:44, 46 omitted
- (c) The incident of Gethsemane discredited Luke 22:43, 44
- (d) Christ's prayer at Crucifixion - Luke 23:34 Discredited
- (e) Incident of adulterous woman discredited - John 8:1-12

Section II

DIFFICULT PASSAGES OF THE BIBLE

A. Classification of Difficulties

- 1. Nature or depth of content
 - (a) Impossible
 - (b) Improbable
- 2. Form of expression used
- 3. Apparent disagreement with the recognized facts of science, Philosophy, or other parts of Scripture

B. Cause of Confusion

- 1. Careless investigation
- 2. Changed word meanings
- 3. Preconceived ideas
- 4. Ignorance of prevailing conditions and customs, or of God's dealings with mankind.

C. Principles of Solution

1. Removing the Causes

- (a) Careless investigation
 - 1. Note carefully the grammatical construction
 - 2. Watch number and tense
 - 3. Discern the persons addressed and the subject
 - 4. Examine the context carefully
- (b) Changes in word meaning
 - 1. If meaning is uncertain, look it up in a reliable dictionary. Test out the various meanings
 - 2. Watch for obsolete meanings
- (c) Preconceived ideas
 - 1. Remember that accepted conclusions are not always right Acts. 26:9
 - 2. Our knowledge is incomplete. There is a constant advancement in science. ICor. 8:2
- (d) Ignorance of ancient conditions and customs, and of God's dealing with man
 - 1. Can only be overcome by a study of Bible history and geography and by the acquirement of a comprehensive knowledge of God's entire plan and purpose

2. Application to Classes of Difficulties

- (a) Nature or depth of content
 - 1. Divine revelation is naturally beyond the complete comprehension of finite understanding
 - 2. The question of impossibility is removed by the fact of divine omnipotence
 - 3. It is our limited knowledge of circumstances, and inability to see the final outcome that makes us conclude that certain courses are improbable
- (b) Form of expression used
 - 1. Ascertain the meaning by comparison with other passages
 - 2. Interpret in the light of previously revealed truth
- (c) Apparent disagreement
 - 1. Distinguish between true science and science falsely so called I Tim. 6:20
 - 2. Divine revelation must be placed above science
 - 3. Apparent contradictions disappear under a careful study of the context, in regard to details, person addressed, dispensational divisions, etc.

DIFFICULTIES EXAMINED

A. Disagreement with Science

1. The age of the earth

Scientists estimate the age of the earth all the way from 10,000,000 years to 10,000,000,000. They agree that the formation of our coal and mineral beds required a long period of time. Many Christians think that the Bible says that the earth was created 6,000 years ago. The cause of this apparent disagreement is a careless investigation. They confuse the creation of man and remaking the earth with the original creation. See Job 38:4,7,8-11. Jer. 4:23,24; Isa. 24:1; 45:18. Note the space of time between Gen. 1:1 and 2.

2. Light before the sun - Gen. 1:3; 14-19

The fact that there was light upon the first day, while the sun was not made until the fourth day, is some times the cause of confusion. This is caused by a preconceived idea.

- (a) Humboldt says that science has discovered that the sun is not the only source of light; that the earth itself and some other planets may become self-luminous under certain conditions.
- (b) God is light. Probably all light had its origin in Him. See Rev. 21:23; Heb. 1:3; II Thess. 2:8

3. Jonah and the Whale - Jonah 1:17; Matt. 12:40

This event is discredited probably more than any other

- (a) Some say it is impossible for a whale to swallow anything as large as a man. This is sheer nonsense. Frank Bullen tells in his "Cruise to the Cachalot", of catching sperm whales with heads weighing fifteen tons. He also tells of finding 15 foot sharks inside whales, and of them vomiting masses as large as the hatch-house of his ship, 8' X 6' X 6'.
- (b) Some class it as improbable, thereby denying God's power to do miracles. The swallowing of Jonah was not the most remarkable thing nor the keeping of him alive, for Jonah was not kept alive. He died and his body was preserved and raised up. Jonah 2:2,6

4. Noah's Ark and the Flood - Gen. 7

Two Difficulties

- (a) The ark not large enough for all the animals. As a matter of fact the ark was enormous. It was 550' long; 91' 8" wide; 55' high, with a cubic content of approximately 2,750,750 cubic feet. (22" cubit, the cubit varied). It was not a boat, but a great oblong structure with three floors. Only the species were preserved, not every variety. Many animals would not be taken in (water animals). Cause - careless investigation.

