



THE TRUTH SEEKER

PSALM 119:105

with Dr. Robert Morey

"...earnestly contend for the faith." Jude 3

NOVEMBER, 1998

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OUR BIBLE—WHERE IT CAME FROM

by Dr. Robert Morey

Because of the modern attacks on the integrity of the text of the Old and New Testaments, Christians should have a basic understanding of the historical process which began with the original manuscripts and ends with the Bible in the English language.

I. The Original Manuscripts

- A. These refer to the actual animal skins or papyri which the authors of the various books of the Bible used.
- B. Theologians refer to the original manuscripts when they speak of the infallible, inerrant, verbal, plenary inspiration of the Bible. These *original* manuscripts were perfect because the authors were inspired of God.
- C. As far as we know, all the original manuscripts have been lost.

- 1. Some have argued that these original manuscripts still exist because:
 - a) Would God inspire them and then lose them?
 - b) God's sovereignty guaranteed their preservation.
 - c) Don't verses such as Psalm 119:89, Isaiah 40:8, Matt. 5:17-18, and John 10:34 imply that God's Word has been preserved for us?

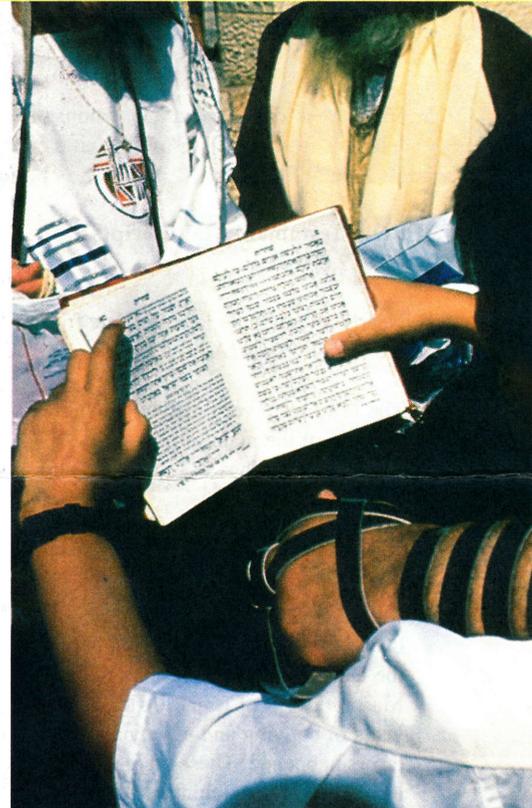
2. The first problem with the above arguments is that there are no *original* manuscripts in existence today.

All these arguments mean nothing if you cannot produce an original manuscript!

- 3. The second problem is that with passages like Psalm 119:89, God's Word is preserved "in the heavens." The idea that it was preserved in England, in the year 1611, by the KJV translators, in Elizabethan English, is just plain crazy. If anything has been preserved, it would be the original text in the original languages in heaven itself.
- 4. There is a good reason why God would purposely see to the destruction of these original manuscripts: To prevent us from worshipping them as idols. Remember what happened to the brazen serpent pole, which Moses made? It was destroyed because it had become an idol (1st Kings 18:1-4). The idolatrous heart of man would have enshrined the originals long ago.
- 5. The importance of these manuscripts lies in what was written on them—not the manuscripts themselves. Through textual criticism we are about 99% sure of what was written on these originals.

II. Copies of the Original Manuscripts

- A. While the *originals* were perfect because the authors were inspired, we must state that no *copyist* was inspired. While there are no errors in the originals, there are minor errors in the copies.
- B. The errors in the copies are generally easily detected and are the result of honest mistakes such as:
 - 1. The wrong division of letters. Early copies don't have any word divisions. For example: "GODISNOWHERE" How should we divide the words in this sentence? God is now here? God is nowhere?
 - 2. Mistakes during dictation. Some words are pronounced the same but are spelled differently. For example, Romans 5:1: W O M E N or W M E N? For example, English: blue or blew?
 - 3. Skipping lines because a word begins or ends several sentences.



