Clips from Psalms
Psalms 104:1
Jehovah’s Care over all his Works

"Bless Jehovah, O my soul. O Jehovah my God, thou art very great; you are clothed with honor and majesty;"

Who Beat Sosthenes?

"17 And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things"


There is controversy over whether those who beat Sosthenes were the Greeks, Jews, or the general surrounding crowd gone wild. The 1901 ASV Bible reads, "they all" whereas the King James Version Bible reads, "Greeks." Twenty nine Bible translations were examined to solve this issue and it was found that twenty three versions translated the issue as "they all" and six Bible versions translated the issue word as "Greeks." Those six Bible versions were the King James, New King James, The Webster Bible, Third Millennium Bible, World English Bible, and Young's Literal Translation. Five of these six Bible versions are revisions or updates to the King James Version. Young's literal translation is often considered an authority on the subject of strict translation from Greek to the target language of English. Before we view Young's work as a universal standard we need to understand its background. The Young's Literal Translation was published in 1862 using the Textus Receptus and Majority Text as its basis (like the King James Version). Interestingly, the influence of the Textus Receptus is obvious in the above named text that translates the words of interest as, "Greeks."

"The story of the 'Textus Receptus' begins in 1514. The Polyglot Bible was to be the first printed Greek text. However, it was not without competition. Desiderius Erasmus of Rotterdam actually published and put to market the first Greek NT. Sensing the public was ready for a Greek text, Erasmus did all he could to produce such a work in a short amount of time with limited resources. In one years time he had produced a Bible and sent it to the market loaded with typographical errors. The manuscripts he used were inferior, at times he used Jerome's Latin Vulgate to fill in the blanks and was even known to add his own text when others were not available to him. Despite the lack of scholarship, Erasmus’ text was well received. Soon other Greek versions were produced by others which only served to seal the
The Mercy of God
Ezekiel 34-39

Introduction
The book of Ezekiel teaches us many modern lessons. One such lesson is God's mercy (Ezekiel chapter 34-39). God would have "mercy" on Israel by raising them from the dead and delivering them from the bondage of sin. He would not do this for their good works but rather to sanctify his holy name among all nations. The greatness of the name of Jehovah God would be known. The process would be called "mercy" (leniency / pity / compassion) - David said, "Gracious is Jehovah, and righteous; Yea, our God is merciful" (Psalms 116:5). Those who bend their will to him will receive his mercy and they will be ashamed of themselves in great fear of his most holy name (see 39:26 as compared to 36:31-32).

A. Jesus is the prince and shepherd of his people who laid down his life that all may be saved (Matthew 26:26 and John 10).
B. Jesus established his eternal kingdom on the day of Pentecost just as God had said he would do (Acts 2).
C. The law (everlasting covenant or prince of peace) went forth from Jerusalem (Isaiah 2:2-4; Jeremiah 31:31ff; Ezekiel 37:26; Hebrews 8 all).
D. Those who received God's word were baptized for the forgiveness of their sins and were recipients of God's mercy (Acts 2:38 - Romans 9:14-18).
E. Man is raised from spiritual death (Romans 6:1ff).
F. The forgiven are recognized as sanctified from all others of the world (1 Corinthians 1:1ff).
G. God's name is glorified among the nations (Isaiah 62:1-3; 2 Thessalonians 1:10).
H. Victory belongs to the saints of every generation - no Gog and Magog will have power over them (Romans 8:31-39).
I. No man has an excuse for denying, mocking, or ridiculing his glorious name (Romans 1:19-23)

Redaction of Erasmus' text being the 'received text.' One such work was produced by a man named Beza who had at his disposal far more reliable manuscripts than did Erasmus yet he did not deviate much from the 'received text' in fear that his work would not be accepted by the public. It was not till 1633 that the phrase 'the text received by all' was used. It was actually an advertisement found in the preface of a Bible that was translated from an earlier Beza Bible (1565). From this point on, the official designation for the received text was the 'Textus Receptus' (The received text). The Textus Receptus lies at the basis of the King James Version... So superstitious has been the reverence accorded the Textus Receptus that in some cases attempts to criticize or emend it have been regarded as akin to sacrilege. Yet its textual basis is essentially a handful of late and haphazardly collected minuscule manuscripts, and in a dozen passages its reading is supported by no known Greek witness" (The Text of the New Testament by Bruce Metzger page 106). Erasmus published his Greek New Testament that was to be the basis of the King James Version Bible in 1516. Sense this date many more reliable manuscripts have been discovered and used in reliable Bible translations. There are, as most agree, better manuscripts to find original meanings of words that the Erasmus Textus Receptus which is the basis of the Young's Literal Translation. The Nestle Marshal's Interlinear Greek-English New Testament, for example, is a renowned work of modern Greek scholarship. "The Greek text used in this book is that of the 21st edition of Eberhard Nestle's Novum Testamentum Graece, based on the study and critical research of generations of scholars" (Nestle Marshal Interlinear Greek - English New Testament page v). The Nestle text more modernly translates the words of interest in Acts 18:17 as "they" and "all" rather than the "Greeks" as the KJVB (NM 550). "A lot has been learned and a good deal of fresh material has been discovered since the Authorized Version was made in 1611 and indeed since the issue of the Revised Version in 1881. Here, interlined with probably the most accurate Greek that we can arrive at, is a literal English version. Dr. Marshall has obviously done this work of putting the nearest English Equivalents to the Greek words with great care and skill and his work should prove of the highest value to any student of the New Testament" ( Foreword to the Nestle Marshal Interlinear Greek - English New Testament page i). While arguments may arise over issues such as this it would be greatly foolish to part fellowship. Whether it was the Jews or Greeks that beat Sosthenes matters absolutely nothing so far as man's salvation and the doctrine of Jesus Christ. No word is given by Luke as to whether Sosthenes is a converted ruler of the synagogue as was Crispus. Sosthenes is mentioned in the very first verse of 1 Corinthians 1:1 as a faithful brother in Christ. It is the humble opinion of this author, based on the more modern Greek manuscripts, that Sosthenes had been converted and it was the irritated Jews who took him and beat him. Gallio seems to confirm this at the judgment-seat by saying, "Look to it yourself."

Welcome to all Our Visitors. It is our prayer that you will be edified by our worship service today. If you have any questions regarding what we teach or practice please be our friend and talk with us.

Last Sunday of the Month Singing!
Get with one of our song leaders to lead your favorite songs of worship tonight.

AB Witherspoon, Brandon M
443 Chaplin Magsig Ave. PO Box 3033 Monterey, CA 93944

Blake Robertson
Security Battalion
Box 555051
Camp Pendleton, CA 92055

Shut ins
Stella Davidson
696-1030

John C Robertson

The Mercy of God
Ezekiel 34-39

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