- (b) The flood covered only a small area

There is geological evidence of a world wide flood. Fossil beds of marine life are found which could have been deposited in no other way. Sir Henry Howard estimates that Europe was at one time covered with water to a depth of 1,600'; Asia and America also. Cause - Preconceived idea.

5. Sun Standing Still - Josh. 10:12-14

- (a) The rotation of the earth upon its axis was slowed down by a lessening of the sun's action upon it. (a theory impossible to explain) "Sun, stand thou still." (Be inactive).
- (b) A common explanation of the phenomenon (wrong). That it was the refraction of light caused by gases of varying density. This does sometimes happen and then the sun appears to be above the horizon after it really is below. This would not add much to the length of the day.
- (c) Astronomical records show a long day upon July 22nd (by our calendar) of the year 1440 B.C. If you reckon up to it, it is Tuesday 22. If you reckon back to it, it is Wednesday 22. The long day of Joshua then began at sunset Tuesday evening and ended at sunset Wednesday, about the space of a day.

6. The Hardening of Pharaoh's Heart - Exo. 4:21; 7:13; 14:4 Rom. 9:17

This incident illustrates God's sovereignty.

- (a) Israel and Pharaoh were both wicked. God's righteousness would have condemned them both, but by His sovereign will, He extended mercy to Israel.
- (b) God raised up Pharaoh at this time for a special purpose. The rejection of God and the witness of His miracles hardened Pharaoh's heart. God's part was in forcing Pharaoh to a decision.
N.B. - The same applies to Jacob, and Esau. Rom. 9:11-13. God's love was unmerited by Jacob. It was bestowed freely according to His sovereign will

7. Slaughter of the Canaanites - Deut. 20:16,17. Other enemies - I Sam. 15:3

- (a) They were enemies of God's people, who would prevent the fulfilment of God's purpose.
 - 1. In possessing the land
 - 2. In corrupting their religion
- (b) The destruction of them and their children would check the spreading of evil.
Cause: Ignorance of God's method of dealing with mankind.

8. The Lying Spirits from the Lord - II Chron. 18:19-22; I.Kings 22

The lying spirits were not of God, but were permitted by God to enter the false prophets of the Baal-worshipping Ahab.
Cause: Ignorance of God's dealing.

B. Apparent Contradictions

1. David's Numbering of the people - II Sam. 24:9; I Chron. 21:5

- (a) Chronicles
 - Israel - 1,100,000
 - Judah - 470,000 - 1,570,000
 - (b) Samuel:
 - Israel - 800,000
 - Judah - 500,000 - 1,300,000
- A Difference of 270,000

The Solution:

The total army of Israel was 1,100,000 and of Judah 500,000. The number that could actually be set in battle were 800,000 in Israel and 470,000 in Judah

2. Abraham's Sepulchre - Gen. 23:17; Acts 7:16; Gen. 33:19; Josh. 24:32

- (a) Abraham bought the cave and field at Manre (Gen. 23:17) where Sarah was buried.
- (b) Abraham also bought a sepulchre from Emmor the father of Sychem (Acts 7:16) where Jacob was buried.
- (c) Jacob bought a parcel of a field from the children of Hamor where he spread his tent. Later Joseph was buried here. Josh. 24:32; Gen. 33:19.

The Solution:

There is no contradiction. The field that Jacob bought was in all probability the land that contained Abraham's second sepulchre, since both were bought from the same family.

3. Matthew's Mistake in Quotation - Matt. 27:9

- (a) No such prophecy in Jeremiah
- (b) A similar one is found in Zech. 11:12,13.
N.B. - Many suppose that the name Jeremiah is a mistake

The Solution:

Matthew does not say that it was written by Jeremiah, but that it was spoken. Many prophetic utterances were never written. See Jude 14; II Peter 2:8. Zechariah may have been used by the Holy Ghost to write prophecies that had been spoken by Jeremiah, See Zech. 7:7.

4. David's Purchase of Ornan's Threshing floor - II Sam. 24:24; I Chron. 21:25

- (a) David gave Ornan 50 shekels of Silver for the threshing floor and the oxen for a sacrifice
- (b) He gave 600 shekels of gold for that space upon which after ward the temple was built by Solomon. C.F. 22:1
N.B. - 50 shekels of silver slightly over 5.
600 shekels of gold equal 1,095.

5. Number who died of the Plague - Num. 25:9; I Cor. 10:8.

- (a) The total number of deaths from the plague was 24,000. Num. 25:9
- (b) 23,000 of them died in one day

6. Some Differences to be noted in the Four Gospels

- (a) The accounts of the four evangelists differ in many cases.
 - 1. They were in no cases written from memory but by the inspiration of the Holy Ghost.
 - 2. Each is written with a definite purpose in view.
 - 3. There is no contradiction.