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"BIBLE" continued on p. 2

K A I
skipped -----> K A I
D I A
K A I
skipped -----> D A I
K A I

3. Dropping a word out. For example: The "wicked Bible" which dropped the word "not" out of the seventh commandment.
4. Misinterpreting a copyist's comment as being part of the text. For example: 1st John 5:7.
5. There are a few deliberate insertions or deletions in some copies. For example: 1st John 5:7

III. Old Testament Manuscripts

- A. Over 2,000 exist.
- B. Nearly all are quite late and date from the Middle Ages (A.D. 1000).
- C. The Jews were very meticulous in their copying of the manuscripts.
 1. Only the scribes were allowed to do this as an occupation.
 2. They counted words and letters.They destroyed any defective manuscripts.
- D. The accuracy of the Masoretic text has been verified by a comparison between the Dead Sea Scroll of Isaiah with the Masoretic text of Isaiah. After 1,200 years of copying and recopying, only 13 errors happened. These were simply errors like the switching of letters.
- E. When we have a conflict, we can compare the Dead Sea Scrolls, the Septuagint, the Masoretic text, the Targums and other versions.
- F. The only controversy in O.T. textual criticism is the question of the priority of the Masoretic text or the Septuagint. The N.T. quotes the Septuagint in some passages where the Hebrew is different. This is problematic to this day.

IV. New Testament Manuscripts

- A. There are 6,000 Greek manuscripts, 8,000 Latin and ancient versions of the N.T. or parts of the N.T.

- B. Nearly all are quite late and date from the Middle Ages (A.D. 1000).
- C. The N.T. copyists were not meticulous.
 1. Lay people did the copying.
 2. No strict rules were followed.
- D. Over 200,000 variant readings have resulted from the "lay" copying. Out of them all, only about 50 readings are problematic and all of them would fit on one page. The other mistakes are obvious and are easily corrected.
- E. When in doubt about a text, we have a wealth of resources to consult.

G. Constructed Greek texts of The New Testament

1. A Catholic Cardinal, Ximenes, decided to put out a Greek text of the N.T. which he would construct by examining several Greek manuscripts and making a compromise text.
2. When the humanist scholar Erasmus heard of the Cardinal's plans, he rushed into print a constructed Greek text of his own. He only took six to ten months to produce this text! He used only six very late and quite poor manuscripts. His four editions are filled with a multitude of corrections. Since none of his manuscripts had

The only controversy in O.T. textual criticism is the question of the priority of the Masoretic text or the Septuagint.

1. Greek manuscripts (skins, papyri)
 2. Latin manuscripts
 3. Ancient versions
 4. Early Fathers
 5. Early Heretics
- F. How do we decide what variant reading is correct?
 1. Is the majority of manuscripts always right? Not necessarily. A simple majority can be wrong in manuscripts as well as in politics. What if the majority is the majority because they were geographically, politically, culturally or ecclesiastically favored?
 2. Is the oldest manuscript always right? Not necessarily. There are too few of them to compare. What do we do when they disagree? Could an early manuscript come from a poor ancestral copy?
 3. Do we exalt one particular manuscript as being perfect? We shouldn't. There isn't a perfect one around. This is an easy way out and appeals only to those who want a "simple" and quick answer. For example: Lamsda and the Peshitta (5th century).
 4. We should take all the evidence into account and make an eclectic choice.

- a) Internal evidence: the literary context, the author's vocabulary and style, parallel passages, etc.
- b) External evidence: papyri, uncials, Fathers, ancient versions, Latin, etc.

the last of Revelation 22, he translated the ending from the Latin into the Greek.

Although none of his manuscripts had 1st John 5:7, he put it into his later editions because of the pope's dogmatism. His work is marked by hastiness and a multitude of mistakes, some of which he tried to correct with each new edition.

3. Robert Stephanus (1546) put out his own text. It was basically Erasmus' text. He continued the tradition of putting such verses as 1st John 5:7 into the text. He was the first to separate the text into chapters and verses.

4. The Elzevirs put out a text in 1633. In their second edition they claimed that their text was "the text received by all." It has been called the "Textus Receptus" since that time.

