

On July 22, 1604, the King announced that he had appointed fifty-four men to make the new translation. How did he select the scholars? His only requirement was that they must be good linguists. Half of them were Hebrew experts and the other half experts in Greek. The list included Anglicans and Puritans, believers and unbelievers. Of those selected, seven men died before the work was begun. Actually, only forty-seven men worked on what we call today "The Authorized" or "King James Version of the Bible."<sup>5</sup> (p. 49)

7. The development of English translations has continued until this day and made necessary by the discovery of older manuscripts. Within fifteen years of the publication of the King James Version, Codex Alexandrīnus was discovered in Turkey. It dates to the fifth century and contains most of the New Testament. Since then over 5,000 manuscripts of the Bible have been discovered that are more ancient and more accurate than those that had been used as the basis for the Authorized Version. Major among these were Codex Sinaiticus in 1844, a complete New Testament manuscript dating back to the fourth century, and greater accessibility to the fourth-century manuscript, Codex Vaticanus.
8. B. F. Westcott and F. J. A. Hort established the principles for the science of textual criticism. In 1881 their two-volume work, *The New Testament in the Original Greek*, was published and relied heavily on the codices, Alexandrīnus and Vaticanus.
9. In addition to the work of these men we must also mention philologists Adolf Deissmann and Hermann von Soden:

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<sup>5</sup> R. B. Thieme, Jr., *Canonicity* (Houston: R. B. Thieme, Jr., Bible Ministries, 1973), 49–49.



“Von Soden introduces a new theory of textual history. He thinks that in the 4th century there were in existence three recensions of the text, which he distinguishes as *K*, *H*, and *I*, with the following characteristics and attestations. *K* represents Westcott and Hort's Syrian Antióchian text; it was probably made by Lucian in the 4th century. *H* represents Westcott and Hort's Neutral and Alexandrian texts between which von Soden does not distinguish. The origin of the *H* text must be regarded as unquestionably Egyptian, in view of the fact that it was used by all the Egyptian Church writers after the end of the 3rd century. *I* does not quite correspond to anything in Westcott and Hort's system, but has points of contact with their “Western” text. After establishing the text of *I*, *H*, and *K*, von Soden reconstructs an hypothetical text, *I-H-K*, which he believes to have been their ancestor. He then tries to show that this text was known to all the writers of the 3rd and 2nd centuries.<sup>6</sup>

10. Their research resulted in important advances toward our complete understanding of the Koine Greek. It was Deissmann who discovered in the late 1800s that the Bible was not written in Classical Greek but Koine, the common language of the Roman Empire.
11. The end result of these scholars' research imposes great responsibility upon both pastors and believers in the twenty-first-century church. Pastors today have available to them the closest possible replication of the original manuscripts and a complete analysis of literally every word in the Old Testament's Hebrew and the New Testament's Koine Greek languages.
12. **Illumination** is the ministry of the Holy Spirit under the Grace Apparatus for Perception. This spiritual system of didactics for the Church Age is the subject of:

**1 Corinthians 2:9** As it stands written, “Things which the eye has not seen and the ear has not heard [ **knowledge gained through empiricism** ], also those things which have not entered into the mind of man [ **knowledge gained through rationalism** ], are those things which God has prepared for those who love Him.”

**v. 10** But to us God has revealed them through the Holy Spirit. For the human spirit [ **imputed at salvation to process divine thought** ] investigates all things, even the deep things of God.

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<sup>6</sup> Kirsopp Lake, “Soden, Hermann von,” in *The Encyclopaedia Britannica* (New York: The Encyclopaedia Britannica, 1926), 25:340.



**v. 11** For what man understands the things of man except man's spirit within him [ human systems of perception that attain academic understanding of the mundane ]? Even so the things of God [ supernatural information unknown to man and imperceptible by the human mind ] no one has known except the Holy Spirit.

**v. 12** But we have not received the world's spirit [ human IQ ] but the human spirit from the source of God in order that we might have a permanent knowledge [ οἶδα (oída): to discern spiritual phenomena ] of things that have been graciously given to us under the authority of God.

**1 Corinthians 2:9** Which things we teach, not by teaching from the source of man's wisdom but by teaching [ διδακτός (didaktós): the Divine Academy of Grace Didactics ] from the source of the Holy Spirit, bringing together spiritual truth [ πνευματικός (pneumatikós): masculine; biblical truth ] to a spiritual system [ πνευματικός (pneumatikós): neuter, GAP ].