(b) Some Incidents Examined

- 1. The Sermon on the Mount - Matt. 5:8; Luke 6:20-49
These are not two conflicting accounts of one sermon, but two correct reports of two sermons. c. f. Matt. 5:1,2 with Luke 6:12, 13, 17.
- 2. Restoring sight to the blind - Matt. 20:30; Mark 10:46
Matthew tells us that there were two blind men. Mark only mentions one of them.
- 3. The Inscription on the Cross - Matt. 27:37; Mark 15:26; Luke 23:38; and John 19:19
 - (a) They were written in Latin, the official language; Greek, the language spoken largely by the people; Hebrew, the language of the Jews
 - (b) The preface, as well as the superscription is different in each case. Matthew says: "They set up over His head His accusation written:"
Mark says: "The superscription of His accusation was written over:"
Luke says: "A superscription also was written over Him in letters of Greek, and Latin and Hebrew:"
John says: "Pilate wrote a title, and put it on the Cross."

Note: - Mark tells that the superscription was written; Matthew, that it was set up over His head; Luke, that it was written in three languages; and John, that Pilate was the writer.

(c) The four accounts fit together beautifully.

Matt: This is Jesus the king of the Jews.
Mark: the king of the Jews
Luke: This is the king of the Jews
John: Jesus of Nazareth..... the king of the Jews
Complete: This is Jesus of Nazareth, the king of the Jews

7. Difference in Quotation in the Old and New Testament

- (a) Both the original Hebrew and the N.T. are inspired
- (b) The quotations are not mere repetitions or they would agree exactly
- (c) The Holy Spirit knows the meaning of His own Words in the O. T. Scripture. He is able to reproduce His message in other words.
N.B. - He changes the words for a definite purpose.
 - 1. Compare Psa. 32:2 with Rom. 4:6,7
In the Psalm there is no mention of righteousness without works, but only forgiveness of sin. The Holy Spirit has given a further revelation of truth in the N.T.
 - 2. Compare Ex. 12:46 and Psalm 34:19,20 with John 19:36
The Holy Spirit sheds additional light upon the original text and definitely defines the passover Lamb as a type
N.B. - The differences are a definite proof of inspiration. The writers must have known that the wording was being changed but under the inspiration of the Holy Spirit, they had no choice in the matter.

The Imprecatory Psalms

These have been objected to on the ground of containing expressions not in keeping with a loving God. Some claim to be outbursts of human passion against the personal enemies of David, and not inspired.

1. Psalm 58:6

- (a) They are prophetic - (let them) future. vs. 10, 11
- (b) Spoken to these who in heart work wickedness (vs. 2)
 - 1. estranged 2. go astray 3. speak lies
 - 4. venomous 5. stop their ears
- (c) The remedy
 - 1. Figurative language
 - 2. Symbolized by the lion - the young lions that bite and tear
 - 3. Break their teeth oh God, in their mouth - render them incapable of further cruelty and destruction
- (d) Coming judgment and justice
 - 1. They are not David's personal enemies, but those opposed to righteousness
 - 2. Justice. The time will come when the righteous will be avenged and justice will be manifest and acknowledged.
verse 10, 11 c.f. justice of men, verse 1, 2

2. Psalm 137:8,9

- (a) Babylon symbolizes confusion, corruption of truth, a mixture
Rev. 17,18
- (b) A daughter of Babylon is always a mixture of races. verse 7
 - 1. Addressed to Edom, verse 7
 - 2. It is prophetic of her coming down
 - 3. Because of her cruel treatment of God's people - See Gen 27:29, Num. 24:9

8. Some Other Difficulties

- (a) The Mystery of Iniquity
 - 1. He who now letteth (hindereth) will let (hinder). II Thess. 2:7
Cause: Change in word meaning
- (b) The Rapture I Thess. 4:15
Shall not prevent (go before) Cause: Change in word meaning

- (c) The Trinity - I John 5:7
The omnipresence of Godhead. Cause: Preconceived ideas
- (d) Confession and forgiveness - I John 1:9
Relates to fellowship, confession restores confidence
- (e) Foreordination and Man's free will - Rom. 8:29,30
Both are true, failure to accept them is caused by careless investigation Rev. 22:17, John 3:16