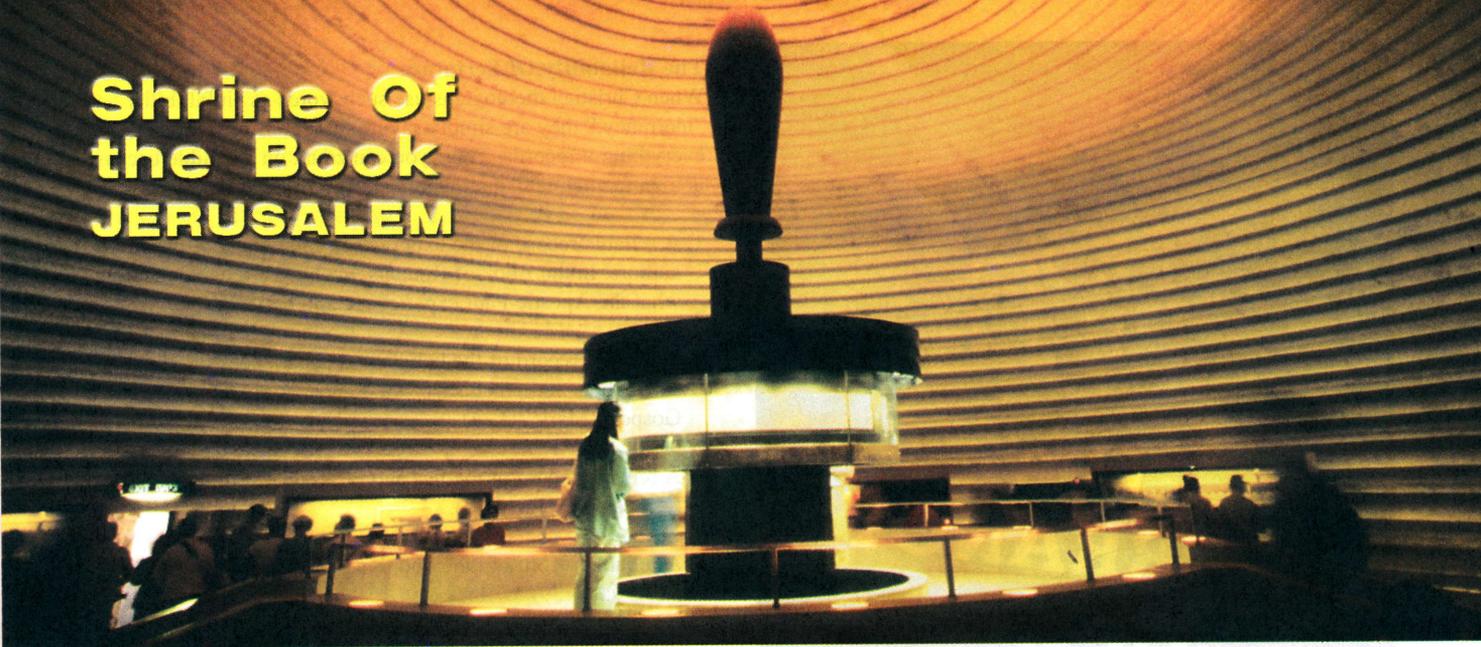
5. Bengel (1687-1752) was "the father of textual criticism." He taught that the manuscripts should be "weighed" instead of just being counted.

6. The period from 1831-1881 was filled with a host of men who spent their lifetime studying the manuscripts. Much progress was made by Lachmann, Tischendorf, Tregelles, Alford, etc.

7. Westcott and Hort (1825) reached the climax. They did the following:

- a) Designated "families" in manuscripts.
- b) Proclaimed the superiority of the Vaticanus manuscript and the Neutral Family.

Shrine Of the Book JERUSALEM



- c) Codified the general rules for textual criticism.
- d) Dismissed the Textus Receptus as unimportant and mistaken.
- e) Became the position on the N.T. for the next fifty years.

8. A radical reaction rose up to defend the Textus Receptus. Such scholars as Burgon attacked the exaltation of the Vaticanus and the superiority of the Neutral Family. Others went to the extreme of exalting the Textus Receptus and the Byzantine family.