**v. 14** The soulish man [ ψυχικός (psuchikós): the dichotomous unbeliever with a soul but no human spirit ] does not accept things from the Holy Spirit for to him they are foolishness, furthermore, he is not able to even acquire academic understanding [ γνῶσις (gnōsis): academic understanding of biblical truth ] because they are spiritually discerned [ ἀνακρίνω (anakrínō): the Holy Spirit sheds light for the believer to examine, scrutinize, and decide, i.e., illumination ].

13. From this passage we developed the visual, the Grace Apparatus for Perception or Operation Z:

The Bible, **Λόγος (Lógos)** provides divine thought thorough inspiration. The pastor, through conservative hermeneutics, interprets what the Holy Spirit has directed the human authors to write. He then communicates this to his assigned flock.

14. The Holy Spirit takes the information and teaches, **διδασκός (didaktós)**, the truths of the *Lógos* to the believer's human spirit which investigates the information by consulting his frame of reference, vocabulary, and doctrinal storage. The information taught and then processed is called spiritual phenomena, **πνευματικός (pneumatikós)**.



15. Once spiritual phenomena have been discerned in the human spirit, **οἶδα (oída)**, it is transferred to the soul's mentality for evaluation. The staging area for learning divine truth is the **νοῦς (nouís)**, which is translated in the English by the words "mind" and "understanding."
16. This is academic understanding, **γνῶσις (gnōsis)**, of spiritual phenomena. The soul has been **illuminated** to a certain principle of divine thought. The information is coordinated with the association cortex of the brain where short-term memory enables the believer to examine, evaluate, and scrutinize the information.
17. He has clear and lucid academic understanding of the truth and its veracity can be spiritually discerned, **ἀνακρίνω (anakrínō)**, enabling him to make a decision to believe or reject what has been taught.
18. When any spirit-filled believer places his faith in the content of the message communicated under this system, the doctrine is supernaturally transferred by the Holy Spirit into the division of soul's mentality called the **καρδία (kardía)**.
19. It is here that academic understanding is retained in the seven compartments of the stream of consciousness as **ἐπίγνωσις (epígnōsis)**, cognizance of divine thought. The Holy Spirit retains the information in the memory center of the stream of consciousness.
20. In addition the Holy Spirit also creates a memory trace, or a wheel-track of righteousness, in the cerebral cortex of the brain where the believer retains the information in long-term memory for recall and application at a future time.
21. **Illumination** results in enlightenment regarding God's Word and contributes to the believer's spiritual growth which enhances the life and energy of the believer's spiritual walk.

**Animation:** True life is found in the Word of God. The written Word is the exact replication of the spoken Word which is said to have been "God-breathed."

1. This divine breath carries with it both life and power to the one who inhales its eternal nourishment. We are told of the Word's nourishment in:

**Hebrews 4:12** The Word of God is constantly living and powerful, sharper than any double-edged *máchaira*, piercing even to the dividing asunder of the soul and the spirit and the joints and the marrow and is a critic of thoughts and intents of the heart.



2. The Word of God, when studied, penetrates all aspects of the human psyche and physiology. God knows the thoughts and motivations that are found in the soul and human spirit; He knows the influences and temptations that emerge from the body's genetically formed sinful nature.
3. Those who are wise enough to be critiqued and corrected by the Word of God find life and power transferred to them, not only in time but for all eternity.
4. The Gospel when believed provides eternal life and the power of the indwelling and filling ministries of the Holy Spirit.
5. As the believer grows in grace he acquires the increasing quality of life and available power associated with knowing divine thought. He can address the throne of grace in prayer; he can solve his own problems; he can make good decisions from a position of strength; and he can evaluate his environment, circumstances, and challenges by means of divine viewpoint.
6. Lives are changed by the life and power of God's Word. Knowledge replaces ignorance; confidence replaces arrogance; courage replaces fear; and love replaces hypocrisy.
7. At salvation the Word of God breathes eternal life into soul and spirit. As the believer grows in grace the Word of God breathes power into the soul's stream of consciousness.
8. For the advancing believer, the Word of God provides an inexhaustible supply of life and energy that sustains life here on this earth.
9. When the Word is inculcated to the point the believer reaches spiritual maturity, his quality of life is enhanced by escrow blessings in time and eternity.
10. The nourishment that supplies the spiritual nutrients for the growth process is the God-breathed Scripture which is alive and powerful. That which is alive and powerful in the Scripture is now alive and powerful in the believer.

**1 Thessalonians 2:13 -** We also constantly thank God that when you received the Word of God which you heard from us, you received it not as a word of men, but as it is in truth, the Word of God, which effectually works, or energizes, also in you that believe.

11. The Word of God is a living, vital agency with supernatural energizing power. It is effectual under the ministries of the Holy Spirit in accomplishing supernatural results in the life of the believer who is positive to its message.