Passage	Subject	Cause	Class	Solution
1. Gen. 1:1-2	The age of the earth	1,3	3	a,4
2. Gen. 3:14-19	Light before the sun	3	3	c,2
3. Matt. 12:40 Jonah 1:17	Jonah and the Whale	1,3	3	a,4;c,1
4. Gen. 7	Noah's Ark and the Flood	3	3	c,1
5. Josh. 10:12-14	Sun standing still	3	3	c,2
6. Ex. 4:21; 7:3	Hardening of Pharaoh's heart	4	3	d,1
7. Deut. 20:16,17	Slaughter of the Cannanites	4	3	d,1
8. II Chron. 18:19-22	Lying Spirits from God	4	3	d,1
9. I Chron. 21:5	Numbering of the people	1	3	a,4
10. Gen. 23:17	Abraham's Sepulchre	1	3	a,4
11. Matt. 27:9	Matthew's mistake	1	3	a,4
12. II Sam. 24:24	Purchase of Threshing floor	1	3	a,4
13. Num. 25:9	Number died of Plague	1	3	a,4
14	Inscription on Cross	1	3	a,4
15.	Difference in Quotation	1	3	a,4
16. Psa. 56:6	Imprecatory Psalms	3	2	c,1
17. II Thess. 2:7	Mystery of Iniquity	2	2	b,2
18. I Thess. 4:15	Rapture	2	2	b,2
19. I John 5:7	Trinity	3	1,a	c,1
20. I John 1:9	Confession and forgiveness	4	3	d
21. Rom. 8:29,30	Foreordination and man's free will	1,3	3	a,4;c,1

SECTION III

TYPES, SYMBOLS, EMBLEMS

A. Distinguished:

1. A Type - illustrates

It is a divinely given illustration of a truth. It may be

1. a person, 2, an event, 3, a thing, 4, an institution, 5, a ceremonial

N.B. - they are found mostly in the O.T. The antitype is usually found in the N.T.

2. A Symbol - represents

Any object that might be compared with another, whether there is or is not anything in the object to suggest a comparison. In Scripture the meaning is fixed by inspired usage. e.g. rainbow - promise; lily - purity; eagle - lofty ideals. A symbol may also be a type.

3. An Emblem - Resembles

A figure beaten out on a metallic base or inlaid in wood or stone, as a copy of some natural object. It has some natural fitness to suggest that for which it stands. A symbol may or may not be an emblem. e.g. The circle - eternity; the dove - peace; the balance - justice; the sceptre - power; the flag - country; the maple leaf, the thistle and shamrock.

B Classified Symbols

Word

lamp - Psalm 119; 105; II Peter 1:19; Matt. 25:1

glass or mirror - Jas. 1:22-25; Rom. 7:7, 3:19; II Cor. 3:18

laver - Exo. 30:18-21; Eph. 5:26; John 15:3

rod - Job 23:12

Milk - I Cor. 3:2; Heb. 5:12,13

Bread - Deut. 8:3; Isa. 55:10 in association with the living word as the Bread of Life. John 6:35

3. Strong Meat - I Cor. 3:2; Heb. 5:12-14

4. Honey - Psalm 19:10; 119; 103

(e) Fire - Jer. 20:9; 23:29

1. It consumes in judgment (the sacrifice) John 12:48

2. It refines or purifies

(f) A hammer - Jer. 23:29

It breaks the hard heart of the unbeliever. II Tim 4:2

(g) A sword - Eph. 6:17; II Cor. 10:4

(h) Seed - Matt. 13:3, 19

2. General and Prophetic

(a) Oil - the Divine interpretation of the Word (see Matt. 25:8,9)
Cannot buy the Holy Spirit

1. The olive tree - witness. Zech. 4:1-14; Rev. 11:3,4

2. The olives - their testimony

3. Process of crushing - persecution and affliction.

(b) Water - death. Employed by the Holy Spirit, Rom. 6:4

Water brought death (1) in original catastrophe

(2) in flood. see also John 3:5; 4:10

N.B. - Living water contains the power to produce life.

(c) Clay - the house of Israel - Jer. 18:1-6 c.f. Dan. 2:34-43

Antichrist's kingdom consists partly of apostate Jews.

(d) The sea - Gentile world in political unrest. See Rev. 13:1 c.f. 17:15

(e) Woman - three-fold application

1. The bride of Christ - II Cor. 11:2

2. Israel the wife of Jehovah - Hosea 2

3. Apostate religion - Rev. 17 c.f. Matt. 13:33

(f) Leaven - the principle of corruption, working subtly with

false doctrine, producing heresy and apostasy. Matt. 16:11, 12

Mark 8:15; I Cor. 5:6-8

(g) Fowls - Agents of Satan - Matt. 13:4,19 c.f. vs. 32

(h) Mountain - a kingdom See Dan. 2:34,35; c.f. vs. Isa 2:2,3