9. These two positions took the same approach but violently disagreed with the end result.

<i>Position</i>	<i>Westcott & Hort</i>	<i>Scrivener</i>
<i>One Family</i>	<i>Neutral</i>	<i>Byzantine</i>
<i>One Text</i>	<i>Vaticanus</i>	<i>Textus Receptus</i>

Both assumed that we needed one family and one text to act as the ultimate standard to decide all variant readings. Both positions have gradually given way to a more balanced approach.

10. The present eclectic position:
- a) No one family, text or manuscript is to be viewed as perfect.
 - b) All the internal and external evidence should be consulted.
 - c) There will be a few readings where we will never know for sure with 100% certainty.
 - d) Variant readings should be rated in terms of degrees of certainty: A, B, C, or D.

V. The English Bible

A. Men made various partial translations as Bede (A.D. 674–735).

B. Wycliffe's Bible (A.D. 1382) was the first complete translation. It was translated from the Latin, not from the Hebrew or Greek.

C. Tyndale's Bible (1534) was the first printed English Bible. Although it was incomplete, he went from the Hebrew and Greek.

D. Coverdale's Bible (1535) was the first complete printed English Bible.

E. The Geneva Bible (1560) was translated by the Calvinist Reformers in exile in Geneva. It was the Bible of the Puritans and Pilgrims. It contained Calvin's notes and various verses. It was the Bible of the English people for almost 100 years.

F. The King James Version (1611)

1. One of England's most wicked kings, King James had a particular hatred of the Geneva Bible because of its Calvinistic footnotes. He disliked the Puritans and supported the Anglo-Catholic religion instead.
2. At the Hampton Court, 1604, the King was presented with a Puritan petition that the Geneva Bible become the Bible of the English church. He chose to have a new translation issued which wouldn't have the Calvinism of the Geneva Bible in it.

3. The Puritans didn't appreciate the new translation but continued to use the Geneva Bible. One of the reasons the

Pilgrims left England was to get away from the K.J.V. and to freely use the Geneva Bible. The Geneva Bible was the Bible of early colonial America.

G. Ultimately the KJV became the most widely used Bible by English-speaking people. Its beauty has never been surpassed.

H. Major revisions began to appear as the study of the manuscripts uncovered the mistakes that Erasmus and other early scholars had made. The KJV was based basically on Erasmus' via Stephanus' Greek text and not on the "Textus Receptus."

The KJV was translated in 1611 and the Textus Receptus didn't come out until 1633. The Textus Receptus and the text of Stephanus disagree in 287 places. They are not the same text.

I. The KJV was completely revised in the late 19th century. Thus the KJV that is printed today isn't the 1611 edition. The defenders of the 1611 KJV have never seen it! And, even if they could find a copy in a museum, they couldn't read it!

Conclusion

To decide what translation you should use, the following should be taken into account.

1. Faithfulness to the Hebrew and Greek.
2. Clarity in vocabulary and structure.
3. Readability: Can it be read without labor or difficulty?
4. Beauty in style.
5. Purpose: casual reading, study, etc. ■

HOLY BIBLE

The INERRANCY Of the BIBLE

—by Dr. Robert Morey

Introduction

Would you call someone “reliable:”

1. Who was frequently mistaken on what he believed and said?
2. Who contradicted himself many times?
3. Who deliberately and knowingly lied to you on many occasions?
4. Who made up stories whenever it suited him?
5. Would you continue to trust his word after being deceived by him again and again?

I don't think so! Yet, this is what liberal theologians ask us to do with the Bible! Liberal theologians claim that:

1. The authors of the Bible were often mistaken in what they believed and wrote.
2. They frequently contradicted themselves and other Biblical writers.
3. They deliberately and knowingly tried to deceive people into thinking that their books were written by such famous men as Moses, Daniel, Matthew, Paul.
4. They fabricated the details of the birth, life, sermons, miracles, death and resurrection of Jesus.
5. They fabricated a new theology around their fabricated Christ and created a new religion called Christianity which Jesus would have never recognized.

