

text, although they did not have the benefit of italicization as did the KJV.

One of the Greek translators suggested that "they shall find *me*"; meaning that in their struggles they would turn to the Lord. Some of the Septuagint writers read it as "they shall be found" (slightly altering the Hebrew form). This would mean that God would find them in this state. A third suggestion even changed the Word and by rearranging Hebrew letters read it as "they shall be offended." Here are three different suggestions for reading the phrase. Each suggestion is based on a desire to get the full meaning of the form. None really harms the text; but if we did not have a Hebrew text, we could never reconstruct it from these translations. It is a minor point and no truth has been lost. The recipe has been rearranged but hardly ruined.

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Such a method accounts for many of the minor points of change in biblical manuscripts. There is scarcely any difference in the fine point of meaning, and we are able to see that God did a miraculous thing in giving and preserving His Word.

There are some instances where men added things to the Scriptures to enforce their own views. The total number is small, but one studying the composition of the Bible must bear them in mind. A verse that is in none of the ancient Greek texts and is unknown in extreme antiquity — 1 John 5:7 — is widely viewed as an illustration of human addition. It is said, although we do not know how true it is, that Froeben, the printer for Erasmus, was anxious to have this verse in the Bible as a proof text for the trinity. And it did exist in some of the Latin versions of his day (1520). Erasmus was unwilling to put it into the Greek text until Froeben could show him a Greek text with the verse. The story continues that the printer later brought a text to the scholar in which the