The Reliability Of Scripture

When Christian theologians use such words as “infallibility” and “inerrancy,” they are simply saying that the Bible is reliable in everything it records. Thus, you can count on the Bible because it is true, factual, real, and historical. The Bible is:

1. A reliable record of the experiences and beliefs of the Biblical authors. In the Book of Romans, we have a reliable record of what the Apostle Paul experienced and believed.
2. A reliable record of the beliefs and experiences of other people. The beliefs and practices of the Pharisees are described in the Gospels (Mark 7:3–4)
3. A reliable record of the lies and false ideas of men and demons (Genesis 3:4; Job 42:7).
4. A reliable record of the good things that people do. Dorcas (Acts 9:36–39).
5. A reliable record of the evil things that people do. The rape of Dinah (Genesis 34:1–2).
6. A reliable record of the historical events—natural and supernatural—which surrounded the rise and progress of the people of God. The creation, the fall, the flood, the tower, the patriarchs, the exodus, the rise, fall and return of Israel, the life of Christ, and the expansion of the early church into Europe.
7. A reliable record of Biblical authorship. Isaiah, Daniel, Matthew, etc.
8. A reliable record of what God revealed to the authors of Scripture (Galatians 1:1, 11–12).
9. A reliable record which doesn't contradict itself (2nd Peter 2:20–21).
10. A reliable record of what we must believe to be saved and how to live the Christian life (Acts 4:12; Romans 12:1–2).

Common Questions About Inerrancy

1. Should we interpret the Bible literally? Not in every instance. The Bible contains many different kinds of literature: history, poetry, prophecy, doctrine and ethics. Figurative language is frequently used.
2. If it is in the Bible, is it true? No. The Bible is a reliable record of the lies and false ideas of men and demons as well as a record of the truth. A verse must be interpreted in the light of its context. Ecclesiastes.
3. If it is in the Bible, is it good? No. The Bible records many evil things which it condemns, such as rape, cannibalism, murder, etc.
4. Is the Bible a textbook on history, science, mathematics, biology, etc.? No. The writing of textbooks wasn't the intent of the

authors of the Bible. But whenever they do touch upon such areas, they are reliable.

5. Can we judge the Bible by 20th century literary standards? No. Each Book of the Bible must be judged by the literary standards of the age in which it was written. For example: Paul's name at the beginning of his letters; Moses' use of the third person.
6. Are the Gospels biographies of Christ? No. The modern idea of writing a chronologically structured "biography" was unknown in the first century.

It wasn't the intent of the Gospel writers to write a "biography" of Jesus in the modern sense. Each Gospel writer selected certain things from the life of Christ to illustrate a particular theme that he wanted to convey to a specific audience he had in mind. He would arrange these things in a way to highlight his message. Thus, they didn't try to give a precise chronology of the words or actions of Christ. For example, Matthew groups together all the kingdom parables in chapter 13 regardless of when they were given. He structured his Gospel account according to certain themes, not chronology.

Book	Theme	Audience
Matthew	What did Jesus say?	The Jews
Mark	What did Jesus do?	The Romans
Luke	Who followed Jesus?	The Greeks
John	Who was Jesus?	The Christians

7. If two or more accounts of the same incident are different in any way, are they contradictory? No. Differing accounts can be supplementary and not contradictory. Liberals assume that if two or more Accounts "differ" in any details, they automatically are "contradictory." But this is a common logical fallacy. When two more accounts of the same incident are given by different individuals, they will always "differ" in some details. But these "differences" only supplement each other and once they are put together, they give us the whole picture.

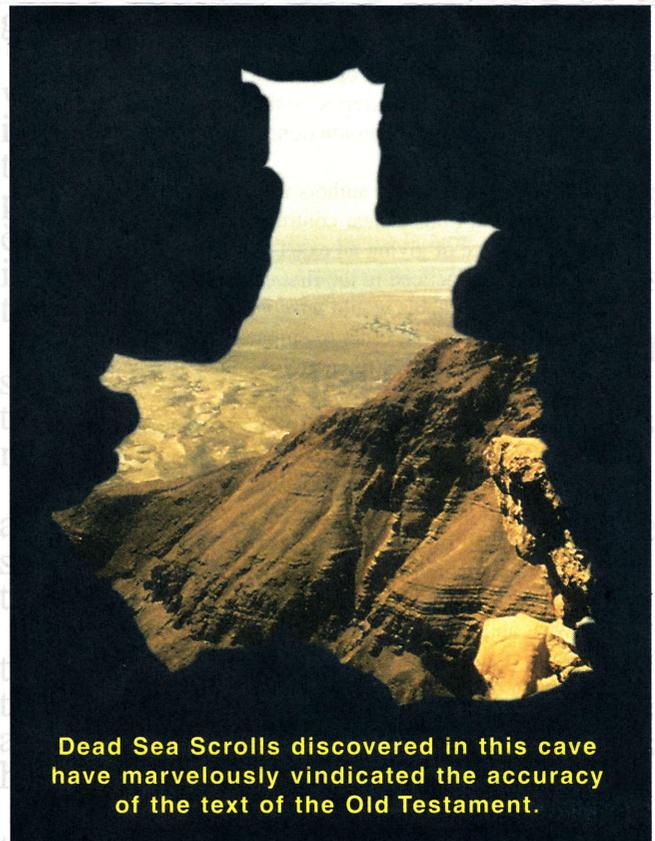
Different accounts by different people will usually differ for the following reasons:

- A. The accounts are given from different viewpoints. For example, four people see an accident from four different corners.
- B. People are emphasizing different things. For example, a political, society and gossip reporters' account of a Washington party.
- C. When one account is written after the others and it adds new information that wasn't available before, this isn't contradictory, but *supplementary*.
- D. The intent of a person must be recognized.

1. If he didn't intend to put things in a chronological order, but to group things thematically, he cannot be faulted.
2. If he didn't intend to give a literal word for word quotation but to summarize a sermon in his own words or to paraphrase a statement in order to emphasize its meaning, he cannot be faulted.
3. If he didn't intend to give an exact numerical count but to round things off to the nearest whole number, he cannot be faulted.
4. If he didn't intend to use literal language but to use figurative language in a description of something, he can't be faulted.

When one account is written after the others and it adds new information that wasn't available before, this isn't contradictory, but *supplementary*.

- E. The audience must also be taken into account. We don't speak to a child in the same way we speak to an adult. What we say in a court is more formal than a casual conversation with a friend. When one audience is Jewish and another is Gentile, different terminology may be used given the different backgrounds.
- F. Leaving out those details which don't fit in with your theme is perfectly normal. For example, a Black history course which only describes Black inventors isn't erroneous because it omits any references to white inventors.



Dead Sea Scrolls discovered in this cave have marvelously vindicated the accuracy of the text of the Old Testament.

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G. When one account mentions one person while another account mentions more than one, there is no logical contradiction if the first account doesn't say "only" one person was present. The author is simply emphasizing the presence of one person without denying the presence of others.

8. But how about when Matthew says that two blind men were healed while Mark and Luke say that only one was healed? It must be pointed out that you added the word "only" to the accounts. This is a point of logic that must be emphasized. Neither Mark nor Luke said that "only" one blind man was healed. They just tell the story of the one man whose name was known as Bartimaeus. Matthew mentions in passing that there was a second blind man healed. They supplement each other. There is no logical contradiction.

9. Mark 10:46 says that this healing took place as Jesus *approached* Jericho while Matthew 20:30 says that it took place as he was *leaving* Jericho. You can't be approaching and leaving a city at the same time. Isn't this a clear contradiction? No.

Archeology has discovered that when the Romans tried to set up a base in Jericho, the Jews rioted so much that the Romans went down the road about two miles and set up their own settlement which they also called Jericho. Thus, the word "Jericho" in New Testament times referred to two settlements: one Jewish and one Gentile.

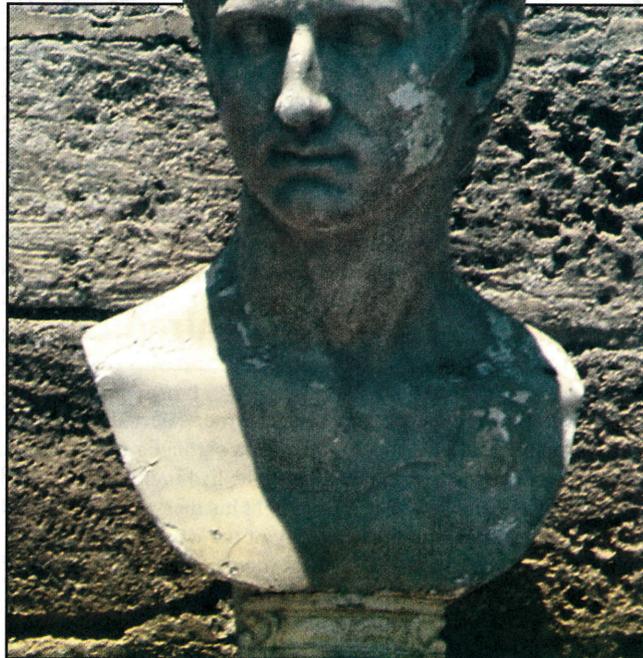
The merchants and beggars would gather between the two settlements to catch the traffic going either way. In this light it is clear that the healing took place after Jesus had left the Jewish Jericho but before he got to the Gentile Jericho.

In other words, it took place between the Jewish and Gentile sections of Jericho. Since Matthew was writing to the Jews, he referred to the Jewish section of Jericho. And, since Mark was writing to the Gentiles, he referred to the Gentile section of Jericho. Thus there is no contradiction.

10. But The New Testament authors frequently misquote The Old Testament. Isn't this a clear contradiction? No. The modern literary practice of giving an exact quotation of someone's words wasn't practiced in the first century. The Biblical authors like the rabbis would *paraphrase* (put into their own words) an O.T. text in order to emphasize its meaning. They had just as much a right to paraphrase the Bible as we do.

11. But what if the wording of what Jesus or someone else said is different from one Gospel to the other? The authors of Scripture plainly stated that they didn't record the full text of what Jesus or others said (John 21:24–25). They usually summarized in their own words what people said. They didn't usually quote verbatim (Matthew 5–7; Acts 2).

12. But what about all the numbers and names that contradict each other in 1st and 2nd Kings and 1st and 2nd Chronicles? Divine inspiration only covers the authors of Scripture and what they originally wrote—not all the copyist errors since that time. Logically speaking, the existence of simple copyist errors in numbers and names cannot negate the inspiration of the original text.



Archeology repeatedly supports Biblical inerrancy.

13. What if something or someone in the Bible isn't mentioned in extra-Biblical literature? Is this a contradiction?

It is illogical to say that something or someone mentioned in the Bible didn't exist because we don't have extra-Biblical confirmation. Archeology has a nasty habit of crushing these kinds of arguments. For example, some claim there was no writing in Moses' day; no Hittites, etc. They have been proven wrong.

Some liberals claim that the town of Nazareth mentioned in The New Testament didn't exist at that time because the Talmud and Josephus didn't mention it. They are wrong for several reasons.

A. This is a logical fallacy because it is an argument from silence. Did the Talmud and Josephus mention every town in Israel? No.

B. They are evidently ignorant of the "Nazareth stone" which archaeologists found in 1878 which must be dated A.D. 45–54. The stone proves that Nazareth existed at that time.

C. While the Talmud doesn't use the noun "Nazareth," it does use the adjective "notzri" as in "Jesus ha-notzri." The word "notzri" comes from the word Nazareth.

Conclusion

The Bible is reliable in all it records because its authors were sovereignly guided in what they wrote by God Himself and hence infallible and inerrant. You can trust the Bible! ■

LETTERS TO THE TRUTH SEEKER...

Pakistani Christian

Dear Sir,

Greetings in the precious name of our Lord Jesus Christ.

I am a theological student from Pakistan, doing my first degree in Biblical studies from the Sheffield University, U.K.

I have a calling and burden for supporting the persecuted church in the Islamic countries, and doing evangelism among the Muslims. I have the gift of sharing the Gospel with the Muslims from their perspective, without offending them, and I am using this gift during my studies in Britain.

Along with that, I am also involved in speaking to different churches and groups about an effective outreach to the Muslims.

Recently, I came across your book *Islamic Invasion*, and have found it extremely important in understanding various issues regarding ministry among Muslims. I personally think that this book should be on the shelf of every Christian

involved in ministry among Muslims. I would be very thankful if you could kindly put my name on your permanent mailing list for any regularly publishing literature, newsletters, etc.

One with you in His Service, A.M.

Thanks For Educating

Dear Dr. Morey,

I recently enjoyed a couple of your tapes regarding Islam.

I received your tapes through the Firefighters for Christ ministry. I am requesting your catalog of tapes/literature.

I would also like to thank you for all your efforts through research, and for educating people [like me].

In God's love, E.D.

Prison Ministry

Thank you very much for the package. I really enjoyed the tracts. I know for a fact that the Lord called you to battle against

Muslims. Every time I play your tapes on the gallery real loud, the Muslims get mad. But they can't do [anything] to me or say [anything] to me because it is all true.

And they can't touch me because the LORD JESUS CHRIST is protecting me.

Please keep on doing what you are doing.

God bless you, J.B.

Editor's note: We welcome your letters and your questions. Every attempt will be made to answer them.

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SPEAKING THE TRUTH WITH DR. ROBERT MOREY



Thank you for your prayers. God has opened many doors of ministry! The article on prayer in our September newsletter has helped many people. Our daughter, Ruthanne, is back at college and we miss her. Her singing was a vital part of the ministry. Pray for her, as she misses us as much as we miss her! Our 17 year-old son, John, runs our booktable and has asked us if he could one day work full-time in the ministry. You can imagine how happy that made us! Having both children serving the Lord as missionaries is an answer to prayer!

Your Response To Ministry Needs

God has touched the hearts of His people and some of the ministry needs which we have shared with you have already been supplied. An overhead projector, a screen, a printer, a white board, and a copier have been donated. Please help if you can.

We still need a car donated to the ministry. If you live in Southern California and have an extra vehicle, if it works and won't cost thousands of dollars to repair, please call us. We can give you a tax-deductible receipt for the *Blue Book* value.

Clinton Sides With Muslims Against Christians

On the dark side, President Clinton is once again using our troops to help Muslims kill Christians in Bosnia. Even the U.N. is bombing the wrong people. The media isn't telling you the whole story concerning the situation. Clinton recently spoke at a large Arab gathering in L.A., where the Muslims praised Bill and Hillary for all their help. They have given Clinton a lot of money for his support of radical Muslim projects and the fight against Israel.

Vital New Book On Islam

Our new book on Islam is near completion. We will need at least \$5,000 to print it. *It will, God willing, be the most powerful attack ever made on Islam.* Once young people read it, they will never convert to Islam. Our hearts are saddened by all the teens who have been sucked into Islam by cult leader Louis Farrakhan and others. *The rate of conversion to Islam in prisons must be halted*

and reversed. Muslims will turn away from Islam when they read this book.

Our new book...will be the most powerful attack ever ...on Islam.

If you are concerned about young people falling for Islam, help us raise \$5,000. If God has blessed you financially, can you help us? Surely there are five Christians who read this newsletter who can each invest \$1,000 to expose Islam and preach the Gospel. We are not asking assistance for our own comfort, but to defeat Islam. Our mission is to pray, preach the Word and defend the Faith while there is time left to do so because the day is quickly approaching when you won't be allowed to defend your faith!

Assisting Partners Needed

If you're not assisting *Truth Seekers* on a monthly basis, why not begin now? For your monthly gift of \$25 or more, you'll receive my landmark book, *The Battle of the Gods*, a yearly subscription to this color newsletter and a 15% discount on resources!

—Dr. Bob and Anne Morey

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Clip and mail to: **California Institute of Apologetics • Box 7447 • Orange, CA 92663**

YES!

Dr. Morey, I'd like to assist you with the start-up items needed for your California ministry. Please find enclosed my contribution to Truth Seekers. Please use it where you see fit.

- I will give a one-time gift of \$_____ to get the ministry started in California.
 I will give \$_____ a month to support the Morey family.

Bill my Visa/MC listed below \$_____ monthly

Bill my Visa/MC listed below \$_____ yearly

Name: _____

Check Visa/MC
with Visa/MC, Dial (714) 630-6307.

Address: _____

Card# _____

City: _____

Expires: _____

State: _____ Zip: _____

Signature: _____